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*of*  
PROGRESS AND PROMISE



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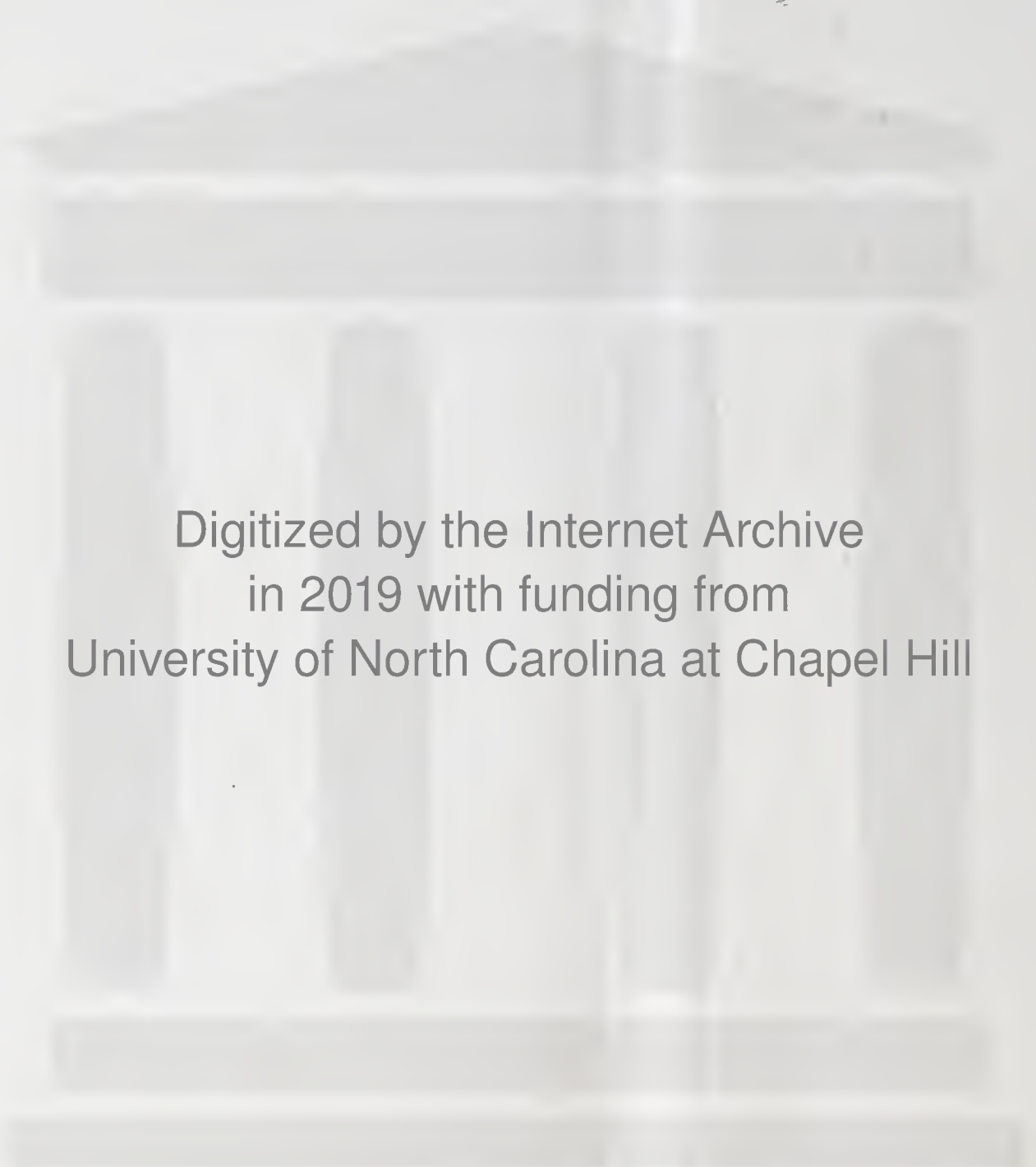








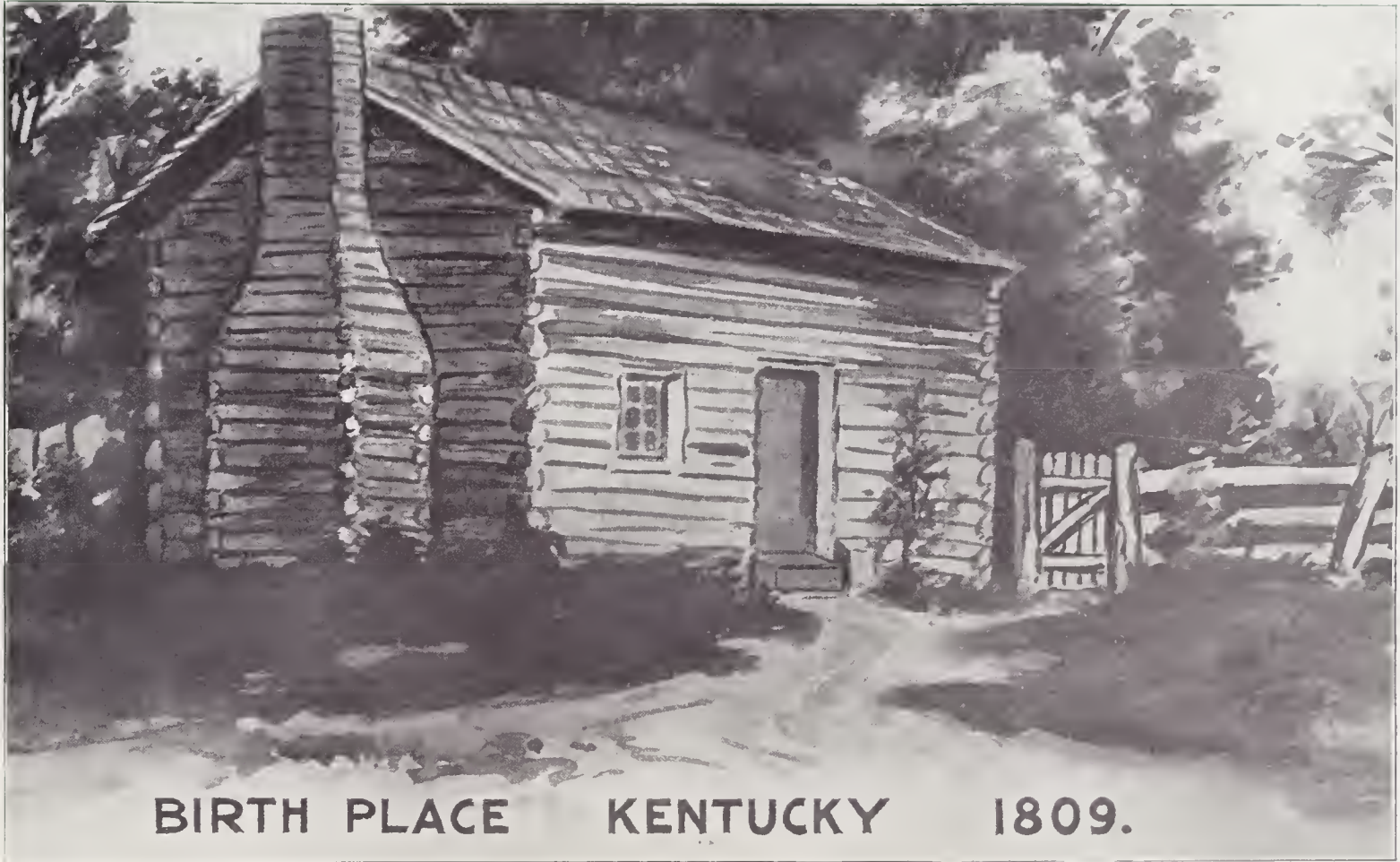




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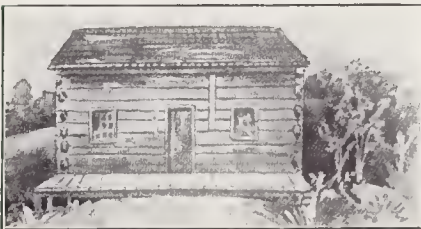
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**BIRTH PLACE      KENTUCKY      1809.**

And so he came,  
From prairie cabin up to Capitol.  
One fair ideal led our chieftain on,  
Forevermore he burned to do his deed  
With the fine stroke and gesture of a king.



INDIANA HOME, 1817

Near Gentryville

He built the rail pile as he built the State,  
Pouring his splendid strength through every blow,  
The conscience of him testing every stroke,  
To make his deed the measure of a man.  
So came the Captain with the mighty heart;  
And when the step of earthquake shook the house,  
Wresting the rafters from their ancient hold,  
He held the ridge-pole up and spiked again  
The rafters of the Home. He held his place —  
Held the long purpose like a growing tree —  
Held on through blame and altered not at praise,

Abraham Lincoln's own mother died when he was not quite ten years old.  
Of her he said, "I owe all that I am or hope to be to my sainted mother."

And when he fell in whirlwind, he went down  
As when a kingly cedar, green with boughs,  
Goes down with a great shout upon the hills,  
And leaves a lonesome place against the sky.

*Lincoln and Other Poems, Edwin Markham*



ILLINOIS HOME, 1830

Near Decatur



CLOSING WORDS  
OF PRESIDENT LINCOLN'S SECOND  
INAUGURAL ADDRESS

MARCH 4, 1865. — FORTY-ONE DAYS PREVIOUS TO HIS ASSASSINATION

---

“FONDLY DO WE HOPE, FERVENTLY DO WE PRAY, THAT THIS MIGHTY SCOURGE OF WAR MAY SPEEDILY PASS AWAY.”

“WITH MALICE TOWARD NONE, WITH CHARITY FOR ALL, WITH FIRMNESS IN THE RIGHT AS GOD GIVES US TO SEE THE RIGHT, LET US STRIVE ON TO FINISH THE WORK WE ARE IN, TO BIND UP THE NATION'S WOUNDS, TO CARE FOR HIM WHO SHALL HAVE BORNE THE BATTLE AND FOR HIS WIDOW AND HIS ORPHAN, TO DO ALL WHICH MAY ACHEVE AND CHERISH A JUST AND LASTING PEACE AMONG OURSELVES AND WITH ALL NATIONS.”





WHITE HOUSE, WASHINGTON, D. C., HOME OF ABRAHAM LINCOLN, PRESIDENT OF THE UNITED STATES, FROM MARCH 4, 1861, TO THE TIME OF HIS ASSASSINATION, APRIL 14, 1865



LAST HOME OF THE PARENTS OF ABRAHAM LINCOLN  
Farmington, Ill. Built 1831

THE last home of the parents of Abraham Lincoln. Built by his father in 1831, near Farmington, Coles County, Illinois. The father died here in 1851 and the stepmother in 1869. After Mr. Lincoln was elected President in 1860, and before leaving for Washington to be inaugurated, he visited his mother in this Cabin for the last time. As he was leaving her, she made a prediction of his tragic death. With arms about his neck, with tears streaming down her cheeks, she declared it was the last time she would ever see him alive, and it proved to be so.

Out of the old log cabin came the mighty man of destiny, Abraham Lincoln, the matchless man of the Nineteenth Century. The world has no parallel for that transition from the Cabin to the White House.

# EMANCIPATION PROCLAMATION

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

## A Proclamation

Whereas on the 22d day of September, A.D. 1862, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

That on the 1st day of January, A.D. 1863, all persons held as slaves within any State or designated part of a State the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free; and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

That the Executive will on the 1st day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State or the people thereof shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such States shall have participated shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States.

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander in Chief of the Army and Navy of the United States in time of actual armed rebellion against the authority and Government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this 1st day of January, A.D. 1863, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof, respectively, are this day in rebellion against the United States the following, to wit:

Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Anne, and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are for the present left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are and henceforward shall be free, and that the executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense; and I recommend to them that in all cases when allowed they labor faithfully for reasonable wages.

And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 1st day of January, A.D. 1863, and of the Independence of the United States of America the eighty-seventh.

(SEAL)

ABRAHAM LINCOLN.

By the President:

WILLIAM H. SEWARD, *Secretary of State.*





*G. B. Ames, Copyright 1881*

ABRAHAM LINCOLN

Born February 12, 1809, near Hodgenville, Hardin County, Kentucky. Assassinated April 14, 1865. President of the United States from March 4, 1861, to April 14, 1865

## ABRAHAM LINCOLN'S GETTYSBURG ADDRESS

GETTYSBURG, PA., NOVEMBER 19, 1863

---

“FOURSCORE and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

“But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or to detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion,—that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.”



FIRST READING OF THE EMANCIPATION PROCLAMATION BEFORE THE CABINET, SEPTEMBER 20, 1862



Standing. Left to right: SALMON PORTLAND CHASE, *Secretary of the Treasury*. CALEB BLOOD SMITH, *Secretary of the Interior*. MONTGOMERY BLAIR, *Postmaster-General*.  
Seated. Left to right: EDWIN MCMASTERS STANTON, *Secretary of War*. ABRAHAM LINCOLN, *President of the United States*. GIDEON WELLES, *Secretary of the Navy*. WILLIAM HENRY SEWARD, *Secretary of State*.  
EDWARD BATES, *Attorney-General*

The above picture was painted by F. B. Carpenter, in the State Dining Room of the White House, between February 5 and August 1, 1864, under the eye and with the kindly help of President Lincoln. The original is in the Capitol at Washington.

Mr. Lincoln, before reading the manuscript of the proclamation, said in substance, "I have considered everything that has been said to me about the expediency of emancipation, and have made up my mind to issue this proclamation, and I have invited you to come together, not to discuss what is to be done, but to have you hear what I have written, and to get your suggestions about form and style," adding, "I have thought it all over and have made a promise that it should be done to myself, and to God."

Secretary Salmon Portland Chase says, "The picture well represents that moment which followed the reading of the proclamation."

The artist expresses himself thus: "It was a scene second only in historical importance and interest to that of the Declaration of Independence."

Upon its completion the painting was exhibited for two days in the East Room of the White House.

After having been exhibited through the country the picture was purchased by Mrs. Elizabeth Thompson, of New York, and presented to the Re-United States, both Houses of Congress unanimously accepting the gift, and voting Mrs. Thompson the "Thanks of Congress," the highest honor ever paid a woman in our country. It was accepted on Lincoln's Birthday, February 12, 1878. Mr. Garfield, then a member of Congress, made the speech of presentation on behalf of Mrs. Thompson. Hon. Alexander Stephens, former Vice-President of the Confederacy, who, in a famous speech at the beginning of the war, had declared, "Slavery is the corner-stone of the new confederacy," made the speech accepting it on behalf of Congress.

## ABRAHAM LINCOLN

An Appreciation by BOOKER T. WASHINGTON

[Excerpts from an address before the Republican Club of New York, February 12, 1909]

YOU ask that which he found a piece of property and turned into a free American citizen to speak to you to-night on Abraham Lincoln. I am not fitted by ancestry or training to be your teacher to-night, for I was born a slave.

My first knowledge of Abraham Lincoln came in this way: I was awakened early one morning before the dawn of day, as I lay wrapped in a bundle of rags on the dirt floor of our slave cabin, by the prayers of my mother, just before leaving for her day's work, as she was kneeling over my body, earnestly praying that Abraham Lincoln might succeed and that one day she and her boy might be free. You give me the opportunity here to celebrate with you and the nation, the answer to that prayer.

To have been the instrument used by Providence through which four millions of slaves, now grown into ten millions of free citizens, were made free would bring eternal fame within itself, but this is not the only claim that Lincoln has upon our sense of gratitude and appreciation.

Lincoln lives in the 32,000 young men and women of the Negro race learning trades and useful occupations; in the 200,000 farms acquired by those he freed; in the more than 400,000 homes built; in the 46 banks established and 10,000 stores owned; in the \$550,000,000 worth of taxable property in hand; in the 28,000 public schools existing, with 30,000 teachers; in the 170 industrial schools and colleges; in the 23,000 ministers and 26,000 churches. But, above all this, he lives in the steady and unalterable determination of 10,000,000 of black citizens to continue to climb, year by year, the ladder of the highest usefulness and to perfect themselves in strong, robust character. For making all this possible, Lincoln lives.

By the same token that Lincoln freed my race, he said to the whole world that man, everywhere, must be free.

One man cannot hold another down in the ditch without remaining down in the ditch with him. One who goes through life with his eyes closed against all that is good in another race is weakened and circumscribed, as one who fights in a battle with one hand tied behind him.

In Lincoln's rise from the most abject poverty and ignorance to a position of high usefulness and power he taught the world one of the greatest of all lessons. In fighting his own battle

up from obscurity and squalor he fought the battle of every other individual and race that is down, and so helped to pull up every other human who was down. People so often forget that by every inch that the lowest man crawls up he makes it easier for every other man to get up. To-day, throughout the world, because Lincoln lived, struggled, and triumphed, every boy who is ignorant, is in poverty, is despised or discouraged, holds his head a little higher. His heart beats a little faster, his ambition to do something and be something is a little stronger, because Lincoln blazed the way.

In so far as the life of Abraham Lincoln emphasizes patience, long-suffering, sincerity, naturalness, dogged determination, and courage,—courage to avoid the superficial, courage to persistently seek the substance instead of the shadow,—it points the road for my people to travel.

Like Lincoln, the Negro race should seek to be simple, without bigotry and without ostentation. There is great power in simplicity. We as a race should, like Lincoln, have moral courage to be what we are, and not pretend to be what we are not. We should keep in mind that no one can degrade us except ourselves; that if we are worthy, no influence can defeat us. Like other races, the Negro will often meet obstacles, often be sorely tried and tempted; but we must keep in mind that freedom, in the broadest and highest sense, has never been a bequest; it has been a conquest.

In the final test, the success of our race will be in proportion to the service that it renders to the world. In the long run, the badge of service is the badge of sovereignty.

Lincoln lives to-day because he had the courage to refuse to hate the man at the South or the man at the North when they did not agree with him. He had the courage as well as the patience and foresight to suffer in silence, to be misunderstood, to be abused. For he knew that, if he was right, the ridicule of to-day would be the applause of to-morrow.

May I not ask that you, the worthy representatives of seventy millions of white Americans, join heart and hand with the ten millions of black Americans — these ten millions who speak your tongue, profess your religion — who have never lifted their voices or hands except in defense of their country's honor and their country's flag, and swear eternal fealty to the memory and the traditions of the sainted Lincoln? I repeat, may we not join with your race, and let all of us here highly resolve that justice, goodwill, and peace shall be the motto of our lives? If this be true, in the highest sense, Lincoln shall not have lived and died in vain.



AN ERA  
OF  
PROGRESS AND PROMISE

1863—1910

THE RELIGIOUS, MORAL, AND EDUCATIONAL DEVELOPMENT OF  
THE AMERICAN NEGRO SINCE HIS EMANCIPATION

---

W. N. HARTSHORN

EDITOR

GEORGE W. PENNIMAN

ASSOCIATE EDITOR

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## Dedication

THIS BOOK IS DEDICATED TO THE MEMORY OF THOSE MEN AND WOMEN BY WHOSE BENEFICENCE, INTELLIGENT SYMPATHY AND PERSONAL DEVOTION THE PROGRESS OF THE NEGRO PEOPLE HAS BEEN MADE POSSIBLE. THEY SPRANG FROM THE NORTH AND FROM THE SOUTH, AND BECAME COMRADES IN PROMOTING A GREAT CAUSE. AMONG THEM ARE THOSE WHOSE NAMES APPEAR ON THIS PAGE.

ATTICUS G. HAYGOOD, D.D., LL.D., 1829-1896.

*Bishop Methodist Episcopal Church, South, 1890-1896. President Emory College. Agent Slater Fund, 1883-1902. Author of "Our Brother in Black."*

CHARLES B. GALLOWAY, D.D., LL.D., 1849-1909.

*Bishop Methodist Episcopal Church, South, 1886-1909. Christian statesman. Orator and friend of the Negro.*

J. L. M. CURRY, D.D., LL.D., 1825-1903.

*Agent of the George Peabody Fund, 1880-1903. Agent of the Slater Fund, 1902-1903.*

CHARLES A. STILLMAN, D.D., LL.D., 1819-1895.

*Pastor Presbyterian Church, Tuscaloosa, Ala. Founder, in 1876, and for nineteen years principal, of Stillman Institute.*

GENERAL OLIVER O. HOWARD, 1830-1909.

*Christian soldier and statesman. Commissioner of the Bureau of Freedmen, 1865-1874. Founder of Howard University, 1867, and its first president, 1869-1873.*

GENERAL CLINTON B. FISK, 1828-1890.

*Eminent Christian citizen and friend of the black man. Fisk University was named in his honor and as a recognition of his service to the race.*

GENERAL SAMUEL C. ARMSTRONG, 1839-1893.

*Founder, in 1868, and president, 1868-1893, of Hampton Institute. For two years an officer of the Freedmen's Bureau.*

ERASTUS M. CRAVATH, D.D.

*Superintendent and Field Secretary of the American Missionary Association, 1865-1875. President Fisk University, 1875-1891.*

MISS ANNA T. JEANES.

*Established, in 1907, the Anna T. Jeanes Foundation for Negro rural schools. The fund amounts to \$1,200,000.*

HENRY MARTIN TUPPER, D.D., 1831-1893.

*Founder Shaw University, 1865, and president, 1865-1893.*

RICHARD S. RUST, D.D., LL.D., 1815-1906.

*President Wilberforce University, 1856-1863. One of the founders of the Freedmen's Aid Society, 1866. Field agent, 1866-1868. Corresponding secretary, 1868-1888. Honorary corresponding secretary, 1888-1906.*

MISS SOPHIA B. PACKARD, 1824-1891.

*One of the founders of Spelman Seminary, 1881, and president, 1881-1891.*

MISS HARRIET E. GILES, 1833-1909.

*One of the founders of Spelman Seminary, 1881. President, 1891-1909.*

RUTHERFORD B. HAYES, 1822-1893.

*Nineteenth President of the United States. First president, 1883, of the trustees of the Slater Fund.*

A. D. MAYO, D.D., 1823-1908.

*For many years connected with the United States Bureau of Education. Engaged in the study of the condition of the American Negro as related to education.*

GEORGE PEABODY, 1795-1869.

*In 1867 Mr. Peabody gave a fund of \$1,000,000 for education in the South and increased the amount to \$2,000,000. Dr. J. L. M. Curry was agent of this fund for thirteen years.*

JOHN F. SLATER, 1815-1884.

*Gave \$1,000,000 in 1882 to establish a fund exclusively for the education of the Negroes of the Southern States.*

DANIEL HAND, 1801-1891.

*Mr. Hand established, in 1888, a fund of \$1,000,000, which was increased \$500,000 by bequest at his death, for the education of the colored people.*

EDMUND A. WARE, D.D., 1837-1885.

*Superintendent of schools for the state of Georgia, 1867, under the Freedmen's Bureau. Founder of Atlanta University, 1879, and its president, 1869-1885.*

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# The What and the Why of This Book

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## **This Book a By-Product**

This book is a by-product of an investigation of the problem of the moral and religious education of the Negroes of the South, which was undertaken with a view to the more efficient promotion of Sunday-school work.

## **The Mainstay of the Churches**

The Sunday-school is the mainstay of our American evangelical churches in promoting the study of the Bible and the Christian nurture of the young. It is so elastic in its organization and methods that it is readily adapted to widely varying social and religious conditions.

## **More than a Decade of Effort**

More than a decade ago the International Sunday-School Association undertook work among the Negroes of the South. Dual effort in each of the southern states has been necessary. Whatever has been done for and by the Negroes has been done apart from the efforts to promote similar work among the white people.

## **Disappointing Results**

This work has been conducted under the direction of the Executive Committee, working through field representatives whom it has commissioned and paid. First and last, a number of representative Negro men have been engaged in this service. The methods employed have been those familiar to the work among the white people. More than \$24,000 have been expended in salaries. The results have been disappointing. The needs of the Negroes have not been met.

## **Looking into Prevailing Conditions**

An investigation of prevailing conditions became necessary if in carrying forward this work better ways for promoting it should be discovered. This investigation has been made. It has taken a wide range. Information has been sought and obtained from many sources. Personal visits have been made to numerous institutions and centers of Negro population and influence in the South. Representative men of the South, both white and colored, have been brought into council. The work of the great missionary and educational organizations operating among the Negroes has been brought under review. Numerous relevant facts of progress have been disclosed.

## **Why this Book was Undertaken**

The prosecution of this investigation devolved upon the chairman of the committee having charge of the work among the Negroes. When he entered upon it, the production of a book was entirely foreign to his

thought and purpose. But as the investigation proceeded, the conviction grew upon him that permanent form should be given to the data which he was accumulating. Yielding to that conviction, the preparation and publication of this book was undertaken.

## **Incorporating Significant Facts**

In its preparation, the aim has been to incorporate the significant facts of the moral and religious progress of the Negroes since their emancipation. Many of these facts which were sought and secured at great cost have never before found their way into the permanent literature of the Negro problem. And many others have appeared only in transient publications.

## **Attractive Production**

It was felt that in massing these facts in a single volume, produced as attractively as the engraver's and printer's art would permit, a distinct service might be rendered to a great cause. Accordingly, neither pains nor expense have been spared in securing the best service of the photographer, printer, and bookbinder. To this the book bears witness.

## **Care in Securing Accuracy**

As the preparation of these pages has gone forward there has been the fullest appreciation of the vast proportions and the extreme delicacy of the great problem with which they have to do. Therefore, great care has been exercised in securing accuracy for all statements of fact that are presented. The truth about the progress of the Negroes since their emancipation is so eloquent and impressive that it needs neither embellishment nor distortion.

## **Avoiding Unwarranted Inferences**

Quite as much care has been taken to avoid unwarranted inferences. It has been felt that the facts themselves would make their own proper impression and sufficiently guide those to right conclusions who may honor these pages with even casual reading. The convictions that may be entertained by just men relative to the progress and present status of the Negroes need, above all things, the support of facts. This is the support that all effective policies for the uplift of the Negro people must have.

## **The Background of Present Work**

Solicitude for the moral and spiritual welfare of the Negroes is not new to their experience or to that of their friends. Long before the abolition of slavery, measures were concerted for their salvation and upbuilding in faith and life. These efforts constitute the background

of the work that has been carried forward since their emancipation. Still, no aspect of the many-sided problem which involves them is so momentous as that of their moral and religious instruction and training.

#### **The Foundation of Higher Progress**

It seems now more clearly, perhaps, than ever before, that the foundation of their higher and permanent progress must be laid in their moral and spiritual life. Political measures are utterly inadequate. Legislation can never shape this granite of African origin for its appropriate place in the temple of civilization. Intellectual culture fails when it is divorced from the education of the heart. Industrial training and the acquisition of property must be underwritten by morality and religion.

#### **The Clifton Conference**

A conference was held in the editor's home, Clifton, Mass., in the summer of 1908, in which eminent men of the South, distinguished northern friends of the Negroes, and able and trusted leaders among the Negroes in their educational and religious work, sat together for three days in council upon the great problem of moral and religious education. On account of the large relations which that conference sustains to this investigation as a whole, its proceedings and conclusions are reported at length. The good offices of the photographer have been employed very freely in giving reality to its personnel and its surroundings.

#### **An Over-Mastering Conviction**

This conference, the most widely representative of its kind ever held, was remarkable in many ways. Its personnel was noteworthy. In no respect, perhaps, was it more remarkable than in the revelation which it made of the over-mastering conviction, shared in common by the representative men of both races and both sections who were present, relative to the paramount importance of the religious and moral education of the vast masses of Negroes, and the deep-seated desire to find an effective plan for its accomplishment. The addresses which were delivered were so intense in their expressions of this conviction and this desire as to fully entitle them to a place in a book of this character. They reveal significant currents of sentiment.

#### **First among the Forces of Moral Uplift**

In the moral uplift of the Negroes of the South many forces are operating. First among these in reaching the masses are the Negro churches. More than thirty-six thousand local church organizations, composed entirely of Negroes, and managed by them, are maintained. These churches have an aggregate church membership of nearly, if not quite, three and three-quarters millions. It will be observed that the ratio of church members to population is highly creditable to the Negro people. The property of these churches exceeds \$60,000,000 in value. Educational, missionary, and publishing interests are being fostered

as denominational enterprises by several of these general church bodies. This broader denominational work belongs largely to the later development of these churches.

#### **The Most Important Thing the Negroes have Done**

Broadly speaking, the Negro churches have been created by the Negroes themselves since they came into their freedom. Nothing that they have done for themselves has been so important as this. The growth and influence of these churches since their formal beginning have been remarkable. As soon as the way was open they sprang up like magic. The Christianization of the people had been going forward while they were in bondage. As a people, they were brought into bondage savages; they went out of bondage Christians. Their conversion as a race is one of the most noteworthy achievements in the annals of religious progress. Very poorly developed Christians indeed the masses were at their emancipation, but they were Christians nevertheless. It would have been entirely too much to have expected them to have been delivered in that first generation out of bondage from their heritage of degrading superstitions. But that deliverance is being accomplished.

#### **How the Negroes were Shut up to the Church**

When the Negroes found themselves free men, they found that they were shut up to the church as about the only organization that they were reasonably free to form and maintain. There was far more toleration for the Negro church than for any other Negro organization. So it has been all through the years that have followed. No other organization is so generally encouraged now by the white neighbors of the Negroes. In this way the church came to have a very large place in the life of the Negro people. It became and has remained the key to the higher progress of the masses. Its development in every right way should be viewed with earnest concern by the friends of the people who sustain it. The Negroes have shown commendable liberality in the large amounts of money that they have given for the erection and equipment of their houses of worship. It is seldom that any people having so little property have been able to contribute so much voluntarily to the cause of religion.

#### **Educated Men Shut up to the Service of the Church**

While the masses of the Negroes have been shut up to the church, the educated men among them have been largely shut up to the service of the church. A large proportion of the men who have enjoyed the educational advantages open to them have found the ministry of the gospel among their own people the field where they were best able to employ their talents, native and acquired. It has followed that the Negro ministers have been and are now among the strongest, most influential, and widely useful members of their race. The standard of



qualifications for the ministry is steadily rising. Far more character and far greater ability is required now than formerly in the spiritual shepherds of the people. The clean, strong, intelligent, devout, purposeful pastor and preacher is taking the place in the leadership of the churches of the old-time Negro preacher whom many know so well through the comic papers.

#### **Development of the Negro Churches**

The development of the Negro churches has been noteworthy. While it is true that thousands of these organizations show few signs of progress, other thousands, embracing perhaps fully fifty per cent of the entire number, present as satisfactory evidences of advance as can be produced by churches of the dominant race that are supported by the poorer and less cultured classes of people. In a multitude of instances the Negro churches have gone far beyond those sustained by their white neighbors. Here and there Negro churches may be found that in all the elements and evidences of true progress do not suffer in comparison with the most efficient churches of any people. These fine examples of the best progress in church life and work among the Negroes encourage hope for the coming of the day of larger and better things for even those churches that continue about as they began.

#### **Denominationalism in the Negro Churches**

Denominationalism has been and is a large element in the life and development of the Negro churches. Fully ninety per cent of the local organizations are in affiliation with three Methodist denominations and the Baptists. The remaining ten per cent are distributed among fifteen or twenty other denominations. Some of these smaller denominations exert a degree of influence far greater than their followings would seem to indicate. We find some of the finest examples of local church development and efficiency among them. This denominationalism is a valuable asset in the present stage of development of the Negro churches. Under its incentive larger activities are becoming possible. Educational, missionary, and publishing interests are being developed and administered, and broader measures in general for the advancement of the kingdom of God are being concerted. In short, the entire process of development of the Negro churches does not vary far from that which has been characteristic of the churches of the white people.

#### **Interdenominational Coöperation Coming Later**

The point has not been reached, however, in the progress of these denominations, when coöperative relations in carrying forward special phases of religious activity, now so generally recognized as common to all evangelical churches, may be entered into and maintained. Denominationalism makes demands up to the limit of the ability of the average church member to answer. It follows from this that in whatever way help is extended to the Negro churches in advancing any of their

departments of work, full recognition must be given to their denominational predilections.

#### **The White People of the South and the Negro Churches**

There are three great groups of human factors that have participated in the development of the Negro churches. The first of these embraces the Negroes themselves, the second is composed of the friends of the Negroes at the North, the third is made up of the white people of the South. The first and second of these groups are never likely to fail of just recognition in any worthy survey of what has been accomplished. The third, however, is less likely to be accorded merited recognition. The beginning of the moral and spiritual uplift of the Negroes lies far back beyond the ending of their bondage. It was made by those who upheld and defended the institution of slavery. All during the existence of that institution there were Christian men and women who never lost sight of the spiritual needs of the slaves. They used the opportunities that were open for leading them to the Saviour of black men as well as white, and for building them up in faith and godly living. This work was attended by many serious limitations. But it was effectual in turning many to righteousness. The conversion of the enslaved race to Christianity was due almost wholly to the influence and labors of the white people of the South. Some day, "when the mists have rolled away," this mighty work for Christ will have its due recognition and reward.

#### **How Southern White People Help**

All during the great and terrible years that have followed since the downfall of slavery, the people of the South have sustained interest in the moral and religious welfare of the Negroes and have borne a very important part in its promotion. The white Christian neighbors of the Negroes have helped them constantly and in a vast number of ways. The ever-present example and influence of white Christians and white churches have been potent for good. Many of the millions of dollars that have gone into the property of the Negro churches have been contributed by the white people of the South. These people are being appealed to constantly by the Negroes for aid in erecting and equipping their churches, and, to their everlasting credit as Christians and neighbors, they are constantly responding. While a few give largely, very many give small amounts in response to the appeals of their servants and other Negro neighbors. In their aggregate, these contributions of dimes and quarters to the work of the Negro churches amount to thousands of dollars annually. No books kept on earth record these gifts.

#### **White Pastors Helping Their Negro Neighbors**

The friendly and helpful offices of the white people of the South toward the Negro churches have not been limited to material assistance.

In many instances local white churches have sustained advisory relations to local Negro churches that have been most helpful and fruitful. Upon the whole, Negro pastors have steadfast friends and counsellors in their neighboring white pastors. This relationship is informal and generally entirely unofficial; nevertheless, it is intensely vital. It has long subsisted between the churches and pastors of the two races; it has always found, and it continues to find, expression in the practice of preaching to Negro congregations by pastors of neighboring white churches. While this practice has not been universal, it has prevailed widely, and it has been followed by many of the most distinguished ministers of all denominations. Even a partial list of the ministers who have followed, and who continue to follow, the practice of preaching to congregations of their black neighbors would include many of the most distinguished preachers and leaders, past and present, of the southern churches. All of this labor in the gospel has had much to do with the best development of the Negro churches. It has the support of mutual confidence and good understanding, and it has always been entirely voluntary. No annual reports have taken account of it, but, no doubt, a full revelation of its worthfulness will be made in that great day when the books are opened.

#### **An Opportune Time for Sunday-School Advance**

Now when the Negroes and their institutions are the subjects of a new and changing order, the time seems opportune for a great forward movement in the Sunday-school work of the Negro churches. This movement should be projected in two main directions: first, toward the organization of new schools; second, toward the improvement of existing schools. Expressed in two words, the aims of this movement should be more schools and better schools. The discrepancy between the membership of the Sunday-schools and that of the churches indicates somewhat the extent of the ingathering work that should be done. The Negroes have yet to learn the supreme value to their churches of Bible study by the masses of the people, old and young, and the religious and moral instruction and training of the children and young people. For this work they have yet to realize the value and place of the Sunday-school. The standard of efficiency of the Negro Sunday-schools, like that of many schools of their white neighbors, is so low that the work is very indifferent in its results. The schools contribute far too little toward the moral and religious education of the people. A movement, therefore, that shall sound the note of improvement, deep and strong, everywhere, would be of incalculable benefit.

#### **Educational and Missionary Organizations**

At the beginning of the great era of which this book treats there were missionary and educational organizations that were ready to lend a helping hand to the lately emancipated Negroes. Other organizations were soon formed and entered upon the same great work. They con-

fronted a problem of immense proportions. Their plans commanded the support of the great churches at the North and of numerous generous individuals who were not identified with those churches. Many helpful enterprises were undertaken. Great institutions were established. Millions of dollars have been contributed, and the best manhood and womanhood of the nation have been consecrated to the service that was required. This work has been at once a test and an expression on a large scale of our American Christianity. The liberality that has sustained it has been matched by the devotion and heroism of those who have administered it in the great field down among the needy people. We honor the names and work of Brainerd, Eliot, and other men and women who devoted their lives to the Christianization of the North American Indians. We hold those men and women in the highest appreciation who have borne light into the dark places of the world under the modern missionary movement. The day will surely come when American Christians and patriots of all sections will bestow richly merited honor upon the noble men and women who have honored God and served humanity in promoting the moral and intellectual redemption of the Negroes of the South.

#### **A Glimpse of a Mighty Work**

We have endeavored to present such facts, out of the great number that are pertinent, as may serve to afford a glimpse of this mighty work. Volumes might be written without exhausting the details of the whole story of the work of any one of these organizations. In the pages which follow, brief sketches covering the main features of the activities of all of them have been brought together. The combined story cannot fail to impress anew the magnitude and significance of this glorious efflorescence of our American Christianity. These organizations and their work have been among the most significant forces operating for the higher betterment of the Negroes. They have established and maintained great centers of light and power all over the Southland. No limits can be set to the pervasive and regenerating influences that have proceeded from them.

#### **Gateways to a Larger Life**

The long line of efficient institutions for the education of the Negroes, whose foundations have been laid deep and strong by these organizations, sustains most intimate relations to the best progress that the Negroes have made. They have enabled the Negro people to do for themselves what otherwise would have been impossible. They have demonstrated on a large scale the potency of education in promoting the best welfare of a great body of people. Under their patronage the Negroes have been able to demonstrate the strength and range of their intellectual endowments. They have proven veritable gateways to the larger life in which moral and intellectual qualities are recognized as essential elements in manhood and womanhood. The annals of the



foundation, growth, and work of these institutions are parts of the history of the organizations that have fostered them.

#### **Dominating Influences**

From their beginning, all of these institutions have been dominated by wholesome moral and religious influences. They have sought the culture of the heart along with that of the mind and hand. A steady stream of educated, devout young men and women have been sent forth from them impressed with the duty of serving their own people and imbued with ennobling ideals for its accomplishment. The best expectations of their friends and benefactors have been realized in the lives of many of them. In the new insistence upon definite preparation for definite endeavor, the possibilities of preparing these young people for participating in definite forms of religious and moral education among the people where their lives are to be spent are seen with some degree of clearness.

#### **Princely Gifts and Princely Givers**

Through the establishment and administration of large special funds, the moral and intellectual progress of the Negroes of the South has been greatly promoted. The administration of some of these funds was entrusted by their founders to the educational and missionary organizations that represent the churches in this work. In the case of other funds, it was entrusted to specially created boards. The Negroes have been the special beneficiaries of some of the largest of these funds, and indirectly, perhaps, they have shared in the benefits of all the others. No general survey of the uplift work that has gone on during the period under notice would be complete without some account of these great funds and their founders. As we have done in treating other groups of the forces making for progress, we have brought together in a sketch the more significant facts relating to all the larger of these princely benefactions. In giving special prominence to these great funds and their founders, we have not been indifferent to the noble philanthropy that has found expression in smaller gifts to this work. Nearly every one of the two hundred and fifty-nine educational institutions brought under notice in this book owes its beginning to the liberality of some individual. These timely gifts that have been so far-reaching in their benefits often represented the slow accumulations of a lifetime of unremitting industry and persistent self-denial. The motive underlying the noble beneficence of these less prominent givers has been fully as exalted as that of those whose gifts have made their names known and honored among their fellow-countrymen everywhere.

#### **Southern White Churches Invading Negro Slums**

The massing of the Negroes in the cities of the South, and of the North as well, further complicates the problem of their moral and religious progress. In point of numbers, the city Negroes are gaining

very rapidly upon the country Negroes. Some of the sorest of all social sore spots are to be found in those sections of our southern cities where large numbers of poor, ignorant, and filthy Negroes are herded together. The cleansing and healing of these sore spots challenge the consecration, wisdom, and resources of all the friends of social, moral, and religious betterment. To this necessary and exceedingly difficult work the attention of the white churches of the South is being turned. The conviction is laying hold of many representative Christian men and women of that section that something which shall be really effective must be done, and, further, that it must be done by them. Their providential relation to the crying needs of this dreadful situation is peculiarly advantageous.

One of the most interesting and successful experiments in reaching and regenerating the Negro slum is that which has been made by the Southern Presbyterian churches of Louisville, under the leadership of the Rev. John Little. The plans upon which this noteworthy work have been projected have been put to the most rigorous tests during a period of ten years. The success that has attended them commends the work as a whole to the attention of churches and individuals elsewhere who are facing a similar set of conditions. In the methods and success of this Louisville mission there is a fine prophecy of the larger part which southern churches and southern churchmen are sure to have in the moral and spiritual redemption of the Negroes. The sketch of this work, which appears in the body of this volume, was prepared by Mr. Little, the man who has had the most to do with it.

#### **Reaching the Homes of the Negroes**

The problem of promoting the intellectual, moral, and religious progress of the Negro people would be, comparatively, very simple and easy of solution if it depended upon the organization, equipment, and administration of efficient churches and schools. There is still a third institution that is intimately related to these two which must be taken into account. The homes of the Negro people make mightily for or against their best progress. They may neutralize the best influences that proceed from church and school. They may so reinforce the work of both as to give it an entirely new value and degree of efficiency otherwise impossible to it. Here we must look for the elements which so often render nugatory the private philanthropy or the bounty of the state in establishing and maintaining schools. Here also we shall find the unyielding rock against which the church beats in vain.

This opens an aspect of the great problem of progress that remains to be provided for as it relates to the vast masses. How shall the Negro home be reached and helped to do its divinely appointed work as a member of the great trinity of institutions that more than all others promote the highest human welfare? We have an exceedingly inter-



esting and suggestive answer to this momentous question in the life career of Miss Joanna P. Moore. The sketch of her work in behalf of the Negro homes, through her " Fireside School," and otherwise, which is presented in this volume, reveals a type of effort that is as effective as it is unique. Who can imagine the results possible to the multiplication a thousand-fold of such a life and work? How simple the method! How Christlike the spirit! How rich the results! How glorious the reward!

#### **The Best Fruit of Progress**

We must look for the best fruit of human progress in persons, and not in things. The forces which make for such progress render their supreme service in the production of efficient men and women. Above all else, this has been the crowning aim of the wide range of uplifting activities in behalf of the Negro people that have been sustained during the years of their freedom. It has ruled in the purposes of philanthropists, educators, and missionaries. The friends and benefactors of the Negroes have not been disappointed. Their expectations are being realized in the large number of efficient men and women who, with credit to themselves and their friends, are filling their providentially appointed stations in life. They are the first-fruits of the higher progress of their race, which has been made possible largely by the agencies and processes that are brought under review in this book.

In these pages sketches and portraits are presented of a large number of persons who are demonstrating their force of character and their practical efficiency. They represent many more who are quite as worthy of recognition. It will be observed that these persons are filling the various professions and are pursuing the various business and industrial occupations. To this class belong the thirty thousand teachers who are at work among their own people in the Negro common schools of the South. In addition to these, there are other thousands of men and women, products of the new order, who are making homes, bringing up families, living clean, useful, independent lives, and meeting in all respects the requirements of good citizenship. The fitness of these persons for a place in the life and activities of the great nation of which they are a part is being established beyond question.

Those Negroes who fill worthily positions of leadership among their people furnish in themselves the most impressive attestation of the efficiency of the institutions that have been established for the improvement of their race. No leadership of the Negroes is so important as that of their own men and women. Negroes must be led by Negroes. No service of uplift surpasses in value that which fits for leadership. The persons whose sketches and portraits appear in this book, and thousands more like them, constitute a cumulative and conclusive answer to the old, yet ever-recurring, question touching the capacity of their race for culture and efficiency in those great activities where only strong men can make good.

#### **The Brightest Signs of Promise**

"Progress" and "Promise" are linked in the title of this book. We have referred to the progress. Now let us glance at some of the signs of promise.

1. The larger general appreciation of the moral basis of life.
2. The widely shared conviction of the paramount importance of morality for the Negroes.
3. The growing interest of the southern white churches in the evangelization of the Negroes.
4. The newer and more sympathetic attitude of representative southern white men toward all welfare work for the Negroes.
5. The improved mutual understanding of the Christian people of the North and the Christian people of the South in redemptive work for the Negroes.
6. The number, excellence, and demonstrated efficiency of the institutions that have been founded and developed by individuals, organizations, and states for the education of the Negroes.
7. The significance of, and the outlook for, education among the uplifting forces operating for the redemption of the Negroes, now being reinforced by the great educational movement that is sweeping over the South.
8. The number and strength of the great missionary and educational organizations that are at work among the Negroes, supported by enlarging constituencies and proceeding under policies tested in long and fruitful experience.
9. The widening opportunities open to the Negro people for larger participation in the life of the nation through the acquisition of property and industrial training, bringing material improvement to the home life and imposing added responsibilities.
10. The increasing number of serious, trained, efficient men and women returning from the schools and other centers of culture and influence and easting in their lot with their own people, to whose service, in the providence of God, they are now largely shut up.
11. The number, strength, and growing efficiency of the Negro churches. A more intelligent membership is being served by a more capable ministry. There is gradually emerging a conserving denominationalism, under which the interests of the people are extending beyond the activities of the local churches with which they are identified.
12. The growing ability of the Negroes to help themselves. This is being manifested in the development of their churches, the organization and direction of general denominational interests, the founding and successful management of schools and colleges, the holding of all kinds of effective conferences for mutual improvement, the building up of a press, the maintenance of numerous fraternal societies for mutual care and protection, and the conduct of business institutions and industrial concerns.



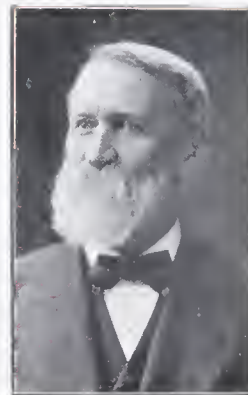
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Louisville, Ky.



Hon. W. J. NORTHEN  
Atlanta, Ga.



Mr. JOHN R. PEPPER  
Memphis, Tenn.

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## Those Whose Counsel We Have Sought in Making this Book

We owe a peculiar debt of gratitude to the five distinguished men whose portraits we print above, all born, educated, and now having residence in four southern states. These men have so favored us with their counsel, and honored us with their coöperation, as to make possible the preparation and the publishing of this book, "An Era of Progress and Promise."

Who are these men? A distinguished Confederate officer; a famous preacher and counsellor; a custodian of forty millions of trust funds; a Christian ex-governor; a "Laymen's Movement" leader.

Within five years it has been our privilege to either entertain these

men in our seashore home at Clifton, Mass., for successive days, or to be guests in their homes in the South. The purpose of these visits has been to study together, fully and frankly, from every point of view, and especially the southern view, the present moral and religious condition of the Negro and its effect upon his daily life, in order that we might jointly understand his needs, discover by what methods he may be helped, and then together — the South and the North — by intelligent and Christ-spirit coöperation, accomplish results which heretofore have halted because the methods of moral and religious training of the Negro have not kept pace with his needs.

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## Our Methods of Obtaining Information

WHEN we began our visits to the South to confer with our brethren concerning the moral and religious education of the Negro through the agency of the Sunday-school we assumed that we knew nothing about existing conditions because we had always "lived in the North." Our attitude was that of the primary pupil, eager to learn facts and truths from any and all sources, and with an open mind free from any kind of prejudice.

Every person with whom we have conferred in the South has been our "schoolmaster." The list of our teachers is long. These teachers have approached the lesson from many viewpoints, and we have received a variety of opinions, suggestions, and interpretations.

More than seventy-five representative white men of the South have been entertained in our home, some remaining three days and some three weeks as our guests, in order that we might study together how to increase the moral and religious education of the Negro. Negro educators and pastors from Virginia, the Carolinas, Florida, Georgia, Tennessee, Alabama, and Arkansas have spent from two to five

weeks as our guests in Boston, telling us from day to day the story of their lives from earliest recollections until the present.

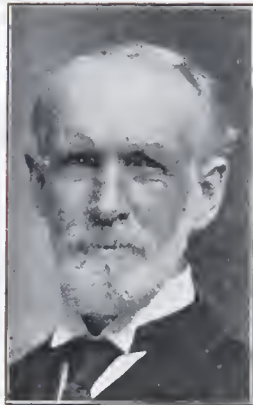
We have conferred with Governors, Ex-Governors, Legislators, Judges, Lawyers, Manufacturers, Merchants, Editors, Educators, and Pastors, former slave owners, and officers who served in the Confederate Army.

Our conferences have been with individuals, with official bodies both state and national, with special groups, and with faculties and classes in many educational institutions.

Through conferences in many southern states, as well as the great Conference at Clifton, Mass., in August, 1908, we have come in close touch with the denominational leaders and mission boards; we have visited denominational as well as independent institutions in our search for facts. Through the coöperation of these boards and independent committees we have reached 66 of the 259 institutions mentioned on pages 369-371 of this book either by personal visits or conferences with the presidents.

These are the sources from which we have secured the information on which we have based our conclusions.

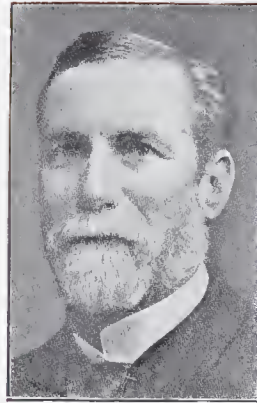




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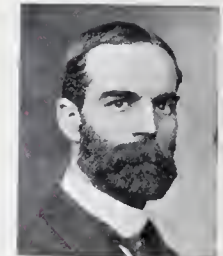
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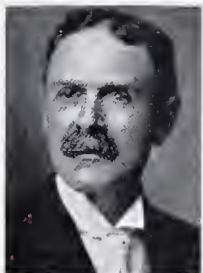
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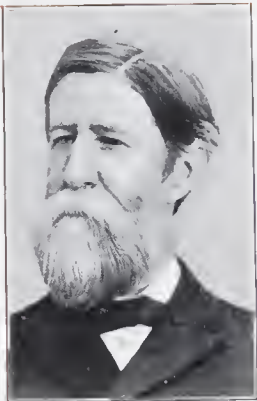


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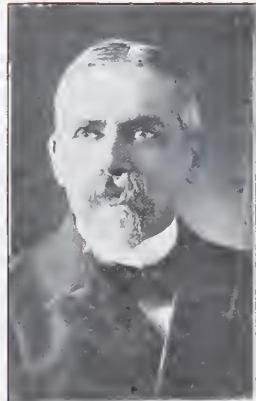


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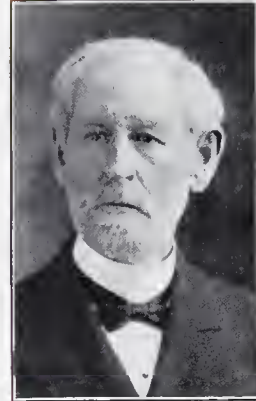
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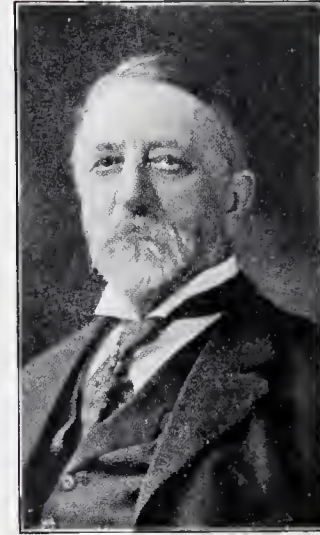
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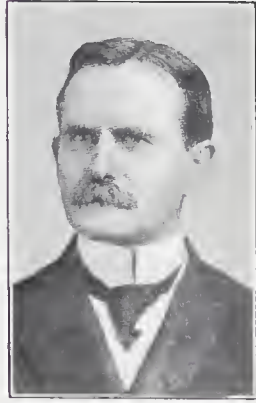
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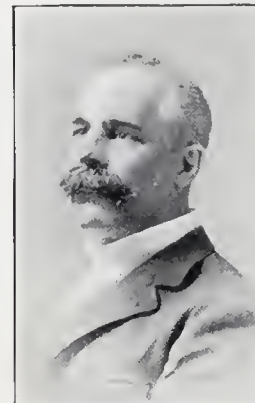
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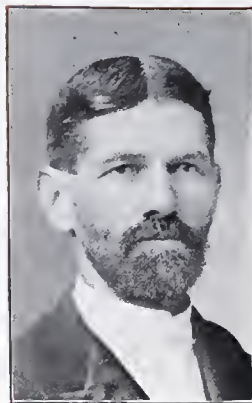
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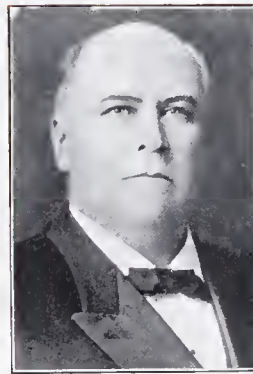
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Miss CHARLOTTE R. THORN. Principal

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Miss HARRIET E. GILES, deceased. One of the founders of Spelman Seminary, Atlanta, Ga., 1881; President from 1891 to her death in November, 1909.

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PRESIDENT WILLIAM G. FROST, LL.D. President Berea College and President Lincoln Institute, Lincoln, Ky.

REV. FRANK G. WOODWORTH, D.D. President Tougaloo University since 1887.

REV. A. C. OSBORN, D.D. President Benedict College since 1895.



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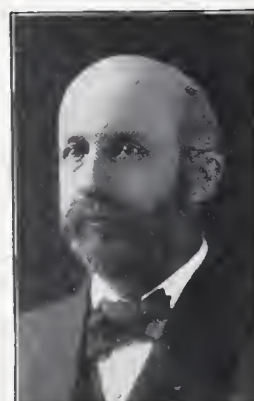
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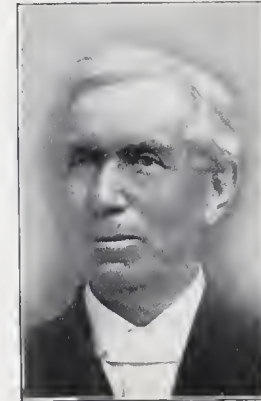
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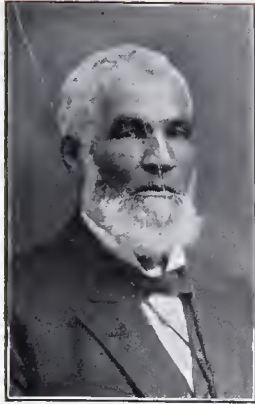
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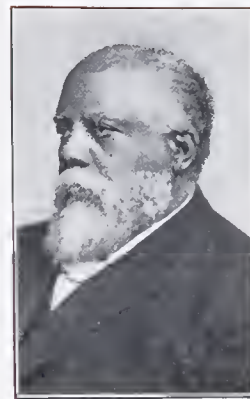
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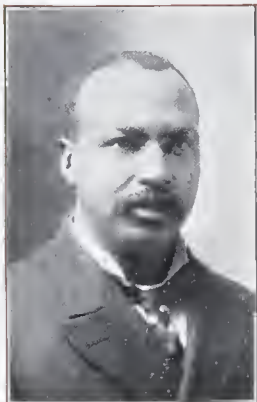


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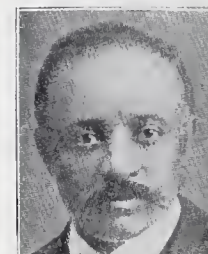
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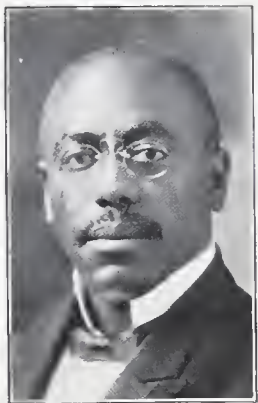
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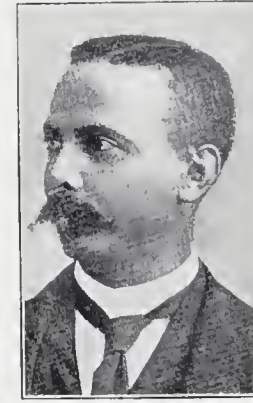
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A NEGRO HOME IN THE SUBURBS OF A LARGE CITY

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## From a Personal Point of View

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### **Early Interest in the Negroes**

For more than fifty years the editor of this book has had a heart-felt interest in, and desire to serve, the Negro people. In 1866 he taught an adult class of fifty Negroes in the Gratiot Street Baptist Sunday-School, Detroit, Mich.

Later on, in the early years of his married life the janitor of the apartments where he and his wife made their home for many years was a Virginia Negro — a deacon in the Baptist Church and a teacher in the Sunday-school. We were a repository for numerous church secrets, including the efforts of this worthy deacon to keep his pastor straight in theology and practice. No little time was given each week to directing his Bible study, which included the interpretation of some of the Old Testament events and prophetic mysteries.

First and last, several Virginia boys whom "James" brought to Boston, and who were employed in the apartment building where we lived, were taught writing and arithmetic, and given Bible lessons in our

kitchen. These incidents, however, have not measured our endeavor to help the members of the "child race" in their efforts to rise.

### **Interest in Sunday-School Work among the Negroes**

In 1887 we became a member of the Executive Committee of the International Sunday-School Association, representing the state of Massachusetts. We were interested in the action of that body, in 1892, which led to the beginning of organized Sunday-school work among the Negroes. At the meeting which was held in August of that year, a Negro field worker was appointed. A year later an assistant was selected. This assistant resigned after two years of service. The field worker continued in service until his death, March, 1902. In November, 1902, the International Executive Committee resumed its work among the Negroes by appointing two Negro secretaries. One of these men died in 1904, and the other continued in service until the Louisville Convention in June, 1908.





A TYPICAL NEGRO CHURCH NEAR A CITY

#### **Enlarged Plans for Work Among the Negroes**

In 1905 the Central Committee of the Executive Committee of the International Sunday-School Association, meeting at Dyke Rock Cottage, Clifton, Mass., in conference with the Committee on Work among the Negroes, adopted a plan for work. In brief it was: If southern states to the number of five would organize a Negro Sunday-School Association, select a suitable man to serve as state secretary, subject to the approval of the Committee on Work among the Negroes, and would contribute the sum of \$450 a year for the salary and expenses of the same, the International Executive Committee would contribute an equal amount for the same purpose. This proposition was promptly accepted by five states, and in each a secretary was appointed.

#### **The Preparation and Work of the Secretaries**

It was proposed by the Committee on Work among the Negroes that the state secretaries who might be appointed should first be instructed by the field superintendent. It was made their duty to visit the centers of population, both cities and towns, — places easy of access and suitable for holding a county or state convention. By visits and con-

ferences with pastors and superintendents of the Sunday-schools of the churches located in these centers it was proposed to work up interdenominational conventions. These conventions were not to be distinctively Baptist or Methodist, or any other denomination, but they were to be held in the interests of all the denominations. The purpose entertained for them was that of bringing the people together to consider approved methods for doing better work in the hope that they might adapt them to the needs of their individual Sunday-schools.

#### **Encountering Difficulties**

Before the close of the first year several of the Negro state organizations found it exceedingly difficult to secure funds with which to meet the promised monthly payments to the state secretaries. The secretaries themselves and the officers of the state organizations made numerous efforts to secure funds, but failed. There were, however, other obstacles in addition to those of a financial character which had to be met by the faithful and conscientious secretaries. As these difficulties multiplied we became more interested in the general problem to which they related and were determined to discover how to solve it so as to promote the work with some degree of efficiency.





WHERE SOME OF THE NEGROES LIVE NEAR A SOUTHERN CITY

#### **Conferences at Greensboro, North Carolina**

We soon found that our efforts to secure much reliable information from the field superintendent and the state secretaries by correspondence were very unsatisfactory. It was determined, therefore, to call a conference at Greensboro, N. C., early in 1907. This conference brought together the field superintendent and the state secretaries from Alabama, Arkansas, Georgia, North Carolina, South Carolina, and Tennessee, besides other persons who were interested officially and otherwise in the work. Each of the state secretaries, in turn, in answer to direct questions, told the committee, in detail, what he had tried to do. Each also related many facts bearing upon the existing conditions in the fields where they were laboring.

We soon discovered by further personal investigation that the Negroes are intense denominationalists. They are reasonably loyal to organizations within their own denominations. Now, for many years, in some of the states the Negroes have maintained state, county, and local denominational organizations. When they have met the demand that these organizations make upon them they have little time or money left for interdenominational organizations. We found, also, the fact that comparatively few Negroes were able to control their own

time, presented a serious obstacle to our work. The meager income of the average Negro greatly limits his ability to give money to religious causes outside of his denomination. The cost of attendance upon state and other conventions was, in fact, more than the people were able to bear. Along with the limitations in point of practical knowledge and experience on the part of the state secretaries, there was also a total absence of suitable literature for distribution among the people. It was also found that leaflets and booklets for distribution among the pastors and superintendents, at conventions and elsewhere, were greatly needed. All in all, the conviction grew upon us, as a result of our observations and experience in the field, that the Negroes were not ready to reap the advantages of interdenominational coöperative Sunday-school work.

#### **Important Conference at Raleigh, N. C.**

In December, 1907, a conference was held at Raleigh, N. C., in the interests of this work. It was participated in by pastors, educators, and Sunday-school leaders among the Negroes. Ten states were represented. Among those present were the presidents of Shaw University, Virginia Union University, and a member of the faculty of Benedict College. The purpose of this conference was to discover, if possible, a





STREET SCENE IN THE NEGRO QUARTERS OF A CITY

new plan upon which organized Sunday-school work among the Negroes might be projected with the hope of rendering efficient service.

IN order that this Conference might reveal the conditions existing in widely separated states and also learn the sentiment and conviction of a variety of people, all of whom were equally interested, we invited, not only Negro pastors, educators, and Sunday-school leaders, but also pastors of white churches and the presidents and instructors from Shaw, Virginia, Union, Benedict, and other institutions. Ten states were represented. The Conference was in session three days, and its members were the guests — including traveling expenses — of "The Committee on Work among the Negroes." The purpose of the Conference was to discover, if possible, why present methods were defective and how they might be improved.

It was soon discovered, in the Conference, that the present plans must be abandoned: the money was all gone; several of the state secretaries were in financial distress because of the unpaid portions of their salary due from the Negro state conventions. It was also evident that no further contributions could be obtained with which to continue the work on the present plan. (See page 12.) The Interna-

tional Executive Committee could not possibly assume the entire expense of continuing the work. What, then, could be done?

After long and careful discussion it was decided that the County and State Convention plan should be discontinued for the present, and it was understood there should be introduced into the institutions a course of study which would instruct young men and women so that when they shall return and go into churches and schools in their old or new homes they will have gained knowledge that will enable them to put into operation practical and improved methods for organizing, conducting, and teaching the individual schools.

This plan would require no new buildings, no endowment, no additional faculty. The pupils are already gathered. It only requires a competent teacher to cooperate with existing organized forces.

What would be the attitude of all of the institutions and also the pastors and educators of the white and black men towards this new plan? How could we know except by bringing them together to discuss this whole plan? How could this be done better than by a conference? Hence began plans which consummated in the Clifton Conference, the story of which follows.



MEMBERS OF THE CLIFTON CONFERENCE IN FRONT OF DYKE ROCK COTTAGE, AUGUST 19, 1908

## The Clifton Conference

### Mr. Hartshorn's Opening Address

This is the hour toward which we have looked for a long time. I deeply appreciate the response that you have made to my "call" for you to come together at this time and in this place.

The Committee on Work among the Negroes has sought to discover how it might continue the efforts of the International Sunday-School Association in behalf of the Negroes and still serve the purpose for which it was undertaken originally. The prosecution of these inquiries have largely fallen to me personally. I have made frequent trips through the South. I have visited many institutions for the education of the Negroes, consulting with their presidents and teachers. I have held conferences with the pastors of both white and Negro churches in various centers of influence. I have sought the counsel of representative business and professional men in southern cities.

For a long time the way seemed seriously hedged about.

Finally, the committee held a conference at Raleigh, N. C., on December 11, 1907. Prominent educators, both white and black, from ten different states, were present in that conference. After prolonged consideration of the entire subject, it was decided that further inquiries should be prosecuted along three general lines. In a sense, these inquiries were expressive of the conclusions which the conference reached in regard to the basis upon which efficient help might be best extended to the Sunday-school cause among the Negroes.

These questions were sent out to representative men among both the Negroes and their white friends. The questions were as follows:

1. "Is it practical for the International Sunday-School Association to furnish instructors to universities, colleges, seminaries, and secondary

schools for the education of the Negro, to teach practical methods of organizing, conducting, and teaching the individual Sunday-school in the Negro churches?"

2. "Is this a practical method for reaching the individual Negro Sunday-school in the city, the town, the village, and the rural district?"

3. "How will the management and faculty of these institutions regard this plan, and what will they do to cooperate in making it successful?"

Many detailed answers to these questions were received.

The results of that conference, and further visits to the South in April and May, 1908, when I met representative brethren in Richmond, Raleigh, Columbia, Jacksonville, Atlanta, Montgomery, Louisville, Nashville, and Cincinnati, led to the decision to call this Conference.

From the investigations which I have made, the conviction has grown upon me that the kind of work necessary to the accomplishment of permanent results is expressed in the terms, "the ABC of Bible teaching and Sunday-school endeavor."

I have discovered that the Negro in the country — on the farm and plantation — is the Negro in the majority. He has serious limitations, which, however, are not to be charged to his account. He must be reached on his own level if we shall ever lift him up.

It is because of my desire to have your counsel that I have invited you brethren to come together in order that you might tell me and the great organization which I represent what ought to be done. We of the International Sunday-School Association wish to sit at your feet and learn how best we may cooperate with the present active agencies and forces in raising the level of the moral and religious life of the Negro people.





#### THE SCENE OF THE CLIFTON CONFERENCE

Rooms in which the "Clifton Conference" was held, at Dyke Rock Cottage, Clifton, Mass., August 18-20, 1908, General Howard and General Johnston sat in the room on the left, in front of the fireplace.

## A Touching and Significant Incident

By Rev. John Little, Louisville, Ky.

A TOUCHING and significant incident of the Clifton Conference occurred at the opening, as Mr. Hartshorn welcomed the seventy-five guests, fifty white and twenty-five Negro, to his home, where they were to sit in council for nearly three days.

Mr. Hartshorn said: "I have reserved only two seats in this room, the best and most comfortable chairs in our home, for two men whom I desired most of all should be present. These men fought on opposite sides in the battle of Gettysburg, July 1-3, 1863. This is the first time these two distinguished soldiers have met since that memorable and terrible battle. May I request Gen. O. O. Howard, of Vermont, to escort Gen. Robert D. Johnston, of Alabama, to the chairs that I have placed under the mantel, and between which there is a table containing flowers from our garden and an open Bible?"

As these two white-haired veterans locked arms and marched across the room — General Howard with his empty sleeve, and General Johnston with his scarred face — to take the seats that would place

them side by side during the Conference called to discuss the moral and religious conditions of the Negroes, and how it might be improved, the Conference spontaneously broke forth and sang the hymn

"Blest be the tie that binds  
Our hearts in Christian love."

Tears sprang to the eyes of the strong men of the Conference, both white and black, as they witnessed this evidence of Christian fellowship, brotherly love, and a common purpose to serve a deserving people.

The effect of this incident was felt during the entire Conference, and from that moment there was no place for thoughts, feelings, or words that were not in harmony with the Christ spirit. During the time of the Conference these two distinguished veteran soldiers occupied together the "prophet's chamber" overlooking the unbroken sea, and every morning they decorated each other with flowers plucked from the garden of Dyke Rock Cottage.

## THE CLIFTON CONFERENCE

Held by invitation and at the home of Mr. W. N. Hartsborn, Clifton, Mass., August 18-19-20, 1908, to consider the religious education of the Negroes.

Seventeen States; Thirty-seven Colleges and Schools; Nine Missionary Organizations and Twelve Religious Denominations were Represented.

Bishop Clinton of North Carolina declared the Conference to be "the Best Thing that has been done for the Race since Abraham Lincoln wrote the Emancipation Proclamation."

### Its Purpose

"To discover the present mental, moral, and religious condition of the Negro; how this condition has been reached; its practical effect upon his daily life; what is needed; how obtained; how applied; the result.

"To discover if it is practical for the International Sunday-School Association to furnish instructors to universities, colleges, seminaries, and secondary schools already established for the education of the Negro, to teach the students practical methods in organizing, conducting, and teaching the individual Sunday-schools of the Negro churches in the city, the town, the village, and the rural district.

"To discover how the management and faculty of these institutions regard this plan, and what they will do to co-operate in making it successful."



**Dyke Rock Cottage. Ocean Front, Looking Seaward**

The Boston Transcript, Jan. 11, 1908, said: "Fifty-Four The Fenway, Boston, and Dyke Rock Cottage, Clifton, are likely to become to the Sunday-school Movement what Lake Mohonk is to the cause of arbitration and the Indian."



**Dyke Rock Cottage, Clifton, Mass. On the Land Side, among the Flowers**

### Five Clifton Conferences

1. June, 1901. Executive Committee, Massachusetts Sunday-School Association.
2. June, 1902. Executive Committee, Massachusetts Association and District Presidents.
3. June, 1903. For three days The International Sunday-School Editorial Association, with four hundred Massachusetts Sunday-School Workers on the third day.
4. August, 1905. Central Committee of the International Sunday-School Association.
5. August, 1908. The Relation of the Sunday-School to the Moral and Religious Education of the Negro.

### The Findings of the Conference

(1) That we gratefully recognize the phenomenal progress of the Negro race since emancipation, and the excellent work that is being done by the educational institutions for the Negro in Bible instruction;

(2) That the fundamental need in the present condition of the Negro is the development of right moral motives and high standards in the mass of the race;

(3) That the permanent uplifting of the race must be through the moral and religious instruction of the children and youth in their homes, schools, and churches;

(4) That the Sunday-school, when properly organized and conducted, is a great and effective agency for imparting the principles of the Christian religion and the saving knowledge of God's Word.

In view of this declaration, the Conference recommends:

That the International Sunday-School Association be requested, through its Committee on Work among Negroes, to co-operate with the committee appointed by this Conference in carrying out plans for the inauguration of systematic and thorough courses of Sunday-school training and instruction in colleges and schools for Negroes.

### Committee from the Clifton Conference

John E. White, Atlanta, Ga., Pastor Second Baptist Church.

W. P. Thirkield, President Howard University, Washington.

Geo. Sale, Atlanta, Ga., Superintendent of Education, American Baptist Home Mission Society.

James G. Snedecor, Superintendent Stillman Institute, Tuscaloosa, Ala.

Frank G. Woodworth, President Tougaloo University, Tougaloo, Miss.

William Goodell Frost, President Berea College, Berea, Ky.

Bishop Geo. W. Clinton, A. M. E. Z. Church, Charlotte, N. C.

M. C. B. Mason, Secretary Freedmen's Aid Society, Cincinnati, O.

R. T. Pollard, President Selma University, Selma, Ala.

H. L. McCrorey, President Biddle University, Charlotte, N. C.

Committee representing the International Sunday-School Association:

W. N. Hartsborn, Boston, Chairman. John Stites, Louisville, Ky. E. K. Warren, Three Oaks, Mich. John R. Pepper, Memphis, Tenn. W. A. Eudaly, Cincinnati, Ohio. N. B. Broughton, Raleigh, N. C. B. W. Green, Little Rock, Ark. M. C. Bridges, Norwood, La. Jay E. Adams, San Antonio, Tex. President H. B. Frissell, Hampton, Va.



## The Personnel of the Clifton Conference

**T**HIRTY-FOUR southern institutions for the education of the Negro, seventeen states, nine missionary organizations, and twelve denominations were represented. In the company of seventy who met as members of the Conference, there were educators, publicists, pastors, business men, officials of the International Sunday-School Association, and other leaders in the religious world.

The Conference was the guest of W. N. Hartshorn, chairman Executive Committee of the International Sunday-School Association, at his home, Dyke Rock Cottage, Clifton, Mass., August 18, 19, 20, 1908.

Rev. SAMUEL H. BISHOP, New York, General Agent American Institute for the Negroes.  
 President J. W. E. BOWEN, Gammon Theological Seminary, Atlanta, Ga.  
 HENRY A. BOYD, Nashville, Tenn., Assistant Secretary National Baptist Convention.  
 Rev. R. H. BOYD, National Baptist Publishing House, Nashville, Tenn.  
 Rev. W. H. BROOKS, Pastor St. Mark's M. E. Church, New York.  
 Hon. N. B. BROUGHTON, Raleigh, N. C., Member International Committee.  
 Rev. SAMUEL A. BROWN, Pastor St. Mark Congregational Church, Boston.  
 President STEPHEN G. BUTCHER, Straight University, New Orleans, La.  
 Hon. D. M. CAMP, Newport, Vt., Member International Committee.  
 Judge JOS. CARTHEL, Montgomery, Ala., General Secretary Alabama Sunday-School Association.  
 Prof. R. C. CHILDRRESS, Little Rock, Ark., former General Secretary Arkansas Negro Sunday-School Association.  
 Bishop GEO. W. CLINTON, A. M. E. Church, Zion, Charlotte, N. C., Trustee Livingstone College, Salisbury, N. C., and Judson College, Madisonville, Ky.  
 President N. W. COLLIER, Florida Baptist Academy, Jacksonville, Fla.  
 Rev. J. W. COOPER, New York, Corresponding Secretary American Missionary Association.  
 President J. M. COX, Philander Smith College, Little Rock, Ark.  
 President JAMES T. DOCKING, Cookman Institute, Jacksonville, Fla.  
 President L. M. DUNTON, Claflin University, Orangeburg, S. C.  
 Rev. B. W. FARRIS, Pastor St. Paul's Baptist Church, Roxbury.  
 President WILLIAM GOODELL FROST, Berea College, Berea, Ky.  
 President T. O. FULLER, Memphis, Tenn., Howe Bible Institute.  
 Bishop WESLEY J. GAINES, A. M. E. Church, Atlanta, Ga., Founder and Trustee Morris Brown College, Atlanta.  
 Principal Miss HARRIET E. GILES, Spelman Seminary, Atlanta, Ga.  
 Rev. GEORGE H. GUTTERSON, Boston, District Secretary American Missionary Association.  
 Mr. W. N. HARTSHORN, Boston, Chairman Executive Committee, International Sunday-School Association.  
 Rev. W. H. HEARD, Memphis, Tenn., Trustee Howe Bible Institute.  
 Rev. T. WELLINGTON HENDERSON, Pastor Charles St. A. M. E. Church, Boston.  
 President JUDSON S. HILL, Morristown Normal and Industrial College, Morristown, Tenn.  
 Rev. J. W. HILL, Pastor St. Stephen's Baptist Church, Cambridge, Mass.

President JOHN HOPE, Atlanta Baptist College, Atlanta, Ga.  
 President GEORGE RICE HOVEY, Virginia Union University, Richmond, Va.  
 Gen. OLIVER O. HOWARD, Burlington, Vt., Chairman of Board, Lincoln Memorial University, Cumberland Gap, Tenn.  
 Rev. S. R. HUGHES, Baltimore, Md.  
 Rev. W. A. C. HUGHES, Baltimore, Md., Pastor Sharp St. Memorial M. E. Church.  
 Rev. CHARLES C. JACOBS, Sumter, S. C., General Field Secretary, Work among Colored People, M. E. Church.  
 Gen. R. D. JOHNSTON, Birmingham, Ala., Trustee Stillman Institute.  
 Prof. GEO. M. P. KING, Virginia Union University, Richmond, Va.  
 Rev. FRED H. KNIGHT, Boston, former President New Orleans University, New Orleans, La.  
 President JAMES FRANKLIN LANE, Jackson, Tenn., Lane College.  
 Mr. MARION LAWRENCE, Chicago, Ill., General Secretary International Sunday-School Association.  
 Supt. JOHN LITTLE, Presbyterian Colored Missions, Louisville, Ky.  
 Bishop W. F. MALLALIEU, Auburndale, Mass., M. E. Church.  
 Rev. M. C. B. MASON, Cincinnati, Ohio, Secretary Freedmen's Aid Society.  
 Rev. J. C. MASSEE, Chattanooga, Tenn., Pastor First Baptist Church.  
 Prof. W. B. MATTHEWS, Atlanta, Ga., Principal Gate City Public School.  
 Rev. P. J. MAVEETY, Cincinnati, Ohio, Secretary Freedmen's Aid Society.  
 Mr. A. B. McCRILLIS, Providence, R. I., Vice-President International Sunday-School Association.  
 President RALPH W. McGRANAHAN, Knoxville College, Knoxville, Tenn.  
 President H. L. McCROREY, Biddle University, Charlotte, N. C.  
 Rev. CHARLES M. MELDEN, Wilbraham, Mass., former President Clark University, Atlanta, Ga.  
 President J. G. MERRILL, Fisk University, Nashville, Tenn.  
 President CHARLES F. MESERVE, Shaw University, Raleigh, N. C.  
 President J. M. P. METCALF, Talladega College, Talladega, Ala.  
 President A. C. OSBORN, Benedict College, Columbia, S. C.  
 Prof. I. GARLAND PENN, Atlanta, Ga., Member International Executive Committee.  
 GEORGE W. PENNIMAN, Brockton, Mass., Secretary to W. N. Hartshorn.  
 Prof. H. M. PENNIMAN, Professor Berea College, Berea, Ky.  
 President R. T. POLLARD, Selma University, Selma, Ala.  
 Rev. GEORGE SALE, New York, Superintendent of Education, Baptist Home Mission Society.  
 Supt. JAMES G. SNEDECOR, Stillman Institute, Tuscaloosa, Ala.  
 Pres. J. O. SPENCER, Morgan College, Baltimore, Md.  
 Prof. JOHN STEVENSON, Tuskegee, Ala., Superintendent Sunday-School Work, Tuskegee Institute.  
 President L. B. TEFPT, Hartshorn Memorial College, Richmond, Va.  
 Miss MARY A. TEFPT, Hartshorn Memorial College, Richmond, Va.  
 President WILBUR P. THIRKIELD, Howard University, Washington, D. C.  
 Miss LUCY H. UPTON, Former Dean, Spelman Seminary, Atlanta, Ga.  
 Rev. S. N. VASS, Raleigh, N. C., Superintendent of Colored Work, American Baptist Publishing Society.  
 President E. T. WARE, Atlanta University, Atlanta, Ga.  
 Mr. E. K. WARREN, Three Oaks, Mich., Chairman Central Committee, International Sunday-School Association.  
 Rev. CHARLES L. WHITE, New York, Assistant Corresponding Secretary Baptist Home Mission Society.  
 Rev. G. L. WHITE, Pastor Columbus Avenue A. M. E. Zion Church, Boston.  
 Rev. JOHN E. WHITE, Pastor Second Baptist Church, Atlanta, Ga.  
 President JOHN WIER, New Orleans University, New Orleans, La.  
 President FRANK G. WOODWORTH, Tougaloo University, Tougaloo, Miss.



GEN. R. D. JOHNSTON,      GEN. O. O. HOWARD,  
of Alabama.                      of Vermont.

The above picture represents two distinguished veteran soldiers; one, Gen. Robert D. Johnston, of Alabama, once owner of slaves, and an officer of the Confederate Army; the other, Major-Gen. O. O. Howard, of Vermont, distinguished as an anti-slavery man and a Union officer.

These two famous generals fought on opposite sides in the Battle of Gettysburg, July 1, 1863. They did not meet again until they sat, side by side, in the Clifton Conference, with the open Bible and beautiful flowers between them; and during the night they occupied the "Prophet's Chamber," overlooking the unbroken sea; and in the morning decorated each other with flowers plucked in the garden of Dyke Rock Cottage.

## The Negro and the Sunday-School

An Editorial in *The Congregationalist*, Boston, Mass., August 29, 1908

TO bring representative men of the white and colored races together in conference on the Negro problem is a difficult undertaking. Mr. Smiley made an experiment in this line at Lake Mohank several years ago, but he did not think it wise to repeat it. The southern conferences on education have discussed the question on all sides, but always in the absence of the Negro. Mr. W. N. Hartshorn seems to have achieved a degree of success in bringing representatives of both races on a common platform at his home in Clifton, Mass., last week.

About seventy educators, pastors and laymen, representing thirty-two southern institutions, spent three days in talking over past and present conditions of the Negro, his needs, and how to provide for them. The gathering was distinguished by the presence of two veteran soldiers of the Civil War who fought on opposite sides, Gen. Oliver O. Howard, of Vermont, and Gen. Robert D. Johnston, of Alabama. The special object of the Conference was to coördinate the Sunday-school movement with the educational work among the Negroes.

The final "findings" recognize the wonderful progress of the Negro since emancipation and the work of educational institutions, especially in Bible instruction. They affirm that the fundamental need is the development of right moral motives and high standards, which must be accomplished through the moral and religious instruction of the children and youth. They declare that the Sunday-school, properly organized and conducted, is

### "A Most Effective Agency"

for doing this work; and from this basis a practical program is proposed, the inauguration of plans for systematic courses of Sunday-school training in colleges and schools for Negroes.

To work out this scheme, a large number of members of the Conference, mostly officers of these institutions, were appointed a committee of the International Sunday-School Association, of which Mr. Hartshorn is chairman. Important possibilities are foreshadowed in such a plan, and those who attempt to formulate it and put it in operation may be assured of the sympathetic interest of those in the North and in the South who realize that the moral and spiritual as well as the intellectual elevation of the Negro race is essential to the welfare of the whole nation.



## Gen. Oliver Otis Howard

An Appreciation by A. Z. Conrad, D.D.

GEN. OLIVER OTIS HOWARD was one of the master men of his day. His was an imperial manhood. A boy of nine returned one evening from a church social service and astonished his parents with the statement that he had spoken in the meeting.



A. Z. Conrad, D.D.

It was an unheard-of thing for a boy of his age in that day. He felt the compulsions of duty. The boy was father of the man. What he did at nine he did through his life, answered the roll-call with promptness and positiveness.

Another incident: A youth of fifteen is on his way to Bowdoin College; he is invited by his companions to drink; he declines; he is told that all great men drink. Reflecting a moment, he answered, "Then I don't want to be great." Again the boy was father of the man; he could neither be driven,

coaxed, or sneered away from his conscience. College finished, we find him at West Point Academy, a Bible in one hand and a sword in the other. He exhibited all the heroism of a soldier in adhering to his principles during those years.

1857 has come; he is now Lieutenant Howard and in Florida. Then something happened. No man amounts to much until something happens between himself and God. A great thing happened to Howard; he lifted up the gates of his soul and invited in the King of Glory. From that moment he was a *master man*. He was a courageous confessor and never lost an opportunity to declare his allegiance to his King and Lord. The discipline of the schools had given him much of self-mastery, but now his conquest of self became complete. He laid the foundation for a great commander in the absoluteness of his obedience to the higher mandate of conscience and the spirit.

1861 has come; the roll of the drum, the note of the bugle, found him comfortably located as instructor at West Point; the blood of the soldier was coursing in his veins; he becomes Colonel Howard, leading the Third Maine Volunteers. The first battle of the war is on; it is the battle of Bull Run. Conspicuous for his bravery, he is honored with promotion.

June 1, 1862, has come; the awful slaughter of Fair Oaks

tests the qualities of every soldier and every commander. He is equal to the emergency. At the very crisis of the battle the young officer stands out conspicuously as a fearless leader in awful conflict. The battle emptied one sleeve of his coat.

Antietam, Fredericksburg, Chancellorsville follow. Distinguishing acts of valor characterized all his activities. With an irrepressible hope and an undaunted courage, beloved by his own troops, and feared by the enemy, he was the inspiration of thousands of men. His empty sleeve was a continuous proclamation of his heart heroism. The supreme moment of his military life was at Gettysburg when word came to him that Reynolds was dead and that he himself was now the chief officer. With an almost supernatural wisdom he ordered the battle, and through those days of purgatorial strife proved himself a master as a soldier, as a man.

Congress rises to do honor to the noble commander. Lookout Mountain, Missionary Ridge, Atlanta, add to the luster of his name. With Sherman and Slocum through the Carolinas, he comes finally to the battle of Bentonville, the last real conflict of the war. Throughout those awful years of strife not one stain soiled his escutcheon, and never once was his sword dishonorably lowered.

Great to command, he was also great to serve, and his service in peace indeed was not less noteworthy than that in war. As commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands, he gave his best service to his country. The humanism of Jesus found blessed expression in his life. The founding of Howard University revealed his spirit of loving interest in the helpless and dependent.

What made General Howard the imperial man he was, commanding the respect of every class throughout America? Why was it that when he rose in public assemblages all the people were wont to stand with bowed heads as though in the presence of an extraordinary person? Here is the secret of his power: His threefold faith in God, humanity, and himself; his untiring zeal, his unwavering conscientiousness, the fixedness of his principles, his loyalty to his convictions, his humility and his gentleness, his humaneness and his sympathy, his magnanimity for friend and foe, and preëminently, first, last, and always, his fellowship with Jesus Christ. There is nothing like it. It gives an imperial quality to character. He was distinctively a product of the Christ of the Bible. God bless his memory to the ennoblement of the American youth.



Olinus Otis Howard  
 Major Gen. U.S. Army  
 Jan. 3<sup>rd</sup> 1908

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Born Leeds, Me., November 8, 1830.  
 Died Burlington, Vt., October 26, 1909.  
 Graduated Bowdoin College, 1850.  
 Graduated West Point, United States Academy, 1854.

Assistant professor of mathematics, West Point, 1857-61.

Colonel of the Third Maine Volunteers, June, 1861.

Brigadier-general, September, 1861.

Major-general, November, 1862.

In battles Fair Oaks, Gettysburg, Fredericksburg, and Chattanooga.

In command of the Eleventh Army Corps, the Fourth Army Corps, and the Army of the Tennessee.

In command of the right wing of Sherman's army in the "March to the Sea."

Brevetted major-general in the regular army, March, 1865.

General Sherman said of General Howard, "As pure a man as ever lived, a strict Christian, and a model soldier." In "Sherman and His Campaigns" is this estimate of General Howard's character: "A fervent and devoted Christian, not only in his belief, but in his daily life; conscientious to a degree in the performance of the smallest duty, Howard presents a rare combination of qualities no less grand than simple, equally to be imitated for their virtue and loved for their humanity."

General Howard was United States commissioner of the Bureau of Refugees, Freedmen and Abandoned Lands, 1865-74.

He established Howard University, Washington, D. C., a national university for the education of colored youth, and was its president, 1869-73. (See pages 306-309.)

He conducted the operations against the Nez Perces Indians in 1877, and the Bannocks in 1878.

Appointed major-general in the regular army, 1866, and retired from the service in 1894.

He founded Lincoln Memorial University in 1895, at Cumberland Gap, Tenn., and was its only president. He was very active at the time of his death in securing endowment for this institution.

General Howard was a distinguished member of the Clifton Conference, occupying a place of honor in its councils and in its work. His presence, with that of Gen. Robert D. Johnston, of Alabama, who was a Confederate soldier, made the Conference historic and notable. (See page 19 for portraits of these two distinguished generals among the flowers at Clifton, August, 1908.)

A synopsis of the address of General Howard on "The Negro as a Free Man" is published on pages 37-39 of this book. General Howard participated freely and helpfully in the discussions of the conference.



MEMBERS OF THE FIFTH CLIFTON CONFERENCE, DYKE ROCK COTTAGE, CLIFTON, MASS., AUGUST 18-19-20, 1908



First Row, Standing. Left to Right: Rev. W. H. Brooks, Pastor St. Mark's M. E. Church, New York; Pres. R. T. Pollard, Selma University, Selma, Ala.; Rev. B. W. Farris, Pastor St. Paul's Baptist Church, Roxbury, Mass.; Rev. W. H. Heard, Trustee Howe Bible Institute, Memphis, Tenn.; Pres. T. O. Fuller, Howe Bible Institute, Memphis, Tenn.; Rev. W. A. C. Hughes, Pastor Sharp Street Memorial M. E. Church, Baltimore, Md.

Seated in Chairs. Left to right: Miss Lucy H. Upton, former Dean Spelman Seminary, Atlanta, Ga.; Miss Harriet E. Giles, Principal Spelman Seminary, Atlanta, Ga.; Hon. D. M. Camp, Member International Committee, Newport, Vt.; Hon. N. B. Broughton, Member International Committee, Raleigh, N. C.; Judge Joseph Carthel, General Secretary Alabama Sunday-School Association, Montgomery, Ala.

Seated on Ground. Left to right: Prof. H. M. Penniman, Berea College, Berea, Ky.; Mr. W. K. Andem, Secretary to Mr. Hartshorn, Boston; Prof. R. C. Childress, Former General Secretary Arkansas Negro Sunday-School Association, Little Rock, Ark.; Pres. Ralph W. McGranahan, Knoxville College, Knoxville, Tenn.



MEMBERS OF THE FIFTH CLIFTON CONFERENCE, DYKE ROCK COTTAGE, CLIFTON, MASS., AUGUST 18-19-20, 1908



First Row, Standing. Left to right: Rev. S. N. Vass, Supt. Colored Work, American Baptist Publication Society, Raleigh, N. C.; Rev. S. R. Hughes, Baltimore, Md.; Rev. C. M. Melden, Wilbraham, Mass., Ex-Pres. Clark University, Atlanta Ga.; Rev. J. W. Hill, Pastor St. Stephen's Baptist Church, Cambridge, Mass.; Pres. John Wier, New Orleans University, New Orleans, La.; Pres. Charles F. Meserve, Shaw University, Raleigh, N. C.

Seated in Chairs. Left to right: Mr. E. K. Warren, Chairman Central Committee, Int. Sunday-School Association, Three Oaks, Mich.; Mr. Marion Lawrance, General Secretary Int. Sunday-School Association, Chicago, Ill.; Gen. Oliver O. Howard, Burlington, Vt., Chairman of Board, Lincoln Memorial University, Cumberland Gap, Tenn.; Gen. R. D. Johnston, Birmingham, Ala., Trustee Stillman Institute, Tuscaloosa, Ala.; Rev. John E. White, Pastor Second Baptist Church, Atlanta, Ga.

Seated on Ground. Left to right: Rev. George H. Guttererson, Dist. Sec. Am. Miss. Asso., Boston; Rev. J. W. Cooper, Cor. Sec. Am. Miss. Asso., New York; Supt. Jas. G. Snedecor, Stillman Institute, Tuscaloosa, Ala.; Pres. George Rice Hovey, Virginia Union University, Richmond, Va.; Pres. Stephen G. Butcher, Straight University, New Orleans, La.



MEMBERS OF THE FIFTH CLIFTON CONFERENCE, DYKE ROCK COTTAGE, CLIFTON, MASS., AUGUST 18-19-20, 1908



First Row, Standing. Left to right: Rev. George Sale, Supt. of Education, Am. Bapt. Home Mission Soc., New York; Rev. Charles L. White, Asst. Cor. Sec. Am. Bapt. Home Mission Soc., New York; Rev. T. W. Henderson, Pastor Charles St. A. M. E. Church, Boston; Rev. Samuel A. Brown, Pastor St. Mark's Congregational Church, Boston; Pres. Jas. F. Lane, Lane College, Jackson, Tenn.; Pres. J. G. Merrill, Fisk University, Nashville, Tenn.; Pres. J. M. P. Metcalf, Talladega College, Talladega, Ala.

Seated in Chairs. Left to right: Mr. and Mrs. W. N. Hartshorn, Host and Hostess of the Conference; Bishop Wesley J. Gaines, A. M. E. Church, Atlanta, Ga.; Bishop Geo. W. Clinton, A. M. E. Church, Zion, Charlotte, N. C., Trustee Livingstone College and Judson College; Rev. M. C. B. Mason, Cor. Sec. Freedmen's Aid Society, Cincinnati, Ohio; Rev. R. H. Boyd, Nat. Bapt. Pub. House, Nashville, Tenn.

Seated on Ground. Left to right: Pres. Jas. T. Docking, Cookman Institute, Jacksonville, Fla.; Mr. Geo. W. Penniman, Sec. to Mr. Hartshorn, Brockton, Mass.; Prof. W. B. Matthews, Prin. Gate City Public School, Atlanta, Ga.; Pres. H. L. McCrorey, Biddle University, Charlotte, N. C.; Rev. Henry A. Boyd, Asst. Sec. Nat. Bapt. Convention, Nashville, Tenn.



MEMBERS OF THE FIFTH CLIFTON CONFERENCE, DYKE ROCK COTTAGE, CLIFTON, MASS., AUGUST 18-19-20, 1908



First Row, standing. Left to right: Pres. N. W. Collier, Florida Baptist Academy, Jacksonville, Fla.; Rev. J. C. Masee, Pastor First Baptist Church, Chattanooga, Tenn.; Miss Ida U. Hartshorn; Miss L. G. Loggie, Stenographer of the Conference; Pres. Wm. G. Frost, Berea College, Berea, Ky.; Miss M. Houghton; Supt. John Little, Presbyterian Colored Missions, Louisville, Ky.

Seated in Chairs. Left to right: Pres. L. M. Dunton, Claflin University, Orangeburg, S. C.; Pres. A. C. Osborn, Benedict College, Columbia, S. C.; Pres. Wilbur P. Thirkield, Howard University, Washington, D. C.; Pres. L. B. Tefft, Hartshorn Memorial College, Richmond, Va.; Rev. Samuel H. Bishop, Gen. Agent American Institute for Negroes, New York; Miss Mary A. Tefft, Hartshorn Memorial College, Richmond, Va.

Seated on Ground. Left to right: Rev. Charles C. Jacobs, Gen. Field Sec. Work Among Negroes, M. E. Church, Sumter, S. C.; Pres. Judson S. Hill, Morristown Normal and Industrial School, Morristown, Tenn.; Master Joseph Masee, Chattanooga, Tenn.; Pres. John Hope, Atlanta Baptist College, Atlanta, Ga.



## The Possibilities of the Clifton Conference

Address of Dr. John E. White, of Atlanta, Ga., in Accepting the Presidency of the Clifton Conference, August 18, 1908

IT will be permitted to me, in assuming the responsibility of presiding over this Conference, to strike the first note and the last note, the words of greeting and of farewell.

We are grateful to God for the providential connection of Mr. and Mrs. W. N. Hartshorn with the great cause with which we are every one either personally or officially connected.



REV. JOHN E. WHITE, D.D.  
Pastor Second Baptist Church,  
Atlanta, Ga  
President Clifton Conference,  
August 18, 19, 20, 1908.

There have been many gatherings for the purpose of discussing the question which we are going to discuss, and great good has come from many of them; but I am of the opinion, gentlemen, and so wrote to a prominent gentleman in Atlanta, Ga., that this Conference, we are opening to-day, represents more intelligence and more experience with the question of the Negro and his welfare and progress than was ever before assembled together in this country. The possibilities of this Conference are as large as the promises of God to earnest and sincere men when they come together to plan for his Kingdom, and are as large as the capacity and as large as the needs of eight million people in our land.

### The Value of Personal Contact

We are already beginning to realize one great value which will deepen and broaden as this Conference proceeds, "the value of personal contact." If you will permit me, I will illustrate what I mean by a story. I knew in North Carolina a typical mountaineer, very positive in his ideas and particularly suspicious of womenfolk when traveling by them-

selves. There happened to be in Massachusetts a good Presbyterian woman who had read in her church paper of the great ignorance existing among what was called the "mountain whites" of the South, and she consecrated herself to go along down into that country for the purpose of helping them and lifting them up and teaching school among them. She landed at the little town of Marshall, and was there much upset that she was in the town and not among the country people. She was told to go on and she would find them.

The mail carrier of that country was called to go some sixty miles, and he was to take her out into the mountains. So they started out, and after a little while she thought she would commence a conversation. She thought she should tell who she was, and so she thought the best thing to do was to tell him where she came from and of the things up there. She told him of the elevated railroad and of the great educational and social progress, but she made no impression on the old gentleman. He paid no attention, but clucked to his horse. She got discouraged at last and fell into silence. At length he turned around and rather suspiciously said, "I reckon you-uns up there are doing lots of things that we don't know nothin' about." He did not proceed to moralize, but at the end of a half hour he said, "I reckon we-uns down here are doing lots of things that you don't know nothin' about." Another stretch of silence and then he said, "Wall, I reckon that mixin' might larn somebody." I think we feel that this contact in itself is a blessing, that "mixin'" is going to "larn" us all.

Another blessing is the coöperation of spirit which will result in the coöperation of head and heart. A great deal of force is wasted by the lack of coöperation among the forces. My father, who was a soldier, has said often that when a regiment reached a pontoon bridge the order was given, "Break ranks!" And they went over each man for himself. If they had gone in solid ranks they would have exerted such a force as to destroy the bridge. A great deal of our force goes to waste because of lack of concerted movement.

### The Wolves and Mules in Texas

A story is told of the wolves and mules in Texas. When attacked, the mules turned their heads out to the wolf and put their heels to each other, and the result was the mules had a mix-up. After a while the wolves came again and the mules put their heads together and their heels to the wolves, and there was

an old-time welcome. That is the way we should do, and, if we did, a good many things that ought to be kicked out would be. Our heads should be together.

It is not to be expected that such a gathering shall fail to produce differences of opinion. It is rather to be hoped that such freedom shall prevail, that there shall be perfect candor, frankness, and liberty of expression. But while there may be differences of opinion because we represent so many different points of view, there will be, we believe, no difference of purpose and no difference of spirit.

Mr. Huxley once said that if somebody outside of himself would undertake to make him always do what was right and make him think what was right and feel what was right, even on the condition of being wound up and turned into a sort of clock and wound every morning, he would instantly close with the offer. We want to think what is right; we want to feel what is right; we want to do what is right; and it is vitally important as concerning the great cause in which we are assembled that we do what is right, that we feel what is right.

#### **“ All Our Christianity is Involved ”**

The greatest consolation on earth is the fact that Christianity is able to do that whereto God sent it. And the greatest heresy on earth is the thought that Christianity is unable to do the work whereunto God sent it. Skepticism as regards any problem or any effort on the part of professing Christians is a greater heresy than skepticism about this or that fact connected with Bible history. And we believe that with this consecrated desire to think what is right, to feel what is right, and to do what is right, we have before us an unspeakable opportunity.

#### **The Purpose of the Conference**

The purpose of the Conference is to find out the position of the graded Sunday-school and the position of the regular Sunday-school movement in the existing educational problem of the Negro people, and to bring to bear, if possible, the result of experience and the power of great International organization. The necessity for doing this, the opportunity for doing it, and the method by which it may be done, are to be the subjects of your deliberations. I congratulate you, my brethren, upon the happiness of this occasion and the surroundings. A Christian

home, a great Christian proposition, and the great wide sea rolling before our eyes, which will constantly remind us of the wideness of God's mercy.

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### **Three Sides to the Question**

**Address of Dr. John E. White, at the Opening of the Third Session (First Day), of the Clifton Conference, August 18, 1908**

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SOME one has said that there are three sides to every question, your side, the other fellow's side, and the inside. I think in our discussion to-day we have found the inside track,—at least in some things,—and while perfect freedom has been asked for and given, and things have been laid before us for consideration that we did not anticipate, we have been convinced that every speaker has spoken the truth as he saw it.

We have, I think, seen clearly in this discussion that the Negro has come from savagery into slavery, from slavery into feudalism, and from feudalism into freedom, and that while slavery was an instrument in his development, we can find no moral ground for defense of the system. Yet under the conditions of slavery the Negro did advance morally, physically, and religiously.

We have also seen that in slavery times the race was under many Christian masters who looked after their spiritual welfare; but that there were a great many others who were not so fortunate, and that slavery at its best was not ideally the best preparation for the great work of Christian development; but that it did lay the foundation of faith in God which to-day is the stone upon which the Negro's religious progress is to be built.

I think we have agreed, also, that since slavery ended and freedom began, the Negro has had his period of irresolution, and that for twenty years the Negroes in the great mass have occupied an irresponsible attitude toward the world. But there has been all the time

#### **“ In the Negro's Deepest Self ”**

an appreciation of and desire for better and greater things, reaching backward even from the days of slavery, which the white people did not then appreciate.

I think you will agree with me, for the past twenty years there has been a marvellous turning to the light, and a marvellous advance in the moral and religious life of the Negro. We come



now to the great study of the Negro people as they are to-day, and we desire that this discussion shall, as far as possible, have reference to the situation as it is affected and as it may be affected by a knowledge of the Bible and to what are the needs of his religious life and his social life.

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## **The Conversion of a Great Race**

**Address of Dr. John E. White at the Beginning of the Second Day of the Clifton Conference, August 19, 1908**

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OUR discussion yesterday evening rapidly veered from the consideration of facts and condition of the Negro's religious situation to the practical outlook upon the work of improving it.

It was, however, brought out in good relief that there has come about a change in the situation of the matter in the attitude of the southern white people towards those engaged in work for the Negro of the South. It was also brought into relief that any work for the Negro in the South must be done in coöperation with the materials at hand and never irrespective of the white people in the South.

It was developed also as an important fact that the Negro had developed initiative and the capacity for religious administration, and that was held up as one of the facts which was to be kept in view in whatever work we undertake. It was also clearly outlined that the Negroes are gathered into different religious organizations or denominations, and that any work which is done must have regard to these lines, and that the progress of the Negro must be laid with reference to these lines.

We come now to consider work that is being done already, for the purpose of seeing if there are any agencies already in operation, any system already in use, which may be utilized in the larger and more comprehensive work, and to consider what can be brought to bear upon

### **“The Moral Condition of the Masses”**

of the Negroes of the South for the purpose of utilizing the reservoir of Sunday-school power which is seeking to find an opening for making itself felt in this great work.

This is to be President's Day, if I may characterize it with any accent at all. We are to hear from college presidents, from people who have given their time and labor for years to this problem, and I trust that it will be brought out in your talks that since these men, many of them white men, have given long

years of devotion to this cause, that there must exist an adequate need on the part of the Negro to demand such consecration and devotion; and that there will be an understanding which will be apparent to all who gather here as leaders of the white and black people, that there does exist among the Negroes of the South a great necessity, and that necessity involves

### **“The Salvation of a Race”**

It is not to be said that the Negro is not equal to the situation. It is not to be said that his capacity is inadequate, but I like to adopt an expression which I learned from my good friend, Dr. Frost, in his book on the mountain people: “They are not degraded but are just not yet graded up.” This discussion this morning should be a very important one and should lead us clearly into an intelligent grasp of the situation and also into the grasp of opportunity.

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## **This Historic Conference**

**Closing Address of Dr. John E. White, President of the Clifton Conference, August 19, 1908**

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MAY I be permitted to say, in gratitude to you for the great honor that has been conferred upon me in allowing me to preside over this historic Conference, that it marks, I feel, an epoch in my personal life.

I have never had any prejudice against the Negro. My father was a Confederate captain, soldier, and a Democrat, and he bequeathed to me a great many things; but he never dared to bequeath to me a single prejudice, and I am grateful to him for that above all things. I never heard him say anything bitter against the Yankee, or the Yankee generals, or the Yankee soldiers that caused me to lack, in any degree, appreciation of the heroism of the brave men of the federal army; but, on the contrary, he led me to believe they must have been brave men to have “licked him” as they did occasionally.

I have never had any prejudice against the Negro; on the contrary, I have had a “kind of leaning that way” ever since the Negroes belonging to my mother and my grandfather were the patrons of my youth and their boys were my playmates. Why, my only brother was born in the very house in which the Missionary Training School of Shaw University is now located in Raleigh, N. C.

It is not necessary for us to discuss the general attitude of the South on the social aspect of

#### “The Relations of the Races”

I think that intelligent colored men understand that and appreciate it, but I do want to say that there are just two sides to race conflicts. There is the side of the pessimistic Negro, who carries a chip on his shoulder, and who loves to talk loud and offensively of his wrongs. There is the other side of the irresponsible white man, who hates the Negro, and who says he is no good at all. There are eight million ignorant Negroes in the South; there are eight million irresponsible white people in the South. The problem all lies in securing enough of the rest of both races to get together and determine to be dominant in the public sentiment of the South.

The trouble that I have always seen between the races, and I have been in the midst of the Atlanta Riot, occurred between the lower fringes of both races. There they dangle in contact, and the saloon has been the convenient point of contact. In the riot in Atlanta, which I witnessed with my own eyes, there was no white man who owned an inch of land or a particle of property who had a hand in it. The citizens' committee, which was as practical, honest, and fair a body of men as ever got together, came out and called it murder, unjustifiable murder; murder of innocent men and of citizens who were worth something to the community.

But that riot taught us all that whenever there is any serious trouble between the white man and the black man, you have got

#### “A Bad White Man and a Bad Black Man”

We ought to recognize the fact—as you have a right to expect us to do—that the men of light and leading in the Negro race are not responsible for the bad black man. But you must also insist that you are not identified with his wrongs, or what you call his wrongs, in the same sense as if you were being wronged. There is the difficulty. You want to be separated from him in the estimate of the world. You are not responsible for him now. His wrongs are not your wrongs in the same sense as if they were inflicted upon you; and while his wrongs ought to be condemned by all, do not let the Negro people identify themselves with the fate of the wretched man of their race, nor feel that it has come upon them because it has come upon him. And by putting that emphasis there, you will

succeed in doing what you ought to succeed in doing, and make individual manhood the mark by which you will be judged.

The solidarity of the Negro race on that side will tend to keep up the attitude of the white people on the other. What I want to do is to disconnect myself from the irresponsible white man. He is not my man except in the larger Christian sense in which every man is my brother, and I am not responsible for his meanness; and whenever there comes upon him a just desert for his lawlessness, I do not feel responsible for it, but I feel that I am protected by his punishment.

#### The Good Day Is Come

Brethren, now I believe a good day is coming. I see it rising, like the sun rising over the sea. I have seen men of the highest type begin to realize that they ought to think together, and I have seen in the cities and centers of influence in the South companies of brave, enthusiastic men bind themselves together in Richmond, Montgomery, Birmingham, and Raleigh, for the purpose of organizing public sentiment and for the purpose of being prepared to lead public sentiment whenever there should arise any friction or any conflict.

The Negro race is profiting, even to-day, by its wrongs, and the injustice that has been done it. Don't be pessimists; don't talk war. It is better to lead your people out where love reigns. It is only love that will win in the long run.

#### The Wide Open Door

I see, as never before, the wide open door that is flung right in the face of my church in regard to the Negroes of Atlanta.

And I tell you if fifty per cent of the pastors in any one of our southern states would just get that inspiration and feel the pinch of the Cross on their souls for the unredeemed Negroes about them we would create such an atmosphere and state of public opinion that the politician could not lift his mean head, and we could do anything we pleased in the name of Christ.

One of the best things I ever did was to preach a sermon on “The Cross and the Convict,” the first note sounded on the convict system of Georgia, and that necessitated the offense of some of my friends. I was sorry to do it; but, brethren, we have got but a little while to live; it isn't worth while to do the thing you won't be proud of a thousand years hence.



## The Negro in Slavery Days

Gen. Robert D. Johnston, Birmingham, Ala.

Trustee Stillman Institute, Tuscaloosa, Ala. At Clifton  
Conference, August 18, 1908

**T**HE fact that the southern states were that part of the United States in which slave labor could only be made profitable, and that those states, particularly Virginia and the Carolinas, were settled by a class of whites of masterful spirit, and accustomed to exercise authority, was not a mere chance event, but providential. It brought the African — a wild, untutored child of the jungles, full of superstition — in contact with a race characterized by a high moral tone, decision of character, integrity, and a lofty sense of honor. The impress of that class still rests as a spell upon the minds and character of the Negro race. It was there the Negro first knew the power of that restraint and control which is so essential among all people in the making of a man.



Gen. Robert D. Johnston

### The Ownership of Slaves

It was the ownership of slaves that made the wealthiest and most cultivated of the white planters. It was this life on the plantation in the country that promoted the simplicity and purity of their lives. After all that we may say and do, it is the sympathetic contact with nature that brings us in touch with God, and develops the spirit of reverence in the heart. Just as the lovely views of the great ocean and the sky from this charming home are well calculated to lift up our hearts to the great work for God and our fellow-men we have in view in this Conference, so we can readily believe that the planter and slave owner, in his isolation in the country, felt the deep responsibility of his position, with human lives, as it were, in his hands. Their methods of life were similar, in many respects, to those of the patriarchal age.

The planter, his wife, his children, and his slaves, were one family, knit together with mutual interests and in affectionate relations. The slaves of the plantation, in the olden days, were,

as a general thing, as proud of the owner and his family, and as sensitive in the matter of their honor and social position, as any child could be. The character and social prominence of the family was a bone of contention between slaves of different plantations, which not infrequently terminated in actual warfare.

### The Sense of Responsibility

It was this sense of responsibility that moved the planter's family to give spiritual instruction to the slaves. I venture to say that in the period preceding the Civil War, there was scarce a plantation in the old states, in which the slaves who were so disposed were not gathered together on the Sabbath day and instructed in the gospel, and the sweet stories of the Old Testament were read to them, with the white children. On some larger plantations chapels were built, and a regular minister served the colored people. Where such provision was not made, the churches where the planter's family worshiped (and the country was dotted with them) had galleries built expressly for accommodation of the slaves, and they were free to go to church. The mules and horses of the plantation were at their service for that purpose.

### Readily Accepting Faith in God

These black children of the Father were very simple and childlike, readily accepting faith in God, but deeply tinged with the superstitions they brought over with them from their African home. They believed in the wonders that the medicine man could work, and nothing could drive from their minds the belief that there were men and women of their own race who had the power of conjuring. When one of their fellows was smitten with a disease beyond the diagnosis of the doctor of that day, — such as appendicitis might be, — and was in decline, they firmly believed it was the work of a conjurer, who had conceived enmity against the smitten one; and when death ensued, the spell of the conjurer was upon the whole plantation.

In their religion, they followed the fashion of the family in a large measure. Their acceptance of the truths of the gospel was very simple and childlike. They did not stagger at those things that are now so often regarded as impossible.

### The Negroes were Simple and Childlike

When I was a child, upon my father's plantation there was a Negro man, about fifty years old, who could read and write, who read the Bible and conducted prayer meetings among the slaves.

He was a really pious and godly old man. I have often heard him praying at his meetings, in the stillness of the night — over a quarter of a mile away. He was known on the plantation as “Sailor Tom.” He acquired his soubriquet of Sailor by an incident which happened some years before I knew him well. He had wrought himself up by his devotion and protracted prayer to believe that God would grant him anything he asked — taking that great truth of the gospel literally. So he announced to his colored brethren that God had heard his prayer, and would grant his desires. They suggested to him that he should do what so many scientific men are now trying to do, that is, “fly like a dove to his cot.” So, on the morrow, Uncle Tom climbed on top of the barn, and, with a bundle of fodder under each arm, he leaped from the roof and sailed straight to the ground, where he was picked up and carried to his home with a broken limb. This discomfiture did not weaken his faith.

#### Slaves Members of White Churches

Hundreds of the slaves, during the period of my childhood, were members of the white churches, and were served at communion season by the elders, at their seats in the gallery. These elders were often their masters. In that day and time, no one in the South seemed to doubt the salvability of the Negro, as so many educated and prominent men do now. The type of simple-hearted, Christian, colored servants, who often exercised a sweet influence for good over the children of their master, has grown rarer as we recede from the days of the past.

#### New Crime Against the Family

The relations between the family of the owner and the slaves of his household were often very affectionate, and in all the period before the war, I do not remember ever to have heard of crime against the family of the planter being committed by a slave. One may be pardoned, I hope, who has the retrospective of almost three quarters of a century, if he cannot absolve himself from the thought that in the olden times there was a simplicity and purity in the Christian character of both white and colored, above the average of what is now seen.

#### When the Negro was Fresh from Africa

In the period of slavery, when the Negro was fresh from Africa, and the superstitious and savagery were strongly embedded in his character, it would seem that it would have been more diffi-

cult to reach him with spiritual truth than now, with the glow of light and education in his face — yet the facts do not sustain it. There can be no more satisfactory evidence of the religious condition of the Negro half a century ago than in the fact that in a brief period after the end of the war, innumerable colored churches sprang up all over the South, and they were all supplied with pastors before any theological seminary was thought of.

Some of those pastors, whose call had doubtless come to them in the days of slavery, were men of exemplary piety, and filled high offices in their church, with the respect and confidence of not only their own but of the whites also.

#### The Old Type of Negroes

In addition to this potent fact, no one can travel in the South, and come in contact with the Southern whites, without hearing on all sides expressions of sincere sorrow over the departure of the old type of Negroes who have come out of slavery. Their honesty, their industry, and their politeness, endeared them to the whites. I could not enumerate the instances in which southerners have been pall-bearers at the funerals of this class of Negroes, and in some instances have erected monuments to them.

#### The Hope of Evolving Some Plan

A race that could produce such men and women, whose virtues and beautiful lives were thought by the family of their owners to be worthy of being perpetuated by monument, must surely still have in it those qualities which constitute a solid foundation for building Christian character upon. It is this hope of evolving some plan that shall work mightily for the uplift of this race, which involves the welfare also of the white race, that has brought together this Conference of white and Negro representative men, from North and South, animated by the spirit of love to our common Lord and Master, whatever may be its result.

What an enviable position in every Christian heart must those dear people ever hold who conceived it and have made it possible! What burdens of labor and anxieties of heart have they not borne in solving its delicate questions and perfecting all its plans! It is the prayer of every heart that God will give them a blessing above all they ever hoped or expected from it.



## The Negro in Slavery Days

Hon. N. B. Broughton, Raleigh, N. C.

Member International Committee on Work Among the Negroes.  
At Clifton Conference, August 18, 1908

IT was intimated to me that possibly the statement should be, "What were the opportunities for graded-education for the Negroes of the days of slavery?" I cannot acknowledge three score years and ten, or three score years of my distinguished friend, and, therefore, cannot give you the experience that he has offered you this morning. I merely give some suggestions that have been quoted from many of my friends in my city who knew more about the situation than I did.



Hon. N. B. Broughton

I was seventeen years of age when the war between the states closed. The Negroes were not able to read except in special instances. Nor were there any organizations for them, nor were there churches, except a very few, when they were held as property. They belonged, practically, to one denomination. I don't suppose there were twenty-five Negro organizations in my state, North Carolina. I know of no Sunday-schools among the mountain Negroes, and there were no edifices set aside especially for them.

### Religious Meetings in Slavery Days

Outdoor meetings were held during the days of slavery, and in some of the white churches there were balconies set apart for the purpose of the worship of the slaves. Sometimes services were held in a house set apart for this purpose. Sometimes chaplains were employed.

Among the Negroes themselves, there were, now and then, able preachers, men who had learned enough to exhort and preach, and some of these were unusually gifted in oratory. These Negroes were often allowed special liberties, and visited nearby plantations and held religious services, and at these religious services, there would be songs sung that were very uplifting and inspiring, and some of the preaching was also.

The results of these efforts were seen in the number of professions and conversions reported, and the influence was in the right direction. Some of the preachers exerted unusual powers.

### "Old Samson's" Preaching

I turn aside to relate an instance that occurred in my childhood days of this character. I recall Old Samson, as he was called, who lived on the plantation next to my father's, a white-haired old negro, that everybody loved. He had a great power of eloquence and often the white people would gather at his home where he would have outdoor service, and hear him preach, or exhort, and pray. He had learned the Scriptures by reading to his master, who was a very godly, upright man. He had mastered the Scriptures and he delivered extraordinary sermons. I wish there had been some one there to make a copy, and preserve some of these wonderful exhortations. They even now come to me as I think of them. The old man died some twenty-five years ago.

### An Influence over Other Blacks

Many of these Negroes exerted a stronger influence over the other blacks than the whites did. These meetings, conducted by Negro preachers, were always held in the open air. In spite of all these things, it is safe to say that the Negro had but little opportunity to receive religious training during the days of slavery. In most of the white churches, provision was made for seating a few Negroes, and in many of the churches Negroes were received into their membership. However, they never had any part in the government of the church, as far as I can learn.

### Members of Negro Churches

At the close of the war, there were many of these Negroes who were members of churches, and who, themselves, formed churches and church organizations that have grown into large denominations that exist to-day. Now, as these suggestions would lead you to infer, it is easy to see that there would not be any very broad or very deep religious training. Without being taught to read, with no knowledge of the Scripture except that told to them or read to them, it was impossible to be broadly trained in any sense of the word. Not having any schools, it was simply the hearing, and the hearing of the few rather than the many. The chaplains or missionaries employed for this purpose did good work, and conscientious work many times, but it was a work that was not generally uplifting or far reaching in its results.

With the passing of the years, conditions improved and religious training broadened. Many church leaders to-day among the Negroes are well versed in the Scriptures and are doing a work productive of large results.

## The Negro in Slavery Days

Rev. M. C. B. Mason, D.D., Cincinnati, Ohio

Corresponding Secretary of the Freedmen's Aid Society, Methodist Episcopal Church. At Clifton Conference, August 18, 1908

AS I look about me and see men of the North and men of the South, men who are black and men who are white, men who wore the gray and men who wore the blue, coming here to study and discuss this problem with which we are all concerned, whether white or black, or North or South, I cannot but express the regret that we did not have wisdom enough, forty years ago, for black men and white men, the southern and northern men, to talk as we are talking to-day, disagree it may be upon unessentials, but I am sure we shall agree upon the fundamental things connected with the work.



Rev. M. C. B. Mason, D. D.

It is not too late, and I am very glad we are here, white men and black men, southern and northern men, to talk over this question as Christian men. For here we have the key to the situation; for if here in America we cannot settle righteously and settle justly the relations between man and man, if Christianity does not do this for us here, what have we to carry to the peoples beyond the seas? This is our question, for it is unique and, please God, this will be but the beginning of what shall come and what shall be said, — not the fiery remarks that sometimes come out of the hearts of hatred of the black and white men, but study and question alike and asking God to lead us in the right way.

### Acquainted with the Negro of To-Day

I am a little bit more acquainted with the Negro of to-day than with the Negro of yesterday, but I think, perhaps, I might speak on the Negro of to-day something that might be of interest to you. Let me once more, for I am manufacturing my address on my feet, apologize, for I have been very, very busy since the chairman wrote me, and for the first time I have appeared before an important body without a prepared address. Let me say just what is in my heart as I look over this audience and see these men and women, some engaged in work in the South, who, all

these years, during the time when most needed, have been at work when the people of the South did not see their way clear to take hold of this work. I want to thank God for their presence here to-day. I feel that I should take my shoes from off my feet before men and women like these; one, a man at the head of a school for thirty years, sometimes misunderstood; he and his good wife were there and their work speaks for them. And here are some good ladies here who work in the girls' seminaries at Atlanta. Those black women of the South need those women there. I take off my hat to them, and I want to say, here and now, that which I have said again and again. If in the next few years I shall hold some such relations to the great educational plan as I hold now, it shall be my highest delight to take the leadership of these schools among the black people, and give them to southern people who happen to be white.

### Slavery Did Much for the Negro

Now, Mr. Chairman, slavery did something for the Negro. It did much for the Negro. It took him out of his barbaric state. It made of him a thinking man. It took away something of his superstition. It gave him some perception of himself. It put him in a new environment among the Christian races in all the world's history, and with that environment he set himself to work. I think it is fair to say that slavery looked after the physical man a little more than after the spiritual man, for I think nothing is going to be gained from this Conference unless we look the truth squarely in the face as far as we have been able to see it. I think that you have part of the problem here.

As I look over these men, I realize that the physical condition was looked after better than the spiritual condition. I do not hesitate to say this; I wish some of the regard for the physical condition of the black that existed in those days were facts to-day. If so, he would be out in the country upon the farms where he ought to be, instead of being very largely in the large cities, crowded into unsanitary houses, and left to die of consumption. I would wish that the physical condition was looked after a little more to-day than it is.

### The Spiritual Condition of the Black Man

But the spiritual condition of the black man was not looked after very carefully. There are exceptions. Of course there are. There were religious slave holders who felt it their duty to give spiritual training to their slaves and help them, and in many



instances it was allowed to pass by without that careful attention that ought to have been given to it. It was not looked after as other things were looked after.

I was born in slavery, in just time enough not to get into it really, and yet not really be out of it. I can remember, just after the war, my father—blessed father who is in heaven now!—often said to me, “What is the text?” And it was not a very pleasant time if I could not tell what the text was. I will tell you that sometimes, as boys will, I manufactured my text to show I had been to church, and maybe I had not been. My father turned to me and said, “My boy, you are to be a very good boy.” I said, “Yes, I am trying to be a good boy.” He would say, “My boy, you have given me the text, but it is not the way I heard it.” He had remembered them and heard most of them himself. “My boy, we did not have it that way. When we went to hear a sermon nearly all of our texts were from those parts of the Scripture where reference was made about servants being obedient to their masters.”

#### “Where the Trouble Is”

Some of the spiritual life was a little too mechanical and was carried on to help to maintain the system itself. The moral life of the Negro (and when there is trouble in any race, that is generally where the trouble is) was not what it should have been. I wish we had started forty years ago what people to-day are doing. But some wanted to prove that they could learn. Some wanted to learn Latin and Greek—and those are good. I wish, however, the motive had been to teach the moral and ethical life of the black man, and that is what is needed to-day. And any system of study, any method of education, or anything else that does not touch the moral life of the black man, is faulty. It is shown in the schools with which I am connected more and more that this is our work.

#### The Moral Education of the Negro

The moral education of the Negro was not in slavery what it ought to have been, and we did not have always the example of what a big man ought to be. We did not have that example before us. And sometimes, where it was possible for the owner to become the father of a slave child, there grew up a generation—yes, hundreds of thousands in the South—who by virtue of that very fact had a lesson that to be a big man meant doing just

what the ruling race did. And many of the slaveholders who did these things will have to ask God's forgiveness for the wrong.

It is only because the backbone of the black woman has been stiffened up by schools of learning that they are able to turn back the hand that would take away their virtue, whether black or white. It is because of such things that there are those to-day who think that license meant breaking every law of God and man. It is true that love is the fulfilling of the law. Love thinketh no evil.

We are here face to face with the question of the moral uplift of the Negro people. That is the real problem. It does not help us to have you say that liberty is not license, or that the liberty that fills our daily papers with accounts of riot and crime is not liberty. That does not help us any. The thing that brings you here to-day is the moral life to-day. That is what concerns you.

#### The Disease the Negro Got Out of Slavery

That is what ails the black man. That is the disease that he has, and he got this disease out of slavery. You may say he brought it with him from Africa. I am not so sure of that. I have been giving the last fifteen years of my life to the study of Africans in Africa. I have talked with every missionary I could get my hands on. I find that the black man in the fastnesses of Africa does not know some evils. It is only when he comes down to the coast that he gets into things and learns wrongdoing. When a Negro man gets into these things he runs riot. The ignorant man thinks he is made that way, and must.

#### A Question as to the Remedy

I am not quite so sure that we have the right remedy. There is a question in my mind as never before. We may not all see the course alike. There may be little differences of opinion, but I believe we all see that what the black man needs to-day is for the southern white man to go after this black man and help him, and help the men that are beating down superstition, that are putting passion under their feet. There ought to be somebody to take hold and help him, and it will not be till then that the question will be grappled with as it should be. If some wrong is committed, it should be punished. But the black man, very often, only copies what his white brother does. He should be taught that he cannot gain the respect of any community until he shows himself to be a man. May God bless us in the work that is being done!

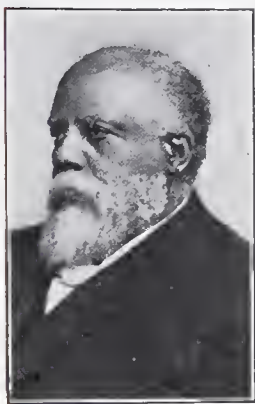
# The Negro in the Days of Slavery

Bishop W. J. Gaines

Bishop A. M. E. Church, Atlanta, Ga. At Clifton Conference,  
August 18, 1908

**T**HE Negro to-day looks back a half century with strangely mingled emotions. Sorrow, pity, shame, indignation — yes, even pride — surge up within the bosom of every member of the race who was an eyewitness to its condition fifty years ago.

Those were the days when cotton was king, and the Negro — not man but a **THING**, a chattel — was hawked from the auction block like a beast, torn from families, and made to feel the brutal lash of overseers. Those were the days when the slaving millions made up the toilers, not only in cotton fields but in rice swamps and cane-brakes, that the South might be enriched. Those were the days when, despite the agitation as to the slavery question which made its way mysteriously to our ears in cabin quarters and plantation halls, the Negro was giving his time, his strength, his life, and even his loyalty, to those who owned his body and sought to control his spirit. They were days of a past that plunged the iron deep into the very soul of the race and yet it ripened for the Negro a heritage of silent, patient, and long-suffering endurance. Then and in the preceding years of that long slavery were laid the foundations of both our vices and our virtues — laid in agony, in tears, and in blood.



Bishop W. J. Gaines

## Years Never to be Forgotten

The years bordering on the sixties of the last century were years never to be forgotten. The race was being strongly stirred throughout the South by the words that came to our ears of a long-hoped-for freedom for which we had prayed and yearned so earnestly; for the Negro ever longed for freedom, the natural birthright of every man, and he proved his manhood by his very longings. Nor was that longing limited to our elders. From the age of five, I felt this yearning within my own breast, though I may be said to have had a kind master.

## “England’s Great Queen, Victoria”

I used to wonder in my childish way why my father did not take part in the political and civil questions such as my child-ears heard discussed by General Robert Toombs, Alexander Stephens, Howell Cobb, and others. At that age, even, I questioned the justice of God in allowing one race to be held in bondage by another. When a mere child I heard that England’s great queen, Victoria, was going to set us free, and my admiration toward her began then — an admiration that continued through her long reign. Yes, gentlemen, even the babes were desirous of freedom and were sensing the situation. We were slaves, however, but we had the same aspirations to be free and happy and possessors of knowledge that the white men experienced.

## No Slave was Really Happy

We were not happy. No slave was really happy. It was an impossibility. No slave in the world was ever really happy. The race had simply learned to wear its mask and it wisely snatched what comfort and pleasure could be extracted from the situation from time to time. But the soul was free to aspire if the body was fettered and forced to lowly toil. The race aspired. It did more. It sought secretly ways and means to satisfy those aspirations, — for obtaining an education, gaining that knowledge that made the white man its superior. It was a blessing that it was thus active.

Here and there a little help was given from friendly quarters; from the white boy whose favor had been so won that he was willing to share his benefits with his darker playmates, or from the mistress whose heart was kind; here and there the “old chip” schools were found, where some needy white person would impart information secretly under the pretense of work. It was all precious when tattered leaves must seek strange hiding place, when with sinking heart they were lost again and again, and when the lash or worse was the penalty if discovered.

## The Tragedy of the Situation

No white person can conceive of the tragedy of the situation. What joy to read at last! What joy to have the fountain of knowledge unsealed! The masters little knew of the amount of knowledge in their slaves’ possession for years; yet it was never turned to the harm of the owners. So there grew up in the race of that period those here and there who were throwing off the yoke of ignorance and waiting for the dawn to break when they



might throw off another yoke and make use of their knowledge for the good of their fellows.

#### An Object Lesson for the World

The Negro of a half century ago gave the world an unexampled object lesson, not only of industry, but of loyalty, of actual devotion. Strange to say, there was a very close bond of sympathy between the slave and master in many instances. Many a slave was intrusted with his master's interests, and he even jealously watched over the overseers, who were of another class of whites entirely. The trusted slave was guardian of the family as well. The fidelity shown as the crisis came in the fortunes of the South should never be forgotten by the southern whites. While the masters were absent, fighting in the war of the Rebellion to perpetuate the bond of the servant to the cursed system of slavery, these same servants were standing guard over the helpless women and children left behind, and no one questioned their faithfulness to the trust.

#### A Life Stranger than Fiction

It was a life, my friends, that was stranger than any fiction ever portrayed, and the unwritten history of those days would tax the credulity of the world if it were to be truthfully presented with all its facts. But the Negro was more than a trusted friend to those who held him in bondage. He was a veritable statesman in the skill with which he served in a double capacity. Ever loyal and protective toward the dependent ones in his charge, he was equally loyal and protective to those of the northern invading army who required his assistance as fugitives or prisoners. With one hand he helped to feed and care for the former, and with the other he hid from harm, guided and fed the latter. It was a slave, a chattel, a THING that did all this! Was he not even then a man among men? For who but men of high minds and lofty instincts could and would so carefully live up to such trusts and honor?

The Negro was not shut off from spiritual things. His training in the school of slavery had included a knowledge of God and of the Christian religion, — and what a comfort it was! How the heart could let itself out to the Almighty in those wonderful songs of that early day — the “spirituals,” as we call them. The simple nature of the race revelled in this, and many a broken heart found in this outpouring of the emotions its only relief.

#### The Negro in the Midst of Exciting Times

The Negro found himself then in the midst of exciting times — the days when the Underground Railroad was a mysterious means of escape from slavery, and when night and day devices, many, skillful, and cunning, were resorted to in helping on to freedom and safety those who sought it. Will the whole truth ever find the light concerning all this? We think not. Then came the change — so joyful, so sudden, so responsible! Thank God, we were in a measure prepared. Those whose secret yearning and persistent labor had enabled them to gain some knowledge were ready to take hold of the work of uplifting; and the race fifty years ago had a strong instrument in the children of Richard Allen's church. The Negro made use of them from the day when the first transports took missionaries to the Southland, for they carried also in May, 1865, Bishop D. A. Payne and a band of followers to the city of Charleston, from which he had been driven thirty years before as a dangerous educated Negro who was giving too much learning to the race. Then and there was planted the standard of African Methodism, and I am proud to say that as a young man I lent my hand to the first early efforts of the church in my native state, along both spiritual and educational lines.

#### Grateful for the Aid of the North

For the aid of the North, we as a people shall ever be grateful. The Negro at that time was helpless and we owe an eternal debt to those self-sacrificing ones who came to us in our hour of need, and devoted time, talents, and money — all to our service. And it was no mistake. It was our impelling force on and up. When we look back on that peculiar past, with its varied situations, its varied experiences, its varied teachings, we are inclined to wonder at the race evolved from it. Why should it not be more vicious, when immorality was not only allowed but commanded, when the virtue of the race was largely disregarded? Why should it not be almost wholly criminal when we consider the thousands upon thousands conceived in degraded passions, and brutalized in every sense? Why should the world expect so much of it to-day?

#### “Our Least Crime is Exploited”

To-day our least crime is exploited throughout the country, and countless ones laid to our charge of which we are wholly innocent. When we consider the situation of that past which con-

tributed to our present make-up; when we consider how we have been treated unjustly, how we have been assailed, misjudged, discriminated against, our color made a badge by which we are constantly marked for degradation and humiliation; how we have suffered in every way, even to death itself; how we have been the helpless victims of every crime under the sun — is it not a wonder that we have *any* morals, that we possess *any* patience, *any* forbearance, *any* courage, *any* determination, *any* hope — *any* virtues whatever?

#### Contrasting the Present with the Past

Yet we contrast the present with the past, and in the midst of deepest gloom, seek to see some rays of hope in the increasing wealth, education, culture, and refinement of our people. What we deplore is the lack of fairness in public sentiment which refuses to give us our right to a chance like other men, which stigmatizes us at every turn. The Negro of fifty years ago is often quoted as the only "good" Negro, because of his humility and servility. The Negro of to-day may be less humble and less servile. He is a free man, and all he asks is to be allowed to develop the manhood and womanhood of the race, to protect himself and family from insult, to have the rights that any citizen should have in this boasted free country. If the Negro of to-day is given this, if distinctions are drawn between the low and the high, if we are looked at as men and women, the world will see "good" in us to-day. It will find a people loyal to the North and South, ready to put down vice, and help build up for the best of all concerned; ready to join hands in all good works, to further all good causes, and foster all good feelings.

I believe that, after all, few would wish back the Negro of fifty years ago with the consequent situation. We are in a changing world, a world of brisk movement and wonderful progress. To help a people to move upward to the light means that there must be broad minds, broad views, broad plans, a widening of "the thoughts of men with the process of the suns"; a broad humanity, in fact, that will see that the "backward" races are allowed the opportunity for that development that God means all men to have. For God, who made man in his image, surely never meant that that image should be crushed to the level of the brute. No, I believe as my creed, that we are all created to develop the best and highest within us, and that it is our duty to do it, and that the curse will fall upon those who put forth a hindering hand.

#### Speaking for Ten Million Negroes

I speak for a constituency of some ten million Negroes when I say to you: Help to keep open the door of hope for the race; help us to eradicate ignorance; help us to elevate the masses — and the white people of this country will feel the reflex influence in a wonderfully improved civilization for themselves in all things.

I pray, not that the world may see the re-duplication of the Negro as he was fifty years ago, but that it may see in a not distant future *a new Negro*, emancipated in all things — a day when the true Brotherhood of Man in a grand Federation of the World shall be accomplished.

Such is my earnest prayer, and I believe with that great poet of the good Victoria's reign, that

"More things are wrought by prayer  
Than this world dreams."

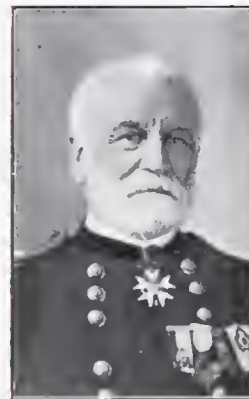
### The Negro as a Free Man

Gen. Oliver O. Howard, Burlington, Vt.

Chairman of Board, Lincoln Memorial University (White), Cumberland Gap, Tenn. At Clifton Conference, August 18, 1908

I THOUGHT I would begin a little back. We older men can't help remembering many things. Before I went to the middle West after the battle of Gettysburg, I had a talk with Mr. Lincoln and he interested me in the people of the mountains. After some time I came again to where Mr. Lincoln was. I talked with Mr. Stanton. He was Secretary of War, and he told me that Mr. Lincoln in conferring with him, a little while before his death, said that he wanted General Howard to be the Commissioner of Freedmen under that new law that had passed. You know he passed away, and Mr. Stanton told me this. I asked for time to consider it.

I had been thinking what I would do after the war. I went down to my hotel to consider it for the night. I think I considered it carefully. It appeared to me to be a duty, so I took the position. I went over the ground care-



Gen. Oliver O. Howard



fully. One hundred and forty-four thousand people thrown on me in a day. I tell you, gentlemen, I put in nine years of hard work, averaging about fourteen hours a day. I do not see how I had the strength to do it, but by a kind providence I had enough to stand it.

#### The Problem of Labor

One of the first things that came to me was this problem of labor. The Negroes were slaves, a great majority of them, before they were free. Then they were made free. One man came to me in Louisiana, a man that had fifty men slaves—I don't know how many women and children. He had a large sugar plantation and he said, "Now, General Howard, if you will make a proposition on one matter I will speak to you about, it will go all through the country and it will satisfy everybody from Maryland to Texas, and that proposition is to fix the wages. We want them to be regular. Fix it by your order." I looked at him a few moments. He was a fine looking gentleman. I asked him a little about his plantation and ascertained he had fifty men there still. I said, "I cannot do it and I will not do it. You may give them all low wages or high. I want you to distinctly understand now that it is hard work for you to come to some conclusion. It is a difficult thing to do. On your place there are fifty men and you make one more. That is all. You go back and make an agreement with them, with a contract in writing, and I will approve it." He said he did not know what ailed me. That was what ailed me in all the work. The first thing was the question of salary. I don't say to-day that it was the best way we did. I leave others to say that. I am very much like that old colored man who came up from Ohio,—I would prefer, myself, to be free and poor. I have had poverty all my life and I would rather be poor and free—I wish I were freer than I am. And there you have it.

#### The Negro in Business

I have a little book with me that I would like to have you consider. It is called "The Negro in Business." In this book, the writer, President Booker T. Washington, shows examples of the Negro in business, more than six hundred of them. He has taken an example here and there from all parts of the country. There are agriculturists, bankers, hotel keepers, undertakers, capitalists, financiers, publishers, business leagues, and other things. There are so many of them! Marvellous

success! Marvellous! We have some pretty great men among them, have we not? I think it is wonderful that even among so many there could be found men who have accomplished what these men have.

#### The Freedmen's Bank

But there are some things about which Mr. Washington is wrong. He says that the first bank for the Negro was established directly after the war as part of the Freedmen's Bureau. That is wrong. Worthy gentlemen of New York, friends of the freedmen, established that bank. It was called the Freedmen's Safe and Trust Company. I protected it here and there, and I was invited to become a trustee, but I declined it. I had nothing whatever to do with its management. I can say that with sincerity. I had nothing to do with its downfall. But I know what caused its failure. It was an attack made on the floor of Congress. We had three commissioners, and we paid them \$9,000 a year. I heard that the bank paid dollar for dollar. The bank did better than other banks that have failed. The little savings of thousands of industrious freedmen went down.

The colored people were not to blame in these things. The blame should be on those who attacked it. If there was any fault, it was because of bad investment. It was the white man who invested. Now, there are thirteen large banks under the management of the Negro and another just established.

I want to call attention to one or two things in this book of Mr. Washington. He has said several things in his book that I think are well worth looking at. "In 1880," he says, "there were 6,580,789 Negroes in this country. Twenty years later we find that number increased to 8,840,789, an increase of 2,260,000 and more. There was undoubtedly a diminution of increase after slavery, but still in that short time there was thirty-four per cent increase.

#### Negroes becoming Property Owners

Now, the Negro was without a home of his own, without a name, without a church, without property, without capital, and without proper appreciation of the value of a home. And yet in 1890 the homes of Negroes, heads of families, owned and lived in by them were eighteen per cent. After thirty years, the number of Negroes owning homes was eighty per cent. The significance of this fact is more clear when it is known that only seventy-one per cent of the whites own theirs.

Mr. Washington seems to think that is of the first importance, to get property. Now, I do not think this is so, nor of the first importance. You take a mother or father in that part of the country and the first thing she wants her boy or girl to have is knowledge. She wants them to grow up good and she spends a great deal of time in saying, "Do right, my son." She used to think it wrong to go fishing on Sunday, or hunting, and she did not let him go. My mother regarded these things of the utmost importance at the time of our youth. And when I left home she said to me, "Do right." When I went to West Point, she said, "Do right." Every letter was full of it. "Your mother is praying for you. Try to do right." I have not had but one hand for about forty years. The head is most important. The head, and what is in the head. The heart is important and the conscience. "Love thy God with all thy heart and mind and strength, and thy neighbor as thyself." That lies at the foundation of life.

#### The World Wants Right Principles

I met a lady in Chicago. I understood that there were 1,200 children being taught in a Sunday-school, and some one went to see what they were taught, and he found one of the very first things was, "There is no God." The most important thing, they are taught, is to make money—honestly if you can, but make it. That is not what the world wants. What the world wants is right principles. And this is the right principle, to teach the children and to bring them up a little higher. We have nothing to do with results, but we have to do with the means of making results. And by training the boys and girls to respect the rights of others and to respect the rights of his black brother and sister we have advanced in the right way. May we continue to do so!

## The Negro as a Free Man

Rev. Jasper C. Masee, D.D.

Pastor First Baptist Church, Chattanooga, Tenn. At Clifton Conference, August 18, 1908

"This world is full of beauty, like other worlds above,  
And if we do our duty, it makes it full of love."

**T**HOUGHT is love, and the settlement of this problem is the duty of those who love God. And it is our duty to settle this problem together.

I remember a passage in one of the books of Ian Maclaren in which the preacher and his elder had difficulty, and the story was told that they were acquainted with each other but they prayed apart. It is well that we are to be acquainted and pray together. We cannot get away from each other, and we are together by the strange confidence which the past session has created and we are together to stay until the end and settle this problem in the light of Christ's truth and love.



Rev. Jasper C. Masee, D.D.

I am reminded of a story Mr. Miller, of Virginia, told. He had a man who was so shiftless that he thought he ought to get rid of him. He told him he would have to discharge him and he could go. Well, Tom stayed away for a day or two and then back he came. But soon it seemed that he was more shiftless than ever and Mr. Miller said, "I can't stand it any longer, and I am going to discharge you for good." Mr. Miller said he was sorry that they would have to part company. The negro said "Mas'r Miller, wher you gwine to move to?" I believe the white folks are here to stay and the Negroes are here to stay.

#### Rest and Self-Denying Character Wanted

Yesterday General Johnston quoted to me from one of the great authorities, these words: "I know that what we all want is in the word 'rest,'—rest of heart and brain, self-content, self-denying character which needs no stimulant for it has no fits of depression, which needs no narcotic for it has no need of it, which needs no warning against abuse of privileges for it is strong enough to use without abuse,—a character which is so strengthened that it needs no goad."

Mr. President, there are three stages in the upward progress of human life towards maturity, towards the perfection of life, and they are best defined in those three words, Control, Freedom, Mastery. Freedom and mastery belong to the individual, or to the race, but those three stages are always in the development of human lives. Control of the youth, freedom of the man as he comes to his maturity, the mastery of the man over himself and his difficulties, the controlling of the race when it begins to have the freedom and the mastery is definite progress.



The idea of human life is autoeracy under a reckoning theocracy, the control of self under the control of God; and a man has reached the age of mastery through limitation when he comes to where he is able to control himself, and through the mastery of himself to the mastery of his environment. Always a man is a victim of his environment until he has come to be master of himself.

#### The Negro Problem, the Problem of Society

The Negro problem of this country is the problem of society, the solution is the problem of all human life. It makes the history of the human race, of nations and individuals. You will find the same problem the world over, in every country and in every condition of life.

I am asked to speak this morning of the negro as a free man, as to his condition as a free man. I agree with what General Howard has said, that he must enter into his freedom as a man, that he entered into his freedom as a man. But he came too suddenly. It was an acquired freedom that was suddenly thrust upon him, not a freedom coming from development, and the first thing that was thrust upon him as a free man was responsibility, — responsibility to himself, responsibility to his fellow-man, responsibility to his God. He was responsible no longer to a master, who thought for him and acted for him. He was responsible to human society because related to men about him, and he must, therefore, be now an integral part of society in the larger, broader, deeper sense of that word "society." And then responsibility to God—he was to have his own religion; he had a religious responsibility. He is a man, in other words, with a man's responsibilities.

#### The Consciousness of Insufficiency

And then I think there came to the Negro what comes to every man, and to every race at this stage of his development, the consciousness of his insufficiency. I cannot look as far back as some. I am too late a product to know about the problem that came immediately after the war. I am led to believe that the most pitiful spectacle that the world has ever looked on was the spectacle of the human race for eighteen or twenty years succeeding the freedom of the Negro people.

I remember, the morning after my graduation from college, with years of training, with all the influences and all that life brought to me on the morning of my graduation, I stepped out into life with its responsibilities thrust upon me, and I never felt

more like a fool before or since,— inadequate to the problem, inexperienced, not feeling myself equal to the men about me who had experience.

#### Processions of Inefficiency

That was the problem of the Negro race. Processions of inefficiency! The effect of that was, first, a denial of himself to himself, a denial of his responsibilities — not a rejection of his freedom but a denial of his responsibilities, then the assumption toward society of an attitude of irresponsibility. I look back to the day when the Negro was first free and I find that his attitude toward society was one of utter irresponsibility. And then there came as a necessary sequence of all this, the substitution of an emotion, the call for moral responsibility. We had loved that the Negro should shout at meeting. Our religion was the religion of non-emotion.

So there came about the substitution of the emotional for the moral responsibility, and then there came the loss of respect through license. Liberty became license, and liberty was lost; for, from being the slave of the white master, he became the slave of himself. A slave without the cry for freedom. That is the history of the years that lie between 1865 and to-day. For many of them are still the slaves to self as they were of the white man.

#### A Student of this Problem

It was as late as 1890 when I first became a student of this problem. My first impression was that there had been little revolt against his own slavery. The Negro had not come to the place where he revolted against this slavery. And so the characterization of the Negro race up to 1890 was distrust, and a lack of any sort of social status within the race. About 1896 I noticed the beginning of a change. There was the beginning of better organization and education. I think I had my attention first called to it by going back to Georgia and finding who was trusted to work on the plantation. My mother trusted the Negroes on the plantation. It was an awakening of moral sense, and I observed it in 1896.

There are two principles, underlying principles, which have been back of our effort, and one is the idea of liberty, absolute, personal liberty; unrestrained liberty; pure democracy; and the other is the Roman idea of law, masterful, compelling law. I think these two principles have been in use and have had their day. But the best principle is that of law restrained, liberty restrained; liberty restrained by law and law defined by liberty.

## Relation of the Negro to His Fellow-Man

As to the relation of the negro to his fellow-man. In the South the white man has been the embodied law, and the Negro has been the embodiment of irresponsible liberty. There was first the revolt of the Negro against law—and that meant, to him, against the white man, who was and considered himself embodied law against the Negro race. And it is this revolt of one against the other that constitutes the nucleus of the problem as it is to-day. There has been that revolt of unrestrained liberty and unrestrained law.

I am an optimist. Some time ago the *Literary Digest* defined the difference between the optimist and the pessimist as the optimist seeing the doughnut and the pessimist the hole. To-day the statement of conditions is that the Negro and the white man are together at war against the Negro's habits, his slavery habits. I think as fast as the liberty of the Negro becomes moral liberty, he has a lawful liberty. In Raleigh 28 Negroes voted for liquor, and 128 against. I believe there is a higher moral plane.

The woman who cooks in my house, I believe to be as pure and as honest and as careful of her life as any other being I know. I am glad to honor her. I am helping her in every way I can. On a recent visit to my old home, I asked where the mulatto section was. I was told that the old ones were gone and there were no new ones being born. If this be an indication of things in the South, it is an indication of progress.

## A Social Critic of His Own Race

Socially, the Negro has come to stand a social critic of his own race. It is a question of social inequality in the race itself. Commercially he has come to be the owner of property. Educationally he has come up to a high level and is climbing all the time. Religiously the Negro has made distinct advance. And he has been helped along educational lines, by the schools that have stood for Jesus Christ and in which the moral standing and the educational standing and the religious standing have been looked after. These have been the best agencies for the elevation of the Negro in his development.

Questions of this size are not settled in a day; and we are not going to settle the Negro problem in any short time. He is not going to realize his opportunities in a day. We are beginning an educational campaign that, under God, will help him to be the best that was intended for him.

## The Negro as a Free Man

Rev. W. H. Brooks, D.D., New York

Pastor St. Mark's M. E. Church. At Clifton Conference.  
August 18, 1908

EMERSON says we only know that which we have lived. We have lived some things. We have lived, and these things have entered into the very fibers of our being, and we feel that we know something on this great subject. There has been, and is to-day, a union of the races. They are together on some things. And these are very important things; but there is no union on the most important things. The saloon, the place where men and women are destroyed, places of degradation, are open all over our cities to our men and women. The few organizations of improvement, a large number of the schools, great corporations, business enterprises, trade unions, and other things for the welfare of mankind,—in all these there is absolute separation.

On the higher levels of society there is no union whatever. This union upon the lower levels has had its influence upon my race. When I was a boy in the country, we used to pull down little saplings and tie them to the ground, and then we would cut the string, and when they flew back they never stopped in the perpendicular position, but would sway back and forth like pendulums, for a while, until after some time they would be perpendicular again.



Rev. W. H. Brooks, D.D.

## The Influence of Contact

So it has been, and so it will be, with our race. The influence of this contact in the lower things and the misinterpretation of liberty for license, the sudden coming of that day of play time, was so great that some of our men didn't stop when they were perpendicular. They simply went over. There was a strong backward and forward movement for a while. They must not be judged too severely for the swaying. You must remember the source of their education. We have been progressing. We have been progressing to a large extent. But we saw the white man's vices rather than his virtues. Your weaknesses, that,



perhaps, you carried on after your business, and as a relaxation, became in a large sense the business of some of my people. We took your relaxation for a rule of conduct, and since vice was the only place where we could have a union, some thought that, perhaps, that was the right thing to do.

#### **“ There is Hope for These People ”**

I want to say, gentlemen, that there is hope for these people, in this one thing, if not more, that we have the moral courage to face our weakness to-day, and to call a halt to the evil that is within us, and to call the devils within us devils. There is always hope for a race that has the courage, the willingness, and the candor to face its own evils and to recognize them. My people are facing more and more the condition among us, and dealing with it, and I have sometimes thought that if the white brethren, in their contact with the young white man,— if our white brethren in the pulpit and elsewhere, who come in contact with the young man,— did as much to preach the higher ethies, good manners, and the observance of law, to respect his fellow, to do away with prejudice; if the white men in the pulpit would do as much in teaching their young people as we do, you would go a long way in solving this problem.

#### **The Pulpit is Lacking in Its Teachings**

The pulpit to-day, to a large extent, is lacking in its teachings on some things, and some very important things, and the time has come when there is just as much need to correct the unbridled habit and passion in the white boy as in the black. Getting the mastery of oneself is to get the mastery of one's environment.

It is a long way from a slave, a thing, to a man. Manhood and Godhood are very near together. The shading between the two is so slight, perhaps, that an angel only can tell where one stops and another begins. It is a great thing to get a man's conscience. It is a great thing to get a man. We are doing very differently with the young Negro from what many think we are. We are telling him that the man who allows passion to sway him, the man who commits the unnamable crime, forfeits his right to manhood and life. I do not believe there is a pulpit among us, I do not believe there is a man of any importance among us, who has any influence whatever, who has not as much disgust for the man who outrages virtue as the whitest man in this country.

The only thing that is different is, that you seem to me to make a distinction between white virtue and black virtue. We say, against womanhood. You say, against white womanhood.

#### **One Law for Both Races**

We are stamping, everywhere, immorality as a crime against God and against Nature, and we believe in that, but we do not believe that there are two laws. There is no white man's law, no black man's law. There is but one law, and that is the law of God. And we say no man can say what is the white man's law and what is the black man's law. We believe that God decides what the law is. He will decide that there is no white man's law and no black man's law, but there is one law for both black and white man. We are not going to believe and accept, always, with that deference you suppose, all the dogmas you suppose, and all the laws that you suppose. But the law of God is going to prevail.

All churches are acquainted with these facts, and all the pastors know these things. We have found in our churches, in dealing with our people, that nowhere is it truer than in church life that like attracts like. If the nucleus of a church is intelligent, refined, cultured people, it attracts that same class of people, and it becomes a strong church of that particular class. The other classes will say that they are uppish kind of people. And they will go and seek another church whose nucleus is made up of people whom they are like. If they are loose, they will get into a church where they feel at home. A strong church draws strong white people, the best people, and a weak church having the weak people, and the very class of people that we ought to have in the stronger church we do not get because they do not feel welcome. They go where they can feel as big as anybody else.

You see, we colored preachers have to do certain things. We cannot get hold of certain people. The very people we want can get on without us, and the class that needs the strongest man is the one that will seek their level in their religion. Why don't we get those? you say. Gentlemen, how to get that individual is a difficult problem. There are many, many sides to it.

#### **The Problem in the Cities**

The problem is more difficult in the cities than elsewhere. You take our great city of New York,— some of the best people I ever met in all my life, as pure men and women as ever were.

And there are some women who work in the various offices, who are clever and brainy, but I know there is not a day passes but they are threatened with the loss of their positions if they do not surrender their bodies and souls. I can point to a great many who have gone out to hard manual labor rather than stoop to mean and dirty things. These things are part of the system of money and barter. There needs to be a development along a great many lines.

## The Negro as a Free Man

Bishop Geo. W. Clinton, LL.D.  
Charlotte, N. C.

Bishop of the A. M. E. Zion Church. At Clifton Conference,  
August 18, 1908

FIRST, I want to express my sense of gratitude to Mr. and Mrs. Hartshorn for the great service they have done my race, and I think the white race too, by calling this Conference and giving us an opportunity for this very frank and candid discussion of the question before us.

One of the difficulties of the white man in studying this question is, that he studied it from the white man's standpoint. They don't get close enough to the Negro to get what he needs, to give a clear-cut consideration of this question. I will not burden you with statistics. You can get them for yourself if you want them. They are to be had. And you will have them far more accurately than I could give them to you.



Bishop Geo. W. Clinton, LL.D.

"The Negro as a Free Man." The Negro was made a free man in 1865. He came to his freedom as he came to this country, without any will in the arrangements for this result. He was left in the midst of people to whom he had been enslaved for nearly two hundred and fifty years, without a guide, without a helping hand. One condition by which he came to his freedom, or his freedom came to him, was of such a character as to keep his former master apart from him, on the one hand, and to make him very sensitive of consulting his master, on the other hand. Homeless, nameless, empty-handed—such was the Negro as a free man when he came into this priceless heritage.

Close on the heels of his being a free man, he was made a full-fledged citizen. Some people said it was a mistake to make him a free man. But I am in doubt as to his being made a free man at all, if he had not been made a free man then. Those who argue against the fact that he was made a free man, overlook the fact that the American name was made free in this same way, and that anything else would have been out of harmony with the American system.

### The Negro's Lack of Self-Reliance

The Negro had a lack of self-reliance, the lack of expression, the lack of the knowledge that constitutes the elements of strength, the lack of values, the lack of the instinct of saving, — which were all necessary to his well-being when he came into freedom. That was the Negro as he was, having learned false lessons of the meaning of play time to which Dr. Massee has referred. If the Negro took liberty for license, the Negro had a bad example.

To be a free man, a free white man, especially of the master class, meant the control of men, and having other men serve him and the getting out of other men in service just as much as could be got. The Negro has often been called an imitator, and he thought when he became a free man the best way was to act like a free man. He said that every day would be Sunday by and by, and when he became a free man he thought the way to be free was to have a long holiday. He had never been treated as a man. If he took liberty and wanted a holiday, it was the natural sequence of two hundred and fifty years of enforced servitude. It was the most natural thing to have a holiday. But he found that every one who has a start in this country has to work, and he thought he ought to get down to work. He saw his misguided master doing the things that he ought to have done before going to work, and he went to work himself and the result of it is that the old system that was tied down to property and had to be carried on by service went out a little and the Negro took up the new life for himself, and this new life and these new conditions in the South are as much the result of his honesty as the result of the effort of the white man.

### The Negro Not Responsible

The Negro was freed by Abraham Lincoln's proclamation. We know that he was no more responsible for his condition as a free man than for the color he had when he came to this country



— no more. There was no disposition to teach the Negro morals. It is in the mass we speak about to-day. What is their condition now? Without any home life or home training except such given to house servants. There were women who preferred to die rather than to yield to the treatment of those who were their superiors. There are those to-day. And the women of my race have been the most abused people in all this world. They have been made the victim of the passions of the bad white man and the bad black man. No race has been subjected to such conditions against which to labor as have these women, and yet that condition obtains too much to-day. We can point to Negro women by the thousands who are as pure as Dr. Massee's cook, who are as pure as you, — as pure as my wife, whom I believe to be as pure as any woman on earth.

#### Purity of the Home Life

If you of the white race could see the purity of the home life; if you could go into the homes of those who are not clamoring for social equality; if you could go to their homes and see the life that you don't see on the street, and the people who do not get their names into the newspaper, — you would get a very different viewpoint, I am sure. That kind of talk does very well for an illustration. The Negro thought he had the right to do as he pleased, but he saw that there was a better life than that. There are Negroes who are as honest as honesty can make them. They bought the white man's property, but they bought their own property, and, thank God, they have some to-day. The Negro owns farms that amount to millions of dollars.

I want to give you some little information that I received recently. I was in Hampton, Va., a few days ago, to attend a conference; and I found there twenty-four Negro men representing forty Negro institutions and associations, and it was found that they represented \$43,000,000; and also that in the state of Mississippi the Negro paid in \$9,000,000 last year to be used in the state of Mississippi alone; and instead of being fourteen there are thirty-four banks in this country for the Negro, the latest being at Durham. We have a large increase in the banks.

#### The Negro Business League

In Baltimore, Md., there are over six hundred Negroes holding a Business League, which was the primary source of the conditions which that book General Howard has read portrays.

These Negro enterprises are successful. I could name an association in the South which has a capital stock of \$7,500,000, and two fifths of the stock is owned by Negroes. If you were going to name the Negroes who own property, I can see a stream extending all the way across the state. I carry in that very association, myself, sixty-nine shares, and I thank God that the conditions in the South are such that there are no lines in that particular city. Hearty encouragement is given him to help him. We are increasing the number of homes and the character of the homes. There are homes now, about seven hundred, worth all the way from three hundred dollars to fifteen thousand dollars. There died, in that city, a man who was a slave forty years ago, and he died worth seventy-five thousand dollars.

#### The Progress That Has Been Made

I can say in conclusion, that what has been done, the progress that has been made, morally and socially and educationally, is a sufficient indication to be an impetus to this Conference. We have an example before us to-day, such as we have never had, for those in the North know that the labor organizations make it impossible for the Negro to be the best he can in the South, but the labor organizations make it possible for him to be the best he can in this section.

As we come closer together, may we not see the other's needs and show the other man the good things? May we not treat him as the love of Jesus Christ shows us? If we do it in that light, if we come to this question in that spirit, if we show the love of God in our example, and as we do things as God gives us the light to see, this problem will be solved.

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#### “The White Man Must Trust the Colored Man.”

In the discussion at Clifton of “The Negro as a Free Man,” Rev. S. H. Bishop, D.D., of New York, General Agent of the American Institute for Negroes (Episcopal), said: “The Negro is getting away from his old self, and has come to a new era in his life when he is becoming reserved. More careful work must be done in order that he may get the best development that this country offers. We will have to be very patient. The white man must trust the colored man. There must be an element of confidence. The fact that the white man trusts the colored man will help him.

## The Present Condition of the Negro

Rev. Charles F. Meserve, LL.D.

President Shaw University, Raleigh, N. C. At Clifton Conference,  
August 18, 1908

**A** LITTLE more than a year ago I had the unexpected pleasure of receiving a call in my office from Mr. Hartshorn and his worthy secretary. We were in a sort of personal conference for an hour and a half. As he came out, I went to the door and walked with him part way to the street,



Rev. Chas. F. Meserve, LL.D.

and we looked over the campus and the buildings, and he said something like this: "The thought comes to me again here that has been coming to me again and again. I am wondering if we have struck just the right method yet or not; if all these institutions in the South which are now equipped and ready for work can but be utilized and made ready for work." So it is that thought especially that I have in mind.

Just a few statistics, and only a few, at the outset, and I give them to you that we may be made to realize at the outside the tremendous possibilities that are before us. It is probably safe to say that there are in the South to-day about forty thousand colored churches, and, of course, about that number of Sunday-schools. Let us go into this just a little. Probably fifty per cent of these churches (I judge it might be somewhat below fifty per cent) have preaching once a month, and in the remainder twice a month. If you go into a Sunday-school you will find very little, up to a certain point, very little that you would change, very little for criticism. There is an opening with prayer or song, followed by song or prayer, as the case may be; the reading of the lesson from the Bible; later, the reading of the lesson record from the various officers.

### The Strong Force is the Teacher

Now, just as in the training school the strong force is the professor or teacher, so here the strong force is the teacher. There must, of course, be a good organization. You will find

generally that the superintendent and the leading teachers have been trained; in some of these schools they have been on committees for a number of years. We come to a certain point and there is where we try to teach the lesson, and here is where the old things break down so far as teaching is concerned. We find the lesson leaf read (and I do not want to banish them; I would not banish them), and from this time on it is question and answer, question and answer. There is practically no teaching.

### Sympathy with the New Plans

I am very much in sympathy with Mr. Hartshorn's idea that there should be such an organization and method of work, that there should be and we should have an additional teacher or worker in our institutions. Now, I know what the ladies and gentlemen who have been for years in the work in the South are saying. They all say, "Why, we are doing good work in our institutions. We are doing missionary work in all our institutions. We have the Bible and lesson once a week, and that is taught just as everything else is and just as carefully. We have organized Sunday-school work, and perhaps a leading member of the faculty and all of the teachers in our part of the institution get together once a week, or the teachers meet together and some member of the faculty has been selected because of his fitness as a leader of this meeting." He may be the head of the theological department, where there is such a department, and you say this ought to bring about good results. How often we shoot over the heads of those who are our pupils.

### The Condition in the Country Sunday-Schools

Now, the fact that the condition is as it is in all of these country Sunday-schools, — for there is where the majority of our students are and where they go, — the fact is that the training has been defective. If not, the result would be different from what it is. I do not mean that I would stop the work. Far from that. I would carry it on and increase it. But I have this idea: that just as we stop ourselves and go to the summer place to refresh ourselves and make ourselves more efficient, so it is that we can have somebody come and have them become a member of our faculty, stop for a month or even longer, and show us what we need to know of the subject; that a line of work can be marked out that will be productive of results and more productive than what we are getting.



Have a corps of capable teachers. I believe that a worker such as this should be installed. I thought this out quite a little, and you will have to think of it, too. I believe that if we get such a worker he should make himself felt in the community; that during the weeks he is there as a professor, he should gather together the Sunday-school workers of that city of all of the churches.

#### Not a Criticism upon Institutions

Now, some one has said, "Is it not rather of a reflection upon these institutions? It is rather a criticism upon them." I should say not. I should say that we have gone, perhaps, as far as we could, that we have done the best we could under the circumstances. I believe there is not one teacher in all these institutions to-day in the South but what is overworked to-day. I do not know of an institution that is doing a cent's worth of work but what has a smaller force, numerically, than you would find anywhere in the North. Now, the plain fact is that the men in these schools and colleges do not have time enough to do the things necessary to their positions or to begin a movement, and while I do not know who there are who can do this work, I believe that God has been preparing them, and when the burden is upon us, I think He will take care of it. And perhaps it may be through Mr. Hartshorn that we may be able to bring such a man into the work and have him come into personal contact.

#### An Entering Wedge in Coöperation

Now, brethren, one word more. These institutions are different from those in the North. They are missionary. They are established on that basis. They are peculiar to the South. If we can bring the conditions we want to pass in the South on these lines, it will be the entering wedge in getting the coöperation of the white men and women of the South, such as we never had.

I was raised just outside of Boston. It is my belief from my observation that it is no use for us who are working in the South to try to carry out any plans for the education, ethically or religiously, that do not meet with the approval of the rank and file of the white leaders in the South. I just want to know what the conditions are under which we can do the best work, and I believe from the bottom of my heart that this movement can so be shaped that the best Christian people of the South and North can take each other's hands as they never have before and go on with the help of the Lord to the end of solving what we call this great problem.

## The Present Condition of the Negro

Judge Joseph Carthel

State Secretary Alabama S. S. Association, Montgomery, Ala.  
At Clifton Conference, August 18, 1908

FOR ten years I have been the General Secretary of the Alabama Sunday-School Association, and several years ago there was organized in Alabama an association for the Negro along the same lines as the association for whites and as our organization is working. I was not present at the first meeting, but I have attended every other convention that they have held, and it has been a pleasure to me to do what I could to help them develop their work.



Judge Joseph Carthel

The men in Alabama who have had the direction and control of our organized Sunday-school work have been deeply in sympathy with the development of the work among the Negroes. Several of the men have had the superintendence of the Negro mission Sunday-schools, and so great has been the interest aroused that the Alabama Association has been one of the best. Now, I am glad to be able to say that we have stood by them and are to-day ready to coöperate to bring along the Sunday-school work among the Negroes.

#### The Moral is the Principal Problem

We believe that the moral problem is the principal problem. The question of moral training is the plain need, just as it is the greatest question, of every race on the globe. As a man is morally great, a man is great. If the work is put on a solid basis upon which we can coöperate heartily, it will be greatly simplified.

The people who just preceded me spoke of the plan for this sort of teaching and training. I have been convinced, year after year, that they feel this need of trained teachers, and any movement that will put the colored men upon a better basis and give them a better law and better understanding of modern method is a movement that will strengthen the work among the people.

I have been impressed also with the statement of one after another of the fact that we did not have a sufficient number of teachers. Now, if you adopt the plan which Dr. Meserve has outlined for trained men and women, they must have additional training in college, and they are better prepared and will be better Sunday-school teachers and superintendents, and that will raise the standard of teachers in every school to which they come as they are out of college. And the schools in which they take part will be helped in a direct way.

#### Competent Sunday-School Leaders Needed

Now, you take a great many country churches where they have preaching only once or twice a month; they are without competent teachers and leaders to conduct the Sunday-school as it ought to be conducted. If the colleges can put in men trained in modern methods and the application of modern methods, you help them in a very direct way, and in such a way that we can help them in no other way. If we can supply trained Sunday-school teachers and superintendents, we will supply one of the greatest needs of the present Sunday-school work.

Now, all through Alabama, through the black belt there, from what I know of the work personally and from testimony that I have heard ministers give, there is a great need of properly trained men to properly teach the Sunday-school and to properly develop the work of training the teachers. That is a great need in our state and throughout the South.

#### Hearty Approval of the Plan

I heartily approve of this plan that the gentleman who preceded me put forth. We have been working for ten years among the colored people, but the work among them has not developed as rapidly nor made as much progress as we thought it would. The development has not been equal to what we had hoped; but I trust that in this meeting we may so understand each other that the progress of the future may be larger than in the past.

GENERAL HOWARD. I want to ask one question, and that is about the reception of teachers. Now, do you think that the white teacher will be well received, suppose he was recommended by this Association? Do you suppose he would be welcomed?

*Answer.* Any white teacher would be received in the white churches.

GENERAL HOWARD. Do you think if the teacher went and resided in those schools as a leader and teacher that he would be received into the white churches?

*Answer.* I know of no reason why he should not be, as a Sunday-school worker. No man that has been sent us has failed to be received in any of our churches that I know of.

#### White Teachers will be Received

*Question.* Do I understand that a white teacher sent by this Association to work in the white churches or colored churches would be received? I thought the problem was to send down competent teachers to take hold of the colored Sunday-schools and train them to greater efficiency.

*Answer.* As I understand it, the purpose was to get competent men to help in the colored schools and universities. I understand General Howard to ask if the International Association representatives would be received in the white churches. My answer is that every man has always been received in our white churches.

*Question.* If the International Association were to send a white man to a colored university and he became practically a member of the faculty and did his work, would he be received in the white churches, say in New Orleans?

*Answer.* Putting his whole time to the work?

*Question.* Yes.

*Answer.* I think that any man that the International Association sent to work in the South would be properly received.

MR. JOHN LITTLE, superintendent Presbyterian Colored Missions, Louisville, Ky.: I was born and raised in Tuscaloosa. I have been engaged in work for the Negro in Louisville. I have traveled all over Kentucky, and have never known any difficulty in going to a white church. They have received me cordially. I have just made a trip to North Carolina and I received an ovation which surprised me. The same night I spoke to the whites I spoke to the colored people. I have never had any discrimination made against me in any way, and, so far as I know, no person has ever slighted me.

REV. DR. JOHN E. WHITE, pastor Second Baptist Church, Atlanta, Ga., and president of the Clifton Conference: All of the people in the South understand that Miss Giles, Miss Upton, Dr. Sale, and Dr. Meserve are engaged wholly in work among the colored people. They are received and honored in our white Baptist churches, and it would be regarded as a loss if they should cease to come, or should go to other churches. The New Era Movement in North Carolina aims to secure the coöperation of the Baptist churches and the Baptist ministers in all its meetings.



## The Present Condition of the Negro

Rev. R. H. Boyd, LL.D.

National Baptist Publishing House, Nashville, Tenn. At Clifton Conference, August 19, 1908

I PRESUME, as I look over this gathering, that we did not come for play. When I lived down in Tennessee there was an old man who prayed, "O Lord, send some people just to look after us." And another old man said "Amen"; and he



Rev. R. H. Boyd, LL.D.

said, "Lord, you come and look after this yourself. This is no child's play."

Mr. Hartshorn came to my house, and I did not know much about him. We were talking before we knew it. I was very busy and was just filled up with work, and I was brief and knew it. My son lectured me when Mr. Hartshorn was gone and said that I hurt Mr. Hartshorn's feelings. I prayed over it and wanted to write and tell him I was sorry.

When we talk of the real conditions of the Negro, if we are going to do any good, we ought to talk about it. I take it we are here to talk about the religious condition as it is to-day. I know something about the Negro Baptists all over the United States, and especially in the South.

### "I Had One of the Same Kind"

May I digress to say that long before you got your New Idea movement in Sunday-schools, I had one of that same kind? I suppose I am the first Negro Baptist in the South that succeeded in getting southern white teachers in my Sunday-school. Mr. Robinson Fayles (Mrs. Fayles is sister of John Wanamaker) came to my church and taught an afternoon Sunday-school. We talk of it very often now. I have three or four at work for me now. For three years we have had an afternoon Sunday-school.

Permit me to say that the religious condition of the Negro is very good. There are quite a number more Sunday-schools than churches. We can reach the Negro through the Sunday-school as in no other way.

### "We Are Going to Control Our Own People"

I said to Mr. Hartshorn, "You went after it wrong." The time has not come when we Baptists are purposing to give over to any other people. We are not going to give it over to the white people. We are going to control our own people.

Now, I have some facts here to prove that to you. Of course they thought me crazy when I started out. The American Baptist Home Missionary Society thought I was an enemy, and they did not know where to put me down because I could not conscientiously consent that they take it away from us. I fought it out on the ground that we ought to keep it ourselves.

Finally the Convention came to me to start this work, as I had succeeded in so many other things, but I never would have been picked if anybody would have had it. Nobody would have the place, so it was given to me. There is not another colored man who would have had it but me, so I just took it because that was the only thing for anybody to get. So I went to the heart of the South and started.

### In Deep Sympathy with Southern Whites

Now, I am in deep sympathy with the southern white folk. When I started out I was seriously in doubt as to whether the white Baptist church was right or not. When I got into the work, I began to study it carefully, and I said, "No, I am going to look at this from the white man's standpoint"; and, do you know, I was severely criticised and was even called "Frost's nigger." I tell you that I am fully convinced that the southern white people of our denomination (I will refer to the Baptists because I know more about them than any other) are honestly, in their souls, ready and willing to better the religious condition of the Negro, and work to that end. I believe that common sense teaches us that they ought to help us up. If they don't pull the Negro up, the Negro will pull them down.

### There Must Be a Movement Somewhere

There has to be a movement somewhere. I am drawn to believe that in your educational methods you have made a mistake sometimes. Sometimes you educate down. You thought you could do a thing and you educated us away from our own people and then you got us no nearer the white people. The southern white people were afraid of that very thing. They did not know how to get at it, and they went about it the wrong way. They will give more money to-day than we can profitably spend

We can't properly use it. The first convention was worked up, and they gave me \$1,800 and I used it, and then I came to them and said I wanted to pay a part of that money myself. And they said to go ahead, and finally it went on until they said, "You may draw upon us till you reach dollar for dollar up to \$20,000" — and I can't use it.

#### **"Four Distinct Denominations Control"**

Now let us turn back. I said the white people are wrong. They don't know how to reach the Negro. The Negro can keep to himself. I have some facts before me and I have brought them along to you. I said that to Mr. Hartshorn. I don't think he believed me, but he did not say anything. I hurt his feelings in that way. Do you know, by actual facts, that four distinct denominations control (if there is anything in figures, and nobody questions them), they control eight tenths of all the Negroes of these denominations? and if you are going to reach the Negro, you must reach him through these agencies. These are the Colored Methodist Episcopal, and then the next largest is the Zion Methodist, and then the African Methodists which Brother Gaines represents, and then there are the other part of the Negro Baptist Church that I represent. We represent eight ninths of the people.

Let us see if this is true. Let us see whether the Negro can be controlled. Go back a bit. The Colored Methodist Episcopal has 300,000; the Zion Methodists, 700,000; the African Methodist Episcopal, 800,000. The Negro Baptists say they number 2,500,000, but others who have gotten up figures say they have but 2,225,000. That makes 4,000,000 and more, and there are 4,000,000 more if you give one follower to each member, and that leaves 8,000,000 out of 10,000,000 Negroes in the United States in those four denominations; and those four denominations have their own Sunday-school literature. Now somebody is going to say that this is not so, but I have the figures with me. Now those four denominations have their own printing houses. They prepare their own editorials and have their own writers of Sunday-school literature, and they are just as careful to see that the right thing is put before the children as is possible.

#### **"I Believe This is the Right Way"**

I believe this is the right way. The Zion Methodists won't let anybody write their editorials but a Negro. And the Colored Methodist Episcopal are the same way. The African Methodists, and you can tell them by their name, are just as particular.

These four publishing concerns control these eight ninths of the number. I am giving you just these figures taken from an authentic report.

You will remember that Congress appointed a commissioner to look up the second-class matter, especially Sunday-school matter. He counted every package, so it cost me something to get such an authentic report. Now, we found that these four denominations sent out a circulation of Sunday-school periodicals amounting to 13,000,000. The Zion Methodists sent out 2,600,000 by the commissioner's report; African Methodists, 900,000 copies; the Colored Methodist Episcopal, 800,000; and the Negro Baptists, 9,000,000 this year, making 13,300,000 copies of Sunday-school periodicals. These were circulated among the Negroes.

#### **How to Reach the Four Denominations**

Now, then, to reach those people that those four denominations control, you will have to undertake to work through these organizations to reach them successfully. I said this to Dr. White: "If you will go to work, you must recognize some of our organized possibilities. For certainly we like to be like you. You will have your great men and we want our great men and want to honor them." We are going to stand by that. So I said to Mr. Hartshorn, "You can never reach the colored people in their organized state."

I am talking for my own now. I tell you the Negroes are going to be very, very slow whom they turn things over to, whether white or black. The Negro has reached the point where the white man must bring with him a good reputation. We are not prejudiced against you because you are white, but we must know that the man coming to us is of good repute among his own people. I know you judge the Negro by how he stands with the white people. We judge you by how you stand with your own people. I have heard that white men cannot teach colored people. If the white man stands well with his own people, he will stand well with us. When you lose your standing with the white people, you have lost it with the black people. If your own people turn you out, you cannot come to the black people, so you might as well stand well with your own folks.

#### **The Only Way to Reach the Young Negro**

I said to Mr. Hartshorn, "The only way now to reach the young Negro is through the Sunday-school." Our colleges are turning out educated men and they are educating young men,



too, but they do not understand the people like the old men, and the young man must wait till the old men die to get those churches. We are not going to turn our old men out. We are not going to turn our old preachers out to give your young boys parishes and a chance. We are going to hold them. The old men are not able to stand out against all the criticism.

Now, let us look at the Sunday-school. Take the town where I live. My boy can only go to a colored Sunday-school. Take the public schools. My boy is to go to a colored high school, because it is forbidden for him to go to a white school. The principal of the high school in my town is a fourth-class dancing master. He has a dancing school at night. The white board gets him, and that is the only chance my boy has. We do want things better than this. But how shall it be done? I have waited for a long time, but I am now preparing to do something.

The white Baptist Church, Southern Methodist, have been kind enough to consider several propositions I have brought. Our convention has protested. Our national convention met, and nobody was sent but poor men. You all are giving the Negro his fill of your International organizations. I organized a Sunday-school congress and for three years we followed it up. The gentlemen who attended said they had some interest in it.

#### Save the Young People to the Church

I am preparing to go before the southern Baptists and ask them to take that proposition and teach the young people and save them to the church, because after they are educated an older preacher does not interest them, and they ought to have what your boys and girls want, a good man to get them into the church. They laugh at the education of the old men. To save this young man we have to look after the Sunday-school. We are now engaged in the work, and these are the real conditions as we find them.

One last word about our schools. I believe that each of these religious denominations would welcome the day when your teachers will come. I have wanted to have a teacher put into our school for ten or fifteen days at a time and have him lecture. If you can get your student to come into step, and interest him, if he could take hold of the Sunday-school with some kind of method, it would elevate the Negro as in no other way. You would reach him from one end of this country to the other.

Our statistics claim that there are 2,500,000 pupils. These only give us 18,000 organized Sunday-schools. I don't think I

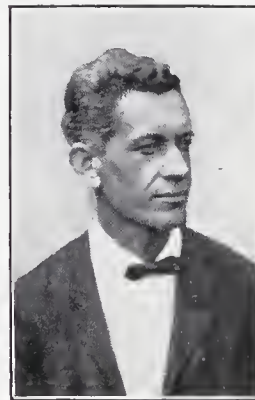
supply any white people with literature. I have by mistake sent them some, but they always send it right back to me. I don't say we supply 18,000 Sunday-schools. But last quarter, by actual count, I filled 22,560 orders for quarterlies, beginning July. I had already supplied more than 21,000 when I left home. But sometimes a Sunday-school sends in two orders, so I know that it is more than 18,000 Sunday-schools, for I send more than that every quarter. I know the publishing society publishes some, and Dr. Frost some, and David C. Cook some, and everybody else publishes some, so I don't think anybody knows how many Sunday-schools there are. There are 19,000 Negro Baptist churches.

## The Present Condition of the Negro

Prof. R. C. Childress, Little Rock, Ark.

Former State Secretary, Arkansas (Colored) Sunday-School Association. At Clifton Conference, August 19, 1908

**T**HE census of 1900 showed that seventy-seven per cent of the entire Negro population live in the country districts, leaving a little more than twenty-two per cent living in the villages and cities. A majority of the Negroes belong either to the Baptist church or the Methodist church. I think that is true. So



Prof. R. C. Childress

much for these denominations. And it is true that these denominations control well nigh all the Negroes. The point I was getting at is that in a large measure possibly more of these people are good denominationalists than they are Christians.

Now, the people who live in the country depend very largely upon farming for an occupation. The most of them live in the cotton plantations and raise cotton, which practically consumes all of their time. It has been said that the Negro vacation is from the first of January to the first of March. Beginning with the first of March he is busy with his cotton crop. He is not given a great deal of time for pleasure. He is at work most of the time.

### “Most of the Negroes in the South”

Most of the Negroes in the South have public school advantages. In the state of Arkansas the average time of schooling in the country districts is about ninety days. I have made some investigation, and I find from the reports of the Negro teachers that the average attendance of a Negro pupil in my state is about fifty-five days a year; so you see a Negro child has to get his education in a very fragmentary fashion. And these schools are taught during the summer months, the most unfavorable season of the year. The roads are so bad in the South, beginning the first of January, that they are practically impassable, and the children who need it the most do not attend.

Now, just a word with reference to the Negro's opportunity for work. He furnishes the entire labor for the South. This is true in the city as well as in the country. I suppose the northern man is impressed first of all with the fact that the Negro is seen on the streets at work. I suppose when Mr. Hartshorn went South he saw the Negro on the streets, and on the plantation planting corn. He is the real laborer of the South.

### The Evil of Drink among the Negroes

There are some evils which I think ought to be mentioned in this connection. I will mention some of the evils and will let you dig the rest out for yourselves. The first I have noted is the evil of drink. It is the curse of a great many of the laborers, because the practice is for the overseer or man who runs the plant to furnish the laborers with whiskey, in order, as they claim, to keep him at his work. The months of October and November, or November and December, are the most perilous times for the Negro of the South, because it is the time when he is raising his crops and getting his money; that is, he harvests his crops during these months, and that is the time he spends most for whiskey. It is a fact that large numbers of them die, not only the men, but the women and children as well. I think those who have been in the South at these seasons of the year will bear me out in this statement.

### The Prison System a Menace

Another evil that we are confronted with, and I am sure it is in the minds of all here, — and it is in the state of Georgia, — is the prison system. A large number of young Negro boys and girls are brought up to these courts and are sentenced to farm and mountain farms of the South, and they go and stay from thirty

and sixty to ninety or one hundred and twenty days, and at the end of that time they have become suspicious characters, and upon release they are often carried into court again and sent to the farms again, and from then on they go continually. I don't know that we have facts that they turn into criminals, but I am inclined to think that many of the crimes are attributed to this class of young Negroes who have been made into ordinary criminals by this system of imprisonment in many of the southern states.

There is one good thing in the future of the Negro of the South. I think it is generally conceded in many sections, and in every section I know of, that the Negro is given the opportunity to purchase property. He is encouraged to do so by the white people in the community. He is encouraged to buy farms. It has been my privilege to work with some of the leading banks engaged in selling the Negroes lots in certain sections of the city. They are really anxious to acquire property and have homes, and this takes me to the fact of the truth of Dr. Boyd's statement a little while ago, that the Negro is not only anxious to be himself in charge really, but the tendency is to thoroughly establish himself as well. He is encouraged to do this by the white people. He is encouraged to segregate and to have property with other Negroes. In the country places, certain sections are given him that he may farm and till.

### Many Negroes are Doing Well

I came from Memphis with Mr. Martin and Mr. Banks, who have been in business for fifteen years, and they tell me that many of the Negroes and the poorer people of Memphis have gone in there and taken up some of the richest land on the Mississippi River. They are in there doing well. They have a bank and two or three large cotton gins, oil wells, and straw mills, and Mr. Banks, who is the cashier of the bank, is employed by Banks & Martin to give the rating of the farmers. The man who is the station agent and the telegraph operator is a Negro, and the railroad company say that he is one of the most reliable men that they have in my own state.

In Hempstead County I spent two weeks, and there is a large section of country there that is owned entirely by the Negroes, several thousand acres of land. The Negroes are buying twenty, forty, sixty, and one hundred acres and building nice homes. I spent several days in one, and it was very nice. Dr. Mason is here, and he will bear me out that they say in that community



(there is only one white minister in that community) there has not been a case of immoral practice in that community or a man convicted for crime from the war up to the present time. A splendid report and record for a purely Negro community.

#### The Tendency to Segregate and to Own Property

Now, the tendency of the Negro is to segregate and to own property, and it is a fact that a great many of the negroes are going from the mountains and the mountain districts to the towns. I think I may account for this by saying that they go to secure advantages for their children. They go by hundreds and thousands to different places in the South, and get the children the advantages of education, and when they have come to some place where the children can have these advantages, they crowd into houses with no sanitation and no ventilation, and it is not long before they are stricken with that dread disease, consumption. There is just two times the mortality rate, and it is very largely among the old people. I feel that a great deal of attention ought to be given to that class of young Negroes, because they are the ones whom we must depend on to carry on the work among the older people.

It has been truthfully said that we are looking to the country boy and country girl in a great measure for real leadership, for the real leaders of our people in the future, and if we permit them to come to the city and settle down there and get into places of vice and debauch themselves, the end will not be difficult to see. So this is one of the problems that we have to meet. Care for the people that come to the cities, — and they ought to be cared for by the churches and Christian workers.

And this brings me to the thought given by Dr. Brooks this afternoon. It seems to me that these people who are disposed to separate themselves because of social differences are just the ones that are the most necessary to the ministry. I don't know how it is in the white churches. We feel that certain things should be done. What we fail to do fails to be done. The laymen feel, as a rule, that there is nothing to do.

The burden of my thought has been for the past few years to make the laymen of the church feel their responsibility, that they are to go out and get these people and get them into mission churches and give them the right kind of leadership. I am sure we have a great work to do, but with thought and planning and the aid of the Holy Spirit we can accomplish all things through our Father in heaven.

DR. BOYD. You spoke of the people coming from the country to the cities. I believe you have been teaching down there for nine years. If we could get better churches and schools and Sunday-schools and preachers for the farmers, don't you think they would feel better about it? Do you not believe that they would remain on the farm and not run to the cities?

*Answer.* If we had better accommodations for the farmer and better churches, the people would remain there. The Negro can do better work on the farm than anywhere else, and I am sure he would be satisfied to remain there.

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## The Present Needs of the Negro

Rev. George Sale, D.D., Atlanta, Ga.

Superintendent of Education  
American Baptist Home Mission Society. At Clifton Conference,  
August 19, 1908

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WHEN Mr. and Mrs. Hartshorn turned their attention to the schools and colleges for Negro education as a medium for reaching the masses of colored people in the South, they showed a great deal of practical wisdom, and in laying their hands upon this group of presidents and principals of institutions of this kind, they put their hands, in my judgment, upon the key to the situation.



Rev. George Sale, D.D.

The ordinary missionary college for the education of the Negro in the South is, under present conditions, the most effective agency we have for reaching the masses of those people. I am aware that there are a great many people who would be surprised at this statement. There are a great many people who suppose that these schools are reaching a few only of the Negroes, but that they are not reaching, either directly or indirectly, the lives of the mass of the Negro people. We are told that we are educating the students away from their people.

#### Beginning at the Bottom

In Mr. Hartshorn's opening address he quoted a gentleman who disposed of the work of these schools by saying that "unfortunately the schools of this character are beginning at the top

instead of at the bottom." I think it can be shown that these schools are doing nothing of the kind, that they are beginning at the bottom — and, so far as they can, are beginning at the top too. I am very sure that if we could get the facts with regard to all the schools represented here, we would find this to be true. Unfortunately most of these schools are called colleges or universities, and it is a natural supposition that they are engaged in doing college and university work. We should find the fact to be, however, that the great majority of the students in them are below college grades, below high-school grades, and that more than half of these students are in the grades of public school courses, and this, I am sure, is a conservative estimate. There is far more work done at the bottom than at the top.

#### The Common Supposition

Another thing is true about these institutions. The common supposition is that we are giving all the young men and women a college training. This is very far from the fact. The overwhelming majority of pupils who come from country places, from villages and towns, come and study for one, two, or three years and then go, straight as railways will carry them, back to their farms and villages and homes, and these institutions are a sort of selective agency which, out of the great mass of pupils that come to them in the lower grades, select by various devices the young men and women who are fitted to take higher, college and professional courses; and as you go up the ladder you find that the classes become beautifully less and that the graduates of an institution that has a large enrollment are very few in proportion to the total number of students.

An editor of a Northern paper made the absurd statement that in Georgia there were 30,000 graduates from Negro colleges. There were not that many that had been to colleges. And at that time there were less than three thousand Negroes in the whole United States who from the beginning of our national history to that time had received a university or college education.

These young men and women who come to us for one, two, or three years will reach, by going back to their homes, directly and immediately, every community, almost, in the South.

#### Reaching the Mass of Negroes Directly

You had last night a proof that Mr. Hartshorn had informed himself about these things, and he is realizing that through

these young men and women whose stay in the schools is short — as much as through those who go on and graduate — we are to reach directly the mass of the colored people.

I find myself, as time passes, feeling a good deal more anxiety about that boy or girl who comes to college for a short time, than I do for those who stay through a long course of years. If we keep a young man long enough, we can give direction to his powers and initiative so that when he goes out he will do what Negro members of this Conference, one-time students in those schools, are doing now,—become active in some kind of useful work among his people. But these young men and women who go straight back to their homes are too often neglected. We do not realize here is a tremendous opportunity to direct and immediately affect the lives of the Negroes throughout the entire South.

I wish to speak of two dangers in this educational work, and these dangers will lead up to what I regard as the special needs of our educational work for the colored people. The first danger is that we shall overestimate the importance of mere knowledge in forming the character of the boys and girls in the schools. It is a sort of well-worn adage in the schools that knowledge is power. And it is one of those half truths that are sometimes very dangerous. Knowledge is not power. A man may know a great many things, and be able to do a very few things. We should remember that knowing is one thing and knowing how is another. And what we need in our schools is to reach our pupils in the lower grades and in the higher grades and to teach them not simply to know, but to know how to get done the multitude of things that need doing among the masses of the Negroes.

#### Industrial or Manual Training

It is in those lower grades that I believe we ought to have the Industrial or Manual Training. That will illustrate what I mean by "knowing how." If we can get those boys and girls into courses of study that will enable them to use their information in a practical way, and that will fit them to go back to their homes and improve their homes; that will enable them to say to their father and mother, "Why, I have learned a better way of doing that thing," and by use of a few simple tools to help improve their homes, it will be worth while. The connection between knowing and knowing how is too often lacking, and this our teaching should supply. It is not so much the boy who goes



through college, but the boy who goes back to his home after a year or two of training, who needs to know the difference between a saw and a plane and how to do things with them.

The same thing is true about Sunday-school work. If we had some effective agency by which we could give those boys and girls who have had a few years of schooling and a small amount of training, some practical instruction in Sunday-school work and methods of teaching, we should do a good work. Here, again, what they need is to know how, how to do it, how to interest their parents and pastors and members of their churches in that kind of work. If they have not found the connection between their knowledge and the work necessary to be done, their knowledge is of very little value to them.

#### Danger of Taking Too Much for Granted

The second danger I would speak of is of taking too much for granted in the background of our students' life. I don't think there can be a white man here who has come into contact with the young Negro in the South, who has not been surprised again and again to see how utterly he was failing to make effective numbers of things in the lives of the young people because what he took for granted in the student life and experience was not there. There is a certain excuse for the white teacher who does this, because he does not know; but if you Negro educators should do the same thing you would have more to answer for, because you know. You know what the lives of the majority of these young people are, and you know that there are a great many things that the white boy or girl absorbs in his home that the black boy knows nothing about.

We are constantly finding, after years of instruction, that the very simplest things that we take for granted are the very things in which the most elementary training is needed. We need to give a great deal of instruction in practical morality,—not abstract ethics, but concrete moral duties. Some of us are a little afraid to assume that our people know but little. But when we do, and give instruction in the simplest terms, we find out that we are really affecting the lives of those young people.

#### Courtship, Marriage, and the Home

When I was president of the college in Atlanta, I felt that one of the most useful things I did was giving a couple of lectures on courtship, marriage, and home, in the simplest possible way. And I found myself saying to myself, "I am amazed to think that

I have been here in this institution all these years with these young people about me year after year and I have never talked to them seriously and at length about these subjects that enter so deeply into their lives." We have got to push aside false timidity about these things and call a spade a spade and a post a post. And when you appeal to the Negro on the side of his moral earnestness, when you look him in the face and make direct appeal to his conscience, you get the most earnest attention, you get his interest in a way that you don't even when you speak to his emotional side. Now, if we approach this work in this way, if we realize and recognize the fact that they need the most elementary training in everything, we will do well.

#### Needs of the Great Majority

Of course, you understand that I am speaking now of those who come to us from poor homes and from parents who have had no advantages at all, and that means that I am talking about the great majority. It is the man who has the knack of bringing things down into the hearts and lives of these people who really is making connection. The fact that we have in these universities and colleges these boys and girls makes for us a great opportunity. Think what a tremendous advantage that is for them to be associated for a year or two with Christian students and Christian teachers, to get a broader outlook on life and then go back to their homes to stay and spend their lives there. For that reason we have the most effective agency under present conditions for reaching directly the mass of the colored people.

I was very careful to say "under present conditions" because I am thoroughly convinced of one thing,—that we are never going to do this work, we are never going to accomplish this task that God has laid on this nation until the Christian churches of the South awaken to their responsibility. I look upon the points in the South where southern churches are doing this work as points of light.

The southern Methodist Church is carrying on a large school for Negroes. It is very interesting that when these good southern brethren of ours do put their hands to this work, they do it in about the same way as the northern societies. There is no institution South that has a higher college ideal than Payne College in Augusta, under the auspices of the southern Methodist Church. There is Mr. Little, who, under the auspices of the southern Presbyterian Church is doing this almost despised work in the city of Louisville. And more than anything else in this work, I

pray and hope and long for the day when the splendid Christian manhood, and I say this without any reservation, the splendid Christian manhood and womanhood of the splendid South, the splendid enthusiasm and devotion to Jesus Christ, shall put itself behind this work for the Negro.

**“ Use the Best Means We Have ”**

Meanwhile we have got to use the best means that we have. But many of these schools are anomalous institutions. For the most part their teachers are white people coming from distant sections of the country to spend a few months in the work among the black people, and when school closes they pack their trunks and spend their vacations in the North. They do not come into contact with the white people of the South. And they are educating these people to spend their lives among these southern

## **Present Needs of the Negro**

**Rev. Wilbur P. Thirkield, D.D.**

President Howard University, Washington, D. C.  
At Clifton Conference, August 19, 1908

I AM convinced of the possible far-reaching influence of this Conference on the moral and religious education of the people whom we would serve. Our hope is in this; that we meet under the cross of Christ, which is the touchstone of human sympathy; in the name of Jesus, who is the center and inspira-



President W. P. Thirkield

tion of all genuine brotherhood. We must bring to bear upon this problem the forces of religion and education. The permanent solvent is to be found in the teaching of the Ten Commandments and in the principles of the Sermon on the Mount.

We are here in this Conference in the order of God's providence. The same providence that has brought the Negroes out of the jungles of Africa overruled, in their education and enlightenment, their slavery among Protestant people, and that in freedom has thrown about them the greatest educational and religious forces ever vouchsafed to any destitute

white people whom they, their teachers, do not know. How can we permanently settle this matter in this way?

Now, do not mistake me. I honor the New England school-ma'am, and we all know that if it were not for the teachers who followed the army into the South, the lot of the Negroes would have been very different from what it has been. Those teachers did not begin at the top; they began at the bottom; and these institutions with their higher courses and such a group of Negro leaders as is present in this Conference are possible because they trained up men and women who were able to do this work. But it will be a great day when southern men and women of culture and education can be found, as a few are now found, who will put their hearts and lives into this work. And when the southern people do put their hands and hearts and sympathy to this work we are going to see something done.

people. And never in the history of the world has any race made such progress in the same length of time as has the Negro.

### **Educative Influences in the School of Slavery**

Grateful recognition has here been made of the educative influences, even in the hard school of slavery. Here the Negro got, first, ideas of law and order. There are two kinds of freedom, liberty to do what a man likes and liberty to do what a man ought. The Negro gave ready response to law; and the spirit of restraint and obedience to law under freedom suddenly thrust upon them is without a parallel.

As we are planning for schools that shall make for the higher life of the Negro, let me emphasize what I have been proclaiming for a quarter of a century, since I began my work in Georgia, that the best work of our schools and churches has been opposed by schools of crime in the convict lease system of the several states. Young lawbreakers have been chained to hardened criminals. Their bodies and souls have been sold to the highest bidder.

### **Old and Young have been Dehumanized**

The reformatory element has not entered these prisons. Old and young have been brutalized, yea, dehumanized under this system. The recent revelations in Georgia have been paralleled by the outcome of former investigations. The convict lease system has been a fruitful school of crime. What wonder is it that moral monsters have escaped from these camps! Let us



rejoice in the awakening that is stirring the conscience of the South and must soon put an end to these schools for criminals. To supplement the work of such schools as we plead for, we must have reformatories for youth, to train them in the principles of law and order.

A second thing that the Negro got in the school of slavery was the power of sustained work. The Indian did not bend, and so we broke him. He would not work and we wasted him until now only a remnant remains. The Negro sings at his work. He adjusted himself to his environment and has made tremendous gains through civilization.

#### The Language of the Bible

In the next place he got the English language, the language of the Bible, and of Bunyan, Milton, and Tennyson. That is a remarkable tribute of Professor Shailer, of Harvard, who said that there are tens of thousands of Negroes in this country "who have a better sense of English than the peasant classes of Great Britain." They learned the Bible and wove the strains of psalm and prophecy into their immortal melodies.

Above all, he got the Christian religion. History bears out the words of the distinguished guest of this occasion, General Johnston, that there were thousands of masters who, through missionaries and their own work, gave religious training to their slaves. The ties of religion bound the race together, and it seems to me fundamental to our plan of work and to the permanent solution of this problem that the spirit of this Conference, where northern and southern men, white and black, are met together, be carried out in a larger way throughout the South. With the majority of the colored race grounded in the principles of law and order, with the power of sustained work, with the English language and the principles of the Christian religion, we have a foundation on which to build.

#### To Meet the Needs of the Race

To meet the mental, moral, and religious needs of the race, I would name four agencies: First, the home; second, the school; third, the church; fourth, the Sunday-school. In any scheme of redemption, the home is fundamental, and the home is "where mother is." Here we face the problem of heredity. I used to stand dazed before the problem of heredity. I am now convinced that environment means more than heredity. Emerson may cry out, "How can I escape from my ancestors; how can

I draw off that drop of black blood that I drew from my father's and my mother's veins?" But the child, in spite of hereditary influences, may be transformed by the power of Christian influences.

In home and school, environment counts for more than heredity. For example, I have full knowledge of all the facts with reference to a girl who was taken from the streets of Savannah. She did not know her father. It were better that she had not known her mother. She was brought under the influence of a Christian school and there converted. She grew up into a strong, noble, high-souled womanhood. For twenty-five years she has now been a teacher of the young, and hundreds under her guidance have been brought under the influence of the spirit and life of the Lord Jesus. This example can be duplicated many times in the Christian schools of the South.

#### The Agency of the Common School

Another agency on which we must depend for the uplifting of the race is the common school. We have to be thankful that during the past generation most of the teachers in the colored schools were trained in religious institutions, under the guidance of Christian teachers. It is difficult to estimate this influence on the pliable natures of the multitude of boys and girls who have been trained by them. Along with this is the industrial school. We must recognize the mental and moral, as well as the physical value of industrial education. It trains to accuracy, honesty, patience, perseverance, precision — and this is moral education. Most needy of all have been the schools for the higher education of the race. In these have been trained the teachers, preachers, physicians, and the moral and industrial leaders of a people.

It was my privilege, twenty-five years ago, to begin the work for the higher training of the negro ministry in Atlanta. Seventeen years of my life were built into this work and have taken their place in the plans of God for the redemption of a race. Of the nearly five hundred candidates and ministers who received training in Gammon Theological Seminary, about two hundred of them went forth as graduates from a three years' course of study. At this time more than a score of these are in positions of leadership that give them pre-eminent power among their people. Dr. M. C. B. Mason, whose utterances here you have recognized as being of great value and strength, is one of these, and so is Dr. Cox, the scholarly and successful president of Philander Smith College; and Dr. E. M. Jones, assistant secre-

tary of Sunday-schools among the colored people; and Dr. R. E. Jones, editor of the *Southwestern Christian Advocate*, broad-minded, sane, scholarly, wielding a vast spiritual influence by his pen.

Then there is Dr. Wragg, agent of the American Bible Society, who has distributed more Bibles among the colored people than any man in the history of the world. And so I might go on naming others; but these men are either here or directly related to the work we have in hand. Such a work as this is the strongest argument for the higher education of the Negro. Fundamental to the work that we plan is the raising up of trained and consecrated leaders for the Negro race.

#### The Life of the Negro Circles about the Church

The third agency I would name is the church. The life of the Negro circles about the church. The Negro preacher is still the center of power. The most serious problem before the race is to hold the progressive, aspiring Negroes of the rising generation to the church through a ministry the majority of whom are so poorly equipped for this office. The highest quality of leadership is required to meet the demands for the religious, civil, and social reforms that must come for the redemption of the race. As teachers of the Word and as leaders of their people in the larger faith and truth and righteousness of life, ministers of intellectual breadth and spiritual vision are needed.

The fourth agency is the Sunday-school. No agency is more needed than this. The work of the Sunday-school is fundamental if we would build strongly for Christ. We should thus preoccupy the field of childhood for Christ. It is easier to preoccupy than to dislodge. Get the childhood of to-day and you have the manhood and the womanhood of to-morrow.

#### The Startling Needs of Sunday-Schools

The startling needs of Sunday-schools among the colored people are in the line of organization and teaching. The organization of their Sunday-school work and the methods are poor. Why? Because the teachers have never had adequate training in this work. Colored teachers have not been welcomed to white schools where they might have examples and illustrations of right methods. There has been too little organized, intelligent work for the training of colored teachers. If we are to get at the center of this problem, we must take hold of the childhood of the race. Trained, consecrated, Sunday-school teachers and

leaders sent forth from the Christian schools of learning of the South will solve the problem of the Sunday-school. And this is fundamental, because the children are not provided for in the church, nor do they receive Bible training in the home. We need in these institutions of learning schools of method that will train students who are to go forth into work of organization and teaching. Train them in the fundamentals of ethics. Train them in the methods of Bible study; train them how to teach the Word of God to the young.

#### Schools could be Separated in Groups

It would be well if we had a professorship for this work in every large institution represented here. This is impracticable, for more than one reason. I suggest, however, that schools of several sections of the South could be separated into groups. A teacher in Sunday-school methods and work and Bible study could be given a part of the year to each group. This Conference, I trust, marks the beginning of some such form of work as this. It seems to me an effective way of getting at the problem and solving it.

In this work we must have the help of Christian people of the South. Christian people, white and colored, need to come together for counsel and coöperation. The right spirit is well illustrated in this Conference, where we have sat together for these days oppressed by the burden of a great need, yet upheld, strengthened, and inspired by new purposes and larger aims. With the coöperation of Christians north and south, under the cross of Jesus Christ, and with the leadership of the Spirit, which is His continued life among men, we shall work out the solution of this problem for the elevation and regeneration of a great race that is set for the rising or falling of our civilization.

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#### “Will Not Fail if Rightly Applied”

REV. JUDSON S. HILL, D.D., president of Morristown, Tenn., Normal and Industrial Institute, for thirty years engaged in the education of the Negro, said at Clifton:

“The Negro will not be elevated by any method aside from the Bible. Through the Sunday-school work and by whatever method the Bible may be used, the Negro's salvation may be obtained. It will not fail if rightly applied. I have no confidence in any other method. If we work along this line we will solve the problem that confronts us to-day.”

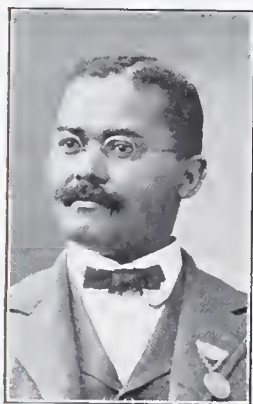


## The Present Needs of the Negro

Prof. W. B. Matthews, Atlanta, Ga.

Principal Gate City Public School. At Clifton Conference,  
August 19, 1908.

AS I stand here, with our hostess on my left and our host on the right, I feel that we are all here in this great meeting upon the Mount of Transfiguration, looking out into that great light that shall brighten as the day shall come for the uplift, for the training, for the teaching, for the making of better men and women—Christian men and Christian women—of the black boy and girl in the South, as the days and years shall come.



Prof. W. B. Matthews

God bless these good people. God bless you who have come here, you white brethren and black brethren, all of us, to plan for the work and to study how the southern man, and the white man of the North, and the Negro may unite their efforts to uplift and to elevate their black brother and to lift the great burden that is holding all of us

down as we travel heavenward through the years.

### The Advance of the Negro

Much has been said about the advance of the Negro. I want to speak briefly of some of the things that have been said. We have made great advance along church lines during the forty years of our emancipation. We have our great bishops, great church heads, and great publishing houses sending out their literature day by day, month by month, and year by year, to the Negro people throughout the South, helping to lift them. We have our great business enterprises among the Negroes, training them to be business men, training the Negroes to mental effort, and training them to unite their efforts to better their own conditions. We have our own physicians looking after our physical condition. We have secular newspapers, published weekly and monthly, and sent throughout the country for the uplift of our people mentally and morally. We have our homes. We are home builders. As some one has said, we are American citizens, and if some enemy should come to our shores, every

Negro would stand by the flag. Every Negro would protect this flag because it waves over his home.

The great mass of Negroes, however, are yet to be reached; and it is the purpose of this meeting to study, to lay plans whereby those of us who are able, may unite our efforts to reach that mass who are struggling for light and need our help so much. This is our mission and that is what we are doing.

### The Amount of Self Help

One of the great things that encourages me is the amount of self help the Negro is putting forth. He ought to help himself. He wants to and does, and that is a great point of encouragement, for, after all, we must help ourselves and be able to stand for ourselves in all that is worth acquiring. We need encouragement, and we are getting it from this Conference, encouragement to do things and to help our brother as he ought to be helped.

### Negroes who Live in Tenements

I want to speak of the home life of the Negro, the home life of the masses. The masses know nothing of home life. Throughout the South there is what is known as the tenement system. Rich white men build great tenements to be occupied by Negroes. They build these tenements without any regard as to sanitary conditions, without any regard for home life, without any regard for the sanctity of the great moral life. Negroes must live there. They are forced to do so by the cheap labor system. Men are compelled to live there for shelter. They foster criminals and from them come some of the worst types of the Negro we have.

Back of the school house in which I have been the principal for eighteen years, we have one of these tenement sections. Not a single week during these eighteen years have I failed to see the police officers in that section arresting somebody, hunting down and taking away somebody, for stealing, drinking or wife beating, or some other misdemeanor. The children of that community come to school and get into more disorder than the children from homes owned by our Negro people. They bring poorly prepared lessons. They come themselves poorly fed and dirty, and when we have disorder or bad language or mischief, or when we have found lying or stealing, it has originated among those children who come from the tenement districts. On various occasions I have asked my children, during little talks, about going to Sunday-school, and I have found there are no regular attendants of Sunday-school, that their mothers

and fathers do not go to our churches very extensively, but that they spend their Sundays in giving and serving big dinners. We need laws regulating the building of tenements for the Negro people.

#### Negroes who Own Their Homes

In the city of Atlanta I know of certain blocks on both sides of the street. In these blocks the Negroes own their homes, own good homes. They love order. During a period of twelve years there has not been a single arrest in these blocks, neither has any person been molested in those blocks. There are about forty children living in them. Every Sunday those children are in somebody's Sunday-school. They go regularly and they come to the schools promptly. There has not been any fighting or crime among the people in these blocks. We do not need officers to keep order. They have a pride in their homes and an interest in their children. They want to be law-abiding and peaceable, and they seek to do the right thing.

#### Inadequate Schools for the Negroes

But we must go on from this to the next point, and that is our schools. We have inadequate schools and a great lack of common school accommodations for the Negro people in nearly all the states of the South. I refer to public schools and the public school system. The great mass of the Negroes live in the country. They never get into college. They must be taught the ABC of morals and of religion before they reach the college. They cannot be taught if they are not in the schools. They cannot come to the schools unless they have schools to come to. You may ride through county after county and you cannot see a single school building erected by the county for the Negro. But you can see great court houses, and jails costing fifty or sixty thousand dollars, great temples of justice, great bulwarks of security in which to imprison the criminal—but not a single temple of education for training the boys and girls in honesty, faithfulness, purity, and intelligence.

There is a great wail in the South that domestic help is a failure, that common help around the plantation is not to be trusted, and yet there is not a county in the South with industrial schools where the boys and girls may be trained and fitted for such work. We will go further. It has been referred to here that there are those who are superintendents of schools who themselves do not believe in the education of the Negro. I cite just a little example of this, showing the folly of such a position.

#### Uncle Sam's Request

In a certain county in Georgia, Mr. A. was superintendent. Uncle Sam, an influential Negro, came to Mr. A. and said he had come up to ask him to give them a teacher. Mr. A. said, "I will appoint your daughter Mary to teach that school." Uncle Sam said, "Why, Mr. A., my daughter does not know enough to teach school!" "Oh, yes, she does. Can she read?" "Yes." "Can she write?" "Yes." "Well, that is more than most of those niggers can, and I will appoint her." And so Uncle Sam, not yet satisfied, said, "But, Mr. A., my daughter Mary knows nothing about figures and I know a graduate of a university who can come down to teach this school and she says she will come." Mr. A. said: "Now, look here, Uncle Sam; that graduate from Atlanta University is not fit to teach your children. Do you know Uncle Henry Brown? Well, Uncle Henry Brown had a son named John, and three years ago there came down here a teacher from Atlanta and that teacher persuaded Uncle Henry's boy to go to college and that boy has not been back here since, and Uncle Henry lost the best field hand he had and has never gotten over it. Now, Uncle Sam, if that college woman from Atlanta comes down and teaches your school, just as sure as not, she will persuade your girl to go to college and you will lose the best field hand you have. I am going to give you \$12 a month for your girl." And with that Uncle Sam yielded. He accepted the money, and his girl taught the school, and the children learned nothing.

#### Using Home Talent

This system of using home talent and keeping the money at home, and keeping away the college Negro teacher who persuades his pupils to go to college, is used by those who do not believe in Negro education. I don't know of many. I know of that one, however. We must go on. We must reach these children back in the mountains and in the country. They are the people we must reach and save, and in sending out teachers of moral principles, we must not shoot over their heads.

It has been said here that the Negro in the country has but one preaching service a month and sometimes two. It is very true indeed, and when those preachers do come once a month, the majority are ignorant and preach only an emotional sermon to make their congregation feel good and shout. They do not preach a helpful sermon. And many of those children in the back settlements do not have the Bible lessons taught to them.



### Example of Negro Preaching

I want to give you just one example of the ordinary Negro preaching. The ignorant ones are so much more numerous than the intelligent ones! I went out into the country, one Sunday, and there came in a very distinguished looking colored man wearing a very long coat and a tall hat. The people sat down in church and sang a number of the old-time songs. The minister began to preach. He said, "I am going to preach a sermon to-day about the nouns, pronouns, prenomns, upper nouns and low nouns." And he preached, and at length and in detail, about the pronouns and the prenomns and all the nouns, and he had the people saying "Yes," "Amen," and shouting. He sat down and got his collection. But he did not say anything that elevated the people. You say, "Is that a real thing?" I might just as well tell the truth. In many sections of our country districts where eight, ten or twelve thousand of our Negroes live, they must listen to that kind of preaching. It is all they get.

*Question.* Don't you think it would be a great deal better to have a planned course of questions and answers than for such a man to give them talks from the Bible?

*Answer.* I think there ought to be something well planned and from the Bible.

### Literature and the Bible

About a year ago, I went into a Sunday-school in Thomasville, Ga. It had three hundred pupils, all Negroes. This school was considered one of the best in the South. I went into the adult Bible Class and, of course, made a pretense of following the lesson; but we did not have any Bibles, and judging from what I saw, none of the classes had them. When the superintendent was through reviewing the lesson, he asked me to say a word, and, after waiting a moment, I picked up my Bible and said, "This is the text-book of the Sunday-school. I want to find out how many boys and girls brought their text-books along. I want you to stand and hold up your text-books." There was one Bible beside the one on the pulpit and the one I had. They were depending entirely upon the lesson leaflet sent out by the publishing houses. It would have been better if that teacher had left out these questions and we had studied the Bible.

### Many Sunday-Schools Not Using the Bible

That is what they should have been doing and that is the book they should take up and study directly. I feel that there are many organized Sunday-schools which are not using the Bible,

and are not teaching the young people to use it; but of course there are many which are teaching the young people how to use the Bible and I believe this is one of the chief means in the work, to study this Bible and understand it. They should ask not lesson-leaf questions but Bible questions. I would take this Bible to Sunday-school alone and I would leave the lesson-leaf at home; and I would be so familiar with it that the children whom I shall teach would be anxious to study and become familiar with the Bible.

*DR. BOYD.* I want to ask if this was a city where they could have bought a Bible.

*Answer.* Yes, sir. Right in that town. I didn't buy one there, but I know they can be bought.

*Question.* But is it not a fact that there are plenty of places from three and sometimes four hundred miles from such a district, where there is no place for selling Bibles?

*Answer.* I know of no such district. The pastor can always get Bibles as easily as he can get leaflets.

*REPLY OF DR. BOYD.* I knew a lawyer in Georgia, who had a habit of carrying his books and laying them on the table. I asked him, "Why do you carry your books along?" He said, "I just carry them along to convince the judge that I know the law."

### Needs of the Negroes

*MR. MATTHEWS.* I want to come to the needs of the Negro people. Sympathy, heartfelt sympathy, from our white people in the South, as well as in the North, is what we need most. The Negro needs true sympathy, rightly directed sympathy, from southern as well as northern people; we need direction; we need some one who will direct us right, who has made a study of the situation and who will lift us up and treat us as Christians and as men. The Negroes are driven very often discouraged because they have no friend who will sympathize with them. We need better homes. We need to move out of these crowded tenements and get into homes where we may learn to organize that home and where we may protect our people from the invasion of the blackguard, be he white or black. We need better schools, more schools, better equipment, better paid teachers, in every section where we find the Negro in large numbers.

### The Kind of Ministry Needed

We need, more than anything else, devoted, consecrated, educated men for the ministry among the Negro people. They

are to be the moral and religious leaders for many years to come. In the next hundred years the right men in the ministry will help the Negroes more than teachers or doctors. We need a ministry who believe in the Bible and preachers who believe in the Sermon on the Mount. We need a ministry who are able to discern the difference and the fine line of division between the old emotional black man and the young educated Negro, so that they will never get too far from the old-time Negro, nor too far from the young educated Negro to sympathize with them. We need a ministry who believe in the Sunday-school, who will attend the Sunday-school, carrying the Bible with them. These are the needs of the ministry and the needs of our people. These ministers should go out to our people in the country districts and everywhere where they can help them. If they begin with the children and get them interested they will secure the sympathy and coöperation of the older people. By their example and life they will lift their colored brother out of all his degradation and put him on his feet again.

#### Need of Training in Christian Work

Our young people need to be trained themselves in Christian work. They are going out from the schools to the Sunday-school, with little conception of their duties to their race, many go into a class to teach without having studied or even seen the lesson. We need Sunday-school teachers who are so well trained and so full of the Bible lesson themselves that they will fairly bubble, and will present the truth, the whole truth, and nothing but the truth, to the pupils. These are the men we need, and the only way we can have them training the boys and girls is for the person to be so filled with the knowledge of the Bible that when he sits down to teach the class he may tell them plainly and concisely about the lesson, and they will profit by such a teacher. He will be able to help the pupils who have left their Bibles at home. They will get a new outlook and perhaps a new incentive to study the Bible for themselves.

These are our needs and the needs of the young men and women who shall come up after us. And the boys and girls when they leave the school should have a Bible of their own with which they are familiar.

REV. B. W. FARRIS. — I want to ask if the people are prepared to receive an educated minister. Is it not true that the plan of the Sunday-school literature scattered among them will prepare them to receive an educated minister? If the educated

minister comes will they receive him? What are these men going to do?

#### Dr. Schaufler's Sermon

*Answer.* I heard a sermon at Bar Harbor, by Dr. Schaufler, of New York. He said he was going to talk to the young people about being the light of the world. He took out a candle and struck a match and lighted it. He said, "This little candle not only gives light, but it keeps shining"; and beginning from there he preached to the little folk. He said that this little candle was going on doing its duty, and he made it so very simple that any little child could not help but understand. There is not a person on the face of this continent who could not have understood that sermon. And then he turned and preached to the older ones and his talk was just as simple.

#### The Need of Simple Language

How I wish that our Negro ministers would say what they have to say in a language so simple that almost an idiot could understand it. When that sermon was through, I went out of that church inspired with the great need of all of our ministers to come down to simplicity; and the only way to do so is to have men so educated that they can be simple in their language.

BISHOP CLINTON. The statement I want to make is that when I have sent an intelligent man to these people, they do not want any other kind.

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#### "The Greatest Field for Activity"

REV. C. C. JACOBS, Sumter, S. C., general field secretary of the Board of Sunday-Schools of the Methodist Episcopal Church, for work among the Negroes, said at Clifton:

"This Conference has given me new hope and inspiration. I see a new day approaching. I think the greatest field for activity along the line of development and elevation is in the Sunday-school. The old methods are dying out. The new method of salvation is to take the child and make of him such a man as he should be. We are not aiming to get the older people, but we want to get the children.

"We feel that it is time to take hold of the Sunday-school. The ordinary minister is delighted to do his duty. In the Methodist Episcopal Church we are trying to get an educated ministry. It is a pretty hard thing to get. The boys come from all kinds of homes and they have poor preparation for the work."



# The Present Needs of the Negro

Rev. R. T. Pollard, D.D.

President Selma University, Selma, Ala. At Clifton Conference,  
August 19, 1908

I AM very anxious, and I am sure we are all very anxious, to have the past and the present condition of the negro placed plainly and truly before these Northern and Southern white friends, so that they may understand the situation just as it was and just as it is. — at least, from the Negro's standpoint, and I desire to ask you to let me speak from my heart.



Pres. R. T. Pollard

In the address yesterday, delivered by Mr. Broughton, reference was made to the fact that during slavery there was no provision made for the Negro's education or religious training; but I want to call attention to one thing that I have found by actual inquiry and investigation, that there was a kind of training of the Negro during slavery. If you will observe that the preachers, the early Negro preachers and those who afterwards got ahead first and came to position of authority, were either house servants, overseers, or Negro drivers, or somebody connected with and placed in a responsible position, you will see that he imbibed the idea of labor and a kind of training that he received because of that responsibility, and he went out to establish and organize these Negro churches.

## Negroes in Slavery Days

I have been to many of these men and said to them, "What did you do during slavery?" He says, "I drove my master's carriage to church and listened to the preacher." Another says he was a house servant. Another was a Negro driver, or something of that kind. They were placed in some responsible position. And now, friends, say what you can about the Negro, he was given places of responsibility, and it has made him have a hope for something in the future. They are now aspiring as they never would have aspired otherwise. You put upon them in slavery the obedience of law without the help to execute law.

My father was one of those Negro drivers. He is an old man now, ninety-five years of age. Soon after emancipation, he went out and commenced organizing associations. I have so little knowledge of slavery myself, that I can only remember a few things that took place during slavery. Very soon after

emancipation there were teachers, and even though they could not write they could teach a little and read a little. They couldn't write enough to write an intelligent letter. My father had a letter he wanted to have read, and he went to a man and worked for him one day and a half, to get him to read his letter, and he rejoiced that he had it done so cheaply.

The Negro was not prepared at the time of his emancipation to receive professional training. He did not have a professional mind. He had to be taught the simplest things in the simplest way. We should bless God that he has grown to be any kind of a man.

## God Made the Negro as He Was

Now in slavery, God made the Negro as he was. He was not, therefore, prepared for the white man's methods of worship, and the white man's methods of work, and so God led him in the way He had mapped out. I believe that it was God's method of teaching him, and since He could not teach him His word, He taught him what He could. I believe that through all these things God brought him to the place He had mapped out. I believe that God used the men of those days, used the servants and the drivers and all, to make leaders for the time He had set apart for their freedom.

## Tell the Good Things Negroes are Doing

We speak of reaching the unreached. And that is a problem, — to reach the unreached. I believe that the Negro understands the Negro best. He knows more about him than the white man. This unreached Negro is not at the churches, he is not at the evening meetings for study. In a meeting that means something for the uplifting of the race, he is not, and we can't get him any more than the white man can get him. He belongs in that meeting and should be there, but we can't get him there any more than you can. You say the Negro is ignorant and we must teach him. Yes, but along with that, we need to give attention to the problem of how to get the white people of this country to know the good things that the Negro is doing, as well as the bad things. The newspapers give an account of the bad things only, and there is no way under heaven, it seems, for him to know about the good things that the Negro is doing. They don't come into our churches, unless they come to preach. They do not come to our schools and other meetings, except for some definite purpose.

Ought it not to be known in this country that there are institutions of learning that the Negro is fostering out of his own pocket? You talk about interest in study. If there is any class of people who has an interest in education, it is the Negro. He has the wish within him. If you get the wish within him, you need not worry about it.

## The Clifton Conference

Editorials in "The Interior," "The Outlook," and "The Congregationalist."

### Conference on Work for Negroes

MR. W. N. HARTSHORN, chairman of the International Sunday-School Executive Committee, who has given to his home at Clifton, Mass., a unique fame through the epochal conferences on Sunday-school development there convened under his private hospitality, has added to the series what has been in some respects the most impressive assemblage of all — a conference on Sunday-school work among Negroes. Mr. Hartshorn brought together at Dyke Rock, as he has christened his home, a company from seventeen states and twelve denominations, representing practically all the religious forces at work among the colored people to-day. One third of the guests were colored men, leaders of the race for whose advancement this counsel was taken. Thirty-four institutions of learning working for Negro education were represented. The two most conspicuous figures in the gathering were eminent veterans of the war between the states, — one from each army, — Gen. O. O. Howard, of the Federal troops, and Gen. R. D. Johnston, of the Confederate forces, now resident at Birmingham, Ala. There was full and candid discussion of the Negro problem under four heads: The Negro in Slavery Days, The Negro as a Free Man, The Present Condition of the Negro, The Present Needs of the Negro. It was agreed that moral and religious uplift constitutes the only assurance of the well-being of the race, and that in the present condition of the colored people the Sunday-school is the instrumentality best adapted to impart to them the cultivation and discipline that they require. Mr. Hartshorn's cherished plan for introducing into the colored educational institutions of the South systematic instruction in Sunday-school ideals and methods was unreservedly commended as a practical step in the proper direction. The International Sunday-School Association was earnestly petitioned to push this plan forward to realization, and the Conference appointed a committee of its own to cooperate for furtherance of this measure with the Association's committee on work among Negroes. On the committee thus named the Presbyterian representatives are Dr. James E. Snedecor, secretary of the Southern Church for Colored Evangelization, and Dr. H. L. McCrory, president of Biddle University at Charlotte, N. C. The colored men at Dyke Rock were especially impressed with the significance of this meeting

and cheered by the optimism of it. Bishop Clinton, of the African Methodist Episcopal Zion Church, said: "I believe this is the most important thing done for us since Abraham Lincoln wrote his Emancipation Proclamation." — *The Interior*, Chicago, September 24, 1908.

### Two Important Meetings

Two meetings recently held in the interest of American Negroes contribute largely to the record of the progress made by the race. In Baltimore, from the 20th to the 21st of August, gathered representatives of more than four hundred local and six state organizations, constituting the National Negro Business League. Each year the League holds a meeting which is characterized chiefly by personal testimony from its members concerning their achievements. For example, this year a Negro truck farmer from Florida, one of the pioneer melon-growers of his region, told how he started by renting a farm of three acres, and developed his business until now he owns more than six hundred acres of land. When he was asked from the floor whether he employed white or colored labor, he answered, "Well, I mix 'em." A Negro undertaker told how he started by making a hearse and coffins. Now he owns four hearses, eighteen horses, twelve hacks, fourteen landaus and two cemeteries. When Dr. Booker T. Washington, who presided at the meeting, asked him why he had two cemeteries, he explained that the owner of the white cemetery charged so much for graves that he had to buy a graveyard; and that later the white cemetery was offered to him at an attractive figure, and he added, "And I bought it, so that now I have no competition." It was another undertaker who reported that he had "departed quite a few of 'em." The League was founded nine years ago under the leadership of Dr. Washington, and its influence in the encouragement of thrift and self-respect is recognized wherever the organization is known. The city of Baltimore honored the League and distinguished itself by officially decorating Druid Hill Avenue with electric lights. The City Council, besides appropriating money for this purpose, granted the use of one of the city boats for an excursion of visiting members of the League. It is in Baltimore, by the way, that is to be found, on the whole, the best-environed Negro community in the United States. On Druid Hill Avenue are the houses of the more successful Negroes, and the houses of the less successful are on the tributary streets and avenues. This Negro community has



within the past year suppressed thirteen of the forty-two saloons of the neighborhood and has thus raised its own moral tone. In doing that the Negroes secured the help of the white citizens by, first, a careful study of conditions, and, second, a presentation of facts by charts and plans, based on the records of the police and health departments. This action on the part of the Negro leaders in this community explains in large measure the attitude of the City Council in its welcome to the League. — *Outlook*.

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The other meeting was that of the Clifton Conference, so called because it was held in the home of Mr. W. N. Hartshorn, at Clifton, Mass. Gathered there from the 18th to the 20th of August were the presidents of thirty-four institutions for the education of Negroes, besides representatives of missionary organizations, officials of the International Sunday-School Association, church leaders, and business and professional men. Among the conferees were both Southerners and Northerners, both Negro and white. The President of the Conference is a well-known Baptist clergyman of Atlanta, Ga., Dr. John E. White. Another member of the Conference was Bishop Wesley J. Gaines, who was born a slave. Side by side in the Conference were Gen. Robert D. Johnston, once owner of slaves and officer of the Confederate army, and Major-Gen. O. O. Howard, distinguished as an anti-slavery man and a Union officer in the war. Institutions so widely different in character as Atlanta University and Tuskegee University were represented. The purpose of the Conference was twofold: First, to discover the present moral and religious condition of the Negro race; and second, to discuss the practicability of the International Sunday-School Association's furnishing to Southern educational institutions for the Negro leaders to promote Sunday-schools in Negro churches. In brief, consideration of the general object of the moral and religious elevation of the race was accompanied with the consideration of a specific plan. Members of the Conference found encouragement not only in what was said and what was undertaken, but in the very fact of the gathering itself. These two meetings, that of the Business League and that of the Conference, represent the two sides of human progress, neither of which should ever be forgotten. On the one side, "If any will not work, neither let him eat"; on the other side, "The things that are not seen are eternal." — *The Outlook*, New York, September 4, 1908.

### The Negro and the Sunday-School

To bring representative men of the white and colored races together in conference on the Negro problem is a difficult undertaking. Mr. Smiley made an experiment in this line at Lake Mohonk several years ago, but he did not think it wise to repeat it. The Southern conferences on education have discussed the question on all sides, but always in the absence of the Negro. Mr. W. N. Hartshorn seems to have achieved a degree of success in bringing representatives of both races on a common platform at his home in Clifton, Mass., last week. About seventy educators, pastors, and laymen, representing thirty-two Southern institutions, spent three days in talking over past and present conditions of the Negro, his needs and how to provide for them. The gathering was distinguished by the presence of two veteran soldiers of the Civil War who fought on opposite sides, Gen. Oliver O. Howard, of Vermont, and Gen. Robert D. Johnston, of Alabama. The special object of the Conference was to consider how to coördinate the Sunday-school movement with the educational work among the Negroes. The final "findings" of the Conference as summed up in a brief statement were mostly those which already had been found in other conferences. They recognize the wonderful progress of the Negro since emancipation and the work of educational institutions, especially in Bible instruction. They affirm that the fundamental need is the development of right moral motives and high standards, which must be accomplished through the moral and religious instruction of the children and youth. They declare that the Sunday-school properly organized and conducted is a most effective agency for doing this work, and from this basis a practical program is proposed: the inauguration of plans for systematic courses of Sunday-school training in colleges and schools for Negroes. To work out this scheme a large number of members of the Conference, mostly officers of these institutions, were appointed a committee of the International Sunday-School Association, of which Mr. Hartshorn is chairman. Important possibilities are foreshadowed in such a plan, and those who attempt to formulate it and put it in operation may be assured of the sympathetic interest of those in the North and in the South who realize that the moral and spiritual as well as the intellectual elevation of the Negro race is essential to the welfare of the whole nation. — *The Congregationalist*, Boston, August 29, 1908.

## **The Christian Education**

**of the Negro by the American  
Baptist Home Mission Society**

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### **Headquarters**

**312 Fourth Avenue, New York City**

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HENRY L. MOREHOUSE, D.D.,  
Corresponding Secretary

GEORGE SALE, D.D.,  
Superintendent of Education

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### **Concise Information**

The American Baptist Home Mission Society has an interest in, operates, and aids, 26 Institutions for the education of the Negro, in 13 different states.

It has contributed, since these institutions were founded, more than four and a quarter million dollars.

These 26 institutions have a permanent endowment of about \$320,000, and a property value of more than \$1,866,716, represented in more than 50 substantial buildings and spacious grounds.

In these institutions there are: Teachers, 353; students, 8,265; students for the ministry, 403; volumes in library, 48,832.

About 60 per cent of the teachers are Negroes.

About 40 per cent of the pupils are male and 60 per cent are female.

About 20 per cent of the pupils are preparing to teach.

About 40 per cent are receiving instruction in industrial work.



REV. HENRY L. MOREHOUSE, D. D., NEW YORK



## Our Part in the Solution of a Great Problem

### A Statement of the Work of the American Baptist Home Mission Society for the Christian Education of Negroes

By **George Sale, D.D.**  
Superintendent of Education

Post-office Address,  
Spelman Seminary, Atlanta, Ga.

#### EDITORIAL NOTE

*George Sale, D.D., Superintendent of Education in the twenty-six institutions aided by the American Baptist Home Mission Society, has recently written an article entitled, "Our Part in the Solution of a Great Problem." This article is so replete with practical information, based on an experience of nearly twenty years of official connection with these institutions,—fifteen years as president of Atlanta Baptist College and more than two years Superintendent of Education of the American Baptist Home Mission Society,—that we believe it will contribute much to the purpose for which this book is printed; hence we reproduce it. We have introduced many sub-heads*



George Sale, D.D.

*that you may more easily discover the part of the article that will most interest you.*

#### "One Person in Every Ten is a Negro"

**T**HE population of the United States is 75,994,575. The Negro population is 8,833,994, or 11.06 per cent of the whole. These are the figures of the census of 1900. It is within the truth, therefore, to say that one person in every ten is a Negro. Forty years ago the fathers of this great section of our population were newly-emancipated slaves. Large numbers have shaken off the shackles, but these stand against the dark background of the multitude which still bears the moral and industrial heritage of slavery and sudden freedom.

#### "What this Nation has done"

In speaking of the progress of the Negro we lay stress on the reduction of the percentage of illiteracy. We forget that there are more Negro illiterates to-day than there were at emancipation. This is what this nation has done: It has freed its slaves at awful cost, and it has allowed one half of the vast progeny of those slaves to grow up in ignorance. Here, then, is the nation's heritage of slavery. This is to test our national ideals of democ-

racy and the genuineness of our Christianity. Meanwhile, there is here a unique philanthropic and missionary problem. As a Christian denomination organized for missionary endeavor we need to ask ourselves afresh, What is our part in this great problem?

#### "Most Pathetic"

We should approach this question in genuine sympathy, both with the Negroes and the white people of the South.

One of the most pathetic things in the history of this nation is the widening breach between the white and black people, especially in the South. One cannot fail to be deeply touched by the stories of the fidelity of Negroes to their masters and the affection of master for slave under the régime of slavery.

In **Henry W. Grady's** last speech, delivered in Boston in 1899, he spoke of these things as follows:

"The love we feel for that race you cannot measure nor comprehend. As I attest it here the spirit of my old black mammy, from her home up there, looks down to bless, and through the tumult of this night steals the sweet music of her crooning as thirty years ago she held me in her black arms and led me smiling into sleep.

#### "A Black Man's Loyalty"

"This scene vanishes as I speak, and I catch a vision of an old Southern home. . . . I see women with strained and anxious faces and children alert yet helpless. I see night come down with its dangers and its apprehensions, and in a big, lonely room I feel on my tired head the touch of loving hands . . . as they lay a mother's blessing there, while at her knees . . . I thank God that she is safe in her sanctuary, because her slaves, sentinel in the silent cabin or guard at her chamber door, put a black man's loyalty between her and danger.

#### "Reckless of the Hurling Death"

"I catch another vision: The crisis of battle—a soldier struck, staggering, fallen. I see a slave scuffling through the smoke, winding his black arms about the fallen form, reckless of the hurling death, bending his trusty face to catch the words that tremble on the stricken lips; so wrestling meantime with agony that he would lay down his life in his master's stead. I see him by the weary bedside ministering with uncomplaining patience, praying with all his humble heart that God would lift his master up, until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life.

### “ Be His Friend as He was Mine ”

“ I see him by the open grave, mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him, when the mound is heaped and the great drama of his life is closed, turn away and with downcast eyes and uncertain step, start out into new and strange fields, faltering, struggling, but moving on, till his shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying, ‘ Follow him. Put your arms about him in his need, even as he puts his arms about me. Be his friend as he was mine.’ And out into this new world—strange to me as to him, dazzling, bewildering both—I follow. And may God forget my people when they forget these.”

### “ The Breach is ever Widening ”

Few southern men who have passed through such experiences as those can refer to them without emotion. To recognize the beauty of such relations is not to condone slavery. Those relations were the triumph of human feeling over conditions that were abnormal and essentially unjust. One would have thought that those bonds of affection would have guaranteed amicable relations under the change of conditions, and they have in many cases outlived the storm and stress of the new time. But it is sadly recognized by southern men that the breach between white and black is ever widening.

### “ Experience Bitter as Death ”

It may be confessed that northern men have not always sympathized with southern men in their view of this whole question. Most northern men have reached their conclusions through a course of reasoning; most southern men through a course of experience, bitter as death. It is hard for either to look at the matter through the eyes of the other, and yet both would profit by taking the other's point of view. If northern men, out of sympathy with the Negro, have in the past been unjust to the South, they will not mend matters if now through sympathy with the white South they shall be unjust to the Negro.

### “ Pray, then, for My People ”

For another pathetic thing in our recent history is the way in which the Negro's hopes have been dashed, that for him emancipation meant freedom. Freedom in one sense it has undoubtedly brought, but the Negroes are not free men in the sense in

which Anglo-Saxons understand the term. Not since emancipation has the outlook seemed so dark to the Negro as it does to-day. He stands dazed, like a man rudely awakened out of a beautiful dream, and, though a native American, he finds it hard to sing.

“ My country, 'tis of thee,  
Sweet land of liberty.”

For the question lies deep in his heart. “ Is this a ‘ land of liberty ’ ? ”

“ Are you a Christian ? ” asked a Negro woman in Boston a few weeks ago of one who was a stranger to her. “ I am.” “ Will you not pray, then, for my poor people, that they may have patience ? ” The Negro never needed our sympathy and help more than he needs it to-day.

### “ Have Idealized the Negro ”

It has been charged that the friends of the Negro have idealized him. There is truth in the charge. Many gained their idea of the Negro from “ Uncle Tom's Cabin,” and the picture of Uncle Tom and his sufferings have stood for them for the Negro and his wrongs.

In a way many southern men have done the same. They have clung to the beautiful picture of the faithful “ uncle ” or “ auntie ” of a bygone time, as if the relations then sustained with the Negroes were the ideal relations. One hears proposals that the thing to do now is to go back forty years and try to restore the old relations once more.

But the “ ante-bellum Negro ” is not the Negro of to-day. He was a product of conditions that can never be restored; but he has a vast progeny, and it is the Negro of to-day that makes our problem.

In conversation in a southern city a few weeks ago a clergyman spoke of his deep affection for his old black nurse and his early love for Negro folk. “ Yes,” I said, “ that is beautiful and I sympathize with you in it. But what place have you in your scheme of things for your black mammy's grandson ? ” “ Ah,” he said, “ that is the question.”

In that same city there is a college erected and maintained by a southern church for the higher education of Negroes. In its chapel there is a beautiful memorial window, placed there by a southern white man, bearing this inscription:

IN MEMORY OF AUNT EVE, BLACK MAMMY OF  
REV. DAVID MORTON, D.D.



That window is an impressive link between the old time and the new. It softens the light that falls each day on an assembly of eager Negro youth who are pressing on through the paths of education to what they hope will be careers of usefulness and honor. The donor of that window had settled one thing; that is, that the grandson of his black mammy needs education.

#### **“ The Negro Must be Educated ”**

Difficult and perplexing as our Negro problem is, undoubtedly there is a way out. There is a way out, and the way lies forward and not back. One bit of solid ground we may place our feet upon: The Negro must be educated.

“ It is strange, indeed,” says Edgar Gardner Murphy, an Alabamian, “ if education — a policy of God long before it was a policy of man, a policy of the universe long before it was a policy of society — were to find its first defeat at the Negro’s hands.”

Bishop Charles B. Galloway, who has lived all his life in Mississippi, pays this tribute to the schools under missionary auspices: “ I have been at not a little pains to ascertain from representatives of various institutions the post-collegiate history of their students, and I am profoundly gratified at the record. I believe it perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for Negroes founded by a great Christian denomination.” Such testimonies might be multiplied.

#### **“ A Most Important Question ”**

Surely a most important question for us all is this: What shall we make of the black mammy’s grandson? That is the question of education.

The great need of our Negro population is education. Few thoughtful men take seriously the statement that the education of the Negro has been a failure — certainly no one who takes pains to consider the facts in the case. The first fact that presents itself to the investigator is that the Negro race has not been educated.

The twelfth census shows that 44.5 per cent of the Negroes of school age in the United States is illiterate, while of the males of voting age 47.4 per cent is illiterate. The statement that one half of the Negro population has been allowed to grow up in ignorance is, therefore, justified by the census returns. Moreover, of those classed as literate, a large number have a meager

rudimentary education, and no one contends that the mere knowledge of letters has in itself any form to make men better. The great need is not less but more education.

#### **THREE THINGS ARE NEEDED**

**Common school training for all;  
Training for industrial and agricultural leadership;  
And training for spiritual leadership;**

and, through all, daily training in common morality.

The first is the duty of the state; no philanthropy, however princely, could or should undertake it. The second may well be done by general philanthropy as it is done at Hampton and Tuskegee; or by state institutions, as it is done in several states. The third is the work of the Christian academy or college; and, as things are now, the Christian school is a denominational school. This is our part, and there is needed a deepening of conviction and revival of interest in our southern educational work.

#### **Religious Teachers should be Negroes ”**

All denominational organizations have seen that missionary work for the Negro should take the form of education. It has been judged best that the immediate religious teachers of the Negro should be Negroes. This end can be attained and it ought to be.

It can be because in no people does Christianity find so congenial a soil. There are no ancestral faiths to be rooted out. There are no prejudices to be overcome. There are the open heart and the wondering soul of the little child. The tutelage of slavery produced many remarkable preachers untaught in books but of true spiritual insight and power. The schools found material ready for training. A chief result of the schools has been the production of a ministry, inadequate in number, indeed, but, judged by fair standards, of great value and power. There is no call for white pastors for Negro congregations.

The religious teachers of the Negro should be Negroes because the Negro should be allowed to make his own interpretation and expression of Christianity. The bottles that hold the wine of “ white folks’ religion ” will not hold that of the Negro. They will not burst; they are too rigid for that, but with them the Negro nature will fail of its richest and fullest expression. If the exuberance of his worship offends you, the apparent coldness of yours chills him. Give him the truth; bring him to life; train him for service; then “ loose him and let him go.”

### Demands the Christian School

This training demands the Christian school. It is not simply the training of the ministry. It is that, but we have come to have a broader conception of the necessity of religious education. It is the function of the home and the school as well as of the church. The men and women who are thus to train the young must themselves be trained.

The Christian college, with its Christian ideals, teachers, students, is, apart from any distinctive teaching, the most effective agency we know for the molding of Christian character and making men and women positive forces in society. This, then, is our part: To furnish this Christian training for leadership in the broad sense of that term.

### Negroes Sharing in the Task

But ought not the Negroes themselves to share in this task? They ought and they are doing it. It will be news to many that of the thirty schools for Negroes mentioned in the latest report of our Home Mission Society, only nine are owned by the Society, while all the others are owned and managed by Negro bodies in the several states, aided by small annual grants by the Society. Our own home mission schools are, of course, larger and better equipped, but these others are all of great value and power.

Our educational work for the Negroes is emphatically a work with them for their own betterment. We are more and more emphasizing this feature in our work with the Negroes. They are like many white people in this, that as long as we carry their burdens, they will allow us to do so. Our Society in every state where we have work with the Negroes is now insisting that the time has fully come when they should bear a large share of the burdens of that work, and they are responding to the appeals made.

### “A Missionary University”

This, then, is our part: To provide for these millions of Negroes, and to stimulate them to provide for themselves, the Christian academy and college, which may do for them what our Christian schools have done and are doing for us.

A missionary university — that is what our Home Mission Society has established and is maintaining for Negroes in the South. This university has no precise location, unless we say that its headquarters are at the Home Mission Rooms, 312



**A CHRISTIAN NEGRO FAMILY**

“The Christian college is the most effective agency known for molding Christian character and making men and women positive forces in society.” Its training inspires to the highest type of home and family life.

Fourth Avenue, New York, with Dr. H. L. Morehouse as its chancellor. It is composed of eleven colleges in nine states. Of these, three are owned by Negro Baptist conventions, namely, State University, Louisville, Ky.; Arkansas Baptist College, Little Rock, Ark.; Alabama Baptist University, Selma, Ala. These are aided by yearly grants from the Society and are under the supervision of the superintendent of education.

The remaining eight are owned and operated by the Society with the coöperation of the Woman's American Baptist Home Mission Society. Of these, four are co-educational, viz., Shaw University, Raleigh, N. C.; Benedict College, Columbia, S. C.; Jackson College, Jackson, Miss., and Bishop College, Marshall, Tex. Two are exclusively for women, Hartshorn Memorial College, Richmond, Va., and Spelman Seminary, Atlanta, Ga., and two for men, Virginia Union University, Richmond, Va., and Atlanta Baptist College, Atlanta, Ga.

### “Scattered widely through the South”

Scattered thus widely through the South, drawing support and inspiration from a single source, alike in purpose, spirit, and results, these institutions may well be regarded as forming a



great missionary university for the education of Negro men and women for higher service among their people.

#### Academic Departments

This university has four main departments, academic, industrial, professional, and theological. The academic department is collegiate and preparatory. In most of these institutions there is a general collegiate course with few options, leading to the degree of A.B. This course is equal in a general way to those offered in the smaller colleges for whites in the South. The preparatory work includes the high school branches and more or less of the grammar grades, the work varying according to local conditions and needs, and the advantages offered by the public schools.

#### “Industrial Education is Second in Importance”

The work of the industrial department is extensive and varied. Throughout the discussions that have taken place as to the



**NEGRO STUDENTS MAKING CHURCH PEWS**

The school which prepares Negro men to preach also has an industrial department which manufactures pulpits for them to preach in, and pews for their hearers. This is successfully coordinating the industrial and higher branches of learning.

ing by establishing industrial courses in all its schools. These courses have embraced wood and iron work, gardening, dairying, agriculture, printing, the various branches of domestic science, dressmaking, and millinery. A school which prepares men to preach, and at the same time manufactures, at a profit in its shops, pulpits for them to preach in and pews for their hearers, may surely claim to have successfully coordinated the industrial and higher branches of learning. That is what Arkansas Baptist College is doing at this moment.

value of industrial education, the Home Mission Society has stoutly maintained its position that industrial education is second in importance to the training of the few for higher service as leaders of thought and action of the Negro race.

Meantime it has shown its faith in industrial train-

#### “Constructive Leaders of the Race”

It should always be borne in mind that we are not engaged in the education of the Negro people, but in the education of a few who shall serve as constructive leaders of the race, and for this the higher intellectual training is essential. At the same time, if all the industrial work of these eleven colleges were grouped together on one campus, it would make an imposing plant.

As results of this industrial training, we point to buildings built by student labor, of brick made by student hands; young men and women finding in school shops the way to useful occupations as carpenters, painters, blacksmiths, printers, dressmakers, milliners; graduates carrying forth from school industrial as well as moral and spiritual impulses; establishing schools that meet the needs of their communities; building homes that bespeak thrift and economy.

#### “The Measure of the Man”

Still the faith of our schools is that “the life is more than meat,” and that the measure of the man is not the hand, however skillful, but the mind and the heart, and so we put the spiritual and intellectual first.

#### The Professional Schools

In the professional departments of this university is found training in medicine, pharmacy, and law, and training for nurses and teachers. Shaw

University at Raleigh is the center for our professional work for men. Here is maintained an excellent and largely attended school of medicine and pharmacy and a smaller school of law. The distinctive output of Shaw professional school is the Christian physician, and many of our men are entering into the opportunities for far-

reaching influence that this profession presents. President Meserve, of Shaw, says of Leonard Medical School students, “We do not count our students, we weigh them.”



**LEONARD MEDICAL SCHOOL, SHAW UNIVERSITY**

A great need of the Negro race is the Christian physician. Shaw University is helping in this great work by the output of its Leonard Medical School, one of the most efficient of its class.

Nurse training is given at several of our colleges, notably at Shaw University and at Spelman Seminary, where the beautiful and finely equipped MacVicar Hospital affords special opportunities for this particular branch. Spelman, too, leads this



**MacVICAR HOSPITAL, SPELMAN SEMINARY**

A new, modern, and finely equipped institution, containing 31 beds. It has superior facilities for training nurses. The hospital staff consists of Atlanta physicians eminent in special lines.

group of colleges in the extent and quality of its teacher-training, and its graduates in this department are in great demand and are found all over the South, while other schools, such as Hartshorn Memorial College, Bishop College, and Benedict College follow close behind.

#### **Theological Department**

Virginia Union University stands for the highest and most extensive work in theology, while all the schools have given more or less emphasis to the training of ministers. Excellent work is now being maintained at Atlanta Baptist College and Benedict College, and Shaw University has for years given good instruction in this branch. No doubt this branch of our work has been by far the most potent in the life of the Negro people. The educated Negro Baptist minister of the South, and in great part of the North as well, is the product of our schools.

The education they have received is not always as broad or as thorough as one could wish, but the graduates of our schools are the spiritual leaders of the Negro Baptists, and that means one half of the Negro people. As this leadership is wise and noble, let us thank God that we have been able to do so much. As it is still defective, leaving much to be desired, let us put more money and consecration into our work to make it better.

#### **“ Fifty Substantial Buildings ”**

This university of ours has property valued at \$1,501,418, with some fifty substantial buildings. In almost every instance the sites of our colleges have been chosen with great wisdom and are rapidly increasing in value, and our buildings, with some exceptions, are noble, substantial edifices, the surprise of all of our Northern visitors. This university has 222 teachers; has 39,824 volumes in its libraries; has an enrolment of 4,517 pupils; has permanent endowment fund of \$311,247.28 and cost the denomination last year



**HOME OF THE NEGRO FARMER**

This is the home of the Negro farmer who is shown in his cotton field in the picture on following page. These farmers are making great sacrifices to give the Negro young men and young women the training that shall fit them for life's work.

\$75,140.27, exclusive of income from permanent funds.

This does not mean that we are giving collegiate training to 4,517 Negroes. The college courses are the topstone of the structure and only 189 students are found in them; 375 are students for the ministry, while 2,097 are receiving systematic instruction in industrial branches.

#### **Fifteen Affiliated Secondary Schools**

Affiliated with these eleven colleges are fifteen secondary schools or academies. Except that in two of these the Society has property interests amounting to \$6,840, these schools are owned and operated by Negro boards of trustees and supported by associations or groups of associations. Principals and teachers in these schools are, in the main, graduates of the colleges. There are 227 of these teachers and 3,295 pupils. The property of this group of schools is valued at \$264,810. The total grant of the Society to these schools last year was \$11,523.75.

I have visited numbers of these secondary schools and have inspected their work with special care. That the equipment is sometimes woefully insufficient, and the business management not always good, is no cause of surprise, but the amount of excellent work that is done in spite of these drawbacks is little





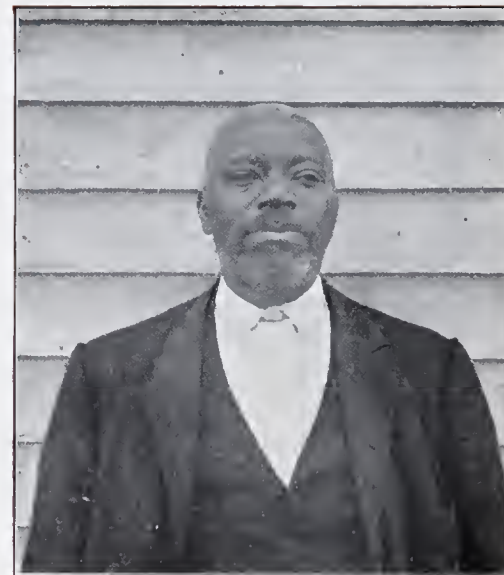
**NEGRO FARMER IN THE COTTON FIELD**

A type of the supporters of the small and affiliated Negro schools, aided by the American Baptist Home Mission Society. This man is a supporter of Coleman Academy, Gibsland, La. These small schools are largely owned, supported, and operated by Negro Boards of Trustees, earnestly interested in education for the young. (See page 128.)

short of marvelous. How they accomplish so much with the means at their hands is surprising. In the numbers of their pupils, the moral influence of their teachers, their hold of the Negro people, their cordial relation with the white people of their communities, these schools are not second to the best of our institutions, and I am fully convinced that as adjuncts to our larger colleges these schools are invaluable, and that in proportion to the amount of money we spend on them the immediate returns are greater than from our higher schools. These schools are the product of the colleges, one means by which the colleges reach the common people, and, therefore, a splendid justification of our own home mission colleges.

#### **Jeruel, a Typical Secondary School**

Jeruel Academy, situated in Athens, Ga., is a typical school of the class, though not the best by any means. It is the property of the Jeruel Baptist Association, which has as its territory mainly Clarke and Oglethorpe counties. The culture of the schools has not reached the Negroes of this section to any great extent. Rough, honest sons of the soil they are, for the most



**A TRUSTEE OF JERUEL ACADEMY**

A member of the Jeruel Baptist Association and one of the trustees of Jeruel Academy. The trustees of this school "are not school-men." They are "rough, honest sons of the soil," but they believe in education. This one says, "I don't know anything myself, but I'm hands, heels, and toes for the education of our young folks." The trustees are erecting a \$3,000 building of 14 rooms, kitchen and dining hall, for girls. (See page 113.)

part, but they believe in education, and Jeruel Academy is the token of their belief. The trustees of the academy are not school-men, but they believe in the education of their children, and they believe that Jeruel Academy will make their children better sons and daughters, men, women, citizens; and they are, as one said, "hands, heels, and toes for the education of our young folks."

The principal, John H. Brown, is a graduate of Atlanta Baptist College, and his wife was trained at Spelman Seminary. That is a combination which generally works well. They have been here for more than twenty years. Their people believe in them and wisely follow their lead in matters educational. "Fess," short for professor, as his people familiarly call him, shapes the policy of the school. Mrs. Brown has worked hard without salary for years, and brought up a bright family. They own their home, without debt. Like the Shunamite, Mr. and Mrs. Brown dwell among their own people, and that is the height of their ambition. Leaders they are in very deed, though in a humble way. To such as these, and to the thrifty farmers who stand back of them -- Negro folk whom you do not see, my



FACULTY OF JERUEL ACADEMY, ATHENS, GA.

All but one of the members of the faculty of this typical secondary school, a fine example of "self-help in education," is a graduate of Home Mission schools. Principal Brown is a graduate of Atlanta Baptist College, and his wife was trained at Spelman. (See page 113.)

readers, when you go South on your pleasure trips: they are not loafing around railway stations waiting to earn or get a nickel or a quarter—to such I pin my faith for the future of the Negro race, with God's blessing.

#### "They have the Teacher Spirit"

Of the teachers, all but one was trained in our large schools, and so the good thing is being passed on. These men and women could earn more money at other work, but they have the teacher spirit, and that everywhere means sacrifice. Around this group gather each year from two hundred to three hundred pupils, mostly from the rural sections. This school receives only \$500 a year from the Society. To make such schools a possibility, to give them yearly aid and encouragement, is surely no small part of our work for the Negroes.

Here, then, is one missionary university—a system of 26 schools, 11 of collegiate grade and 19 of high-school grade, with 349 teachers and 7,812 pupils, 480 of whom are students for the ministry, bound together by a common tie and that tie their common relation to our Home Mission Society. Thus are we not only conducting our own schools, but, through friendly

counsel and coöperation, molding largely the educational work of the Negro Baptists.

#### "Real Missionary Work"

I call this a missionary university. Does any one ask: Is this real missionary work? If one defines the word "missionary" in terms of the Great Commission the answer must be Yes, for we are, in our schools directly, and indirectly in every hamlet in the South, through the men and women whom we train, making disciples and teaching them to observe all things that the Lord has commanded. What matters it if the missionary institution is a church or a school if the thing is done?

This is the great thing. This is what our Christian denominations have done in their southern work. This is our glory and crown of rejoicing, who have made this thing possible. We have brought it to pass that the great body of Negroes



HOME OF PRINCIPAL, JERUEL ACADEMY, ATHENS, GA.

Hundreds of such homes are owned by the graduates of Home Mission schools. Principal and Mrs. Brown have worked hard, without salary, for years, and own their home, without debt. The place has been sold to make part of the new campus of the State University. (See page 113.)



**TWENTY-SIX SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY  
THE AMERICAN BAPTIST HOME MISSION SOCIETY**

INSTITUTION	LOCATION	PRESIDENT	Founded	Students. 1908	Teachers	Theological Students	Approximate Annual Expenses	Value of Property
Selma University	Selma, Ala.	R. T. Pollard	1878	762	19	74	\$17,000	\$75,000
Arkansas Baptist College	Little Rock, Ark.	J. A. Booker	1884	400	12	25	20,000	75,000
Florida Baptist Academy	Jacksonville, Fla.	N. W. Collier	1892	343	18	5	10,000	40,000
Florida Institute	Live Oak, Fla.	L. C. Jones	1876	315	13	13	6,500	50,000
Walker Baptist Institute	Augusta, Ga.	C. T. Walker	1892	300	9	20	4,000	20,000
Atlanta Baptist College	Atlanta, Ga.	John Hope	1867	238	14	30	18,000	80,000
Spelman Seminary	Atlanta, Ga.	Miss H. E. Giles	1881	661	50	..	30,000	302,405
Jeruel Academy	Athens, Ga.	J. H. Brown	1886	283	7	..	5,210	10,500
Americus Institute	Americus, Ga.	M. W. Reddick	1897	193	8	..	8,500	21,000
State University	Louisville, Ky.	W. T. Amiger	1879	288	12	40	8,000	30,000
Coleman Academy	Gibbsland, La.	O. I. Coleman	1887	320	10	12	8,000	50,000
Jackson College	Jackson, Miss.	L. G. Barrett	1877	356	14	..	12,420	85,000
Western College and Ind. Inst.	Macon, Mo.	J. H. Garnett	1890	102	8	10	5,000	20,000
Waters Normal Institute	Winton, N. C.	C. S. Brown	1886	242	6	7	3,000	16,000
Thompson Institute	Lumberton, N. C.	W. H. Knuckles	1900	180	6	0	5,000	5,000
Shaw University	Raleigh, N. C.	C. F. Meserve	1865	516	33	36	40,000	193,011
Newbern Collegiate Institute	Newbern, N. C.	A. L. E. Weeks	1902	153	6	..	1,500	12,000
Mather Industrial School	Beaufort, S. C.	Miss S. E. Owen	1867	139	8	..	3,000	11,500
Benedict College	Columbia, S. C.	A. C. Osborn	1871	666	21	67	25,000	200,000
Howe Bible and Normal Inst.	Memphis, Tenn.	T. O. Fuller	1888	729	12	18	4,000	35,000
Roger Williams University	Nashville, Tenn.	J. W. Johnson	1866	107	7	0	5,000	.....
Bishop College	Marshall, Tex.	Chas. H. Maxson	1881	334	20	9	40,000	175,000
Houston College	Houston, Tex.	F. W. Gross	1885	113	8	5	10,000	20,000
Hartshorn Memorial College	Richmond, Va.	L. B. Tefft	1883	165	12	..	6,050	85,000
Virginia Union University	Richmond, Va.	G. R. Hovey	1865	253	16	32	20,000	250,000
Tidewater Collegiate Institute	Chesapeake, Va.	G. E. Read	1891	107	4	0	1,500	300
				8,265	353	403	\$316,680	\$1,861,716

who have had training above that of the grammar school have had that training at the hands of Christian teachers in Christian schools, and that the great majority of educated Negroes are Christian men and women.

**“What a Unique Task”**

What a unique task this whole matter of our Negro work presents! Whenever was a Christian people presented with such a task as our fathers faced when Lincoln's famous proclamation went into effect? Some there are who say that this is not missionary work. Do they consider how unprecedented the situation was and is, and how inadequate ordinary methods to meet it? It is easy for us to find fault and to point out mistakes.

Do we consider that there was no experience to guide the way, and that the mistakes that were made were those of enthusiasm and high hope, that they were of slight importance compared with the vast good accomplished, and that far worse than these would be mistakes of apathy and indifference now?

In this statement I have sought to convince those who read it of the wisdom of our work by showing how it stands related to the whole work of Negro education; that it is not and does not pretend to be the whole task; that it does not antagonize, but rather supplements other forms of education; that it is the part that naturally falls to us as a Christian denomination, and that it is abundantly justified by its results.

## Bible Study at Spelman

Miss Harriet E. Giles

President Spelman Seminary, Atlanta, Ga. At Clifton Conference, Aug. 19, 1908



Miss Harriet E. Giles

AT Spelman Seminary we have a Sabbath-school, which all the girls of the institution attend every Sabbath morning. They are classified according to the grades of the school. Each girl is required to have her own Bible and has to be in Sabbath-school every Sabbath. We study the International Lessons. Every year Miss Upton and myself give all the pupils a copy of the International Lessons, with the golden text. We also send them to the older members of the family and to all former

pupils whom we know would make good use of them and who teach in Sabbath-school.

Many of our girls go out to teach in Sabbath-schools. Many of them teach in the lower grades, and a great need is for them

to know how to teach. A young girl in the fifth grade wrote me that she had gathered the little children together and was teaching them the lessons she had learned at Spelman, and she was teaching her mother and giving her the lessons she had learned from Miss Upton. I receive other letters from girls who have organized Sabbath-schools wherever they have had the opportunity. They are very helpful to the pastors in the places where they reside.

### Daily Bible Lessons

We have daily Bible lessons, a regular course of Bible study in our school. Each girl is required to bring her own Bible whenever she comes to any religious exercise. One girl wrote home and said there were a great many girls, but she was very sure that if she took her Bible and went to chapel, she was with the right class. We believe in religious instruction in schools as they do in all these denominational schools. The Bible is the first thing that our pupils should be taught. Our aim and purpose is to reach them morally and religiously and to help them to keep good homes. And as we go into the homes of our girls, we are cheered and gratified at the great improvement we find in them.



MARCHING TO CHAPEL, SPELMAN SEMINARY, ATLANTA, GA. FOUNDED 1881

Founded by Miss Sophia B. Packard (president until her death in 1801) and Miss Harriet E. Giles (president since 1801). Named in honor of the parents of Mrs. John D. Rockefeller. Fifty teachers and 661 students in 1908. Value of property, \$302,000. Approximate annual expenses, \$30,000. Students pay one fifth of current expenses. In 1907-8 the General Education Board contributed \$12,000; Slater Fund, \$5,000; Woman's American Baptist H. M. S., \$7,200; A. B. H. M. S., \$775. The balance secured from individual contributors.



## The Story of Spelman Seminary

A School for Girls, Atlanta, Ga.

Founded 1881, by Miss Packard and Miss Giles

IT is early in 1881, sixteen years from slavery. Mothers, with yearning hearts, are going out under the stars night after night, to pray that something better than they have known may come to their daughters. The daughters, with confused



MISS HARRIET E. GILES  
President from 1897

MISS SOPHIA B. PACKARD  
President, 1881-1891

hopes and expectations of what the new freedom is to bring, are longing to "get an education," a great undefined good of which they understand little.

"Father" Frank Quarles, the aged Negro pastor of the Friendship Baptist Church, Atlanta, Ga., is kneeling daily with burdened soul, entreating the Lord to send help for the girls in the red hills and river bottoms of Georgia.

Two Boston women, Miss Sophia B. Packard and Miss Harriet E. Giles, are not disobedient to a heavenly vision, — a vision of need in the South. They come to Atlanta, they call "Father" Quarles from his prayers to ask his help in opening a school for Negro women and girls.

### The First Day of School

There comes a spring morning, April 11, 1881, when Miss Packard and Miss Giles — their only school equipment being their Bibles, their notebooks and their pencils — greet eleven girls, in a dark, damp school-room, the basement vestry of "Father" Quarles's church.



"FATHER" FRANK QUARLES, AND FRIENDSHIP  
BAPTIST CHURCH

The room soon filled, — overflowed, — so that another teacher, who came a few months later,

used the empty coal-bin for a recitation room. Young girls and "settled women" crowded in, hand in hand. When the school re-opened in October, 1881, about one hundred and seventy-five women were enrolled, one third of whom were from twenty-five to fifty years of age.

Boys said as they passed the door, "Just look at them old women sitting in school." But it was their first chance and their only one, and they were in earnest. One said, "Folks said I was going crazy about the school. Spect I was. 'Twas like folks got religion. They want others to have it. When they said I'd die by the time I'd graduate, I said I'd carry it to



BASEMENT OF FRIENDSHIP BAPTIST CHURCH



THE "OLD BARRACKS," ATLANTA, GA. THE NEW LOCATION OF SPELMAN IN 1883

heaven then and be better acquainted." And this woman lived to graduate and do mission work.

#### Stories of "Basement Days"

Interesting stories are told of these "basement days" in the "Atlanta Baptist Female Seminary," as the school was then known. Many of the students were beyond the school age, but how eagerly they came to learn to read and write, and how glad they were when they could read their Bibles. One woman was very much delighted when she found that she could read the verse from which her father's "funeral" was preached. One woman got up in the night to read her Bible lest she should forget how to read before morning.

They used to pray that their teachers might have long patience. Girls had to learn to write kneeling on the floor that they might use their seats for desks. The stove smoked so badly that there was often suffering from smarting, tear-blinded eyes, and it was difficult to distinguish teachers from pupils. When it rained, the water came in, and to protect the teachers' feet from the

damp earth, the women made rugs of grain bags for them to stand upon. Some days it was too dark for them to see to read, but they could always pray. Students were plentiful, but what a schoolhouse! A place for a boarding school was needed. The "Old Barracks" of the United States troops stationed in Atlanta, where there were several large frame buildings, were in the market, but there was no money.

#### A Student's Prayer Answered

One of the students often looked up from her window to the barracks hill, and prayed, "O Lord, please give us jes' one or two of them buildings for our school. I doan' know how you can do it, but you know." The Lord did know, and he gave four officers' houses for dormitories, and the hospital for a chapel and schoolroom, in 1883. This was the way of it. An Educational Society had been organized among the Negro Baptists of Georgia, which had already laid by \$3,000. This they brought forward.



“Father” Quarles felt so great an anxiety lest the teachers should become discouraged that he went North in cold weather. Before leaving he said to the school, “I am going North for you; I may never return. If I do not, remember that I died for you.” He never came back. He died in New York. The change of climate cost him his life.

#### Mr. Rockefeller’s Interest in Spelman

The founders of the school decided to spend the summer of 1882 among the New England churches. A former pupil of theirs, a pastor in Cleveland, urged them to visit him on the way. Thinking they could not afford the extra expense, they wrote declining the invitation. Before the letter was mailed, however, they received word that an appointment for them had been announced by him, and they felt that they must carry out the plan of the Lord, so they went to Cleveland.

#### “Do You Mean to Stick?”

Mr. John D. Rockefeller heard them speak. At the close of the meeting he asked them, “Do you mean to stick?” On their assuring him that they did, he said, “I shall do more for you; I have emptied my pockets to-night.” He was true to his word. When their strenuous efforts had failed to raise the amount needed to secure the Barracks property for the school, a generous gift from him completed the sum. His subsequent gifts have been many.

About this time, this Institution was given the name of “Spelman Seminary,” in honor of Mr. and Mrs. Spelman, the parents of Mrs. John D. Rockefeller.

The Lord gave Spelman, but it was empty. There was only money enough to purchase beds. February is not a month to do without bedding, even in the Sunny South, but these workers had faith, and so, with about a dozen boarders to provide for that night, and not knowing where the bedding was to come from, the move was made. In the afternoon a dray drove up with a barrel and a box from a northern church. Truly, “more things are wrought by prayer than this world dreams of.”



THE FIRST GRADUATING CLASS AT SPELMAN, 1887

Glimpses of the school during the years that follow show marvelous growth through sunshine and shadow.

1886. On the parade ground, where lately was the tramp of soldiers’ feet, arises Rockefeller Hall, the first brick building, for chapel and schoolrooms.

In May, 1887, the first class was graduated from the high-school department. There were six of these pioneer women.

1887. A vacation trip to Wisconsin comes to a sudden end when a telegram brings to Miss Packard and Miss Giles the disheartening news that Union Hall, the largest of the Barracks buildings, is destroyed by fire. By November their untiring



A GLIMPSE OF SPELMAN SEMINARY CAMPUS AND BUILDINGS, 1908

energy has provided for the laying of the cornerstone of a second brick building, Packard Hall.

1889. The western sun slants across the chapel. Students, teachers, friends, listen to the farewell words of a young girl, Nora Gordon, a graduate of Spelman, who is solemnly set apart for mission work on the Congo.

“Some friends have asked me why I go,  
What may my reason be,  
You have my answer in these words,  
God's love constraineth me.”

1890. Again the chapel is filled, and another daughter of Spelman, Clara Howard, goes forth at the call of Africa.

1891. At the tenth anniversary, Miss Packard and Miss Giles sit on the platform under the mottoes, “What hath God wrought,” and “Our whole school for Christ,” while the school sings “Praise God, from whom all blessings flow.”

#### Miss Packard — “The Celestial City”

A cloud of apprehension, however, rests on her faithful associates because of Miss Packard's failing health. In the early summer, grief bows the heads of thousands as the news rapidly spreads that a post from the “Celestial City” has brought her the summons to depart. Miss Giles is left alone, and for eighteen years she has been in charge of Spelman.

#### Miss Giles' Leadership

Miss Giles has given the best of her life to the service of Spelman. She is a woman of fine culture, earnest Christian character, large and practical experience, and has an abiding interest in the welfare of the colored women and girls. These qualities of mind and heart have made a rare combination that has been

consecrated to the service of the moral and intellectual uplift of colored women and girls, and has made her administration of Spelman affairs able, wise, practical and successful. Miss Lucy H. Upton was made associate principal in 1891.

#### Departments that have made Spelman Famous

The departments of instruction that have given Spelman its high standing are thoroughly organized. They are: College, high school, teachers' professional, Christian workers, nurse training, industrial, and musical.

The college work is carried on conjointly with that of Atlanta Baptist College, with interchange of teachers. The college course is the same for both institutions. The high school has an English course and English-Latin course, which is preceded by a preparatory course of two years. The work of the teachers' professional department is to provide trained teachers for the public schools. In the work of this department the normal practice school has a prominent place. Normal students are required to do observation work, or practice teaching in grades from one to eight inclusive, and each normal student is required to teach at least ten subjects, each subject for a period of eight weeks, before receiving a diploma. In 1908, of the 661 students at Spelman, 457 were connected with the normal practice school.

The Christian workers' department aims to furnish a good course of training for young women to supply the need in missionary and church work. The nurse-training department has superior facilities for training nurses for the sick. MacVicar Hospital, new, modern, and fully equipped, has a central administration building, with two wings, one for medical and the other for surgical cases. The hospital contains thirty-one beds. In this department the students must give their entire time for





REYNOLDS COTTAGE, SPELMAN. 1901



MacVICAR HOSPITAL, SPELMAN. 1901



MORGAN HALL, SPELMAN. 1901

three years to study and to practical work. In the music department the instruction is in both vocal and instrumental music. The industrial courses are in cooking, sewing, dress-making, millinery, basketry, printing, laundry, and agriculture.

#### Progress in Material Things

Giles Hall, built in 1893, marked a great advance. The campus was enlarged to twenty acres, and enclosed by an iron fence, four fine brick buildings were erected and furnished, a central heating and electric plant was installed, walks and drives were laid out, lawns were graded, and trees and shrubbery planted. Nov. 17, 1901, was a red-letter day, for on that day were dedicated Morehouse Hall, a dormitory; Morgan Hall, containing dining rooms, kitchens and dormitories; MacVicar Hospital, and Reynolds Cottage, a residence for the president.

No fire burns brightly without plenty of fuel. To meet current expenses now requires an income of \$36,000. The American Baptist Home Mission Society administers its legal affairs and holds the title to its property. The Woman's American Baptist Home Mission Society, whose daughter Spelman is, — for they

commissioned Miss Packard and Miss Giles when they went to Atlanta. — gives \$8,000 a year. The Slater Fund appropriates \$5,000 and the General Education Board \$12,000 a year. There is an endowment of \$15,000, but the interest is to be used mainly for designated purposes. Fees paid by the students above the cost of board average about \$4,000. The balance must be raised from friends, or the property will deteriorate and the school work be hampered.

#### Helping Needy Students

Small gratuities in the way of rebates are given to a few poor day scholars in the lower grades, and to a few others for special reasons. Partial scholarships are granted to all the students in the Christian workers' and teachers' professional departments and full scholarships to all the nurses and to a few student teachers. This is necessary to enable these advance students to continue to give their time to such further training as will make them workmen that need not to be ashamed. A nurse scholarship is \$100 a year, a teacher's professional scholarship \$76, and the partial scholarships are \$32.



MOREHOUSE HALL, SPELMAN. 1901



LAUNDRY AND PRINTING OFFICE, SPELMAN



MISS LUCY H. UPTON  
Assistant Principal, Spelman  
Seminary, 1891-1908



GRADUATES OF SPELMAN SEMINARY, ATLANTA, GA. CLASS OF 1907

#### Spelman's Influence in Georgia Schools

Spelman graduates are to be found in nearly every southern state, in city schools, in mission schools, and in rural ungraded schools. Five graduates are now members of Spelman faculty, and many others have served their Alma Mater in other years.

A former state school commissioner of Georgia said that if he had in the public schools fifty teachers from Spelman's normal department he would revolutionize teaching in Georgia.

Spelman's graduates do not confine their teaching to books. One graduate says she has 110 pupils whom she is influencing to

"keep clean homes as well as to live pure lives." Another writes Miss Giles: "I am teaching at night, free of charge, a few children who are not able to attend the public school."

More than six thousand Negro women and girls have been under the influence of the teachers at Spelman. In 1907, 41 per cent of the students were under sixteen years of age, 52 per cent were between sixteen and twenty-five, and 7 per cent were over twenty-five. Nearly one half the students were residents of Atlanta, and the entire student body represented twenty-seven states, Costa Rica, and the Congo Free State.





GRADUATES OF SPELMAN SEMINARY, ATLANTA, GA. CLASS OF 1908

#### When in Need They Send to Spelman

Scores of Spelman graduates are bright examples of Christian wives and mothers. Many are helpful wives of ministers; others are assisting their husbands in their work as teachers; all are exerting an uplifting influence on the lives of the coming generation.

One graduate is the successful editor of a newspaper; some are bookkeepers and stenographers; one is a pharmacist; three

have completed the course in medicine and are now physicians, one of them the second Negro woman to receive a state license in Mississippi, where she is a successful practising physician.

When Atlanta people want intelligent helpers in the homes, or nurses for the sick, they telephone to Spelman; when county school commissioners or thoughtful Negro preachers want a teacher who can instruct both in books and in principles of right living, they write to Spelman.



MEMBERS OF THE FACULTY, SPELMAN SEMINARY, ATLANTA, GA., 1908. GROUP 1

Lower row, left to right: Miss Moll, Miss Parsons, Miss Brill, Miss Giles, Miss Hoyt, Mrs. Bates. Second row, left to right: Miss Ellis, Miss Hardy, Miss Anna Brill, Miss Griffith, Mrs. Pierson. Third row, left to right: Miss Boynton, Miss Johnson, Miss Kendall, Miss Lamson, Miss Wilkie. Fourth row, left to right: Miss Nelson, Miss Reynolds, Miss Williams. Fifth row, left to right: Miss Grace Maine, Miss Laycock, Miss Maine.

#### A Spelman Graduate's Work

Mrs. J. H. Gadson finished the nurse-training course at Spelman in 1891, and the English High School course in 1892. She was an assistant in the music-training course, 1892 to 1894, and then a teacher in the county prior to her marriage in 1899 to

Rev. J. H. Gadson, a graduate of Atlanta Baptist College. Mrs. Gadson has taught much of the time since her marriage, and has reflected credit upon the quality of her training at Spelman. Mr. and Mrs. Gadson and their family (see picture on page 86) now live in Rome, Ga.





MEMBERS OF THE FACULTY, SPELMAN SEMINARY, ATLANTA, GA., 1908. GROUP 2

Lower row, left to right: Miss Kinney, Mrs. Little, Miss Peckham, Mrs. Keyes, Miss Upton, Miss Tapley, Miss Suter, Miss Shellenberger. Second row, left to right: Miss Kent, Miss Northrop, Miss Casho, Miss Packard, Miss Werden, Miss Lawson. Third row, left to right: Mrs. Hooper, Miss Paxton, Miss Shapleigh, Miss Topping, Miss Olive Shapleigh. Fourth row, left to right: Miss Scoville, Miss Jones, Miss Cotton. Fifth row, left to right: Miss Jackson, Miss Denslow, Miss Grover.

#### The Dominant Purpose of Spelman's Faculty

Spelman is the largest school for Negro girls in the world. It has a beautiful location "in a bower of beauty," and the outward, visible Spelman but typifies the work within.

Intelligence, education, culture, and Christian character are fast replacing stupidity, ignorance, crudeness, and super-

stition, and observers may well exclaim, "What hath God wrought!"

To win souls for Christ was the dominant thought of the founders in 1881, and to-day the motto in the chapel is the keynote of Spelman's symphony of life: "Our Whole School for Christ."



ROCKEFELLER HALL, ERECTED 1886



PACKARD HALL. 1888



GILES HALL. 1893

#### Aid for MacVicar Hospital

Aid is necessary for the hospital, which receives outside patients for the training of the nurses. Pathetic cases come there, calling for reduced fees or free treatment. Six dollars a week provides for one of the free beds. Friends of the early days are passing away. After those who laid the foundation of Spelman sleep with their fathers, will a king arise who knows not Joseph? Will Spelman become a portionless, neglected orphan? She needs a liberal endowment. An orphan is not neglected when there is money in trust.

#### Spelman a Pioneer in Teacher Training

Spelman was a pioneer in the South in organizing a teacher-training course that requires its students to be high-school graduates and to give their undivided attention to direct preparation for teaching for a period of time long enough for each to take actual charge in all elementary English branches for sixteen weeks in each class. Besides this normal course, it offers to those who have completed a grammar-school course, a year of reviews in English branches with reference to teaching them, of lessons in school management, and of observation in the eight-grade practice school.

#### The Christian Workers' Course

The Christian workers' course attracts women of mature years who desire to make themselves more efficient in church and missionary service. They learn to organize and carry on Sunday-schools, mothers' and children's meetings, sewing classes, temperance bands, Bible meetings, — in short, to become valuable aids to their pastors in all branches of Christian work.

#### The Cottage Dormitory System

The cottage dormitory system has been preferred at Spelman, in spite of the fact that it calls for a larger force of teachers, for the sake of the home training it gives. The boarding students are divided into nine groups, at the head of each of which is a teacher who assigns daily duties, instructs in neatness, orderliness, and healthful ways of living, and controls her household as a mother rules her family. Her girls are responsible to her for all their hours outside of the schoolroom, — for recreation and study time, for the quiet passing to school, to the dining-room, and to chapel exercises. Their improvement in manners and morals is her daily care. Furthermore, most of the industrial courses of Spelman have a direct bearing on the future welfare of the homes of the students.

The present size and scope of the departments is to be gathered from the statistics of the year 1907-8. The numbers enrolled were as follows: In the college, 7; high school, 55; primary and grammar, 506; teacher training, 53; Christian workers, 14; nurse training, 17; agriculture, 153; basketry, 85; cooking, 172; dressmaking, 37; millinery, 47; printing, 26; sewing, 424; in industrial work as above, different students, 489. Total enrollment, 661; faculty, 50. The valuation of the property is \$306,471.45.

#### Some Results of Spelman's Work

Money invested in the education of a girl at Spelman yields large dividends. Americus Institute is reproducing the ways of Spelman in southern Georgia. A hospital in Alabama has at its head a Spelman nurse; so has another in Georgia. A preacher's wife is on the board of the Negro National Woman's Missionary





GRADUATES IN DRESSMAKING, AND THEIR TEACHER,  
SPELMAN SEMINARY. 1908



REV. J. H. GADSON AND FAMILY, SPELMAN SEMINARY,  
ATLANTA, GA. 1908. (See page 83)

Society. A doctor's wife is at the head of a city Woman's Club. A church in Los Angeles takes a collection for Spelman's debt, and Sister Jones says, "I am one among the first students of old Spelman who used to go to the school in the basement of old Friendship Church. The stove-pipe used to fall, and I helped many times to put it up." A mother regrets that only three of her eight children are girls, to go to Spelman. A country school has leavened a community through eighteen years of patient labor given with love by a Spelman graduate. A young doctor begins her practice in her home town. Eighty-five per cent of the graduates and many more who could not finish the course have been teachers. More than seven thousand students have been reached by the Christian influence of Spelman, 3,700 of this number having been counted among the boarders.

Congo sent five of her daughters to be educated in Spelman for service in their native land. Two have already returned home; three are still preparing for their life work. Clara Howard's heart is in Africa, but her health never allowed her to go back after her first furlough. Nora Gordon laid down her life after ten faithful years. A third graduate took up her work. A fourth carried out a resolution made in Sunday-school when she was twelve years old, and undertook a journey of hardships and perils to the Zambesi, where with undaunted courage she labored three years. The name of Emma De Lany is a household word among Negro Baptists, for she goes through the southern states, stirring up a love for missions with rare tact and zeal.

Travel east, travel west, travel north, travel south, one meets the influence of the Christian ideals of Spelman Seminary, the result of years of self-denying service given by her consecrated teachers.



MISS HATTIE WATSON  
Assistant Music Teacher, Spelman Seminary, Atlanta, Ga.



## Shaw University, Raleigh, N. C. Founded 1865



CLASS DAY, SHAW UNIVERSITY, RALEIGH, N. C.

ON a spring morning in 1861 two students, Henry S. Burrage and Henry M. Tupper, met upon the campus of the Theological Seminary, Newton Center, Mass., and discussed the progress of the Civil War.

The Union forces had met with some reverses, and the people in the North were disappointed; there was a growing feeling that the contest was to be long and sanguinary, instead of short and decisive, as had been generally supposed. After they had looked over the morning paper, Tupper remarked: "Burrage, it's time we stopped studying and went to the front." Both enlisted and served until the close of the war. One is now chaplain of the Soldiers' Home at Togus, Me. A granite block stands upon the campus of Shaw University, inscribed as follows:



Charles F. Meserve, LL.D.

HENRY MARTIN TUPPER,  
April 11, 1831 -- Nov. 12, 1893.  
He counted not his life dear unto himself that  
he might lift Godward his brother.

### Henry Martin Tupper and His Work

The story of Shaw University is really the story of the life of Henry Martin Tupper, its founder, although it bears the honored name of the late Elijah Shaw, of Wales, Mass., a generous contributor and a lifelong friend. Dr. Tupper, during his service in the Civil War, studied carefully the condition of the colored people, and early saw that their education should be religious, intellectual, and industrial. He was discharged from the service July 14, 1865, and soon after was asked by the American Baptist Home Mission Society to take up the work of a missionary teacher among the colored people of the South, and decide upon his location.

He selected Raleigh, N. C., and with his bride set out for his field, where a great life work was to be accomplished. There was delay in reaching their destination, for the lines of travel had been crippled and in some cases destroyed during the war, and it took time to put the roads again in their normal condition. He bought at Portsmouth, Va., tickets numbered one and two, and they arrived in Raleigh on the first train that came over the road after the Seaboard Air Line was rebuilt.





SHAW HALL, SHAW UNIVERSITY, RALEIGH, N. C.

Founded 1865 by Rev. H. M. Tupper, D.D., a missionary of the American Baptist Home Mission Society. Named, 1875, in honor of Hon. Elijah Shaw, Wales, Mass. Located near the center of the city. Value of property, \$225,000. Annual requirement for expenses, \$40,000. In 1907 students paid \$22,000, the Baptist Home Mission Society \$8,500, the Slater Fund \$2,500; the remaining \$6,000 came from other funds. Charles Francis Meserve, LL.D., president since March, 1893.

There was no one to welcome Dr. Tupper and his bride, and it was difficult to find even a boarding place. He called upon a prominent clergyman of his own denomination, who advised him to go back North to his Yankee friends, and who, turning to Mrs. Tupper, said: "I hope, young woman, you have brought a generous supply of handkerchiefs with you, for you will certainly need them."

#### Not Easily Discouraged by Their Welcome

They were not discouraged, however, by this welcome. Dr. Tupper eagerly took up the work, gathering the colored people in humble cabins and sometimes in groves, and instructing them in the Bible. He preached frequently in the cabins and other places, and on December 1, 1865, organized a class in theology. This is the date of the real beginning of Shaw University. It is interesting to note that some of the more prominent and useful ministers of the state received their first training in this theological class.

Dr. Tupper soon saw the necessity of making his work more systematic and enlarging it, and this necessitated the erection

of a building for a church and school. With his devoted followers, he went day after day into the woods, felled the trees, hewed the timber, and assembled the materials necessary for the erection of the combined church and schoolhouse.

The work grew, and it was necessary to have larger accommodations. The property owned by the Hon. Daniel M. Barringer, ex-minister to Spain, was purchased. Dr. Tupper went North to interest friends, and succeeded in raising \$8,000—the purchase price. Of this amount, \$5,000 was contributed by Elijah Shaw, and thus the institution bears his name.

#### A Thrilling Experience in the Early Days

Before the first buildings of Shaw University were erected, Dr. Tupper and his wife occupied a humble cabin, southeast of the present Shaw campus. During these early days there was much bitterness, and hard feeling and the Ku-Klux were more or less troublesome. It was customary for Mrs. Tupper before locking the doors for the night to put out the lights so that no one could see her. One night as she stood by the door in the darkness, she felt a paper under her feet. She

picked it up and, lighting a candle, found that there was traced on it a skull and cross-bones, with the outline of a coffin. This was understood as a warning from the Ku-Klux, and after a family consultation it was thought best to leave the cabin, and accordingly Dr. Tupper and his wife spent the night in a cornfield in the rear of their home.

During all these hours of anxious suspense they expected to see the flames consume their humble home and their few earthly effects, but an all-wise Providence guarded them through the night watches, and when the welcome dawn tardily appeared, the cabin was still standing, and in devout thanksgiving they

one year, more than three thousand dollars were cleared by the sale of bricks that were not needed.

A chapter might be written on the attempt to educate colored girls, and the influence of this movement throughout the state. A few girls were received as early as 1870, and, as they continued to come in increasing numbers, Dr. Tupper thought it best to erect a building to be devoted exclusively to the education of girls. In the summer of 1872 he appealed for funds in the North, and in 1873 began the erection of a substantial building, the money for which was given by Deacon Jacob Estey, the founder of the well-known Estey organs at Brattleboro, Vt., and it be-



CLASS OF 1907, SHAW UNIVERSITY, RALEIGH, N. C.

Of the 513 students, 1907-08, 338 were males and 175 females. Shaw University ranks high among the educational institutions of the South. Nearly five thousand of those who have attended Shaw Normal Department have taught in the public schools.

returned to its kindly shelter. The animosity and bitterness of the post-bellum and reconstruction days are passed, and the work goes on with the respect of the community. At times there is genuine sympathy and helpful coöperation.

#### The First Attempt to Educate Colored Girls

Several large brick buildings were erected, with funds contributed by friends in the North, and, in order to lessen the cost of construction, Dr. Tupper established a brick yard, and all the bricks used in the first buildings were made on the campus;

came known as Estey Hall. This was the first attempt in the entire South to educate colored women in considerable numbers. Estey Hall was the first large building erected for this purpose.

This also served as a stimulus for the education of white girls. The late Dr. Melver, founder of the State Normal College for girls at Greensboro, N. C., once remarked that he was conversing with a lady who said she had a colored girl as cook who could read and write, and who was rendering the family intelligent and satisfactory service. When he inquired where she got her training, she replied, "At Shaw."





FACULTY, LEONARD MEDICAL SCHOOL, SHAW UNIVERSITY, RALEIGH, N. C.

The Leonard Medical School aims to meet the great need of the Negro race for consecrated, skilled physicians and surgeons. The four years' course, under the direction of a competent faculty, gives the students sufficient time to become thoroughly acquainted with the different branches of medicine. In 1908 there were 125 medical students. The class of 1908 numbered 43. In the Pharmaceutical department 40 students were enrolled. There were 7 graduates.

This set Dr. McIver to thinking, and he made the remark that there was no place in North Carolina where white girls could get such an education as this colored girl had received at Shaw. He then conceived the idea of inaugurating a campaign for the education of white girls, and he repeatedly used this as an argument on his educational campaigns, which resulted in the establishment of the excellent college at Greensboro, through which he attained a national reputation as an educator.

#### A Medical School for Colored Men

Early in 1866 Dr. Tupper wished to establish a medical school for the training of colored men to go as medical missionaries to Africa and to do a work among their own people at home that could hardly be expected of the white physicians. This idea slumbered until 1880, when Judson Wade Leonard, of Hampden, Mass., a brother of Mrs. Tupper, gave \$5,000 towards the establishment of a medical school. The legislature of North Carolina, in 1881, with scarcely a dissenting vote, gave a lot of land to be held by the institution as long as it was used for the purposes of medical education, and on this land was erected the Leonard Medical Building. The first class



LEONARD MEDICAL BUILDING, SHAW UNIVERSITY

The Leonard Medical Building, an imposing structure of beautiful proportions, adorns the site donated by the North Carolina Legislature.

entered in 1881, and the first graduation took place in 1886, with a class of six.

The most striking feature of the Leonard Medical School is the composition of the faculty. The members, with the exception of the president, are southern white men. They are deeply interested in their classes, and the students are devoted to their professors. The Leonard Medical School, with its faculty of southern white men and colored student body, has doubtless exerted a strong influence in preserving good feeling between the races.

#### Shaw Keeping Up with the Times

The work in all departments has gone on steadily through the years, and, as advances have been made in the science and art of education, steps have been taken to keep up with the times. Three hundred and one students have been graduated from the school of medicine, and they may be found in every place of considerable size in the South, while quite a number have located in the North. A department of pharmacy was subsequently established and has sent out seventy-six graduates. From the literary, theological, industrial, and professional departments more than six hundred and fifty have been graduated and about seven thousand have been enrolled in the various departments.

For the past few years it has been impossible, in all departments, to receive all who have applied. In the last fifteen years the receipts have increased from \$21,000 to over \$42,000, and the enrollment from 326 to 531, while the daily average attendance has increased from 211 to 493. The value of the property is now not less than \$225,000.

The greatest needs at present are the enlargement of the chapel and dining hall, a new hospital, and larger and better equipped laboratories for the medical department. The Theological Department has also grown and must soon have larger quarters. Five thousand dollars is needed for the enlargement of the Theological Department, \$15,000 for enlarging the chapel and dining hall, and \$50,000 for the enlarging and equipping of the medical laboratories and the erection of a new hospital. The endowment, which reaches now only about thirty-five thousand dollars, should be increased to \$100,000.

#### A Tribute from Ex-Governor Aycock, of North Carolina

When Ex-Governor Charles B. Aycock, popularly called "the educational governor, — the Horace Mann of the South,"



ESTEY HALL, SHAW UNIVERSITY, RALEIGH, N. C.

The dormitory for women. One of the six fine brick buildings of modern construction and adequate equipment of Shaw University. Named in honor of Col. J. J. Estey, of the Estey Organ Company, Brattleboro, Vt.

was carrying on his campaign for the governorship of North Carolina, he stated to the writer that he found almost everywhere graduates or former students of Shaw, and that they were invariably on the side of law and order.

#### "Shaw Never Narrow or Sectarian"

While Shaw is a denominational school, it has never been narrow or sectarian. It has received students of all religious faiths, or of none at all, and has ever striven to be true to its purpose to do its part in preparing for citizenship of the highest type, thus safeguarding the highest interests of the state and the nation. Its graduates, both men and women, have been and are the leaders of their race in moral, religious, and educational endeavor. They are found in all walks of life, for Shaw, from the beginning, has been an industrial as well as literary institution, and many have obtained good farms and comfortable homes, while the majority are living in such a way as to command the respect of their most intelligent white neighbors and acquaintances.

Mr. J. O. Hayes, the well-known missionary to Liberia, received his education at Shaw. Dr. John A. Kenney, the





THEOLOGICAL HALL, SHAW UNIVERSITY, RALEIGH, N. C.

Of the 513 students enrolled in 1908, 36 were studying for the ministry in the Theological Department. Shaw University has ever been pre-eminently a Christian school. The 33 teachers of Shaw are Christian men and women. During the past two years it has not been possible to accommodate all theological students who have applied for admission. A course of study for pastors is a special and popular feature.

resident physician at Tuskegee Institute and the family physician of Dr. Booker T. Washington, received his professional training at the Leonard Medical School. It would be difficult to find an institution that has produced such large results with so small an outlay. Situated as the school is, within the corporate limits of one of the most beautiful cities of the South, within a short distance of the capitol, there has never been any conflict between the faculties or students and the people of the city.

#### President Meserve's Tribute

President Meserve, in an article published by the *Baptist Home Mission Monthly*, speaking of the character of Shaw University students, declared that "it would be difficult to find five hundred young men and women of any race who conduct themselves more quietly and orderly and are more faithful in the performance of their duties than the students assembled at Shaw. It is frequently remarked by the citizens of Raleigh that they can always tell Shaw students on the street because of their good manners and neat appearance. It is well-nigh impossible to realize the great good that is being done for the race, especially in this formative and transition period."

#### What Shaw has Done for the Ministry

Shaw University was founded to prepare men to preach the gospel. During its early history practically all of the students had the ministry in view. Sundays and week-days the Bible was largely used as a text-book.

In 1865 there were no associations, and not many Baptist churches in the state. To-day there are more than eight hundred Baptist churches, with a membership in excess of one hundred and fifty thousand; forty-eight associations, a General Convention and a State Sunday-School Convention, nearly all organized by men who had attended the Theological Department of Shaw University.

Four fifths of the churches of North Carolina are in the country. In the last forty years a number of the graduates of Shaw University have organized as many as twenty-five churches. About fifteen denominational schools have been planted by the colored Baptists of the state.

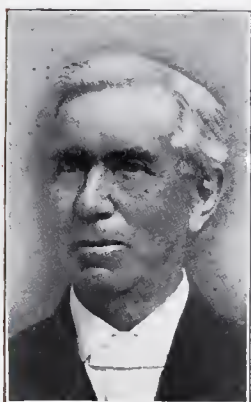
At one time five principals of the seven state normal schools were former students of Shaw. Prof. A. W. Pegues says, "I cannot recall a single instance where a minister trained at Shaw has at any time even been on the side of evil or dishonor."

## Bible Study at Benedict College

Rev. A. C. Osborn, D.D., LL.D.

President Benedict College, Columbia, S. C.  
At Clifton Conference, August 19, 1908

**F**IRST, a few words with regard to Bible work. The student in our institution is put to studying the Bible. Students are examined in it, and their promotion and graduation depend upon their work and their marks in it, the same as in any other study. There is no difference whatever.



President A. C. Osborn

Every year students are refused promotion because of their low marks in Bible study, the same as in any other study. Every student in the school is asked, "Did you bring a Bible?" If not able to show this, they are requested to purchase a Bible at the same time they purchase their other books, and no student is registered who has not a Bible. They begin their course in this as in every other study at the beginning of the year.

Last year we had six hundred and sixty-six on our roll, and we have averaged nearly that for years past. There has never been a student leave the school without a Bible, and without instruction in the Bible, as in other studies. Since the foundation of the school (in 1871), there have been about seven thousand, boys and girls, men and women, that have been in the school, and every one was requested to have a Bible. The first recitation period every morning is Bible hour.

### The Bible as a Regular Study

The school was built in 1871. There has never been a pupil in the school who has not been requested to take the Bible as a regular study five days in the week during their entire course. The classes are taught by the regular teacher so far as the qualifications of that teacher have been adapted to the work. It is not every teacher who makes a good Bible teacher. But with a few exceptions the teachers are the regular teachers in the school, and they have their regular class in that as in any other study. They are examined as to the result of their work.

### Sunday-School Work a Required Work

Our Sunday-school work is a required work, so far as boarding students are concerned. They are all required to attend the Sunday-school. It is superintended by Professor Lee, and for several years the school was taught as a whole, simply as one class without the organization of graded classes. Three years ago, we organized a school into separate classes, precisely as a school would be organized in Sunday-school work, with infant classes and adult classes, with separate teachers, and with Professor Lee as superintendent. We endeavored to make it, so far as possible, a model Sunday-school, with a purpose of training and instructing the students as to organizing and carrying on Sunday-school work in other schools; and, as far as I have been able to decide, it is a model Sunday-school.

The teachers are not teachers in the school, but are students. There is no teacher who is an instructor in the school, except the superintendent. The purpose is, to train those students to conduct classes and to take care of the administration of the Sunday-school. They meet one evening in the week for instruction in teaching classes, and our work has been eminently satisfactory.

### Sketch of Benedict College

**M**RS. BATHSHEBA A. BENEDICT, of Pawtucket, R. I. in 1871 gave to the American Baptist Home Mission Society of New York \$5,000 to purchase ground in Columbia, S. C., for a school for the Negroes.

On that ground was a frame building. In December, 1871, under the name of Benedict Institute, with Rev. Timothy S. Dodge as principal, a school was opened with ten students, of whom one was a boarder and nine were day students from the city of Columbia. The first school year closed with thirty-nine persons enrolled, some of whom were in the school but a few days and nearly all of whom were men and women just out of slavery, who wished to learn to read. A primer and the Bible were the chief text-books.

Principal Dodge was succeeded in 1876 by Rev. Lewis Colby. In 1879 Rev. E. J. Goodspeed, D.D., became principal and held this office until his death in 1881. For the next fourteen years Rev. Charles E. Becker was principal. For twenty-three years, from 1871 to 1894, the school, as Benedict Institute, was of the





THE FACULTY, BENEDICT COLLEGE, COLUMBIA, S. C. FOUNDED 1871

Rev. A. C. Osborn, D.D., LL.D., president since 1895. Benedict College is a co-educational institution. Twenty-one teachers and 666 students were enrolled in 1908. The courses include English preparatory; course for the degree of L.I.; college course for A.B. and divinity course for B.D. Annual expenses, \$25,000. In 1907 the American Baptist Home Mission Society gave \$9,100; students paid \$11,650; the J. C. Martin Fund, \$500.



COLLEGE HALL, BENEDICT COLLEGE

Three stories, brick. Contains the chapel, occupying the entire first floor, and men's dormitory and Douglas Debating Club on the upper floors.

MORGAN HALL, BENEDICT COLLEGE, COLUMBIA, S. C.

The college office; also occupied by President Osborn and the teachers. An attractive brick building of modern architecture.



grade of an academy, but steadily increasing in attendance and in the grade of work done. November 2, 1894, it was incorporated, with full collegiate powers, as Benedict College. On October 1, 1895, the present incumbent, Rev. A. C. Osborn, D.D., became president. The original frame building was burned in 1895. There are now eleven buildings. The property is valued at \$200,000, and the college has a productive endowment of \$125,921. The faculty numbers twenty, with four assistant teachers.

#### **Benedict is Co-educational but Not Industrial**

The college is co-educational. Five hundred and eighty-two students are present this year, the girls a little outnumbering the men. Since the founding of the school in 1871 more than four thousand students have been enrolled. The work of the college is not industrial. It is not a trade school. The only trade now taught is dressmaking, taught to the girls. All the labor, however, incidental to maintenance of the college is performed by the students. Thus it is kept before them that manual labor, however lowly, is honorable. This is incidental. The real work is the fitting of moral, intellectual leaders for the Negroes of South Carolina.

#### **What the Colored People Need**

President Osborn says: "The popular cry is for industrial schools for the Negroes. The Negroes and the whites should have such schools. But it is intelligent, broad-minded, well-balanced, farseeing, safe leaders that any and every people need. And, because of their past and present condition, the Negroes need such far more, if possible, than the whites. The colored people of the South need competent, trustworthy, wise leaders far more than a knowledge of the trades and of the agriculture at which they wrought when slaves. A good carpenter or farmer may, as an individual, gather in more money than an able preacher or college professor or high-school teacher. But the preacher, the professor, or the teacher will touch lives, mold characters, and influence society for the present and for the future far beyond anything possible to the mechanic or the farmer. Such men and such women Benedict is giving them for their pulpits, for the professions, for their colleges, and for the public schools."

#### **Five Departments of Instruction**

The departments of instruction in the college are: English preparatory, academic, collegiate, normal, and theological. The

first three correspond with the ordinary grammar school, high school, and college courses. The college has sent forth men who have attained success and been eminently useful in the law, in medicine, in agriculture, and as merchants and in the trades. The chief and main work of the college, however, is for Christian ministers and for the teachers for public schools.

The theological instruction is varied, according to the attainments and needs of the students. Many of those who enter for ministerial studies are pastors seeking more culture and a larger preparation for their work. Several such this year are over forty years of age, with ten to twenty years' experience as pastors. Or, in the case of one man sixty-two years of age, with thirty years of service in the pastorate. It is an exceedingly hopeful feature that not only are young men coming up to qualify themselves for efficient service in the Christian ministry, but that many already in the ministry realize their deficiencies and are coming to the school for a better fitting for their work.

The majority of the students of Benedict are qualifying themselves to be teachers in public and graded schools. Under a law of South Carolina graduates of Benedict College, having completed its course of study, which has been approved by the State Board of Education, are given the degree of Licentiate of Instruction, the diploma of which is equivalent to a teacher's life certificate. With the exception of the ministerial students, nearly all the students are studying with reference to that degree. More than forty graduates will receive that degree this year.

#### **Sacrifices of Students Seeking an Education**

The greater part of the four thousand who have been in the college could not, because of financial stress, remain to complete a course of study. These students have no educational societies back of them to bestow beneficiary aid. When their money is gone, they go. With parents striving to rise from the poverty and adverse circumstances of their former condition of slavery, comparatively little can be done to educate the sons and the daughters. The deprivations and sacrifices made in order to avail themselves of the schools are amazing.

Notwithstanding so many fail of completing a course, and cannot, therefore, be counted among the alumni, 502 have graduated and have received diplomas and are enrolled as alumni of the college. Many of the 3,500 who did not graduate are pastors of ability and efficiency.





**CONVENTION HALL, BENEDICT COLLEGE, COLUMBIA, S. C.**

A fine three-story brick structure, the largest building on the campus. It contains recitation rooms and laboratories, and is the largest building of the college. The school has a campus of twenty acres, comprising four city blocks. The value of the property is \$100,000, and the college has a permanent invested and productive endowment fund of \$126,000, to which \$10,000 will be added upon the settlement of the will of the late Emma Swan, of Albion, N. Y.



**CARNEGIE LIBRARY, BENEDICT COLLEGE, COLUMBIA, S. C.**

The gift of Andrew Carnegie. Two stories of brick; contains the college library, 7,900 bound volumes and 4,600 pamphlets; reading rooms, mineralogical and geological cabinets. This is one of the eleven substantial buildings of Benedict College, and is well equipped for service.





Y. M. C. A., BENEDICT COLLEGE, COLUMBIA, S. C.

The daily teaching and influence are positively Christian and evangelical. Ninety per cent of the students are professed Christians. Sixty-seven students in 1908 were preparing for the ministry. The divinity department is supported jointly by the John C. Martin Fund and the American Baptist Home Mission Society. Twenty-two conversions were reported in 1907. The Y. M. C. A. has seventy-two members.



GRADUATES, BENEDICT COLLEGE, COLUMBIA, S. C.

Nearly all the students are studying to be either preachers or public-school teachers. Benedict College has 502 graduates. Of the living graduates, 188 are teaching, five are college professors, five are physicians and three are newspaper editors or publishers. Five of the class of 1907 received the degree of A.B. A purpose of the school is to send to their homes, educated sons and daughters, to become a power for good among their people.





THE CHAPEL, BENEDICT COLLEGE, COLUMBIA, S. C.

The exercises of every school day are opened with singing, scripture reading and prayer, in the Chapel. Every morning at 6.30 there is a prayer meeting for the young men, and at 7 P.M. one for the young women. Forty Benedict graduates are in the ministry. It is reported that nearly every prominent colored Baptist Church in South Carolina is presided over by a Benedict man.



THE PRINTING OFFICE, BENEDICT COLLEGE, COLUMBIA, S. C., 1907

Printing was one of the industries taught in Benedict until the fire which destroyed the printing office, February 12, 1908. There were 10 students in the department at the time. Since then the work of this department has entirely closed.

## Virginia Union University, Richmond, Va.

Rev. George Rice Hovey, D.D., President

**T**HE Virginia Union University is a union of Richmond Theological Seminary and of Wayland Seminary.

Wayland Seminary was started in 1865 in some old army barracks in Washington. For several years it occupied those uncomfortable buildings, and did the work needed for the



G. M. P. King, D.D.

freedmen of all ages who were ambitious to secure an education. The principal subjects taught were reading, spelling, writing, arithmetic and geography, with the Bible always the most prominent text-book. Many teachers and preachers were sent out from the school. From the earliest years Rev. G. M. P. King, D.D., was President of the Seminary. Dr. King is now a member of the faculty of Virginia Union University, occupying the chair of English Language and Literature in the College, and of

English Interpretation in the theological department.

A large brick building was erected on Meridian Hill, and the school grew into an Academy and a Normal school, with from one hundred and fifty to one hundred and seventy-five young men and women in attendance. From thirty to forty of the young men at any given time were preparing for the Christian ministry.

### "Lumpkins Jail, the Slave Pen," the First Home

During these years Richmond Institute and Theological Seminary was developing in Richmond. The Institute was started by Nathaniel Colver, the great preacher and abolitionist. Its first home was Lumpkins Jail, the slave pen in which was the block where slaves were put up at auction in the city of Richmond, the building in which they were confined while they were awaiting sale. Dr. Colver's health soon failed, and in 1868 Rev. Chas. H. Corey, D.D., became the president of the school. From the beginning this school was devoted especially to the training of ministers, although many other students attended it in the early years. In 1884 an extensive theological

course was started, and the other work was entirely discontinued. Many of the most prominent Negro Baptist preachers of the South have been graduated from this school.

In 1899 Wayland Seminary was moved from Washington, and Richmond Theological Seminary was moved out of the saloons and tobacco warehouses of the city into the fine granite buildings on the outskirts of the capital of the Old Dominion. The schools were united under the name of the Virginia Union University.

The credit for the establishment of this school belongs properly to Gen. Thos. J. Morgan, D.D., Corresponding Secretary of the American Baptist Home Mission Society. It was his determination that secured the money which erected the school. Among the chief benefactors of this school are John D. Rockefeller; Mr. J. B. Hoyt; Gov. Abner Coburn, of Maine; Hon. Chester W. Kingsley, of Boston; Mr. Martin E. Gray, of Illinois; Miss Onderdonck and Mr. Byron E. Huntley, of New York; Hon. Henry Kirk Porter, of Pittsburg, and Hon. Elisha S. Converse, of Boston. The gifts of these generous friends have made possible a substantial and beautiful group of buildings.

### The University and Its Equipment

The University was organized by Dr. Malcolm McVicker, Superintendent of Education of the American Baptist Home Mission Society and afterwards President of the University. A high-grade college course was established and the theological department was further developed, so that now those two establishments rank among the very highest that are open to colored students, and are practically equivalent to the ordinary school of the same grade in the North.

The school is for boys and young men only, and has an enrollment of about two hundred and fifty. There is a flourishing Academy, and manual training is required of all students in that department. The Institute has an unusual opportunity, being the only school in the state of Virginia for the higher education of colored young men, the only one that really fits them for an intelligent leadership and for professional work.

The grounds of the University occupy forty acres on the northwest boundary of the city, adjoining Hartshorn Memorial College. There are eleven large gray granite buildings, said to be the finest buildings connected with any Southern institution for the education of the Negro. The property is valued at \$300,000. The endowment fund was \$92,000 in 1907.





**FACULTY, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

The Virginia Union University, founded 1880 by the American Baptist Home Missionary Society, largely through the influence of Gen. Thomas J. Morgan, D.D., Secretary, is a combination of Wayland Seminary, opened in 1865 in Washington, D. C., and Richmond Theological Seminary, opened in 1867. The property, valued at \$300,000, includes 40 acres of land and 11 fine buildings. The endowment fund is \$92,000. Rev. George Rice Hovey, D.D., has been president since 1905.



**COLLEGE STUDENTS, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

In 1908 the enrollment was 16 teachers and 251 students. The students represented twenty states and three foreign countries. In the college 32 students are in the Theological course. The annual expenses in 1907 were \$25,000. The American Baptist Home Mission Society appropriated \$12,000; the Woman's Board, \$450; and nearly \$11,000 was received from students for tuition and board. The remainder came from interested friends.

## Practical Needs in Sunday-School Work

Rev. George Rice Hovey, D.D.

President Virginia Union University, Richmond, Va.  
At Clifton Conference, August 19, 1908

**T**HE Bible is required in our school. It seems clear, from what we have heard to-day, that whatever the Sunday-School Association needs to do, it does not need to bring instruction in the Bible into the colored schools of the South. Besides the very large volunteer work that is required in the



Rev. Geo. Rice Hovey, D.D.

Young Men's Christian Association Bible Class, I have taken a great deal of interest in work along the line of morals. I meet all my students by sections, talk with every man plainly and searchingly, and appeal to the practical moral questions, such as come up in their lives. I try to help them solve these problems. Besides that, I teach the Sunday-school lesson every Sunday night. We have about sixty of our students who teach the lesson in turn on Sunday; but we need instructions in Sunday-school methods, and that is what we would like to have this Association do for us.

### Institutes do Not Reach the People

We cannot reach the majority of the colored people by asking them to come to the institute. We have tried institutes of one kind and another in Virginia, and they have been small gatherings of men who are not the real negroes. They have not reached the people that we want to reach. And they have not produced the effect that we desire. The people that we desire to come do not come. A great many of those who come to the institute know as much as the ones who are there to teach them. The men we want will not come to us, but they can be found in the schools, and they are too busy, or think it is of too little value, to take the time.

Our students are, many of them, the pastors of churches. They are leaders from the moment they get out of the school grounds. They will be found in school. They will be found

almost every Monday morning in ministers' conferences, and if there is any one reason why these institutes are held, it is to get the young people, who are the real leaders, into them. We ought to get the real leaders, and through them get at the Sunday-school teachers, and train those teachers. It seems to me that we do not want many lectures. I do not believe that they produce the effect desired. We had a course, last year, of seven or eight lectures on Sunday-school method and work. They were very fine lectures, but they did not instill into the hearers the habit of doing the things spoken of as well to do.

### Something to Permanently Affect the People

What we want is something that will permanently affect the people. Now, there are two ways of permanently affecting them. I want to emphasize it. Lectures, a good many lectures, is not one of those ways. One way is to spread out the points far enough apart so that the truths of one week will have time to find a lodgment and to be practically put into practice the very next Sunday, and so will become part of the life and habit of the students. My judgment as to Sunday-school method is to have it extend over the whole year. It will be exceedingly defective if it is brought into one month.

### Insist that the Teacher Emphasize Certain Points

If we cannot quite cover as much ground as we might, I think we ought to insist that the teacher emphasize a few certain points. He ought to tell every student in our school that next Sunday they are to put what he has taught them into practice, and to report at the next session what success they have had with them. They ought to try what we teach them before they forget it. Now if that can't be done, there is one other way that is the next best way, and that is, to arouse such interest in the subject on the part of the ministers or any one else at the ministers' conferences, that the district associations and state convention shall be so aroused to the needs of a better Sunday-school system of lessons that those men, themselves, will take it up, and either by well-prepared subjects which this association may recommend or prepare, may study them, or by some system of correspondence with the professors of the universities who have this work in charge will get the right idea of methods and improved work.

If you can arouse their interest to study it themselves, you have done a great deal more than you could possibly get from any course of lectures that did not put what was taught into practice.





**PICKFORD HALL, LECTURE HALL, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

A building of rare architectural beauty. Named in honor of Mr. C. J. Pickford, Lynn, Mass., a generous donor. Contains an assembly room seating 240 at desks, and provides offices, seventeen recitation rooms, physical and chemical laboratories. The recitation rooms are large, cheerful, and well lighted.



**COBURN HALL, CHAPEL, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

Named in honor of Governor Coburn of Maine, who gave \$50,000 to Wayland. Contains on the first floor a fine library, office, and reading room. The second story is the Chapel, a beautiful semi-circular room seating 600, with sloping floor and a large gallery.



**KINGSLEY HALL, DORMITORY, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

The new buildings are of gray granite. Kingsley Hall was named for the late Hon. Chester W. Kingsley, Boston, Mass., who gave \$25,000 toward its erection. It is the dormitory, with accommodations for 100 students and 3 teachers' families. It contains a large reception room, a social hall, and a reading room.



**POWER HOUSE AND INDUSTRIAL BUILDING, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.**

The Power House furnishes steam heat and electric light for all the University buildings. The Industrial Hall is a fine two-story granite building. The first floor is for iron work and contains the heavy machinery. The second floor is for carpentry work. Seventy-two students received systematic instruction in industrial work in 1907.





THEOLOGICAL STUDENTS, 1907, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.

"The only place in the state where Negroes are getting a thorough theological training." Thirty-two students in the Theological course, 1908, and 106 in all departments, preparing for the ministry. A ministers' course is provided, — ministers and others who are unable, by reason of age or other difficulties, to secure the necessary literary training to gain admission to the regular Theological courses. Many pastors are taking advantage of this course.



LIBRARY, VIRGINIA UNION UNIVERSITY, RICHMOND, VA.

The Library, containing 11,000 volumes, is located on the first floor of Coburn Hall. The periodical section contains 1,000 volumes of standard magazines. The income of gift funds, amounting to \$4,000, and generous remembrances of friends, provide a steady increase in the library.



## **Bishop College, Marshall, Tex.**

**Charles H. Maxson, President**

**B**ISHOP COLLEGE, owned and conducted by the American Baptist Home Mission Society, was established in 1881, and chartered in 1882. In 1880, shortly before his death, Dr. Nathan Bishop, who had been corresponding secretary of the Society, 1874-1876, said, "I have \$10,000 to put into a school in Texas when the time shall come." After his death his widow carried out his intention by a gift of \$10,000, and in the fall of 1881, the first large brick building, Marston Hall, now a dormitory for boys, was completed, at a cost of \$15,500, and the college began its work under the presidency of Rev. S. W. Culver, M.A., who served for ten years, until 1891. Charles H. Maxson, the present incumbent, was elected president in 1907.

Dr. Bishop, who was a warm friend of the Negroes, revealed a purpose of his life when he said to a friend: "I have been blamed for giving so many thousands of dollars for the benefit of colored men; but I expect to stand side by side with these men on the Day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for that meeting."

### **"Seven Large Brick Buildings"**

Bishop College is located on a campus of twenty-three acres, formerly parts of two estates, in one of the leading railroad towns of northeast Texas. There are seven large brick buildings, in addition to six others for the use of the school and the teachers. The property is valued at \$115,000, and the endowment fund amounts to \$12,000. In 1907, the total expenditure of all kinds was \$24,400. The students paid \$10,019 for board and \$2,700 for tuition. The American Baptist Home Mission Society appropriated \$7,075; the Slater Fund, \$1,500; and the Woman's Baptist Home Mission Society of Chicago, \$360. There were 334 students and 20 teachers enrolled in 1908, and 9 of the young men were in the theological department. The college is a co-educational institution. The number of male students is a little larger than the number of females.

There are ten departments in the work of the college: The regular college course, academy, normal, music, grammar, industrial, nurse-training, sewing, dressmaking and millinery, journalism, and theological. In connection with the theological department there is a ministers' special course. The announcement of the college says:

"Ministers may enter this course at any time and stay as long as they can. Even a few weeks thus spent will be of great value. This is not intended to be a short course in theology, but is rather a continuous New Era Institute, and is intended to be helpful to those who can spend even a short time, and desire to give chief attention to the Bible itself."

### **Ability and Consecration of the Teachers**

Rev. Charles L. White, D.D., former president of Colby University, Waterville, Me., now assistant corresponding secretary of the American Baptist Home Mission Society, visited, in October, 1908, the schools aided and operated by the Society. On his return he said, in speaking of Bishop and similar schools: "No one can visit these institutions and not be impressed with the ability and consecration of the teachers, the meager salaries which they patiently accept, and the need for pensioning those who have remained longest in the service.

"These southern colleges for the Negroes have always enjoyed the blessing of God, and their output has been an investment in family, institutional, and church life, while they have given hundreds of lawyers, physicians, nurses, mechanics, tradesmen, and ministers to their race. These institutions are fortunate in having as their Superintendent of Education Dr. Sale, who knows the Negro problem as few in the nation.

"It is significant to notice the steady introduction of industrial training along mechanical, electrical, and other lines, with plans for still greater enlargement, the ideal being the culture of the heart, the training of the hand, and the development of the mind, while the students are being instructed for civic leadership in the communities in which they will find their homes.

### **Bright Spots in the Negro Problem**

"These schools and the churches are the bright spots in the Negro problem. There are, indeed, criminal blacks and criminal whites. Dissipation in certain forms of evil have brought forth much the same result in both races, as they will among any people. The future of the Negro depends upon the gospel of Christ reaching down through missionary endeavor to the people in their homes and business, and no surer way of accomplishing this end can be created than to push with renewed vigor the work of our schools which train young men and women for leadership among their own people."





**GROUP OF BUILDINGS, BISHOP COLLEGE, MARSHALL, TEX.**

Marston Hall, Boys' Dormitory. — Rockefeller Hall, Girls' Dormitory. — A view of the campus and a group of students. — Bishop Hall, Girls' Dormitory. — A class in bricklaying.

Dr. Nathan Bishop, the "Father" of Bishop College said: "I expect to stand side by side with these Freedmen in the Day of Judgment. Their Lord is my Lord. They and I are brethren; and I am determined to be prepared for the meeting."





**CHARLES H. MAXSON**

President since 1907 of Bishop College, Marshall, Tex. In 1908, students, 334; teachers, 20; theological students, 9.



**BISHOP COLLEGE, MOREHOUSE HALL, MARSHALL, TEX. FOUNDED 1881**

Founded by American Baptist Home Mission Society. Named in honor of Dr. Nathan Bishop, of New York. Value of property, \$115,000. Annual expenses, \$15,000, secured from the Home Mission Society, the Slater Fund, and tuition. In 1907 the Home Mission Society gave \$7,075; the Slater Fund, \$1,500; the Woman's Society, \$360.



**WOLVERTON HALL AND PRINTING-HOUSE, BISHOP COLLEGE, MARSHALL, TEX.**

Wolverton Hall, three stories, brick, named in honor of Rev. N. Wolverton, President of Bishop College, 1801-1807, is used for the Manual Training Department. It contains about \$6,000 worth of tools and machinery of the best type. The power is supplied by a 20 horse-power gasoline engine. The printing office is well fitted with presses, type, and up-to-date equipment.





**CARPENTRY AND WOOD-TURNING DEPARTMENTS, BISHOP COLLEGE, MARSHALL, TEX.**

The Industrial Department of the college is extensive. All students are expected to take industrial training, devoting an hour and a half daily to this branch of study. The work is classified in connection with the Academic course. Carpentry and wood-turning, blacksmithing and machine work, printing, painting, bricklaying, shoemaking, plastering and milling are offered.



**CHEMICAL LABORATORY, BISHOP COLLEGE, MARSHALL, TEX.**

Two fifths of the time of students in chemistry is given to laboratory work. The courses in science include instruction in biology, physics, chemistry, and physiography. More than \$2,000 has been spent in fitting up the chemical, physical, and biological laboratories. The apparatus is new and of highest grade.





**REV. LUTHER G. BARRETT, A.M.**

President, since 1894, Jackson College, Jackson, Miss. A school of the American Baptist Home Mission Society, supported largely by Northern friends.



**PRESIDENT'S HOUSE AND OFFICES, JACKSON COLLEGE, JACKSON, MISS.**

Jackson College was founded at Natchez, Miss., in 1877. Moved to Jackson in 1883. The college occupies fifty acres, less than a mile from the Union Station. The property is valued at \$175,000. Annual expenses, \$12,500. The American Baptist Home Mission Society appropriated \$7,350 in 1907; the Woman's Society, \$400. Most of the remainder came from board and tuition.



**A GROUP OF ACADEMIC STUDENTS, JACKSON COLLEGE, JACKSON, MISS.**

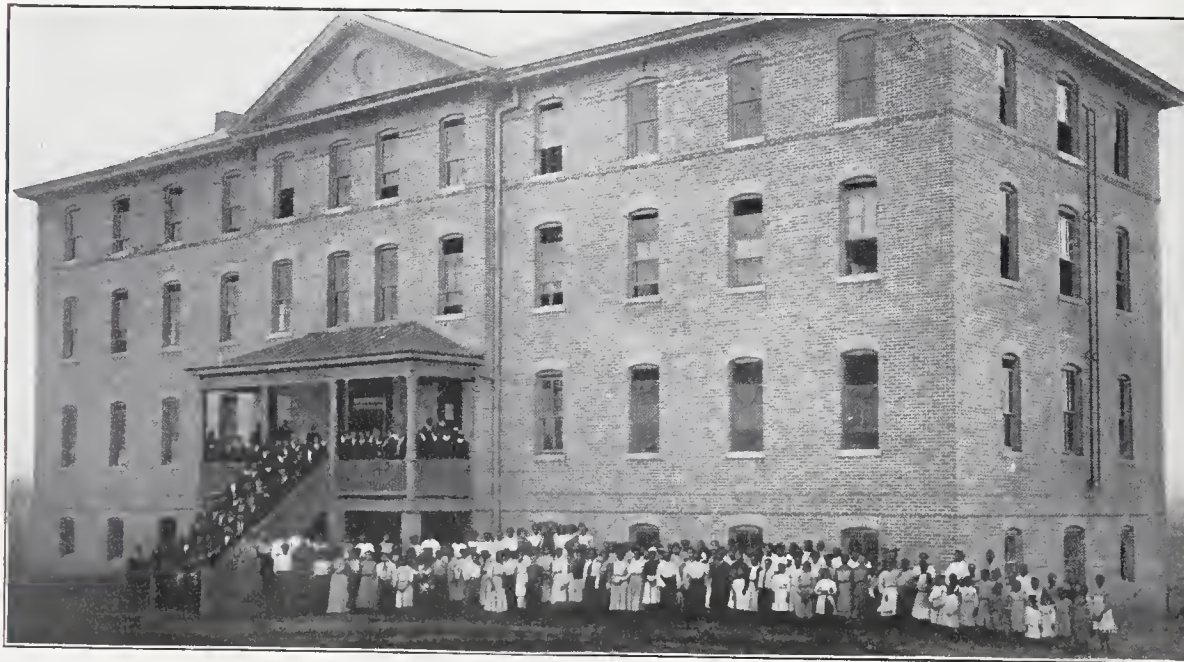
The college had for several years a ministerial department, but for two years this has been given up and many applications have been refused. A dozen or more students are preparing for the ministry. The enrollment in 1908, was 356 students and 14 teachers. Two of the graduates are missionaries in Africa.





**SEWING DEPARTMENT, JACKSON COLLEGE, JACKSON, MISS.**

This department is well equipped and under the care of a competent instructor. It is well located in the recently constructed brick building also used by the Primary Department, and containing the Chapel seating 500, the office, library, and three recitation rooms. Commencement week each girl must wear the college uniform of blue and white, made in the sewing department at a cost of \$1.50.



**AYER HALL, JACKSON COLLEGE, JACKSON, MISS.**

A brick building, four stories, 115 feet long named after the first president of the institution. Dormitory for hoys. Contains also the Academy class-rooms, and in the basement carpenter and paint shops, tool, trunk, and hath rooms.

## **Selma University, Selma, Ala.**

**Rev. R. T. Pollard, D. D., President**

**S**ELMA UNIVERSITY, originally named Alabama Baptist Normal and Theological School, and once known as Alabama Baptist Colored University, is the product of earnest and faithful endeavor.

Early as 1873 men who had recently been freed from slavery began to consult among themselves whether or not there should be established a school in which men who proposed to enter the ministry, and men and women who expected to be teachers and leaders along other lines, might be educated.

Rev. W. H. McAlpine was the founder of the institution. Because of his indomitable will and energy, a set of resolutions, looking towards establishing the institution, and which had previously been voted down by the Alabama Baptist State Convention, was reconsidered and voted favorably upon, even against the advice of the White Baptist State Convention of Alabama, which was in session at the same time and in the same city as the Colored Convention.

The institution opened its doors January, 1878. During the thirty years of its existence its progress has been marvelous. The first ten years were years of perils and misgivings, for the promoters did not fully understand that it requires money, and much of it, to run an institution. Near the close of the first decade the institution found itself nearly ten thousand dollars in debt, with no visible avenue for getting out. Almost weekly for one year the creditors threatened to close its doors. The sheriff was daily expected to take charge of the property for the benefit of its creditors.

### **Loyal Negro Baptists of Alabama**

"Man did not see the way out, but God did." There were thirty-six acres of land belonging to the property. The Board of trustees sold six acres and applied the money to the debt. Then Revs. W. H. McAlpine and J. Q. A. Wilhite were appointed financial agents in order to raise the balance on the debt. The Negro Baptists of Alabama stood by them until the last cent of the debt was paid in 1890. Following the liquidation of the debt, steps were taken to erect a dormitory for girls. The building, containing forty-eight rooms, was erected at a cost of about eight thousand dollars, the women of the state being

the leaders in this undertaking. This project caused another heavy debt which was wiped out in 1898. The brick to erect the building, as well as those for buildings erected subsequently, were made by student and other labor on the premises of the institution. During all this time, beginning with the close of the school year of 1884, the institution was sending out graduates who were being scattered everywhere to bless mankind.

### **Dinkins Memorial Chapel Erected**

It was not long after the debt for the first building had been cancelled before the board of trustees, by the suggestion of President Dinkins, began raising money for another building; but not more than about fifteen hundred dollars for this building, to cost \$18,000, had been raised, before President Dinkins (in 1901) was called to his reward.

After a year's inactivity, so far as this new building was concerned, the present incumbent (R. T. Pollard), who was made president, was charged in 1902 with the duty of completing the work. In less than two years a four-story brick structure of the best material was erected and named "Dinkins Memorial Chapel." in honor of former President Dinkins, who began the work, but was not allowed to finish it. This building was erected with brick made on the school grounds by student and other labor, has large recitation rooms on the first and second floors, an auditorium on the third floor that will seat twelve or fifteen hundred, and a dormitory of eighteen commodious rooms on the fourth floor.

### **The Institution Grows Steadily**

The University grows steadily and substantially along all lines. It has a faculty of 19 teachers, graduates from some of the best colleges and universities in this country.

The numerical growth of the institution has been most flattering. There are 762 students, of whom about four hundred are non-resident. There are 74 ministerial and theological students. The departments are: literary, theological, and industrial. The literary embraces academic and college courses, and the industrial includes fancy and plain sewing, millinery and domestic science. There have gone out from the institution about four hundred graduates, who are now filling important places as pastors, home and foreign missionaries, medical doctors, pharmacists, clerks, merchants, farmers, housekeepers, teachers, and college presidents.





**SELMA UNIVERSITY, SELMA, ALA. FOUNDED 1878**

Owned by colored Baptists of Alabama, representing 1,600 churches and 185,000 members. Rev. R. T. Pollard, D.D., president since 1902. Enrollment, 762 students, and 19 teachers, in 1908. Theological students, 74. Value of property, \$40,000.

### Negro Baptists Carry the Burdens

Every effort is being made from time to time to improve the property of the institution, the last work being the installment of electric lights in all the buildings and putting in water works, including sewerage. It requires about \$25,000 annually for all purposes of the institution; and the school being owned and controlled by the Negro Baptists of Alabama, the burden of supporting it falls almost wholly upon them. In 1907 the American Baptist Home Mission Society of New York, contributed \$1,100; the Home Board of the Southern Baptist Convention, Atlanta, Ga., Women's Home Mission Society of Chicago, \$680; and the State Board of Missions of Alabama (white), \$200. The General Education Board of New York made the institution a conditional gift, the conditions being promptly met by the institution. The school has four buildings on thirty acres of land. Dr. Howard B. Grose, editorial secretary, says of these schools, aided by the society: "Considering the limitations and difficulties under which the work has been done, I do not believe any other undertaking can surpass in results the educational work of the American Baptist Home Mission Society for the colored people of the South."

### Christian Activity at Selma

At the Clifton Conference, August 19, 1908, President Pollard, speaking of the activity at Selma, said: "We are doing the same thing as has been stated by the majority of the schools here, except to say we have no Sunday-school organization to carry on this kind of work on the school campus. Our students attend the churches in the city. We have preaching services which they attend, but we have nothing in the school which is compulsory. In other studies we mark them as any other school would.

While we do not teach the Sunday-school lesson, we have about forty girls who teach in Sunday-schools and in the schools near the city. They report at a Christian Workers' meeting. One society sends missionaries to the native Africans. We have sent one or more a year to do work among our own people. The institution is located in the heart of Alabama's 'black belt'; is Christian in tone, and aims to develop head, heart, and hand."

At the opening of the year's term, October 5, 1908, several Selma pastors discussed important subjects, among them: "The studious young man and his progress in the world"; "Faithfulness to church duties"; "The danger of a student tampering with his health"; and "The new student without much money,— what must he do?"

### The Institution's Greatest Needs

The greatest needs of the Selma University are:

1. More dormitory accommodation. More than half of the four hundred non-resident students who come to the institution yearly board in private homes in the city because they cannot be accommodated in the dormitories of the institution. Plans are already on the way to erect an industrial building, the last story of which will be used for dormitory purposes. About fifteen hundred dollars have already been raised on this edifice, which will cost about ten thousand dollars.
2. A laundry outfit. The girls who do their own laundry work are placed at great disadvantage, because of lack of laundry facilities.
3. A good library. Books are the students' best friends. A good book or several of them would be greatly appreciated.



**JERUEL ACADEMY, ATHENS, GA.**

Founded in 1886 and owned by the Jeruel Baptist Association. Seven teachers and 283 students enrolled in 1908. Property valued at \$10,500. Free of debt.

## **Jeruel Academy, Athens, Ga.**

**Rev. John H. Brown, Principal**

**A** LARGE part of the work of the American Baptist Home Mission Society has been in the direction of stimulating self-help in the Negroes. A majority of the schools aided by the Society are owned and managed by Negro bodies in the different states. They represent what has been called "Self-Help in Education." The men and women who teach in them are for the most part trained in the Society's larger institutions; they receive a small annual grant from the Society, and an occasional "lift" in the erection of buildings, and they have the coöperation and advice that the officers of the Society can give, but the larger share of the burden rests upon the Negro boards.

### **The Trustees are Negro Baptists**

Jeruel Academy, located at Athens, Ga., is a typical school of this class. It was established in 1886 by the Jeruel Baptist Association and is owned by the Association. The trustees are

Negro Baptists. "They are not school men," says Dr. Sale, "but they believe in the education of their children and they believe that Jeruel Academy is the institution that will make these children better sons and daughters, men, women, citizens," and they are, as one trustee said, "hands, heels, and toes for the education of our young folks."

The school property includes two frame buildings, one large school building, used for recitation rooms with the boys' dormitory above, and the girls' dormitory, with the dining hall and kitchen. Six of the seven teachers are graduates of home mission schools. Rev. John H. Brown, A.M., who has been principal since 1893, is a graduate of Atlanta Baptist College, and his wife was trained at Spelman Seminary. The approxi-



**PRINCIPAL REV. JOHN H. BROWN AND FAMILY**  
Jeruel Academy, Athens, Ga.

mate annual expenses of Jeruel are \$5,000, about one half being required for salaries. In 1907, the American Baptist Home Mission Society gave \$500. The remainder was received from the Negro Baptist Association and other friends. Jeruel Academy was the pioneer secondary school of Georgia for Negro boys and girls.



## Atlanta Baptist College, Atlanta.

John Hope, A.M., President

**I**N 1867, "Augusta Institute," a school for the education of Negro young men, was established in Augusta, Ga., under the auspices of the American Baptist Home Mission Society. Twelve years later, in 1879, the school was moved to Atlanta, under the presidency of Rev. J. Robert, D.D., and was known as Atlanta Baptist Seminary. The present site was secured in 1890. Since 1897 work has been under the name of Atlanta Baptist College. Rev. George Sale, D.D., was president of the Atlanta Baptist College, 1892-1906.

John Hope, A.M., president since 1906, says: "Ours is the only college in Georgia distinctively for Negro men and boys. The majority of our faculty consists of men. We endeavor to give our boys a Christian education, cultivating gentleness at no cost to manliness, preparing men for the work of men."

### The College Equipment and Work

The college is on a campus of thirteen acres, eleven hundred feet above the sea, on one of the highest points in Atlanta. The



QUARLES HALL, ATLANTA BAPTIST COLLEGE

Erected 1898; contains class rooms for the Collegiate and Theological departments, and the libraries of the departments of Divinity and Science.



PRESIDENT'S RESIDENCE, ATLANTA BAPTIST COLLEGE

main building, Graves Hall, a four-story structure, was erected in 1889 and was named in honor of Rev. Samuel Graves, D.D., president at the time. It contains the chapel, library (with 30,000 volumes), class rooms, dining room, dormitories, etc.

Quarles Hall, a red brick structure of three stories, was erected in 1898, and was named in honor of "Father" Frank Quarles, pastor of the Friendship Baptist Church and president of the Georgia Baptist Convention from its organization until his death in 1881. This building contains class rooms and rooms for the Collegiate and Theological departments. The Manual Training Shop, of two stories, is used by the wood workers, printers, and those in other trades. Four acres of the tract have been set apart for the school garden.

The college departments are academic, collegiate, English preparatory, and theological. The Divinity School, though a department of the college, is distinct in organization and work. Four courses are offered: The course for B.D., the course for B. Theo., the one for a diploma, and the pastors' course. Of the 238 students last year, 30 were preparing for the ministry. A fund of \$20,000, the bequest of Mr. J. W. Cook, of Cambridge, Mass., is for the endowment of the president's chair and is known as the Cook Memorial Chair.

## A Need in Atlanta

John Hope, A.M.

President Atlanta (Ga.) Baptist College. At Clifton Conference,  
August 19, 1908

PROFESSOR MORGAN, of Fisk University, visited our school a year ago and said we had the best Bible class she was ever in.

We teach the Bible from the lower grades up through the junior year. If a student has it up to that time, he will get safely through the senior year. Students study different topics each year. The Bible is taught by one teacher, Mrs. Smith, who has charge of this department. She is the mother of two boys and is in great sympathy with the work. Mr. Vanderman teaches the college course and high-grade pupils.



John Hope, A.M.

If this course is introduced into our college, it will be introduced on the understanding that it will not be required of the students to take it. I feared this might make the International Board decide against us and against sending a man there, but I will remind them that out of one hundred and thirty-five scholars last year, ninety took the Bible course offered by the Young Men's Christian Association. It is our desire to make men. We don't want to have a smattering method, and we do not want to turn pupils out unless they are thoroughly grounded, and it has become so much a part of them that they will use it in their after life. It is our aim to so shape their characters that they will choose the right thing for themselves. We do not believe in compulsion. If the boys and girls are allowed to take a course as they desire, this new movement will be of great value.

### "Get the Very Best Man"

I rode once eight hundred miles to talk with a man I wanted for the faculty of Atlanta Baptist

College. I have just as much interest in getting the right man for this place. I don't believe that you will be any less careful to get just the very best man. I will welcome such a man as that, who, in addition to scholarship, has that manhood and brain that will make young men. A man like that would be welcome, but he must teach Sunday-school methods. If he comes to teach the Bible as we teach it, he will be interfering with our work. We want a man to teach Sunday-school methods.

### The Question of Denominations

I wouldn't press the matter of denomination, especially if the man taught Sunday-school methods. Of course if he began to teach dogma, I would begin to visit his classes and see if he was serving up the right thing to the boys. But the thing we want is the man who will come in there and take hold of that department. Our boys go out to teach Sunday-schools every Sunday, and there is extra time taken in study for this; they also supply Sunday-schools with teachers. The boys make a report of what they do.



GRAVES HALL, ATLANTA BAPTIST COLLEGE, ATLANTA, GA.

Two hundred and thirty-eight students and 14 teachers enrolled in 1908. Theological students, 30. Annual expenses, \$18,000, one third provided by American Baptist Home Mission Society, the remainder by friends. Value of property, \$80,000. Endowment, \$20,000.



## **Howe Bible and Normal Institute, Memphis, Tenn.**

**Prof. Thomas O. Fuller, President**

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**H**OWE BIBLE AND NORMAL INSTITUTE had an interesting beginning. Missionaries employed by northern societies had been faithfully at work in Tennessee, trying to counteract the evils and vices growing out of slavery, and to check the indulgences that marred the lives of the newly emancipated Negroes. These Christian workers were making themselves felt for good in the Southland. They selected Memphis as a center of moral and religious influence, and, in one of the colored churches of the city, Howe Institute was established in 1888.

From the first many students were gathered, and the people in the immediate vicinity manifested much interest in the school. The pastor of the Baptist Church in which the school was organized went North for assistance, and succeeded in interesting the late Peter Howe and wife, of Illinois, whose sympathy for the Negroes of the South had already been aroused. By the generous gift of Mr. Howe, money was soon available to purchase a corner lot, and to erect upon it a large three-story brick building at a cost of \$10,000. Before the new building was completed, and before the work of the school was well under way, Mr. and Mrs. Howe were assassinated in their home. This was a serious blow to the school.

The property of Howe Institute is now owned and controlled by the colored Baptists of Tennessee, who select a managing board of fifteen trustees. In conveying the property to the school trustees, Mr. Howe provided that money should not be raised for its support by festivals or excursions. He also stipulated that no one should serve as a teacher or an officer of the institution who was addicted to the use of snuff, tobacco, or spirituous liquors as a beverage. Mr. Howe realized that these things were doing much damage to the Negroes, and he wished to set in motion forces that would counteract these evils.

### **Early Struggles and Triumphs**

For many years the school had a hard struggle for existence, and at one meeting of the trustees a motion was made to close the school on account of embarrassing debts and lack of support.

This motion was not seconded, however, and the struggle continued. On account of its stand against snuff, tobacco, and spirituous liquors, a systematic boycott was inaugurated as hostility developed against the school. After ten years of doubt, darkness, and despondency, the day of hope seemed to dawn. Discriminations against them brought the people to a realization of the importance of helping themselves. Howe Institute was greatly aided by the growth of this spirit of self-help, and to-day, after more than twenty years of existence, the institution stands as a beacon light.

The school is located in the heart of a dense Negro population. Within easy access are more than one hundred thousand Negroes. Arkansas is just across the Mississippi River, and the state of Mississippi can be reached within fifteen minutes' ride from Memphis. These states have a large Negro population. There is one private school, besides Howe, of academic grade in Memphis. The public schools, on account of the hostility to the Bible in the schools, cannot do the work so sadly needed among the colored people, and Howe Institute splendidly responds to this great need. In addition to the normal and academic work of the school, preparing for college and teaching, the school teaches stenography, typewriting, bookkeeping, printing, carpentry, vocal and instrumental music, and domestic science. The ministers' course is a simple English course, arranged to meet the demands of ministers in the active pastorate, and to assist young men who have the ministry in view.

### **A Bible Training Class for Women**

One of the most interesting features of the work is a Bible training class for women. In 1908 this class numbered 216, who came from 30 churches, and represented seven different denominations. They are given a systematic course in Bible study, arranged to suit their ability to comprehend the lessons. Personal purity, consecration of life, the care of the home, the children and the sick, work in church and neighborhood are given special attention. This class made the first contribution toward the girls' dormitory, now in course of construction.

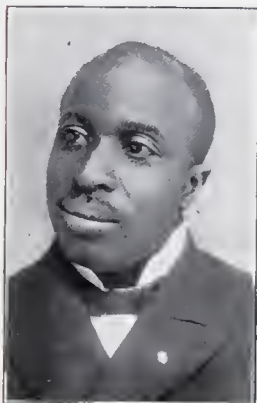
During the last seven years the enrollment has increased from 250 to 729, industrial and other new features have been added; there are five buildings instead of one; the teachers' home has just been completed at a cost of \$2,000; the Women's Industrial Building, costing \$10,000, is nearing completion, and the value of the property has increased from \$20,000 to \$60,000.

## A New Field Invaded

Prof. T. O. Fuller

President Howe Bible and Normal Institute, Memphis, Tenn.  
At Clifton Conference, August 19, 1908

**T**HE Negro needs to know and better appreciate his ability to help himself. He needs to know how to utilize the various elements of strength about him, and should utilize these elements of strength with which he is surrounded. I am very much interested in this work and have devoted much time to it.



Prof. T. O. Fuller

I meet editors, and white editors especially, and I write editorials for papers. By coming in contact with them I am enabled in this way to reach the white people of the community.

I can get into the papers whatever I wish, only sometimes I say something that they don't care to publish, and they cut that out, but they don't refuse me. I

have been able to reach the white people in this way. The white publications have been a silent force helping us. As the readers read in the daily papers, they have talked among themselves, and the boys and girls hear it, and so the knowledge is spread.

We were able to accommodate last year about seven hundred and twenty-nine students. We have a faculty of twelve. I have had charge of the school for six years. The American Baptist Missionary Society has given us \$500 a year; we have raised \$5,500; and I have procured the rest, and we don't owe a dollar for any expense.

We study the Bible each day and we have our organized work along those lines. I have tried to invade

### A Field that Has Not Been Invaded

by a great many schools. We have reached the students outside and inside the school. We secured the services of a tactful and interesting woman to teach the women. She is able to teach many things about home life and to direct in household matters. Many who do not care about the Bible want the training. We



HOWE BIBLE AND NORMAL INSTITUTE, MEMPHIS, TENN.

Founded in 1888 by Peter Howe, of Illinois. Twelve teachers, 720 students in 1908. Theological students, 18. Has a Woman's Bible Training Class of 216. Prof. T. O. Fuller president since 1902. Value of property, \$35,000. A Woman's Dormitory and Industrial Building and a President's Cottage are being erected at a cost of \$20,000. Annual expenses, \$8,000. Students paid \$1,700 in 1907.

have two hundred and sixteen women from twenty-six churches and six denominations. They have systematically studied the Bible, and we see its results in the boys and girls. All the children are taught to be thoughtful, careful, and helpful to their neighbors. In this method of teaching, they are also taught to take what they learn into their homes and to use it in a practical way. They go from the school to their homes and put it into practical use.

We make a special work of teaching wayward children, and by showing them that we are interested in them, we have been able to get them into the Sunday-school in large numbers.



## The Work an Inspiration

Prof. N. W. Collier

President Florida Baptist Academy, Jacksonville, Fla. At Clifton Conference, August 19, 1908



Prof. N. W. Collier

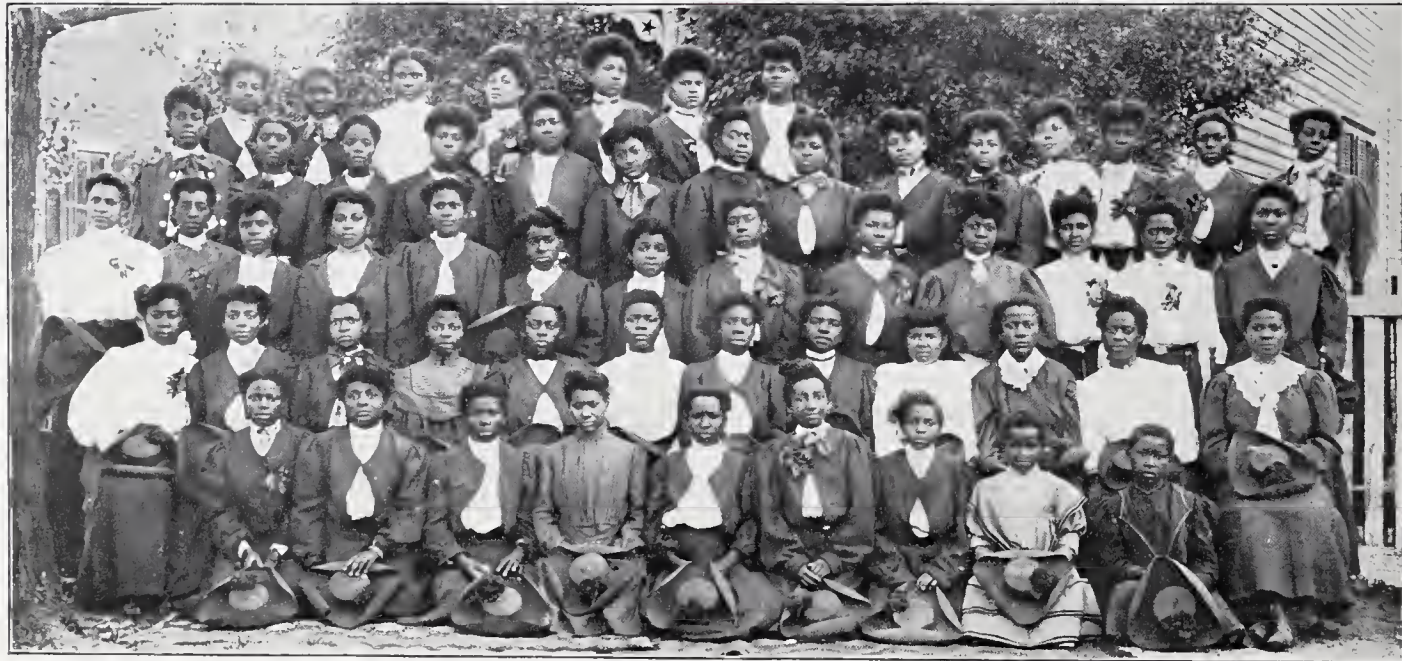
WE believe it is an inspiration for us all to hear what has been said, and the fact that we are together and are discussing this subject will be of lasting benefit to the race of which I am a part. I am profoundly impressed with what seems to be the keynote of the addresses to-day: the coming together of the North and South, and the cooperation of the southern men with the black man in his effort to better his condition.

I feel that perhaps the white man has not done all that he could do in the time past for the uplift

of these people. The white man has not done all he could to give an education that would help the black man of the South. I am delighted that this Conference has made it possible for our brethren of the Southland to come into closer contact with the work that is being done in the Southland, so that they may no longer suspect the kind of education we are receiving, and they will realize it is possible for them to help directly in the way they can respect and understand the black man in the South as a race.

### Amazed at the Work for the Black Man

We will be more than glad to welcome whatever effort you make to help your brother in the South. I have been amazed at the grand work being done by our brethren in the Southland for the black man. I am here to get a good report to give them when I go back to Florida. It will have a wonderful influence upon the people. For the past eight years we have been engaged in the work of teaching the Bible. And we have no difficulty in doing good work. Last year one hundred and twenty-five students professed Christ.



A GROUP OF GIRLS, FLORIDA BAPTIST ACADEMY, JACKSONVILLE, FLA.

Founded 1892, by the colored Baptists of Florida. Prof. Nathan W. Collier president since 1896. In 1908, pupils, 343; teachers, 18; theological students, 5. Annual expenses, \$15,000. Money secured from Baptist Home Missionary Society, churches, and individuals. The institution occupies a strategic point for the educational development of the Negro. The academy owns eight acres of land and property valued at \$40,000.





**BLACKSMITH SHOP, FLORIDA BAPTIST ACADEMY, JACKSONVILLE, FLA.**

One third of the students receive systematic instruction in industrial work. The Curriculum includes Kindergarten, Grammar, Normal and Industrial courses. President Collier writes: "The Bible is one of our regular text-books. For years not a student boarding in the school family has left when the school closed without professing a hope in Christ."



**REV. A. L. E. WEEKS**

Founder and President Newbern Collegiate Industrial Institute. One hundred and fifty-three students and 6 teachers, in 1908.



**STUDENTS, NEWBERN COLLEGIATE INDUSTRIAL INSTITUTE, NEWBERN, N. C.**

Occupies two acres near the center of the city. Value of property, which includes the school building and a church building, \$12,000. The Institute is co-educational and is directed by the American Baptist Home Mission Society. Current expenses, 1907, \$1,432, of which \$400 was provided by the Home Mission Society and the remainder by individual contributions.



## Hartshorn Memorial College, Richmond, Va.

Rev. L. B. Tefft, D.D.,  
President

**A** SCHOOL, chartered in 1884, by the legislature of Virginia, "with full collegiate and university powers," stands upon a tract of eight and one-half acres in Richmond, Va., adjoining Virginia Union University. It was named in honor of a noble Rhode Island woman, the wife of Deacon Joseph C. Hartshorn, and was incorporated "for the education of young women, to give instruction in science, literature, and art; in normal, industrial, and professional branches, and especially in Biblical and Christian learning."

The inscription upon the building reveals the love, sympathy, and purpose of the founder. It reads: "For the love of Christ, who gave himself for the redemption alike of every race; and for the love of country, whose welfare depends upon the intelligence, virtue, and piety of the lowly as well as of the great; and with tender sympathy for a people for whom till late no door of hope has been open and aspiration has been vain; and with desire and hope for the enlightenment of the Dark Continent, the Fatherland of the colored race; in memory of his sainted wife, Rachel Hartshorn, that her faith and charity might be reproduced and perpetuated in the lives of many, this institution was founded by Joseph C. Hartshorn."

From the opening of the school, Rev. Lyman B. Tefft, D.D., has been president. There were 12 teachers and 165 students enrolled in 1908.

President Tefft says, in the annual catalogue of the college: "The object of the institution is not to supplement an insufficient provision made by the state for secular education. It undertakes no work which can be done as well or which can be done at all by the state. It came into existence with the single purpose of raising up a body of thoroughly educated Christian women as consecrated workers in the harvest field of



HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.

Founded, 1884, by Joseph C. Hartshorn, A.M., of Rhode Island, in memory of his wife, Rachel Hartshorn. Value of property, \$50,000. Estimated annual expenses, \$12,000. In 1907, the American Baptist Home Mission Society contributed \$1,200; the Woman's Society of Boston, \$1,650; the Slater Fund, \$400, and the Woman's Society of Michigan, \$500. Twelve teachers and 165 students in 1908. Rev. Lyman B. Tefft, A.M., D.D., president from the beginning.

the world." The college has the following courses: Normal Preparatory, Normal, College Preparatory, College, Industrial, Music, with competent instructors in each department.



CHAPEL AND STUDENTS, HARTSHORN MEMORIAL COLLEGE

## Students in Sunday-School Work

Rev. Lyman B. Tefft, D.D.,

President Hartshorn Memorial College, Richmond, Va.  
At Clifton Conference, August 19, 1908

WE have a graded course of Bible study, including, in part, the International Sunday-school lessons, and extending through the entire curriculum, whatever the course may be. The Bible study comes first every day, after the opening exercises, which are religious, and Friday morning the Bible lesson is the Sunday-school lesson of the following Sabbath.



Rev. Lyman B. Tefft, D.D.

The regular course of Bible study covers part of the Old Testament history, from Genesis on to the founding of the Hebrew Kingdom, and then takes up the life of Christ. After this, the Acts of the Apostles are studied, then the Epistle of James, or perhaps the Epistle to the Hebrews, and then any other Epistle that seems best at the time. My last study with my highest class was the Epistle to the

Romans. The students manifested deep interest.

### Training in Conducting Religious Exercises

There is training, also, in conducting religious exercises and religious meetings. The students have morning worship in the chapel immediately after breakfast, for themselves and conducted by themselves. Sunday evening there is preaching in the chapel. All these exercises are attended by all the students. We have a temperance society which includes almost every student, and this society has done very effective work outside of institution. The missionary society includes nearly all the missionary students, and has contributed some fifteen hundred dollars for the work. We have a Society of Home-Workers, and even house-to-house missionary workers. We have the largest White Shield League in the world.

Every Sunday afternoon a number of the students go out for missionary Sunday-school work. Before going, they receive, from the teacher in charge of this department of work, instruction as to the special use to be made of the Bible lesson of the day.

In the first Bible class the lesson of Friday morning is taught with reference to the Sunday-school work on the following Sabbath.

### Teaching Missionary Sunday-Schools

MISS MARY A. TEFFT, B.S., a member of the faculty of Hartshorn Memorial College, Instructor in the Bible, Mathematics, Logic, and Political Economy, said at the Clifton Conference, August 19, 1908: "This last year our girls have taught, Sunday afternoons, five missionary Sunday-schools. Of these five schools, four are taught wholly by our students. Three of them are held in private houses; the others are held in small rooms that are used for other purposes. About twenty of our students have been regularly engaged in missionary teaching work during the last year. In addition to this, four of our pupils work in colored almshouses and four teach in that place. Special instruction is given to them before they start out for their work, besides instruction given Friday mornings. We have in our schools a temperance society, and while the students are not required to become members, they are expected to attend the meetings and take the idea into their work.



Miss Mary A. Tefft, B.S.

### Home Workers in the Sunday-School

"We have one society known as the Home Workers' Society. This society takes charge of all these plans for missionary work. The young women try to take different lines of work — the temperance work and social purity — into their Sunday-school work. In many cases, those who teach in these mission Sunday-schools must first find their place for holding the Sunday-school, and then must gather their pupils, from visiting at the house or picking them up.

"After getting in this way the beginning of classes, they grade them as best they can in such difficult places for holding the schools. Understanding as they do the thoughts and ways of their own people, these student teachers often do better work than the white teachers could. This last year about one hundred and forty students, of our enrollment of one hundred and seventy-five, have taught in these mission Sunday-schools."





**MAJOR W. REDDICK**

Principal and one of the founders of Americus Institute, Americus, Ga. Eight teachers and 193 students in 1908. Principal Reddick was one of the first of the three college graduates of Atlanta Baptist College. He entered the school in Atlanta in 1888 and continued there for nine consecutive years. His wife is a Spelman graduate. Dr. Sale declares: "No institution I know of bids so fair to become a great academy for Negro pupils as Americus."



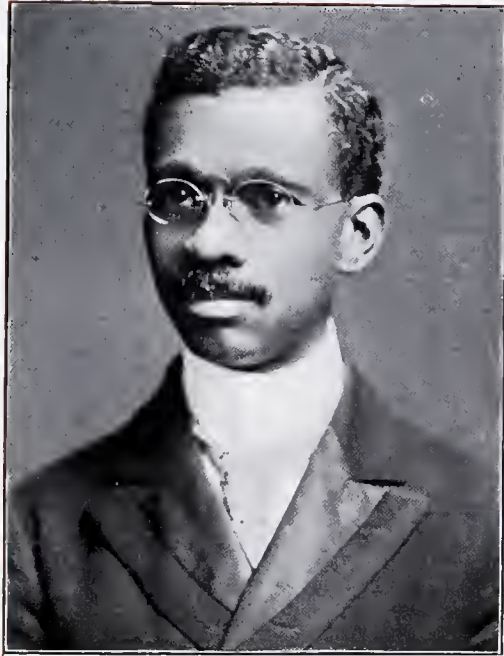
**MAIN BUILDING, AMERICUS INSTITUTE, AMERICUS, GA.**

Founded in 1897, and owned by the Southwestern Colored Baptist Association. Located in the heart of Georgia's black belt, its students represent all of southwest Georgia and parts of Florida. The property is valued at \$10,000. Approximate annual expenses are \$8,500. The American Baptist Home Mission Society contributed \$800 in 1907 for salaries of teachers. The institute has aimed at the "fundamentals of an English education," and is an example of self-help among the Negroes, "guided by a man who knows how." Superintendent George Sale says: "The establishment of schools like Americus, by such men as Principal Reddick, is to me one of the most significant and promising movements for Negro education."



**A CLASS IN AGRICULTURE, AMERICUS INSTITUTE, AMERICUS, GA.**

Located in the heart of an agricultural section in southern Georgia, within reach of half a million Negroes with the poorest facilities for education, Americus Institute aims to make its work of practical value, and in addition to the desire for high standards in scholarship, there is a wide outreach in the direction of manual training and the industries that will be of the most service to the students.



REV. G. E. READ, D.D.

Principal, since 1898, of Tidewater Institute, Chesapeake, Va.  
Four teachers and 150 students in 1908.

## Tidewater Collegiate Institute Chesapeake, Va.

Rev. G. E. Read, D.D., President

**T**HIS institution, formerly Spiller Academy of Hampton, Va., was founded in 1891 by Rev. Richard Spiller, D.D., pastor of the First Baptist Church, Hampton. In 1897 it became affiliated with Virginia Union University of Richmond.

In 1905 the principal building of the school was destroyed by fire, and at the request of the Northampton Baptist Association and the Eastern Shore Baptist Sunday-School Convention the work was transferred to Eastern Shore, Va., where it began anew. The colored people purchased two acres of land and erected a building at a cost of \$2,000. The total value of the property is now \$2,500.

The school is located in the heart of a section where there are twenty thousand colored people who have no educational advantages, except such as are given in the primary public school.

Tidewater Institute is aided by the American Baptist Home Mission Society, in coöperation with the Negro Baptists.



GRADUATING CLASS, TIDEWATER COLLEGIATE INSTITUTE, CHESAPEAKE, VA.

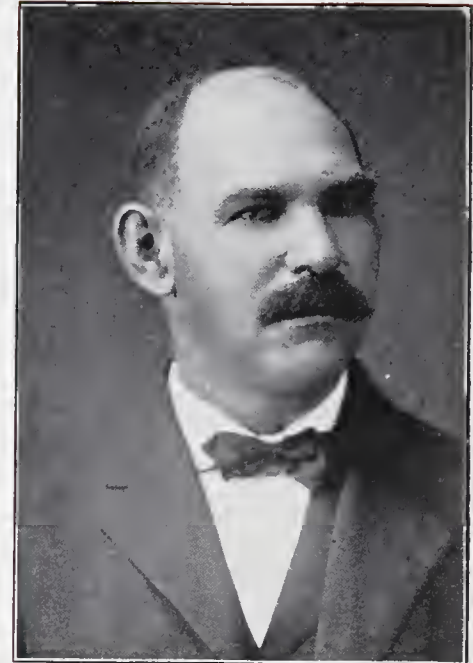
The annual expenses of the school are \$1,500, secured from the contributions of friends aided by the Baptist Home Mission Society (\$170 in 1907) and the Baptist General Association of Virginia. The aim of Tidewater is to prepare students for the higher institutions and for the active duties of life. Its graduates have been sent to Shaw, Hartshorn, Virginia Union, Howard, Hampton, and other schools of high grade.





**MOREHOUSE HALL, WATERS NORMAL INSTITUTE, WINTON, N. C.**

Founded 1886 by Rev. C. S. Brown. Supported by the Chowan Educational Society and the American Baptist Home Mission Societies. Property valued \$14,000. Annual expenses, \$3,000. Morehouse Hall named in honor of Rev. Dr. H. L. Morehouse, corresponding secretary of American Baptist Home Mission Society, New York



**REV. CALVIN S. BROWN, D.D.**

Principal, and founder of Waters Normal Institute, Winton, N. C. In 1908, students enrolled, 242; teachers, 6; theological students, 7.

## **“Worth \$100,000 to the Town”**

### **Tribute of a Banker to the Influence of Waters Normal Institute, Winton, N. C.**

“**T**HAT school has been worth more than one hundred thousand dollars to this town.” This statement was made by the cashier of the Winton, N. C., bank. The institution to which he referred was Waters Normal and Industrial Institute, located in Winton, the county seat of Hertford County, North Carolina, three miles from a railroad station, founded in 1886 by Rev. Calvin S. Brown, controlled by a Negro board of trustees, and supported by the Chowan Educational Society, the American Baptist Home Mission Society, and other friends.

In 1884, by advice of President Tupper of Shaw, Calvin S. Brown, a student at Shaw University, went to Winton with a view to establishing a school. He was frequently discouraged during the years immediately following the opening of the institute in 1886, but Dr. Tupper said “Stay.” He remained, and one of the most influential of the smaller schools of the South

is the result. There are now six buildings, all of wood and most of them small, except Morehouse Hall, a new \$8,000 brick building, containing “the finest auditorium in eastern North Carolina.”

#### **The School’s Relation to the Community**

The school’s relation to the community is a revelation of its great interest and value. Dr. George Sale, superintendent of education of the American Baptist Home Mission Society, writing to the *Home Mission Monthly* for February, 1909, said: “Standing in front of the property and looking down the long wide street toward the river, all the houses one sees are owned by Negroes, many of them being old students of the institute, all of them attracted there by the school. This end of the street was opened by the school through the pine woods, and its charter gives it police powers for three hundred and fifty yards in all directions beyond its campus boundaries. A chance remark elicited the astonishing piece of information that land on the school end of the street costs considerably more per foot than on the business end. The influence of the school reaches throughout the county. A drive of twelve miles through the country

### **Waters Normal Institute** — *Continued from page 124*

took us past some of the finest farmhouses I have seen in the South, owned by colored people, and by Pleasant Plains Church, one of the most attractive of country churches. Dr. Brown has preached thrift as a part of his gospel, the ownership of a home on earth as well as a mansion in the skies, and many of these thrifty farmers owe their possessions to the encouragement given them by 'Preacher Brown.'

#### **A Busy Leader and His Work**

In addition to his work for the school, he has the pastoral care of five country churches; is president of the State Baptist Convention; editor of the state paper; general land agent for purchasing farms for the Negroes, and has a number of minor offices "to occupy his leisure time." Mrs. Brown is a graduate of Hampton Institute and Shaw University, and contributes largely to the success of the work. Six teachers and 242 students were enrolled in 1908, and 7 of the students were preparing for the ministry. The Institute property is valued at \$14,000. The annual expenses are about \$3,000. In 1907, the American Baptist Home Mission Society gave \$700, and the Woman's Society gave \$1,200. Students paid \$203.11 for tuition.



**ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN.**

Founded 1866 by Rev. D. W. Phillips, D.D., under direction of the Negro Baptist Convention of Tennessee. The buildings were destroyed by fire in 1905. In January, 1908, the new school was opened in a handsome new building on a fine campus. The American Baptist Home Mission Society and the Tennessee Negro Baptist Convention each paid one half the cost. Seven teachers and 100 students in 1908. Annual expenses, \$5,000. J. W. Johnson, president.

### **State University, Louisville, Ky.**

**Rev. W. T. Amiger, A.M., S.T.B., President**

STATE UNIVERSITY, Louisville, Ky., was founded by the Colored Baptist General Association of Kentucky in 1879. The property comprises four acres of land and four good buildings, valued at \$50,000. The Negro women of the state have recently erected a Domestic Science Building at a cost of \$30,000. The departments of the university include Normal Preparatory, Normal, College, Theological, Law, Business, Pharmacy, Music, and Domestic Science. The enrollment in 1908 was 12 teachers and 288 students, with 40 studying for the ministry. More than six thousand men and women have been enrolled in the university. State University is not a government institution. It receives no aid from the state. The annual expenses are about \$12,000. The American Baptist Home Mission Society of New York contributes \$1,100, and the colored people of Kentucky contribute about \$8,000 a year. The balance is secured from contributions of interested friends of the North.

The Louisville National Medical College, connected with the university, is a legally chartered institution and is said to be the only medical school in the world that is managed entirely by Negroes. The college occupies three large, commodious buildings — entirely paid for — in the heart of the city.



**STATE UNIVERSITY, LOUISVILLE, KY. FOUNDED 1879**





MISS SARAH E. OWEN

Principal since 1902, Mather Industrial School, Beaufort, S. C. Students, 1908, 139; teachers, 8.



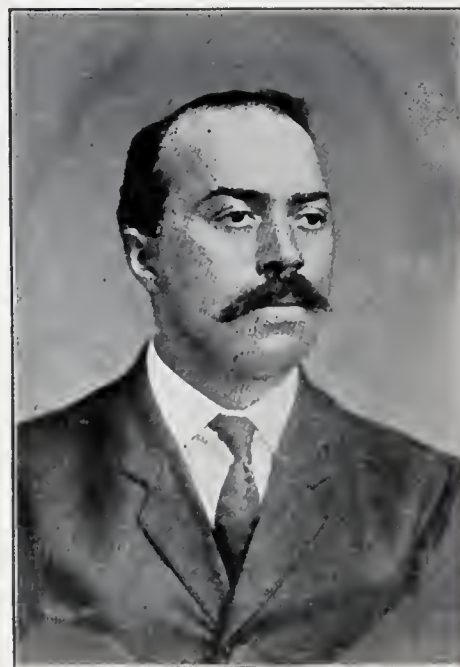
SALE HOUSE, MATHER INDUSTRIAL SCHOOL FOR GIRLS, BEAUFORT, S. C.

Founded in 1867 by Mrs. Rachel Crane Mather, of Boston; deeded by her to Woman's American Baptist Home Mission Society in 1881. Has six buildings. Property valued at \$9,500. Annual expenses, \$3,000. The Woman's Home Mission Society contributed \$1,900 in 1907. A portion of the receipts comes from "the sale of barrels of second-hand clothes."



THOMPSON INSTITUTE, LUMBERTON, N. C.

Founded by the Lumber River Association, from whom support is received. Value of property, \$5,000. Annual expenses, \$5,000, secured largely from churches and individuals in the Lumber River Association.



W. H. KNUCKLES

President Thompson Institute, Lumberton, N. C. Six teachers and 180 students enrolled in 1908.





Rev. James H. Garnett, D.D., LL.D.

## Western College and Industrial In- stitute, Macon, Mo.

Rev. J. H. Garnett, President

In 1890, sixteen Negro Baptist ministers met at Independence, Mo., and established Western College. Two years later the school was removed to Macon.

The property, valued at \$20,000, includes a tract of twelve acres, on which are three inadequate buildings.

The annual expenses are about \$5,000. The American Baptist Home Mission Society contributes \$1,000, and the remainder is secured from the Negro Baptists and other friends.

The Farmers' Convention, established in 1907, is an annual feature of the work and influence of the institution.

Rev. James H. Garnett, D.D., LL.D., is president of the college, and the enrollment in 1908 was 8 teachers and 2 students, with 10 students in the Theological Department. More than 1,600 students have come under the influence of the school, and among the 146 graduates are ministers, teachers, missionaries, and farmers. The departments and courses of study are English Preparatory, Academic, College Preparatory, College, Theological, Domestic Science, and Industrial.



WESTERN COLLEGE AND INDUSTRIAL INSTITUTE, MACON, MO.

Founded in 1890, owned and operated by the Negro Baptists of Missouri. Aided by the American Baptist Home Mission Society. Property valued at \$20,000. Annual expenses, \$5,000.



COOKING CLASS, WESTERN COLLEGE, MACON, MO.



## Coleman Academy, Gibsland, La. Founded 1887

Prof. O. L. Coleman, President



Rev. O. L. Coleman

THE largest boarding school for Negro Baptists in Louisiana. It is a co-educational institution founded by Rev. O. L. Coleman, and is owned and operated by the Negro Baptists of the state, aided by the American Baptist Home Mission Society.

The institution owns directly and indirectly 182 acres of land and 11 buildings. It is located on a large campus out of reach of town evils, and the property is valued at \$50,000. The Negroes own the western part of the town and have a legally authorized council to guard the laws and morals thereof, and to work in harmony with the white council for the good of both races. Negroes own 180 acres of

Rev. Dr. H. L. Morehouse, corresponding secretary of the American Baptist Home Mission Society, in a recent article on "A Paying Investment," said, in speaking of some results of Home Mission schools like Coleman Academy: "In my twenty-eight years' service for the society I have seen the coarse country boy become the talented preacher, the cultured professor, and the wise leader of thousands, and from long and wide acquaintance and observation I am prepared to say that the investment has paid a hundredfold."

Professor Mitchell writes me: "Any man or woman who lifts his voice for kindness, repression of prejudice, and willingness to believe in the capacity of all God's children, is doing, by this, supreme service to the American nation."

land and some fine homes in the corporation and a territory of about ten miles long bordering on the town on the southwest and northwest.

### Helpful Relations between the Races

In 1908 there were 11 teachers and 320 students enrolled, with 15 students preparing for the ministry. Prof. O. L. Coleman, the founder of the school, is principal, and for more than a score of years has been a helpful leader of his people. It is a matter of record that "the relation of the two races in the town is as good as that of any other town" and that the white people are kind and that they help and protect the school.

The approximate annual expenses of Coleman Academy are \$8,000. One half of this amount is received from students, the American Baptist Home Mission Society and the Woman's Home Mission Society each contribute \$500, and the balance is received from churches and individual contributions.

In addition to the regular academic work of the school, the girls receive instruction in plain sewing, fancy work and millinery, and the boys are given a helpful training in agricultural pursuits by cultivating the farm. The great need of the academy is the establishment of an industrial plant.



COLEMAN ACADEMY, GIBSLAND, LA.

Building erected 1907, costing \$10,000. One of the eleven buildings of the academy. The school is supported by the Negro Baptist farmers of northern Louisiana. The property is valued at \$50,000. Approximate annual expenses, \$8,000. The American Baptist Home Mission Society gives \$500 a year.





**CLASS IN CARPENTRY, HOUSTON COLLEGE**

The college combines industrial training with literary studies. Prof. F. W. Gross, A.M., is principal. Eight teachers and 113 students in 1908. Five theological students. The school maintains a special course for ministers, which includes systematic daily reading in standard and current literature, biography and poetry.



**HOUSTON COLLEGE, HOUSTON, TEX.**

Founded in 1885 and owned by the colored Baptists of Texas. Miss Florence Dysart, one of the founders, gave the campus of three acres. The property, which includes two dormitories, the central building and two workshops, is valued at \$20,000. Annual expenses, \$10,000. The American Baptist Home Mission Society gives \$500.



**BRICKLAYING CLASS, HOUSTON COLLEGE**

The class in bricklaying has practical instruction in this industry. The boys' general workshop has accommodations for twenty students. The school is aided by the American Baptist Home Mission Society, but is supported very largely by the colored Baptists of Texas and their friends. The school has a library of 1,200 volumes.



**COOKING CLASS, HOUSTON (TEXAS) COLLEGE**

Domestic economy is emphasized in the training of girls. Cooking and other essentials of home-making are taught. There is also a course in dressmaking and in millinery. The girls' laundry and workshop is a two-story building erected by the carpentry department of the school. Each student has daily Bible instruction, in regular classes. There is a weekly prayer meeting for students, and a large B. Y. P. U.





REV. JOSEPH A. BOOKER, D.D.

President since 1889, of Arkansas Baptist College, Little Rock, Ark. Four hundred students, including 25 in the theological department, were enrolled in 1908, with 12 teachers. The approximate annual expenses are \$20,000. In 1907 the American Baptist Home Mission Society gave \$1,100, the Woman's Society \$300, and the remainder was secured from the Negro Baptists of Arkansas and other friends. The college has 18 city lots with three fine buildings, and a fourth in process of erection. "The Griggs Industrial Farm" is owned and operated by the school. It consists of 100 acres, four miles beyond the city limits, is named in honor of Miss Helen M. Griggs, who gave most of the money for its purchase.



GRADUATING CLASS, 1908, ARKANSAS BAPTIST COLLEGE, LITTLE ROCK, ARK.

Arkansas Baptist College founded in 1884, by the Negro Baptist Convention, of Arkansas, is owned by the convention, and is aided by the American Baptist Home Mission Society. The property is valued at \$75,000.



WALKER BAPTIST INSTITUTE, AUGUSTA, GA.

Two graduates each year, a boy and a girl, are given \$25 scholarships in Atlanta Baptist College and Spelman Seminary, through the American Baptist Home Mission Society. Each church of the Walker Baptist Association has one free scholarship at the Institute for every \$25 contributed to the Association.

## Walker Baptist Institute, Augusta, Ga.

Rev. C. T. Walker, D.D., LL.D.,  
President

FOUNDED in 1892, and owned by the Walker Baptist Association, upon whose members it depends largely for support. The property is valued at \$15,000. The annual expenses are \$4,000. The American Baptist Home Mission Society contributes \$500 a year for the support of teachers. Prof. P. George Appling, A.B., is principal of the institute. The enrollment in 1908 was 9 teachers and 300 students, with 20 studying for the ministry. In addition to the literary studies, the Institute course includes instruction in sewing for the girls.

## The Woman's American Baptist Home Mission Society

Headquarters: 2969 Vernon Ave., Chicago, Ill.

MRS. KATHERINE S. WESTFALL, Corresponding Secretary

**E**ARLY in 1909 the two societies of Baptist women that for more than thirty years had been engaged in home mission work among the Negroes were consolidated under the name of the Woman's American Baptist Home Mission Society, with headquarters in Chicago.

The organized work by Baptist women for the Negroes was begun early in 1877, under the direction of Miss Joanna P. Moore, who had spent nearly fourteen years at work among the Negroes of the South along moral and educational lines. Miss Moore's work included the establishment of the "Fireside School," in which about ten thousand families are enrolled. Its purpose is to pledge parents and children in daily prayer, Bible reading, and Bible study, and to teach parents and children, husbands and wives and neighbors, their duties to each other. Miss Moore, at the age of seventy-seven, is still active in the work for the mental and moral uplift of the Negroes.

An important feature of the Society's work is the missionary training school for Negro women, inaugurated in 1892 at Shaw University, Raleigh, N. C., and later located at Dallas, Tex. Most of the colored workers employed by the Society are graduates of this school.

The society supports 41 teachers in eight schools and colleges among the Negroes, the work ranging from the kindergarten to the college course. Dressmaking, millinery, printing, and domestic science are taught. Spelman Seminary, Atlanta, Ga., provides a thorough course in normal training, in addition to a department of nurse training. In addition to this work among the school, there were employed, at the beginning of 1909, 18 white and 30 colored missionaries in nineteen states.

In 1910 several thousand women in the Women's Home Mission Societies in seven of the largest Christian denominations will take up the study of the Negro problem, "the needs of a child race." The Council of Women for Home Missions, of which Mrs. George W. Coleman, of Boston, for nineteen years President of the Woman's American Baptist Home Mission Society, is President, has selected as a text-book, "From Darkness to Light," written by Miss Mary Helm, a member of the Council, and a representative of the Women's Home Mission

Society of the Methodist Episcopal Church South. The text-book, of 200 pages, considers concisely the processes of the evolution through which the Negro race has passed from an African savage to Christian American citizenship. The book contains seven chapters and is an earnest, discriminating volume.

## Florida Institute, Live Oak, Fla.

L. C. Jones, Principal

**T**HIS institution was founded in 1876 by the Negro Baptists of Florida, and is located on ten acres of land in Suwanee County, in the heart of a section of the state where a majority of the Negroes of Florida live.

The property, valued at \$50,000, includes a main building of eleven rooms, which contains a chapel with a seating capacity of 200; two dormitories, and the President's house.



FLORIDA INSTITUTE, LIVE OAK, FLA.

In 1908 the enrollment was 13 teachers and 315 students, with 13 students in the theological department.

The annual expenses of \$6,500 are provided largely by the Negro Baptists. The American Baptist Home Mission Society contributes \$500 a year. The courses are primary, normal preparatory, normal, academic, theological, and industrial.





CONFERENCE OF PRESIDENTS AND PRINCIPALS OF THE TWENTY-SIX SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY, ATLANTA, GA., JAN. 12-16, 1909

From right to left, first row: Lyman B. Tefft, D.D., Pres., Hartshorn Memorial College, Richmond, Va.; Mrs. Mary C. Reynolds, Field Secretary, Woman's American Baptist Home Mission Society, Chicago, Ill.; George Sale, D.D., Superintendent of Education, American Baptist Home Mission Society, New York City; Rev. Charles L. White, Associate Corresponding Secretary, American Baptist Home Mission Society, New York City; A. C. Osborn, D.D., Pres., Benedict College, Columbia, S. C.; L. G. Barrett, D.D., Pres., Jackson College, Jackson, Miss. Second row: C. D. Case, D.D., Pastor Delaware Avenue Baptist Church, Buffalo, N. Y.; Miss Lucy H. Upton, General Secretary, Spelman Seminary, Atlanta, Ga.; Miss Harriet E. Giles, Pres., Spelman Seminary, Atlanta, Ga.; George Rice Hovey, D.D., Pres., Virginia Union University, Richmond, Va.; Prof. M. W. Reddick, Principal, Americus Institute, Americus, Ga.; Prof. L. C. Jones, Principal, Florida Institute, Live Oak, Fla.; Dr. C. S. Brown, Pres., Waters Normal Institute, Winton, N. C. Third row: Charles H. Maxson, Pres., Bishop College, Marshall, Tex.; Chas. F. Meserve, LL.D., Pres., Shaw University, Raleigh, N. C.; R. T. Pollard, D.D., Pres., Selma University, Selma, Ala.; Prof. N. W. Collier, Principal, Florida Baptist Academy, Jacksonville, Fla.; Rev. T. O. Fuller, Principal, Howe Bible and Normal Institute, Memphis, Tenn. Fourth row: Prof. W. H. Knuckles, Principal, Thompson Institute, Lumberton, N. C.; Prof. J. H. Brown, Principal, Jeruel Academy, Athens, Ga.; Prof. F. W. Gross, Principal, Houston Academy, Houston, Tex.; Prof. A. L. E. Weeks, Principal, New Bern Collegiate Institute, New Bern, N. C.; Prof. G. E. Read, Principal, Tidewater Collegiate Institute, Chesapeake, Va.; Joseph A. Booker, D.D., Pres., Arkansas Baptist College, Little Rock, Ark. Fifth row: Prof. P. G. Appling, Principal, Walker Baptist Institute, Augusta, Ga.; J. H. Garnett, D.D., Pres., Western College, Macon, Mo.; Prof. John Hope, Pres., Atlanta Baptist College, Atlanta, Ga.; Mrs. Florence B. Cordo, Dean, Spelman Seminary, Atlanta, Ga.; Prof. O. L. Coleman, Principal, Coleman Academy, Gibsland, La.; J. H. Johnson, Pres., Roger Williams University, Nashville, Tenn.



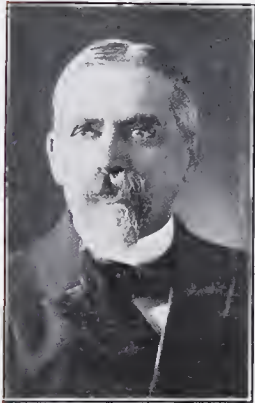
# The Christian Education of the Negro

By the American Missionary Association (Congregational).

Headquarters: 287 Fourth Avenue, New York

REV. JAMES W. COOPER, D.D., and REV. CHARLES J. RYDER, D.D.  
Corresponding Secretaries

REV. H. PAUL DOUGLASS, D.D.  
Superintendent of Education



Rev. J. W. Cooper, D.D.

THE American Missionary Association was formed in Albany, N. Y., September 3, 1846. Its declared purpose was and is to "conduct Christian missionary and education work." It was preceded by four recently-established missionary organizations, which were subsequently merged into it.

In 1854 it employed 79 missionaries in the foreign field and 112 home missionaries. Organized with a pronounced opposition to slavery, it employed 15 missionaries in the slave states and in Kansas in 1860 in white non-slave-holding churches.

## The First Day School among the Freedmen

September 17, 1861, the Association established the first day school among the freedmen at Hampton, Va. This little school, with Mrs. Mary S. Peake as teacher, laid the foundation of Hampton Institute, which the American Missionary Association founded in 1868.

The National Council of Congregational Churches, in Boston, June, 1865, recommended the churches to raise \$250,000 for educating the freedmen, and designated the American Missionary Association to receive the money and carry on the work. The Association's receipts in 1866 were \$253,000, and in 1870 \$421,000. In 1908 the treasurer reported that the receipts from all sources for the preceding twenty years for the work of the Association were \$10,231,000.

The Association has an interest in, operates and aids 63 institutions for the education of the Negro in 11 different states. This list includes 3 theological seminaries, 3 colleges, 25 secondary institutions, 7 elementary institutions, 4 affiliated institutions and 21 ungraded schools.

## More Than 13,000 Students

In 1908 there were 479 officers and instructors in these institutions, and 13,043 students. There were 2,043 boarding students. One hundred and forty-seven students were preparing for the ministry.

The Association has 10 schools in the South among the whites, with 81 officers and instructors and 1,985 students. It also conducts one school among the Indians, 26 among the Chinese and Japanese on the Pacific Coast, 1 in Alaska, 1 in Porto Rico, and has educational work in Hawaii.

During the year ending September 30, 1908, the Association expended \$258,773 for its work in the South, in addition to \$79,817 expended on account of the Daniel Hand Educational Fund for colored people.

The annual report for 1908 says, "The religious character of our schools is everywhere earnestly maintained. They are more than schools, they are missions, our teachers are missionary teachers. Regular Bible instruction is given."



Rev. C. J. Ryder, D.D.

## The Daniel Hand Fund

In 1888 Mr. Daniel Hand, of Guilford, Conn., for many years a merchant of Augusta, Ga., gave the American Missionary Association \$1,000,000 in trust, to be known as "The Daniel Hand Educational Fund for Colored People," "the income of which shall be used for the purpose of educating needy and indigent colored people of African descent, residing, or who may hereafter reside, in the recent slave states of the United States." In addition to this gift Mr. Hand provided that his residuary estate, amounting to \$500,000, should be devoted to the same purpose, the income to be distributed through the Association. On September 30, 1908, this fund was \$1,465,000, and the reserve fund amounted to \$44,800. During the twenty years to September 30, 1908, the Association received as income from this fund \$1,232,000.



Rev. H. Paul Douglass, D.D.



THIRTY-SEVEN SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE  
AMERICAN MISSIONARY ASSOCIATION (CONGREGATIONAL)

INSTITUTION	LOCATION	PRESIDENT	Founded	Students in 1908	Teachers	Theological Students	Approximate Annual Expenses	Value of Property
Lincoln Normal School	Marion, Ala.	Miss M. E. Phillips	1868	358	13	..	\$5,500	\$24,000
Emerson Normal and Industrial Institute	Mobile, Ala.	A. T. Burnell	1870	430	12	..	5,300	26,000
Talladega College	Talladega, Ala.	J. M. P. Metcalf	1867	631	34	16	20,000	225,000
Burrell Normal School	Florence, Ala.	Geo. N. White	1904	197	7	..	3,000	10,000
Trinity School	Athens, Ala.	Miss Ida F. Hubbard	1866	198	6	..	3,400	16,000
Cotton Valley School	Fort Davis, Ala.	Mrs. E. M. T. Cottin	1884	230	5	..	2,500	5,000
Kowaliga Academic and Industrial School	Benson, Ala.	Wm. E. Benson	1895	283	11	..	†	..
Cottage Grove Industrial Academy	Cottage Grove, Ala.	John R. Savage	1899	225	5	..	2,000	..
Fessenden Academy and Industrial School	Fessenden, Fla.	Joseph L. Wiley	1895	303	11	..	6,000	30,000
Orange Park Normal and Manual Training School	Orange Park, Fla.	Geo. B. Hurd	1891	72	5	..	5,000	25,000
Ballard Normal School	Macon, Ga.	Frank B. Stevens	1868	575	15	..	8,500	50,000
Albany Normal School	Albany, Ga.	B. F. Cox	1878	375	11	..	5,000	12,000
Knox Institute and Industrial School	Athens, Ga.	L. S. Clark	1878	338	11	..	2,000	7,000
Forsyth Normal School	Cuthbert, Ga.	F. H. Henderson	1870	340	6	..	2,200	2,000
Forsyth Normal and Industrial School	Forsyth, Ga.	Wm. M. Hubbard	1900	443	6	..	4,200	..
Dorchester Academy	McIntosh, Ga.	C. M. Stevens	1881	251	12	..	4,400	25,000
Beach Institute	Savannah, Ga.	B. M. Weld	1867	425	9	..	4,600	17,000
Allen Normal and Industrial School	Thomasville, Ga.	Miss A. B. Howland	1885	275	11	..	4,600	24,000
Chandler Normal School	Lexington, Ky.	Miss Fanny J. Webster	1889	312	11	..	5,600	25,000
Straight University	New Orleans, La.	Stephen G. Butcher	1869	715	25	7*	26,000	125,000
Tougaloo University	Tougaloo, Miss.	F. G. Woodworth	1869	502	27	..	22,000	125,000
Mt. Hermon Seminary	Clinton, Miss.	Miss Julia M. Elwin	1875	110	6	..	2,400	15,000
Lincoln School	Meridian, Miss.	Mrs. H. I. Miller	1888	311	7	..	4,200	7,000
Girls' Industrial School	Moorhead, Miss.	Miss S. L. Emerson	1892	125	6	..	4,200	15,000
Mound Bayou Normal Institute	Mound Bayou, Miss.	B. F. Ousley	1892	155	5	..	1,200	4,000
Joseph K. Brick Agri. and Normal Inst.	Enfield, N. C.	T. S. Inborden	1895	284	18	..	17,000	100,000
Washburn Seminary	Beaufort, N. C.	F. W. Sims	1867	124	6	..	3,000	10,000
Lincoln Academy	Kings Mountain, N. C.	Miss L. S. Cathcart	1892	308	12	..	4,200	25,000
Douglas Academy	Lawndale, N. C.	P. L. LaCour	1901	135	4	..	1,500	3,000
Peabody Academy	Troy, N. C.	O. Faduma	1880	207	5	..	2,000	4,000
Gregory Normal Institute	Wilmington, N. C.	J. H. Arnold	1865	281	10	..	5,000	30,000
Avery Normal Institute	Charleston, S. C.	Elbert M. Stevens	1865	346	11	..	5,600	24,000
Brewer Normal School	Greenwood, S. C.	James M. Robinson	1872	362	10	..	4,700	18,000
LeMoyné Normal Institute	Memphis, Tenn.	Ludwig T. Larsen	1871	725	21	..	10,000	40,000
Fisk University	Nashville, Tenn.	H. H. Wright, Dean	1866	571	42	13	50,000	450,000
Tillotson College	Austin, Tex.	Isaac M. Agard	1881	225	13	..	10,000	60,000
Gloucester High and Industrial School	Cappahosic, Va.	Wm. G. Price	1891	137	10	..	4,800	25,000
				11,884	439	36	\$271,600	\$1,603,000

NOTE.—The above facts, secured by us, were verified by the A. M. A. July 2, 1909.

\* Seven ministers are taking a special course of instruction in theology three times a week.

† Four of the five buildings destroyed by fire, January, 1909.

## Fisk University, Nashville, Tenn.

**F**ISK UNIVERSITY, founded in 1866, by the American Missionary Association (Congregational), was cradled in the barracks abandoned by the Federal Army. It received its name from Gen. Clinton B. Fisk, who was stationed at Nashville to settle the affairs of the government.

At the beginning of the enterprise, Chaplain Cravath, who was president of Fisk for more than twenty-five years, announced that the institution would afford to the colored youth all the education they would show themselves able to acquire and make use of.



REV. JAMES G. MERRILL, D.D.  
President, 1901-1908

In 1871 Fort Gillam, having a commanding position and a tract of thirty-five acres of land, affording an ideal campus, was chosen for a permanent site of the University.

The problem of buildings was a serious one. Prof. George E. White solved it by sending out a company of the students, whom he called "the Jubilee Singers." They sang in the northern states, in the British Isles and on the continent of Europe. They were absent nearly five years, and brought back to Fisk \$150,000, with which Jubilee Hall was built, and the balance due on the campus was paid. In addition, the institution gained an international reputation.

### Forward, with an Even, Constant Growth

The school has moved forward with an even, constant growth. There are nine substantial and commodious buildings, and the value of the campus buildings and apparatus is in excess of \$450,000.

In 1908 the enrollment showed 42 teachers and 571 students, of whom 300 were in the boarding department and 13 students in the theological department. The students are of all grades, from the primary school which is utilized for "a practice school" for the normal department, to the college department which last year enrolled 125.

During its existence Fisk has sent out nearly six hundred and fifty graduates from its college and normal departments. It keeps a close record of its alumni, and is able to show that to a

very large extent they are following lines along which they have been educated. The curriculum of Fisk is such that the graduates from its college department are admitted as post-graduates at Harvard and Yale without examination, and in several instances those who have gone from this school have led their classes.

### The Chief Aim at Fisk

The chief aim at Fisk, however, is not scholarship. Manhood is its goal, and Christian men and women are its product. It is the purpose of the faculty to send forth no one who is unworthy of confidence or incapacitated to be a leader of those who have never had the opportunities afforded at Fisk.

The teaching force of the institution has, in the past, been almost entirely from the North. Graduates from Harvard, Yale, Columbia, Dartmouth, Amherst, Oberlin, Mt. Holyoke, Smith, Syracuse, Wesleyan and Wellesley have been members of the faculty. They have almost without exception been actuated by missionary and philanthropic spirit, which has held subordinate the matter of emolument or the securing of renown. To shape character has been a higher aim than to



CHASE HALL, FISK UNIVERSITY, NASHVILLE, TENN.

A building for the Department of Applied Science, erected with the aid of the General Education Board and friends of the school.





THE UNIVERSITY GLEE CLUB. FISK UNIVERSITY, NASHVILLE, TENN.

In 1871 the original "Fisk Jubilee Singers" were sent out to secure money for the erection of a building or buildings for the University. They sang in all the Northern states, in the British Isles, and on the continent of Europe. After an absence of seven years they brought back to Fisk \$150,000, with which Jubilee Hall was built. The balance due on the campus was paid, and the institution gained an international reputation.

train the mental condition, and the religious well-being of the student is earnestly and lovingly sought after.

Fisk has been maintained chiefly by the American Missionary Association, which has made an annual grant in money and has assisted in the erection of several of its buildings.

Of late years, owing to increased demands of their work, this amount has been gradually decreasing, and Fisk has been largely looking in other directions for its resources. A grant of \$5,000 per year for the work in applied science, for a term of five years, was made by the board of trustees of the John F. Slater Fund in 1906. The money received from tuition will hardly pay one fourth of the expenses of the school, while the incipient endowment adds only slightly to the income, so that one third of the expenses of the school must be solicited each year in the North. The approximate annual expenses are \$50,000.



JUBILEE HALL (1876). FISK UNIVERSITY, NASHVILLE, TENN.

Founded by the American Missionary Association. The University owns a campus of 35 acres and 10 buildings. The value of the property exceeds \$450,000. It has an endowment of \$60,000.

### The University and its Graduates

The university is not satisfied with its work unless each graduate is doing something to bless his race. The last Sunday before Commencement the graduates are given an opportunity to express their plans to carry on the thought of the school, "Not to be ministered unto, but to minister." It is estimated that from fifteen to twenty thousand colored youths are annually taught by those who have received their equipment to teach from Fisk University. All through the South are schools taught by graduates of Fisk who try to carry out their work as nearly as possible like that of their alma mater.

Among the alumni of Fisk may be mentioned: President B. F. Ousley, of the Normal Institute, Mound Bayou, Miss.; President Paul L. La Cour, Douglas Academy, Lawndale, N. C.; Rev. Alfred O. Coffin, M.A., president of Booker T. Washington School, Kansas City, Mo.; William E. B. DuBois, professor economics and history, Atlanta University; T. S. Inborden, president J. K. Brick Agricultural and Normal School, Enfield, N. C.; Rev. H. H. Proctor, Atlanta, Ga.; Mrs. Bishop Phillips, Nashville, Tenn.; Mrs. Booker T. Washington, Tuskegee, Ala.; President J. W. Work, assistant professor of Latin, Fisk University; Rev. G. W. Moore, district superintendent American Missionary Association; Dr. L. B. Moore, dean Teachers' College, Howard University; Dr. Allen A. Wesley, physician and surgeon, Chicago; Joseph L. Wiley, president Fessenden Academy, Fessenden, Fla.; Benj. F. Cox, president Albany Normal School, Albany, Ga.; William O. Pou, member of the Royal College of Surgeons, England, and others.

Chaplain Cravath, who was president from 1875 to 1900, was succeeded by Rev. Dr. James G. Merrill, who was elected president in 1901 and resigned in 1908. The university is now conducted by a Committee of Administration, consisting of H. H. Wright, dean; W. G. Waterman, finance; and D. H. Scribner, register.

### The Greatest Influence of Fisk

In writing of Fisk University, its history, its work and its influence, President Merrill said, just before his resignation: "Perhaps the most pervasive and beneficent influence exerted by Fisk University has come through the Christian homes presided over by liberally educated men and women. Quite naturally those who are associated in college and school life form life alliances, and greatly does Fisk rejoice in a son whose rank as a scholar along sociological lines is worldwide, in an-

other who is a dean, in others who are clergymen, others who have won success as lawyers; but even more than these they who, like the gifted wife of the principal of Tuskegee, are at the head of Christian homes. In no other way than through such homes is the welfare of the negro in America to be secured."

The chief asset of Fisk University is its student body, those who are upon the ground, and its alumni. To one attending morning prayers in Livingstone Chapel a sight is met alike pathetic and inspiring. They come from nearly thirty states and territories. Not wealth, not place, but ability to lift up their fellows is the goal placed before them, and few of those who receive the diploma of Fisk fail to reach this goal.

### "Overcoming Tremendous Odds"

One of our young men was urging his fellow-students to use the obstacles which they meet as stepping stones for their success. He said: "We must have the spirit of an old mule on my father's farm. He had outlived his usefulness. Die he wouldn't, and kill him we couldn't. We could not afford to keep him. It became a family problem what to do with him. One day in wandering about the pasture he fell into a dry well; we thought that Providence had solved the question for us. We had no means to extricate him; the only alternative was to bury him alive. We gathered about the open well. 'Bring the shovels,' said father, and the dirt began to fall upon his back. He trod it under his feet. More dirt fell, this he also trod under his feet until at last he came out on top, and there is where we are going to come."

The pluck and perseverance which will enable a young man to work twelve months in a year for three years in the academy, four in the college, and four in the professional school is the marked characteristic of the boys and young men whom we are trying to train.

### A Tribute to the Spirit of Fisk

In the light of the life of the university it is not to be wondered at that a leading Southern gentleman, the pastor of the largest Southern Presbyterian church of Nashville, said at the funeral of President Cravath, our first president, "If the spirit which breathed in President Cravath lived in his work, and is represented by you who constitute Fisk University obtained through the South and North, there would be no race question."



## **Talladega College, Talladega, Ala.**

**Rev. J. M. P. Metcalf, President**

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**I**N Talladega, a town of upper Alabama, near the picturesque hills of the Blue Ridge, an imposing brick building was erected in 1852, by the slaves, as a high school for the sons of their masters. During the war it was used as a prison for the Federal soldiers, and in 1867 was purchased by the American Missionary Association (Congregational) as a school building for the race whose labor had erected it and whose freedom was due to the army who furnished the prisoners. This was the beginning of Talladega College, the first chartered school in Alabama opened to the colored people of that state.

The slave carpenter who sawed the first plank for the building, sighing because his children would never have a chance for education like the children of his master, lived to see three of his children receive diplomas from Talladega, pursuing advanced studies in a recitation room containing a window pane on which, in 1862, a Northern soldier had cut the words, "Prisoners of War." Two of the children of the former slave carpenter are teachers in the institution, and the third surrendered a position as teacher to become the wife of a minister who was trained in the same school.

### **Remarkable Changes in a Generation**

The remarkable changes, both in human opinions and in social conditions, within a single generation, find illustration in an incident which includes both: When, in 1861, the newly organized Confederate States government called for volunteers to aid in maintaining its existence, no more hearty response was made than by the pupils of the Boys' High School located on one of Talladega's suburban hills. Among those who volunteered was a young man, eighteen years of age, known then as "Joe" Johnston. He was soon sent to the front, and, after serving through the war, he was mustered out bearing a captain's commission.

Years passed, the white boys' high school building had changed hands and had become the Swayne Hall of Talladega College for Negroes, and just a third of a century after the close of the Civil War, Alabama's chief executive was Capt. Joseph F. Johnston, governor of the state,

In 1898 another call for volunteers came to that same school building. It was from Governor Johnston, and was sent in the name of the government of the United States to the boys of the Negro college, inviting them to enlist in the Third Alabama Regiment, and, if necessary, to fight for the liberty of Cuba. Some thirty of them responded, and all who were mustered in brought honor to their race and to the country which called them.

### **The Present Talladega College**

Talladega forty-two years ago had a single building and 140 pupils, scarcely one of whom could read. The present Talladega College has 20 buildings clustered about the original campus; a large farm and property which, with endowments, is worth \$400,000; 35 professors and instructors. It has an annual attendance of more than six hundred students in its several departments — preparatory, normal, college, theological, music — and conducts departments of wood working, iron and printing, an agricultural department with a farm of 800 acres, and nurse training, cooking and sewing work.

The school for forty-two years has both developed the colored people and developed with them. In 1868 a church was organized, and a department of theology with 18 members but three years out of slavery. Now, ten churches in Alabama are the outgrowth of this first Congregational church. Talladega was the first boarding school for the freedmen in Alabama, and said to be the first in the United States to introduce among them industrial training.

### **Eminent Graduates of Talladega**

Among the graduates are the presidents of three colleges in Alabama, Florida and Texas; the dean of a theological seminary in Atlanta, and principals of city schools in Montgomery, Tuskegee, Girard, Ala., Dallas and Forney, Tex. During 1908 fifty-five graduates of Talladega were employed in the churches and schools of the American Missionary Association in nine of the Southern states.

The annual requirements for the expenses of the college are \$20,000. Two thirds of this amount is secured from the American Missionary Association, and the remainder from tuition, income from endowment funds, and individual contributions.



REV. JOHN M. P. METCALF, A.M.

President of Talladega College, Talladega, Ala. Six hundred and thirty-one students, 34 teachers and 16 theological students, in 1908. Annual expenses, \$20,000.



CARNEGIE LIBRARY, TALLADEGA COLLEGE, TALLADEGA, ALA.

Founded 1867, by the American Missionary Association. The first college opened to colored people in Alabama. Located within one hundred miles of the center of the Negro population of the United States. The Carnegie Library contains 7,000 volumes. There are scholarships at Talladega aggregating \$21,000.



SWAYNE HALL, TALLADEGA COLLEGE



GRADUATING CLASS TALLADEGA COLLEGE, TALLADEGA, ALA.





**FOSTER HALL, TALLADEGA COLLEGE, TALLADEGA, ALA.**

Foster Hall is the young women's dormitory, teachers' home and general dining room. Named in honor of Rev. Lemuel Foster, Blue Island, Illinois, the principal donor to the building. Student labor has entered into the erection of all recent buildings, and is a constant feature of the industrial activities of Talladega.



**THE MODEL BARN, TALLADEGA COLLEGE**

The college property includes three farms, covering nearly eight hundred acres, with up-to-date buildings. An extensive sewerage system was inaugurated in 1905, and electric lighting introduced in 1906.

**FOY COTTAGE, TALLADEGA COLLEGE**

The young women's industrial building. Named for Mr. and Mrs. J. H. Foy, New Haven, Conn. The tenth grade young women learn practical housekeeping in the domestic science department.

## **Tougaloo University, Tougaloo, Miss.**

**Rev. Frank G. Woodworth, President**

**W**HEN the Mississippi Constitution of 1868 made provision for the establishment of a system of public schools, the American Missionary Association (Congregational) had four primary, eight graded and two normal schools for Freedmen in the state, all of them day schools.

The association decided that with the incoming of the free schools much of this work would be unnecessary and that it would be wise to establish one strong boarding school for teacher-training and industrial work. The property of Gen. Geo. C. McKee, of the Union Army, consisting of a "mansion" and five hundred acres of land, about seven miles north of Jackson, Miss., was purchased and became the nucleus of Tougaloo University, "Tougaloo" being taken from the name of the railway station. "Tougaloo Normal and Manual Training School" was opened in 1869, by Mr. H. S. Beals, with Rev. Ebenezer Tucker as principal. In 1871 the school was made one of the State normal schools, and an annual appropriation of \$2,500 was made, and a Board of Trustees was appointed to work with the American Missionary Association. This proved to be an unsatisfactory arrangement and the aid of the State was withdrawn in 1877. Two years later, the State again adopted Tougaloo as a normal school, and appointed a Board of Visitors, an arrangement which proved satisfactory, and was continued until 1890, when the new Constitution of Mississippi forbade the appropriation of money to any institutions under denominational direction.

### **The Equipment and Workers of Tougaloo**

Under the direction of the American Missionary Association, Tougaloo University has thirteen buildings of good size, fairly equipped industrial buildings, and a plant of more than five hundred acres with fair facilities for industrial work. It is supported by and under the control of the American Missionary Association. It has at present no endowment. The Slater Fund gives annually \$3,500 for salaries of the teachers in the industrial department.

Rev. Frank G. Woodworth, who, at the time of his appointment, was a New England Congregational pastor, has been president of Tougaloo since 1887. There were 27 teachers and

502 students enrolled in 1908. The annual expenses are \$22,000. In 1907 the American Missionary Association contributed \$13,500 of this amount; the Slater Fund, \$3,500, and the balance was secured from individual contributions.

### **Thorough Instruction in Essentials**

The aim of Tougaloo in the industrial department is to give thorough instruction in the essentials of those industries which are most practical in a state almost purely agricultural.

Beginning in the primary school there has been instruction in simple sewing and knife work. Each boy passing through the grammar school is taught in carpentry, iron and steel forging, masonry and mechanical drawing. Each girl has needlework and cooking. All the boys and girls devote an hour and a half daily to these studies as regularly as to arithmetic or grammar. Freehand drawing is taught in all grades. The result of this industrial training is manifest in hundreds of homes. Those who show special aptitude in any of the industries are allowed to devote a double period to these studies. This gives opportunity for good trade instruction.

In the normal and academy courses are included architectural drawing, advanced work in wood, iron and steel, dress making, millinery, practical housekeeping and nurse training. The study of practical housekeeping began in 1887, in a building known from its original use as the "Slave Pen." This, it is claimed, was the beginning of this branch of study "in any of the schools."

### **Practical Farm Operations**

There has been a notable increase in the attention paid to agriculture in recent years. Practical farm operations have been steadily carried on, and the plantation now produces nearly all the meat, milk and vegetables for the boarding department of more than two hundred, in addition to what is shipped to market. In addition to the field work, there is schoolroom work in agriculture.

While the industrial work is brought to a high standard, there has been a constant raising of the standard of academic work. Academy students are expected to become competent to teach the industries they pursue, and instruction is shaped to this end. The college department was begun in 1897. A Bible department for the training of preachers has sent out some leaders of marked efficiency.





REV. FRANK G. WOODWORTH, D.D.

President since 1887, of Tougaloo University, Tougaloo, Miss. Five hundred and two students and 27 teachers in 1908. Approximate annual expenses, \$22,000. Local receipts are about \$8,000.



ADMINISTRATION BUILDING, TOUGALOO UNIVERSITY, TOUGALOO, MISS.

Founded by the American Missionary Association in 1869. Located in the "Black Belt," in the heart of "America's Africa," six miles from Jackson, Miss. The Mansion, one of the thirteen principal buildings of Tougaloo, is used as administration building and the residence of the President. The buildings are on a twenty-acre campus in a five-hundred-acre plantation. Tougaloo has several affiliated schools in the vicinity.



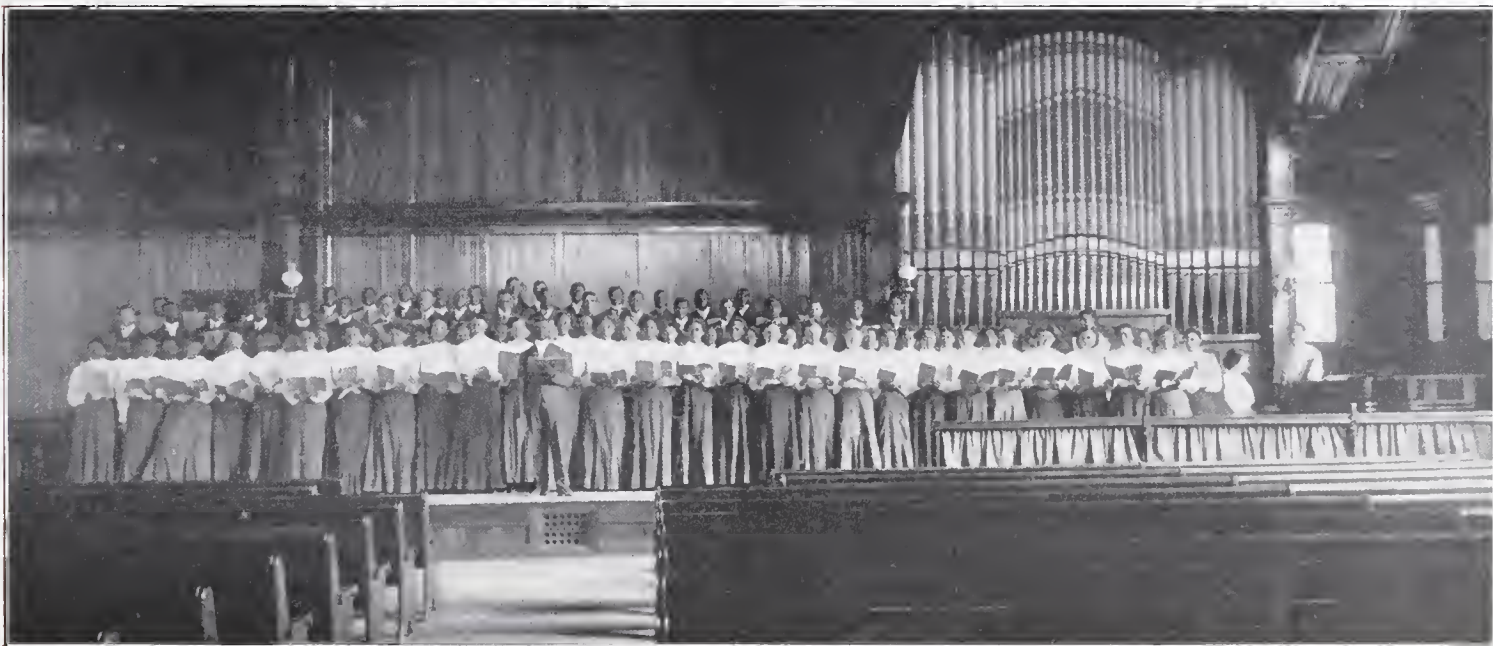
BEARD HALL, GIRLS' DORMITORY, TOUGALOO UNIVERSITY, TOUGALOO, MISS.





THE CHAPEL, TOUGALOO UNIVERSITY, TOUGALOO, MISS.

The central and most attractive building on the campus, erected 1901. Has auditorium, lecture room and choir room. Will seat one thousand. The chief emphasis of Tougaloo is placed on the development of Christian manhood and womanhood. It was first among the large schools to introduce the Bible as a daily study, in carefully arranged courses through all grades. A small biblical department for the training of preachers has been maintained for several years.



CHORUS IN THE CHAPEL, TOUGALOO UNIVERSITY, TOUGALOO, MISS.

Music, especially chorus work, has been prominent in the school's history. Class instruction in vocal music is given to all grades below the academy. Two public concerts are given each year for the benefit of the school. The Tougaloo Chorus maintains a high standard and has a wide reputation. A fine two-manual pipe organ was presented by Mr. M. M. Harris, of Los Angeles, Cal., in 1903.



## Straight University, New Orleans, La.

Rev. Stephen G. Butcher, A.B., President



STRAIGHT UNIVERSITY, NEW ORLEANS, LA.

Founded in 1869 by American Missionary Association. Named in honor of Hon. Seymour Straight, Hudson, Ohio. The two dormitories occupy the corners of the Square facing Canal Street. Stone Hall (on the right) the gift of Mrs. Valleria G. Stone, Malden, Mass. Whitin Hall (on the left) named in honor of the late John C. Whitin, Whitinsville, Mass. All the school exercises take place in the Central building.

**S**TRAIGHT UNIVERSITY celebrates this year its fortieth anniversary. The first building was erected in 1869 by the United States Government upon land purchased by the American Missionary Association of New York City. This building was destroyed by fire in 1877. The Association proceeded at once to rebuild the university. It now occupies an entire square upon which have been constructed two dormitories, school buildings, industrial building, laundry, etc.

The school was the pioneer institution in this part of the South, in offering the emancipated race the opportunity for education, leavened with the spirit of the Gospel. During all the years its progress has been steady and salutary, keeping pace with the growing intelligence of the people, the course of study being enlarged and broadened as needs warranted the change.

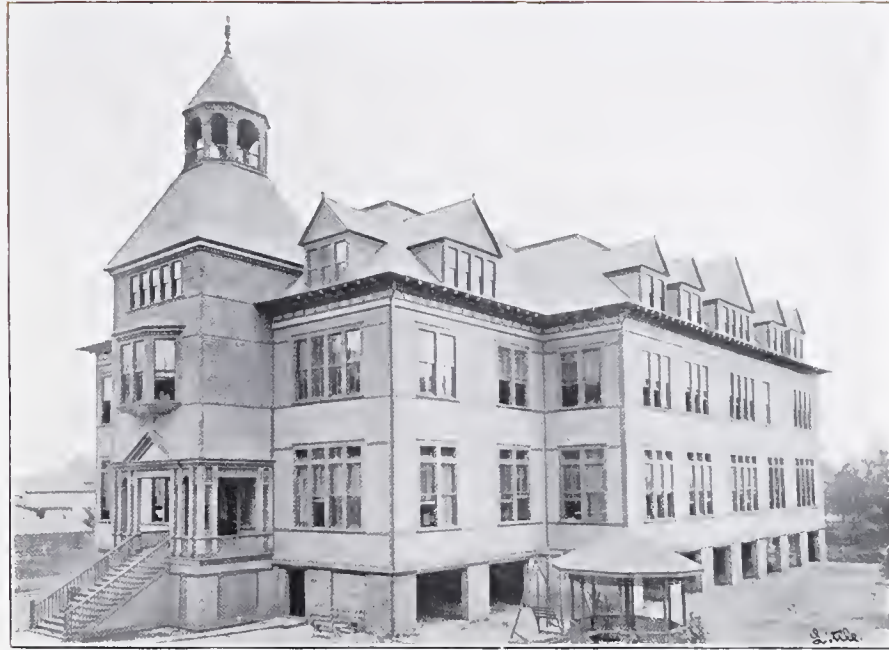
The institution received its name from the late Hon. Seymour Straight, of Hudson, Ohio, in grateful acknowledgment of his liberal gifts and wise counsel. The aim of the school at the beginning was expressed in the charter incorporated under the laws of the state of Louisiana, June 12, 1869, and reasserted

in the renewed charter in 1894. "The purposes and object of the corporation are the education and training upon Christian principles of young men and women, etc." This continues to be the aim of the school. Straight University is under the auspices of the American Missionary Association of New York and receives considerable aid through the Association from the Congregational churches of the United States. Although the school is largely supported by the Congregational Church, like most other schools of its kind it is thoroughly undenominational in character. It is a Christian school open to all who wish to take advantage of the opportunities offered the people. About seven hundred students are enrolled, and a recent census shows that of this number seventy are Congregationalists, two hundred and fifty Catholics, one hundred and fifty Methodists, one hundred Baptists, etc. The doors are open wide to receive boys and girls of any or of no denominational faith. The influence is wholly Christian. All the students and teachers attend chapel exercises twice each day. On Sunday there is a preaching service and a Sunday-school.

"We do not Discuss Unity, We Live it."

The school lives a family life, and all go to the Lord's house to worship together. In these services are Catholics and Protestants, and in the young people's meetings the one takes fully as active a part as the other. President Butcher says: "We do not discuss unity at Straight, we live it." The Bible is the one text-book used in every class in the University, and it is the one Book that every student owns. The Bible is daily taught in all the grades. One-half hour a day is given to systematic Bible study. The first year high school students have Biblical history as one of their required studies, and Biblical literature is in the course for the juniors.

Recent years have brought to Straight the need of special work in preparation for business,—higher training for the teaching profession, and more careful instruction in the trades. It was felt that Straight was to meet these demands. Consequently there have been added a commercial course to the high school. The "Thomy Lafon Industrial Building"—a monument to the generosity of the



**CENTRAL BUILDING, STRAIGHT UNIVERSITY, NEW ORLEANS, LA.**

Erected by the American Missionary Association. The first floor contains the chapel, sewing room, recitation room, and the offices. On the second floor are recitation rooms, the library of 2,000 volumes, and laboratories. The third floor is occupied by the domestic science department



**THE EIGHTH GRADE, STRAIGHT UNIVERSITY, NEW ORLEANS, LA.**

late Thomy Lafon, a wealthy colored man of New Orleans, who gave Straight University \$9,000 for the purpose of industrial education—gives the very best facilities for instruction in carpentry, blacksmith, machinist, printing, electrical work, etc., for the young men. The domestic science and dressmaking departments offer equally excellent opportunities for the young women. The special teachers' training course gives the students five years of theoretical and practical training for the teaching life. There is no need so great in the South to-day as that of well-trained teachers.

The summary of the living graduates and their occupations is as follows: Total number of living graduates, 357; teachers, 189; government service, 21; ministers, 12; business, 5; physicians, 16; pharmacists, 9; students, 5; farmers, 6; lawyers, 53; editor, 1; married, unknown, etc., 50.





**PRESIDENT BUTCHER AND MEMBERS OF THE FACULTY, STRAIGHT UNIVERSITY, NEW ORLEANS, LA.**

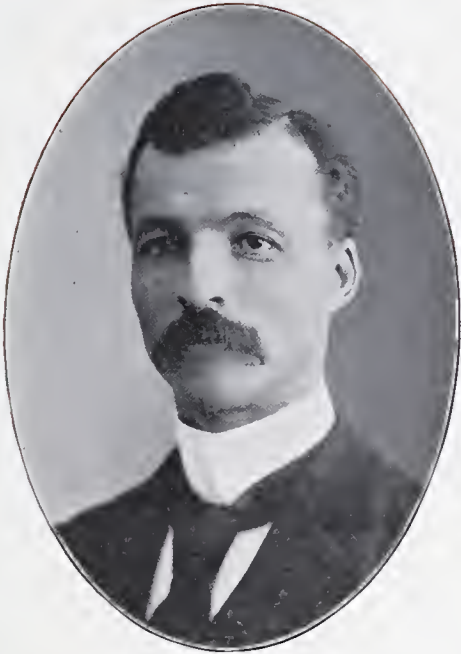
Rev. Samuel G. Butcher, A.B. (on the extreme right of this picture), is the president of the University. Associated with him are 25 teachers. The approximate amount required for annual expenses of the University is \$26,000, secured from the American Missionary Association, tuition, and endowment.



**A GROUP OF GIRL STUDENTS, STRAIGHT UNIVERSITY, NEW ORLEANS, LA.**

The University privileges are open to either sex, without regard to denomination, race, color, or nationality. There were 715 students in 1908, including a special Theological Class of 7 members. Number of graduates in the College Department, 130; Normal, 186; College Preparatory, 71; Music, 11. Of the 398 graduates, 169 became teachers; 12, ministers; 153, lawyers.





T. S. INBORDEN, M.A.

Principal, Joseph K. Brick Agricultural, Industrial, and Normal School, Enfield, N. C., a graduate of Fisk University. Two hundred and eighty-four students and 18 teachers in 1908. Annual expenses, about \$17,000. The A. M. A. contributed \$9,850 in 1907.



INGRAHAM CHAPEL, JOSEPH K. BRICK AGRICULTURAL, INDUSTRIAL, AND NORMAL SCHOOL, ENFIELD, N. C.

Founded by the American Missionary Association in 1895, and now under its direct supervision. Its organization is due to the philanthropic spirit of the late Mrs. Julia E. B. Brick, of Brooklyn, N. Y. The farm of 1,129 acres, and the modern and well-equipped school buildings, are outgrowths of her benevolence. The school is located three miles south of Enfield. Ingraham Chapel has a seating capacity of one thousand. The property is valued at \$100,000.



CLASS IN SCIENTIFIC DRAWING, JOS. K. BRICK SCHOOL



CLASS IN COOKING, JOS. K. BRICK SCHOOL, ENFIELD, N. C.





**SCHOOLHOUSE AND CHURCH, WASHBURN SEMINARY, BEAUFORT, N. C.**

Established in 1863, by the American Missionary Association, and has been continued as a day-school. The property is valued at \$10,000. Six teachers and 124 students in 1908. F. W. Sims, principal. Annual expenses, \$8,000. The Daniel Hand Fund contributed \$2,170 in 1907. The A. M. A. gave \$182.



**AVERY NORMAL INSTITUTE, CHARLESTON, S. C.**

Founded in 1865. Named in honor of Rev. Charles Avery, a Wesleyan minister, who gave \$200,000 to the American Missionary Association. Three hundred and forty-six students and 11 teachers in 1908. Approximate annual expenses, \$5,600, secured from the A. M. A. and from tuition. Elbert M. Stevens, M.A., president. Value of property, \$24,000.





**REV. WM. M. HUBBARD**

Founder and Principal of Forsyth, Ga., Normal and Industrial School, Forsyth, Ga. Four hundred and forty-three students and 6 teachers in 1908.



**FORSYTH NORMAL AND INDUSTRIAL SCHOOL, FORSYTH, GA. FOUNDED 1900**

Founded by Wm. M. Hubbard, the present president. Seven pupils came the first day to the small church building where the school was founded. The school has a campus of 7 acres, on which is a wooden school building and a small shop. A lot of 100 acres of land contains the principal's home. Approximate annual expenses, \$4,200. Receives some help from American Missionary Association and the Daniel Hand Fund.



**KNOX INSTITUTE AND INDUSTRIAL SCHOOL, ATHENS, GA.**

Founded soon after the close of the Civil War by the Freedmen's Bureau, now one of the schools of the American Missionary Association. Has main school building and industrial shop. Named in honor of Major John Knox, U. S. A., stationed at Athens during the Civil War. Major Knox manifested great interest in the Freedmen. Three hundred and thirty-eight students, 11 teachers, in 1908. Sixty-six students became Christians in 1907. L. S. Clark, A.M., the principal, is also general superintendent of Y. P. S. C. E. and Sunday-school work of the Congregational church in Georgia. Annual expenses, \$2,000. The Daniel Hand Fund contributed \$1,500 in 1907. Value of property, \$7,000.



**CARPENTRY CLASS, KNOX INSTITUTE, ATHENS, GA.**



## Burrell Normal School, Florence, Ala.

George N. White, B.A., Principal

**T**HE first school for colored children in Selma, Ala., was opened in November, 1866, by Rev. J. Silsby, in a carpenter's shop with a corner partitioned off for a recitation room to accommodate the few students.

Later, one of the Negro churches was used. This had benches without backs, and the spaces between the floor boards were so large that in winter the teachers were compelled to stand upon the benches to protect their feet from the cold.

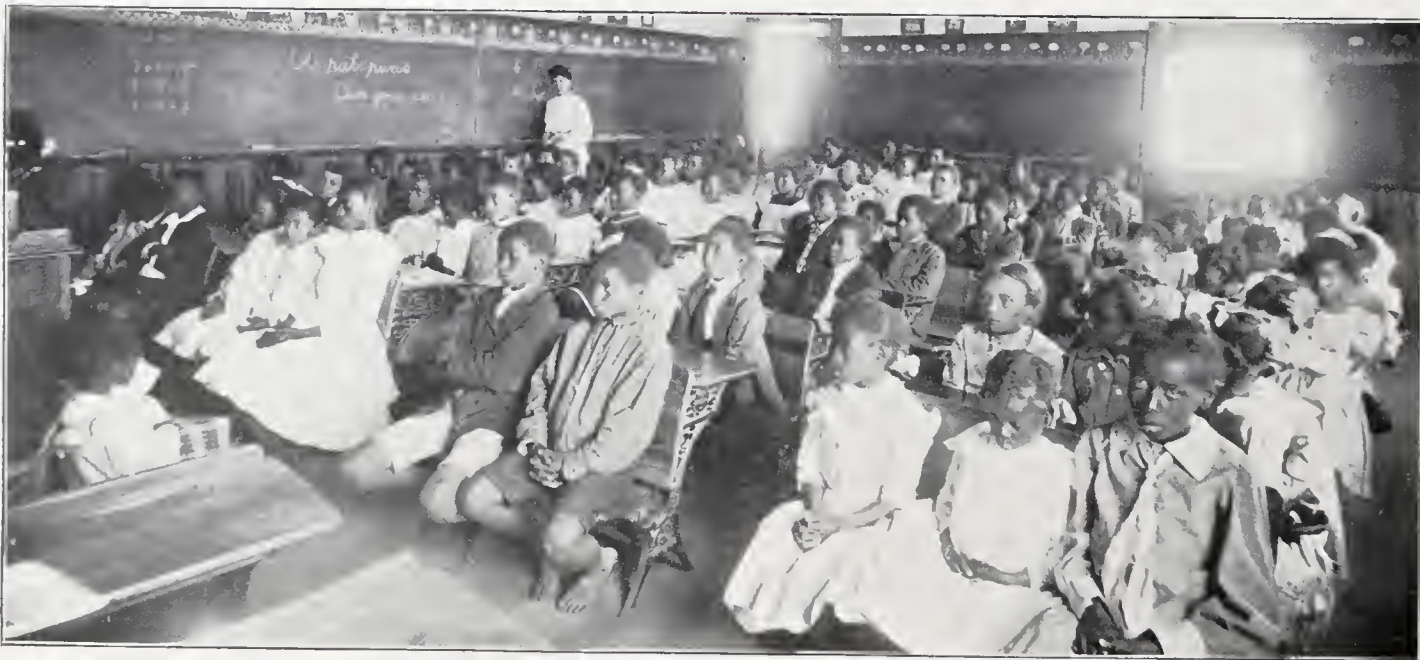
In 1868, a two-story building was erected on land purchased by the American Missionary Association. Mr. Jabez Burrell, of Oberlin, Ohio, gave the Association \$10,000, and the school was named for him. When the buildings at Selma were destroyed by fire, the Association rebuilt in 1903 at Florence, Ala., where the need then seemed to be greater than at Selma.

The approximate annual expenses are \$3,000, secured from the American Missionary Association and Daniel Hand Fund.



**BURRELL NORMAL SCHOOL, FLORENCE, ALA.**

George N. White, B.A., principal. One hundred and ninety-seven students and 7 teachers enrolled in 1908. A co-educational institution.



**FIRST AND SECOND GRADES, BURRELL NORMAL SCHOOL, FLORENCE, ALA.**

In the first and second grades there are pupils whose ages range from six to sixteen years. A lady visitor asked these pupils what their hands were made for. "To work," was the reply. "What kind of work?" There was a grim pathos in their answer, "To wash, iron, scrub, saw wood, and pick up chips." The aim of the school is for a rounded Christian education. The school property is valued at \$10,000.





ADVANCED GRADES, BURRELL NORMAL SCHOOL, FLORENCE, ALA.

This school, first established at Selma, Ala., was destroyed by fire. The American Missionary Association decided to rebuild in a place where a school was more needed, and selected Florence, in the extreme northwestern part of Alabama. The school building, a two-story brick-veneered structure, was built in 1903 and occupied in 1904, the first graduating class going out in 1906. "The school is training students for enlightened Christian leadership in this great Black Belt."



BEACH INSTITUTE, SAVANNAH, GA.

One of the landmarks of the American Missionary Association. Founded 1867. Named in honor of Mr. A. E. Beach, editor of the *Scientific American*, who purchased the site. Four hundred and twenty-five students and 9 teachers in 1908. Approximate annual expenses, \$4,600, secured from the American Missionary Association. Benj. A. Weld, M.A., principal. Value of property, \$17,000.



MT. HERMON SEMINARY, CLINTON, MISS. FOUNDED 1875

Founded by Miss Sarah A. Dickey, who devoted her life to the education of young colored women. In 1903, on her death, the school passed to the American Missionary Association. One hundred and ten students, 6 teachers, in 1908. Miss Julia M. Elwin, principal. Approximate annual expenses, \$2,400. One third contributed by the American Missionary Association, the balance secured from friends. Value of property, \$15,000. The school is affiliated with Tougaloo University, of which it became a part in 1903. It prepares for the Academic course.



## Tillotson College, Austin, Tex.

Rev. Isaac M. Agard, Ph.D., President

**I**N 1875, Rev. George J. Tillotson, of Wethersfield, Conn., wishing to benefit the colored people and to become his own executor, visited various points of the South in company with a district secretary of the American Missionary Association, with a view to establishing a school in the South that might develop into the "Yale of the Southwest."



Rev. Isaac M. Agard, Ph.D.

They selected Austin, Tex., as the most promising point, and Mr. Tillotson purchased about twenty-five acres of partially wooded land just beyond the boundary of the city of Austin.

In 1876 a charter was obtained, and in 1881 Allen Hall, a five-story brick building, named for one of the donors, was erected. This building has seventy rooms and contains the offices, library with one thousand volumes, recitation rooms, and boys' dormitory. The Girls' Hall, adjoining Allen Hall, is a four-story brick

building with fifty-seven rooms. The Industrial Building, two stories, contains twenty carpenters' benches, tables for mechanical and architectural drawing, and the printing outfit.

Though the institution is known in the educational world as Tillotson College, the incorporated name is "Tillotson Collegiate and Normal Institute." Value of property is \$60,000.

Rev. Isaac M. Agard, Ph.D., is president. The enrollment in 1908 was 13 teachers and 225 students. The estimated annual expenses are \$10,000. In 1907 the American Missionary Association contributed \$6,000 in addition to the \$1,400 from the Daniel Hand Fund, for the work of the school. The remainder of the money necessary for the work of the year was secured from students and friends.

### The Citizens Sympathetic and Helpful

The officials of Tillotson College give industrial education a large place in the course of the school, because "it teaches careful observation in culture and expression, forms habits of indus-

try, strengthens confidence and decision, and cultivates careful estimate of the evils in life and an important part in the development of mind and character." Industrial work is required of all



ALLEN HALL, TILLOTSON COLLEGE, AUSTIN, TEX.

students below the collegiate grade. At no time since the beginning of the second year at Tillotson have there been adequate accommodations for all desiring to attend the school.



GIRLS' DORMITORY, TILLOTSON, AUSTIN, TEX.

The citizens of Austin have always been sympathetic and helpful in their relations to Tillotson College. Several of the most prominent citizens have served on the board of trustees.

## Kowaliga Academy and Industrial Institute, Kowaliga, Ala.

William E. Benson, President

**L**OCATED about forty miles north of Montgomery, and sixteen miles from any railroad. It is not a town, neither is it a village. Founded by Wm. E. Benson, its present president, it is established "to train and higher educate the work-



WM. E. BENSON

President of Kowaliga Academy and Industrial Institute

men and fit them for the life they are to lead at home." At the same time it is established to show students who desire a better education, a knowledge that will fit them for the academy and industrial schools.

President Benson is a young colored man whose father has a successful farm in Alabama. The young man conceived the idea that his father's farm might be used in helping the Negroes of his community to better their condition. After graduation from Howard University in Washington, he returned home with the object of establishing there a school similar to Tuskegee. He combined the teaching of the hand with that of the head and heart. He is succeeding in establishing an industrious and land-holding community of Negroes at Kowaliga.

### Property Destroyed by Fire in 1909

Two hundred and eighty-three students and eleven teachers were enrolled in 1908. The school owned five buildings, valued at \$20,000, in which academic, manual training, and domestic departments were conducted. While President Benson was in the North, in January, 1909, four of the principal

school buildings were destroyed by fire. An appeal has been issued for funds to rebuild the school buildings, and to continue the work of the Institute.

### "The Dixie Industrial Company"

The Dixie Industrial Company, incorporated 1900, develops self-reliance, and demonstrates what an intelligent and industrial Negro community ought to be. The company has a paid-up capital of \$53,000, owns nine acres of splendid farm and timber land, has built eighteen cottages and leased forty farms. Operates five shingle mills, and gives employment to nearly 300 Negroes, and is making a success of the "Industrial Settlement" idea.

President Benson says: "The best help is self-help, and I cannot conceive of any wiser philanthropy than that which will put needy Southern communities on their feet, and at the same time pay legitimate dividends on money invested. Northern charity can do nothing more than to help the Negro out of his extremity; his further advancement must come through the Negro himself."

### Seasonal Industries

Emphasizing the value of self-help, President Benson calls attention to the fact that 75 per cent of the Negroes are in the rural districts and live mainly by raising cotton. This keeps them busy, however, only six months in the year, with the other six months spent in idleness. This idleness is the chief source of crime and poverty. The Kowaliga plan aims to solve this problem by providing "seasonal industries" which will furnish employment to the members of the community the other half of the year when they are not employed in their farms. This enables the community to develop its natural resources in conjunction with its agricultural possibilities, providing steady employment the year round for the farm population and enables the farmers themselves to double their earning capacity by turning into money that part of their time which would otherwise be wasted.

The Dixie Industrial Company, through its saw-mill, turpentine-still, cotton-ginnery, fertilizer-mill, and auxiliary industries, furnishes work to the farmers of the neighborhood as soon as their farm-work is over and pays them good wages. The annual earning capacity of the community has been increased by \$20,000 in six years through the employment of time that was formerly wasted in idleness.





ALBANY NORMAL SCHOOL, ALBANY, GA.

One of the schools of the American Missionary Association. Conducted as a normal school since 1893. Prof. Benjamin F. Cox, B.S., principal. In 1908 the enrollment was 375 students and 11 teachers. The courses of study are in grammar and normal grades, with music and sewing classes for girls.

## Albany Normal School, Albany, Ga.

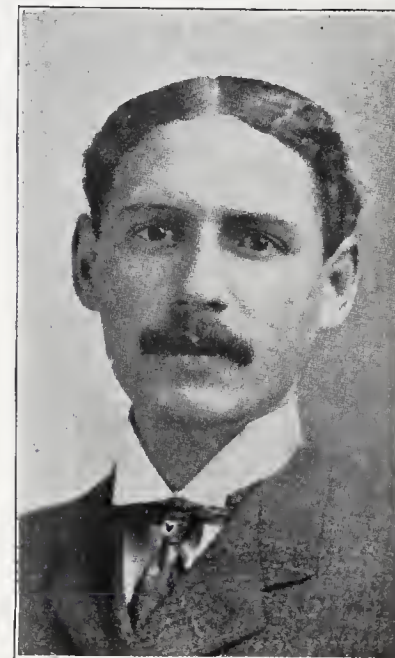
Benjamin F. Cox, Principal

**E**STABLISHED soon after the close of the Civil War, by Dr. E. M. Cravath, president of Fisk University, representing the American Missionary Association. For several years it was only a mission school with varying fortunes. At the beginning the school was held in a one-story schoolhouse, with a Northern teacher in charge.

Later the school was placed under the care of colored teachers. This experiment was not wholly satisfactory, and in 1893 the American Missionary Association sent Prof. T. S. Inborden, a graduate of Fisk University, to re-open the school. Since that time Fisk graduates have been in charge of the institution. For several years it was only a mission, but since 1893 it has been a school of Normal grade and character.

In 1908 the enrollment was 11 teachers and 375 students. The annual expenses are \$5,000. In 1907 the American Missionary Association contributed \$1,455 for general expenses, and the school received \$3,147 from the Daniel Hand Educational Fund, of which amount \$2,362 was for teachers. The remainder came from interested friends in Georgia.

The school is located on a two-acre lot and has a principal school building with eight recitation rooms, a residence for the teachers, and the Congregational church. Eight of the school grades are Grammar and five are Normal. There is a course in sewing for the girls, and it is hoped soon to have an Industrial course for boys. The school property is valued at \$12,000.



PROF. BENJAMIN F. COX, B.S.

Principal Albany Normal School,  
Albany, Ga.

## Lincoln School, Meridian, Miss.

Mrs. Harriet I. Miller, Principal

**F**OUNDED in 1888 by the American Missionary Association, in the heart of Mississippi's Black Belt. Mrs. Harriet I. Miller, the first and only principal, was principal of Storrs School, Atlanta, Ga., from 1885 until she went to Meridian in 1888. The first years at Meridian were years of distrust and discouragement. "The infant was so small, it was not considered worthy of a name." After the name "Lincoln" was chosen, the school began to grow. The property, including three buildings, is valued at \$7,000. The annual expenses are \$4,100, secured from the American Missionary Association and the Daniel Hand Fund. In addition to the literary work, the school has an industrial department, sewing and cooking, vocal and instrumental music, and Bible study.

One third of the students come from adjoining counties. The others represent every county in eastern Mississippi. Some walk four or five miles and are at the schoolhouse early in the morning, that they may have the advantage of the study period before the school opens.

A limited number of the students receive aid by doing all the work around the school and home. "I am glad I live now," said one boy, "because there is so much to do, and I want to help do it for my race." This young man refused a position where he could have earned good wages and took another for less, where there was some opportunity for study, and where he "would meet a better educated set of people." "I need to learn by ear," he said, "for I find myself using the same language and words as those with whom I talk."



MRS. HARRIET I. MILLER  
Principal, since its establishment in 1885, of  
Lincoln School, Meridian, Miss.



LINCOLN SCHOOL, MERIDIAN, MISS.

Founded by the American Missionary Association in 1888. Mrs. Harriet I. Miller, L.S., principal. Seven teachers and 311 students in 1908. The students come from every county in eastern Mississippi. The Industrial Department, sewing, cooking, and music, are features of the school work. Approximate annual expenses, \$4,200. In 1907, the American Missionary Association paid \$2,016 for general expenses, furniture and repairs, and the Daniel Hand Fund contributed \$2,600 for teachers and \$924 for building. Bible study is emphasized and the school occupies a helpful relation to the problem of Southern education.





**REV. B. F. OUSLEY**

Principal, Mound Bayou Normal Institute. Five teachers and 155 students in 1908. Expenses, \$1,200.



**STUDENTS, MOUND BAYOU NORMAL INSTITUTE, MOUND BAYOU, MISS.**

Founded in 1892 by the American Missionary Association. No white person lives in or near the town. The school has property valued at \$4,000. The A. M. A. contributed \$780 in 1907-8 and \$585 was received from the Daniel Hand Fund.



**PHILLIPS HALL**

**LINCOLN NORMAL SCHOOL, MARION, ALA.**



**SIXTH GRADE STUDENTS**

Founded nearly forty years ago by the American Missionary Association. Miss Mary E. Phillips, principal. Thirteen teachers and 358 students in 1908. Estimated annual expenses, \$5,500, secured from Congregational churches and other friends. The school has property valued at \$24,000. Phillips Hall was erected entirely by student labor.





**SEWING CLASS, LINCOLN ACADEMY, KING'S MOUNTAIN, N. C.**

Special effort is made by the Lincoln Academy to prepare the girls for home-makers, and systematic training is given in all lines of housework and sewing. Nearly all the graduates are teachers. One half the male graduates from the normal department are ministers. In one country there are but two teachers who have not attended Lincoln Academy. The school has five buildings. Value of the property is \$25,000. Annual expenses, \$4,200.



**CATHCART HALL, LINCOLN ACADEMY, KING'S MOUNTAIN, N. C.**

Founded in 1892, by Miss E. C. Prudden. Miss Lillian S. Cathcart is principal. Three hundred and eight students and 12 teachers, in 1908. Three points have been made most prominent, first, to win students to Christ; second, to recognize the fact that if the colored people are to be educated it must be by those of their own race; third, to prepare girls for home workers by systematic training in all lines of housework and sewing.



**GIRLS' INDUSTRIAL SCHOOL, MOORHEAD, MISS.**

Founded in 1892, by Miss Sarah L. Emerson (its present principal), for many years matron at Tougaloo. Six teachers and 125 students in 1908. Value of property, \$15,000. Annual expenses, \$4,200, provided by American Missionary Association.



**TRINITY SCHOOL, ATHENS, ALA.**

Founded in 1866 by the American Missionary Association. First located in the little brick church which had been used as barracks by the Federal Army, Athens being headquarters for the troops guarding the railroads, by means of which Sherman's Army was being fed in Georgia. Miss Wells and two associate teachers were protected by the soldiers. The property is valued at \$16,000. The annual expenses, \$3,400, are provided by the American Missionary Association and by tuition. Miss Ida F. Hubbard is principal. Early in the work of Trinity, a Sunday-school was organized, out of which has grown a flourishing church with its own Sunday-school and missionary societies. The enrollment of Trinity School, in 1908, was 6 teachers and 198 students. While this is one of the smaller schools of the American Missionary Association, it covers a large field of influence in a needy "Black Belt."





**GIRLS' HALL,— ORANGE PARK NORMAL AND MANUAL TRAINING SCHOOL, ORANGE PARK, FLA.— HILDRETH HALL**

Rev. George B. Hurd, principal. Five teachers and 72 students in 1908. Located fourteen miles south of Jacksonville, on nine acres of land, and has a school building, two dormitories, and a chapel seating about three hundred. Annual expenses, \$5,000, of which \$4,000 is secured from tuition and \$1,000 from the American Missionary Association.



**JOSEPH L. WILEY, A.B.**

Principal, Fessenden Academy and Industrial School, Fessenden, Fla. In 1908 there were 303 students and 11 teachers. Approximate annual expenses, \$6,000.



**FESSENDEN ACADEMY AND INDUSTRIAL SCHOOL, FESSENDEN, FLA.**

Founded, 1895, by the American Missionary Association. Supported by the Association, the Slater Board, Marion County, and friends. Named in honor of F. S. Fessenden, of Boston, who started the school (then known as Union School of Martin, Fla.), in the "Black Belt" of Florida. Has academic and industrial departments.





REV. ORISHATAKEH FADUMA, B.D.



BASKETRY CLASS, PEABODY ACADEMY, TROY, N. C.

## Peabody Academy, Troy, N. C.

Rev. O. Faduma, B.D., Principal

**F**OUNDED in 1880 by the American Missionary Association. Five teachers and 207 students were enrolled in 1908. The property is valued at \$4,000. The annual expenses, \$2,000, are provided by the American Missionary Association and by school fees.

The principal was born in British Guiana. His parents were natives of Yombaland in West Central Africa. He began his studies in Sierra Leone, Africa, and continued in Queen's College, Taunton, England, matriculating in London University—the first West African to pass the university examinations for the intermediate degree in arts.

His eyesight failed, and the physician said he must return to Africa or be blind. Faduma said, "I prefer to be an intelligent blind man." He recovered his sight and after three years of study in England, became senior master of the Sierra Leone High School, and then came to America. He spent three years at Yale Divinity School, won \$400. for post-graduate work,

which he devoted to philosophical studies and later became principal of Troy academy. He is also pastor of the Congregational church of Troy.



COOKING CLASS, PEABODY ACADEMY, TROY, N. C.



## The Gregory Normal Institute. Wilmington. N. C.

Jacob H. Arnold, B.A., Principal

**T**HE American Missionary Association began its work among the Freedmen in Wilmington, April 3, 1865. Eight teachers opened four day schools in four churches. Later, the number of teachers reached 14, and other schools were opened, two of them in private houses.

In one church there were 300 scholars, ranging from five to twenty-five years of age, who did not know a letter of the alphabet. Afternoon schools were opened for women, and night schools for both sexes. Many army officers and soldiers entered heartily into the night-school work.

In 1868, the schools were removed to a new building erected through the liberality of Mr. Williston, of Northampton, Mass.

For several years the school was known as the Wilmington Normal School, and later as the New Hampshire Memorial Institute. In 1881, Hon. J. H. Gregory, of Marblehead, Mass., became interested in this field. He erected a brick church, a three-story brick building for the teachers' home, and enlarged the school building. In recognition of his generous gifts, the name of the school was changed in 1883 to Gregory Normal Institute. The present value of the school property is \$30,000. The enrollment in 1908 was 10 teachers and 281 students. The annual expenses

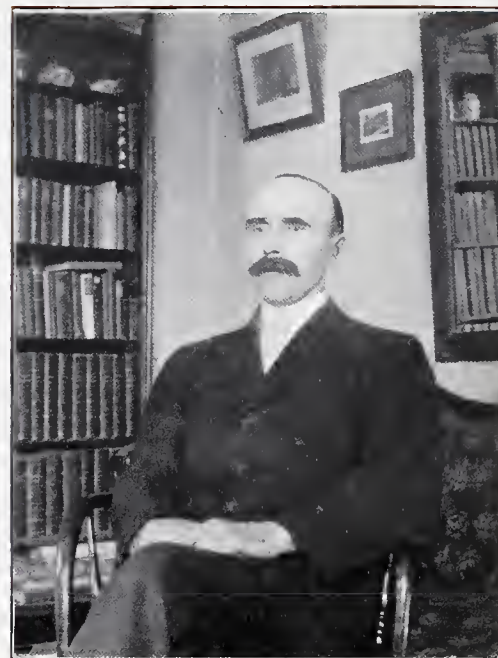
are \$5,000, largely provided by the American Missionary Association. In 1907, the Association contributed for salaries, general expenses, furniture, and repairs, \$5,258. The Daniel Hand Fund contributed \$400 on teachers' salaries.

The full course of study for the school extends over a period of twelve years, and is designed to prepare students for teaching, for business life, or for college. Bible study is made prominent throughout the course.

For more than twenty years there has been an annual average of 300 students receiving instruction at the institute. Graduates of Gregory fill the greater number of the positions in the public schools of the city, and may be found through the county and state, while some are teaching in adjoining states.

### "It Pays to Educate the Negro"

Prof. George A. Woodward, who spent more than seventeen years among these people, declares his belief that it pays to educate the Negro. He says: "Education may have spoiled quite a goodly number for washing dishes, sawing wood, or being bootblacks, but some of these people are now potent factors in the uplift and salvation of their race."



JACOB H. ARNOLD, B.A.

Principal Gregory Normal Institute, Wilmington, N. C.



CHURCH AND SCHOOL, GREGORY NORMAL INSTITUTE

## **Ballard Normal School, Macon, Ga.**

**Frank B. Stevens, Principal**

One of the oldest and largest of the Secondary Schools of the  
American Missionary Association



**GIRLS' DORMITORY AND TEACHERS' HOME**

ONE of the oldest and largest of the secondary schools of the American Missionary Association. Founded 1868. First known as Lewis High School. In 1877, the institution was named Ballard Normal School, in honor of Mr. Stephen Ballard, Brooklyn, N. Y., who gave the main building and equipment.

The property is valued at \$50,000. In 1908, the enrollment was 15 teachers and 575 students. The annual expenses are

\$8,500. The A. M. A. gave \$7,600 in 1907-8. Training is given to the boarding students in the actual work of the home,



**HOUSEKEEPING CLASS, BALLARD NORMAL SCHOOL**

and a room in the girls' dormitory has been fitted up for the class in domestic science. Special instruction in the theory and practice of teaching is given during the last year of the course.



**INDUSTRIAL WORKSHOP AND STUDENTS, BALLARD NORMAL SCHOOL, MACON, GA.**



## Brewer Normal School, Greenwood, S. C.

Rev. James M. Robinson, Principal

FOUNDED in 1872 by the American Missionary Association, and located in the center of a large Negro population.



GIRLS' DORMITORY AND SCHOOL BUILDING

Established as a girls' boarding school, Brewer has become a co-educational institution. In 1908, the enrollment was 10 teachers and 362 students. The property is valued at \$18,000.

The annual expenses of Brewer Normal School are \$4,700. The school is supported by the American Missionary Associa-

tion. Rev. James M. Robinson has been principal of Brewer since 1893. Rev. H. Paul Douglass, D.D., superintendent of education of the American Missionary Association, says:

### A Teacher's Influence

"During the sixteen years of Principal J. M. Robinson's administration it has steadily strengthened its hold on the life of the community; has put the indelible stamp of an intensive Christian culture on the lives of hundreds of young people, who have lived in its dormitories; has touched less profoundly but genuinely thousands of others in the day-school. A wide circle of homes is permanently better for these sixteen years of service, and a group of graduates has gone forth to higher institutions to become teachers and leaders of the Negro race."

### Boys' Dormitories, the Old Slave Cabins

The main building and the girls' dormitory are the principal buildings of the school. The dormitories for boys are in two old slave cabins which are used in the daytime for the primary grade. These cabins have been used practically from the beginning of the school. The school is trying to raise a "Boys' Dormitory Fund" by asking contributions of ten cents or more from friends. More than \$1,000 has already been secured.



GROUP OF STUDENTS, BREWER NORMAL SCHOOL, GREENWOOD, S. C.

## Dorchester Academy, McIntosh, Ga.

Rev. Charles M. Stevens, Principal

**D**ORCHESTER ACADEMY had a unique beginning. The school was opened in 1881 in a little frame building in the midst of the cypress forests and turpentine swamps.

Miss Rose Kinney (with one assistant) had the care of the school, and for two years labored with heroic devotion, with no one to whom she could go for counsel or of whom she could ask help, boarding in a Negro family, on coarse fare which she supplemented by food sent from her Massachusetts home.

### Sacrifice that Made Dorchester Possible

It was pioneer mission work, with ignorance, superstition, and

### Christian Leadership the Great Need

"The great need to-day, is Christian leadership, — men and women who can teach not only what is in the books, including the Bible, but good morals, how to build a home and furnish it, how to cook and to make a real home, and how to utilize time."

The people are removed from sources of profitable employment. They live largely on the "credit" plan "eating their crop before it is gathered," and have no idea time is worth anything.

### Few Parents can Read and Write

Few of the parents can read and write, but they desire better things for the children. The Negroes are the dominant race in the region of Dorchester Academy. The work of the school begins with the kindergarten class, and is not completed until the students graduate from the normal department.



GIRLS' DORMITORY — DORCHESTER ACADEMY, McINTOSH, GA. — MAIN BUILDING

rudeness as the environment. There was no refined or educated person with whom she could spend an evening, and two years of this life found her broken in health so that she was obliged to return to Massachusetts. Her service and sacrifice made Dorchester Academy possible. In 1883, Miss Elizabeth Plimpton, of Walpole, Mass., took up the work and remained six years.

"There is imperative need for this work," says Prof. F. W. Foster, who spent many years at Dorchester. "Everywhere are the little log cabins lighted by an open door, or shutters without glass, open and leaking and almost wholly barren of furniture worthy the name, and of the comforts needed in a home."

Academic instruction and practical training are combined. Bible study is a part of the regular work, and instruction in Temperance, with the Y. M. C. A., C. E., and the Missionary Society, keep the moral and spiritual in touch with the intellectual.

In 1908, the enrollment was 12 teachers and 251 students. The annual expenses are \$4,400. In 1907, the American Missionary Association contributed \$1,300, and the Daniel Hand Fund provided \$3,600 for the salaries of teachers. The property is valued at \$25,000. Rev. Charles M. Stevens is principal.



## LeMoyné Normal Institute, Memphis, Tenn.

Ludwig T. Larsen, Principal

**I**N 1871, Dr. F. J. LeMoyné, of Washington, Pa., anticipating a bequest made in his will for education in the South, gave the American Missionary Association \$20,000 for the establishment of a school at Memphis, Tenn.

The American Missionary Association opened two schools in Memphis in 1866, and in 1867 there were 1,826 students enrolled. These schools were later adopted by the city and supported from public funds. Since 1871, the work has been maintained as LeMoyné Normal Institute. Its property is valued at \$40,000.

### “ The Dead Languages ” Eliminated

It was the wish of Dr. LeMoyné that the work of the institution be conducted along the most practical lines, and he stipulated that the so-called “ dead languages ” should form no part of the course of study. His wishes have been respected, and the school has remained distinctively an English school, with as much attention to industrial training as time and means permit.



LE MOYNE NORMAL INSTITUTE, MEMPHIS, TENN.

Founded 1871 by the American Missionary Association. Twenty-one teachers and 725 students in 1908. Annual expenses, \$10,000, provided by the A. M. A.

## Gloucester Agricultural and Industrial School, Cappaosic, Va.

Wm. G. Price, Principal

**L**OCATED in a small village on the east bank of the York River, near Yorktown, and in easy reach of nearly fifty thousand Negroes. An independent Agricultural and Industrial School was opened in October, 1890. In the spring



GLOUCESTER AGRICULTURAL AND INDUSTRIAL SCHOOL,  
CAPPAOSIC, VA.

Founded 1890. Enrollment, 10 teachers and 137 students in 1908. Annual expenses, \$4,800. The American Missionary Association gave \$1,000 and the Daniel Hand Fund \$3,400 in 1907-8.

of 1891 the American Missionary Association assumed its obligations and has since conducted the institution.

The property, comprising 7 buildings and 148 acres of land, is valued at \$25,000.

### The Courses of Instruction

The school consists of a Normal Training School of the first five years, grammar grades, and an academic course of four years. The farm of 148 acres is a center of interest and industry.

The first five years of the graded elementary school course are organized into a training school for observation and practice. Domestic science, including cooking and sewing, is given special attention. The school is located in a county where no intoxicating liquors are sold.



## Chandler Normal School, Lexington, Ky.

Miss Fanny J. Webster, Principal

NAMED in honor of Mrs. Phebe Chandler, of Andover, Mass., who gave \$15,000 to the American Missionary Association in 1889, for the purchase of four acres of land and the erection of a brick building at Lexington, Ky.

The American Missionary Association established Howard School in Lexington, Ky., 1866, and continued the work under that name with intermission of seven years (1875-1882) until the new Chandler Normal School building was erected in 1890. The property is valued at \$25,000. In 1908 there were 11 teachers and 312 students enrolled. The annual expenses are \$5,600, provided by the A. M. A. and the Daniel Hand Fund.

The special aim of Chandler Normal School, in addition to giving practical instruction in the common branches, is to provide for the education and training of teachers for the public schools. The girls are taught needlework, and a department for teaching cooking is greatly desired.



CHANDLER NORMAL SCHOOL, LEXINGTON, KY.



ALLEN NORMAL AND INDUSTRIAL SCHOOL, THOMASVILLE, GA.

Founded by the American Missionary Association, 1885. Named in honor of Mrs. T. L. Allen, Waterbury, Conn. Miss Abbie B. Howland, principal, since 1900. Eleven teachers and 275 students in 1908. Value of property, \$24,000. Annual expenses, \$4,600, provided by the American Missionary Association.



COTTAGE GROVE INDUSTRIAL ACADEMY, NIXBURG, ALA.

Rev. John R. Savage, founder and principal. The union of two or three log cabin rural schools in 1890. Conducted under the auspices of the American Missionary Association. The Academy owns 240 acres of land, 2 substantial buildings, and several smaller ones. Five teachers and 225 students in 1908. The school is thirteen miles from the nearest railroad station. It has an important extension work, including normal rural teachers' and ministers' institute, a circulating library, and farmers' conference. Approximate annual expenses, \$2,000, secured largely from donations. The Daniel Hand Fund provided \$400 for teachers in 1907. The people are encouraged to own farms and build homes, and the one-room log cabins are giving place to frame buildings with three to six rooms. In many cases the old buildings have been enlarged and improved.



## Cotton Valley School, Fort Davis, Ala.

**Mrs. E. M. T. Cottin, Principal**



Mrs. E. M. T. Cottin

A RURAL school, thirteen miles from Tuskegee, established in December, 1884, under the auspices of the Woman's Home Missionary Association of the Congregational Church, in an old log church, by Miss Lilla V. Davis (now Mrs. Dr. Samuel E. Courtney), of Boston.

Miss Davis, who remained at the Cotton Valley School for more than a decade, made her home for a time with "Aunt Eliza" Boyd, who at the age of ninety-three re-

joiced that she had 125 direct descendants in the community. In the home where Miss Davis spent her first winter there were nine boys in the family. They all lived in the old one-room cabin, a simple drapery separating the missionary from the family. Gertrude E. Boyd, a grandchild of "Aunt Eliza," was

the first student of Cotton Valley to receive a higher education. She graduated from Fisk University, and is now a teacher at Cotton Valley, doing excellent work. Mrs. E. M. T. Cottin, principal since 1904, finished the course at the Columbia, S. C.,



COTTON VALLEY SCHOOL, FORT DAVIS, ALA.

High School; took special study at Harvard College, and later taught at the State College, Savannah, Ga.

The school has \$5,000 worth of property and had an enrollment of 5 teachers and 230 students in 1908. The annual expenses are \$2,500, provided through the A. M. A.

## Emerson Normal and Industrial Institute, Mobile, Ala.

**Rev. A. T. Burnell, Principal**



Rev. A. T. Burnell, Ph.D.

THE American Missionary Association began work in Mobile, Ala., in 1867, by purchasing the "Blue College" property and opening a common school for Negroes.

The school was named in honor of Mr. Ralph Emerson, of Rockford, Ill. The city supported the school in 1870 and 1871, and in 1872 the Institution again came under the care of the American Missionary Association, and was converted

into a boarding school of normal and academic character.

Fire destroyed the property in January, 1882, and the school was reopened in the Baptist and Methodist churches. In October, 1882, a \$9,000 brick building was dedicated, and in 1889 the Daniel Hand Fund provided an industrial building to



THE INDUSTRIAL KITCHEN, EMERSON INSTITUTE

accommodate three departments of manual training, wood working for boys, cooking and sewing for girls. The property is valued at \$26,000. Mr. Ralph Emerson gave a \$2,000 industrial building to the school in 1907.

In 1908, there were 12 teachers and 430 students enrolled. The annual expenses are \$5,300, provided by the American Missionary Association and the Daniel Hand Fund. The principal is Rev. A. T. Burnell, Ph.D.

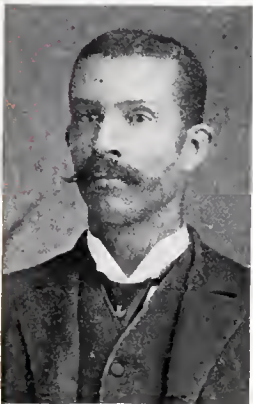
The alumni of Emerson Institute are at work not only in the varied professions in the South, but may be found in the postal service of the United States, and in missionary work in Africa. The school combines academic and industrial instruction successfully.

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## **Douglas Academy, Lawndale, N. C.**

**Rev. P. L. LaCour, B.D., Principal**

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Rev. P. L. LaCour, B.D.

FOUNDED in 1902 by Miss E. C. Prudden. Located in a rural district within a mile of Lawndale, N. C., a small factory town.

The academy had an enrollment of 4 teachers and 135 students in 1908. The principal, Rev. P. L. LaCour, B.D., and Mrs. LaCour, the matron, are graduates of Fisk. The announcement of the school says:

### **Girls and Boys Taught Gardening**

The girls, as well as the boys, are taught to do gardening, fruit and poultry raising. This being a rural district agriculture is taught. In the teaching of agriculture it is not meant to teach it on a large scale, but to teach how to do those things which can be done by poor people with a small amount of land, but which makes a great difference between poverty and comparative comfort.

Boys and girls are taught to do well the common industrial work of every day life.

The aim and intention of the school is to teach such principles of domestic science, practical household economies, together with its literary work, as will make the homes of these



DOUGLAS ACADEMY, LAWDALE, N. C.

pupils happier, because they have learned to do things in the best and easiest way.

The property is valued at \$3,000. The annual expenses are \$1,500. The Daniel Hand Fund contributed \$1,300 in 1907.

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## **Howard Normal School, Cuthbert, Ga.**

**Fletcher H. Henderson, B.A., Principal**

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FOUNDED in 1870 by the American Missionary Association. Six teachers and 340 students in 1908. The principal, Fletcher H. Henderson, is (in 1909) serving his twenty-ninth consecutive year in charge of the institution. The religious influence of the school is wide, and both teachers and trustees believe that moral training is indispensable to the highest accomplishment of the work in hand. The public school for colored children is made, by the Board of Education of Randolph County, a part of the work of Howard Normal School, and the public term covers a period of eight months. The annual expenses are \$2,200, secured in part from the public school fund and in part from patrons and other friends.



## Our Most Imperative Missionary Enterprise

By Amory H. Bradford D.D., President of the American Missionary Association, 287 Fourth Ave., New York, N. Y.

IT may seem invidious to select one form of missionary enterprise, and to insist that it is more imperative than another. I am aware also that my words on this subject will be discounted because I write not simply as an individual, but also as President of the American Missionary Association.



Amory H. Bradford, D.D.

The opinion here expressed, however, is one which I have long held, and to which I have often given utterance. No one values more highly the service which the American Board is rendering in foreign fields or the great Home Missionary Society in our own land. Both are beyond praise. But the demands on neither of them, important as they surely are, have the immediate urgency which belongs to the task which the American Missionary Association has undertaken. This work appeals to me at the present time as the most imperative of all forms of Christian activity which face the American churches and for the following reasons:

The colored people are here by no volition of their own.

They were brought here by our fathers against their will. It may have been for the ultimate elevation of the race, but no credit for that is due either to ourselves or to our ancestors.

They constitute about one ninth of the population of the Republic.

They are in a land which they never would have sought of their own accord. They are here by compulsion.

All the benefits that they have received are due to Providence.

Under such circumstances they have a right to demand of us what no other class which comes to our shores has any reason to expect, and what those farther away could not claim.

This work is most imperative for us because it belongs exclusively to the American people. Foreign missions are the task of all Christian nations, and are undertaken by all. England and Germany divide with America the honor of heroic and consecrated missionary activity in many lands, but neither Great Britain nor Germany will do anything for the improvement of the millions of colored people on our shores. On a field so evidently our own, we should resent any intrusions by other nations.

The great majority of the colored people are as degraded as any in Africa or on the islands of the southern seas to whom missionaries are sent. They have been given rights for which they were not prepared and thus a false independence has grown up within many of them. . . . Of course I am speaking only of the mass and not of the splendid examples of consecrated ability, culture, and character which show so clearly what the race may become. But those who have been trained in the schools, colleges, and churches, and those who have risen like Washington, DuBois, Price, Tanner, Henderson, Proctor, and others, are few compared with those who have hardly felt the touch of higher things. This people need ethical and spiritual ideals as much as any in non-Christian lands. They ought to have better conditions, better standards of character, better homes, and a better type of religion. This mass of ignorance and depravity is at our own doors, and was brought here by our fathers. It is an example of foreign missions in the heart of the American republic.

For these reasons, and without detracting in the least from the credit due to other forms of missionary activity which may be more urgent at another time, I believe that the American Missionary Association is engaged in what is just now the most imperative Christian work which the American churches have laid upon them. It appeals to the Christian and to the patriot alike. It ought to have a support which it has never yet had. There is not very much romance about it; it has little in the way of fame or glory to offer, but it is a cause which can be evaded only at the cost of peril to our republic, as well as loss to the humanity of which we are a part.

The American people should unite in a crusade in behalf of the intellectual, spiritual, and ethical elevation of the millions of Africans within our own borders. The best way to save ourselves is not by vain endeavors to suppress the colored man; the only way to save ourselves and our nation is by uniting in a common effort for his elevation.

## The Christian Education of the Negro

By the Freedmen's Aid Society of the Methodist Episcopal Church

Headquarters: 220 West Fourth Street, Cincinnati, Ohio

REV. MADISON C. B. MASON, D.D., and REV. PATRICK J. MAVEETY, D.D.,  
Corresponding Secretaries

THE Freedmen's Aid Society of the Methodist Episcopal Church, organized in Cincinnati, Ohio, in August, 1866, with a borrowed capital of \$8,000, supervises and supports twenty-two institutions for the education of the Negro, in thirteen states.

These Institutions enrolled 507 teachers and 8,319 students in 1908. Of these students, 164 were preparing for the ministry, 319 were in the medical course, 116 dental and 54 nurse training.

Industrial education is a special and important feature of the work in Freedmen's Aid schools. In 1908, in the Industrial Department, 238 boys received instruction in printing; 167 in carpentry, and 196 in Sloyd work, while 1,810 girls were instructed in sewing, 857 in housekeeping, and 467 in dress-making.



Rev. M. C. B. Mason, D.D.

These 22 Institutions have property valued at \$1,675,808, of which all but \$88,000 is owned by the society, the remainder by local boards and trustees.

The amount received from all sources for the work of the society, during the quadrennium 1903-7, was \$2,340,000, a gain of \$632,000 over the previous four years.

From the establishment of the society in August, 1866, to June 30, 1907, the Freedmen's Aid Society received more than \$9,200,000 for its work.



Rev. P. J. Maveety, D.D.

During the quadrennium 1903-7, students in the schools of the society paid \$298,000 for tuition, room, and board.

There are twelve schools of collegiate grade. Six of them have Negro presidents, all of whom are graduates of Freedmen's Aid

schools. The presidents of the remaining six are white men from the North, some of whom have been in the service of the society for more than thirty years.

The Board of Managers of the society (Bishop David H. Moore, LL.D., of Cincinnati, president), in their annual report, November 4, 1908, said, "While giving, as far as possible, an opportunity to educate and consecrate the young men and women to serve their own people in this capacity, our policy will be to retain our white teachers, and when vacancies occur,



MEETING OF THE FREEDMEN'S AID TEACHERS, AT GAMMON SEMINARY, ATLANTA, GA., APRIL 29, 1909

Top Row, reading from left to right: S. R. Singer, J. T. Docking, Secretary P. J. Maveety, School Inspector C. W. Bennett, J. B. F. Shaw. Middle Row, left to right: R. S. Lovinggood, J. W. E. Bowen, Secretary M. C. B. Mason, J. A. Kurler, S. A. Peeler, J. M. Cox, J. M. Matthews, A. P. Camphor. Bottom Row, left to right: M. W. Dogan, G. W. Hubbard, L. M. Dunton, W. H. Crogman, J. S. Hill.

to fill their places by other northern teachers as an indispensable feature in these schools."

The one Theological Institution among the Freedmen's Aid schools is Gammon Theological Seminary, Atlanta, Ga., with one hundred students. In addition to its work among the Negroes, the society has 22 schools among the white people,



**TWENTY-TWO SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH**

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Teachers	Theological Students	Approximate Annual Expenses	Value of Property
Central Alabama College	Birmingham, Ala.	A. P. Camphor	1904	182	8	..	\$6,000	\$22,000
Philander Smith College	Little Rock, Ark.	Jas. M. Cox	1877	574	24	..	15,000	53,895
Cookman Institute	Jacksonville, Fla.	Jas. T. Docking	1872	413	11	..	8,000	32,062
Clark University	Atlanta, Ga.	Wm. H. Crogman	1870	520	19	..	37,000	240,033
Gammon Theo. Seminary	Atlanta, Ga.	J. W. E. Bowen	1883	107	5	107	27,000	118,464
Haven Academy	Waynesboro, Ga.	E. T. Barksdale	1875	175	3	..	700	5,850
New Orleans University	New Orleans, La.	John Wier	1873	626	19	12	20,000	110,975
Gilbert Academy	Baldwin, La.	J. M. Mathews	1868	228	11	..	8,000	70,437
Morgan College	Baltimore, Md.	John O. Spencer	1867	305	29	..	25,000	35,000
Delaware Academy	Princess Anne, Md.	Frank Trigg	1876	*	*	..	*	18,000
Geo. R. Smith College	Sedalia, Mo.	A. C. Maclin	1894	200	11	..	7,000	52,175
Rust University	Holly Springs	Pres. not elected	1869	444	14	..	29,000	111,200
Meridian Academy	Meridian, Miss.	J. B. F. Shaw	1878	281	7	..	4,000	15,920
Bennett College	Greensboro, N. C.	S. A. Peeler	1874	244	11	..	12,000	36,000
Claffin University	Orangeburg, S. C.	L. M. Dunton	1869	740	43	..	43,000	277,000
Morristown Normal and In- dustrial College	Morristown, Tenn.	Judson S. Hill	1881	274	22	..	16,000	77,290
Walden University	Nashville, Tenn.	John A. Kumler	1866	832	20	16	20,000	125,000
Samuel Huston College	Austin, Tex.	R. S. Lovinggood	1900	401	18	..	19,000	40,716
Wiley University	Marshall, Tex.	M. W. Dogan	1878	640	25	10	25,000	66,041
*Virginia Collegiate and In- dustrial College	Lynchburg, Va.	Geo. E. Stephens	1893	*	*	..	.....	35,000
Meharry Medical College	Nashville, Tenn.	G. W. Hubbard	1876	466	†	..	20,000	.....
Flint Medical College	New Orleans, La.	R. T. Fuller		66	‡	..	10,000	.....
				7,718	300	133	\$351,700	\$1,452,698

NOTE.—The statistics on this page are for 1908-9, and were furnished by the Freedmen's Aid Society, August 4, 1909. The facts published in connection with the schools and printed on the following pages, were furnished by the Presidents in 1908.

\* Included in Morgan College statistics.

† Included in report of Walden.

‡ Included in report of New Orleans.

located in five states. These schools enrolled 200 teachers and 4,211 students in 1908. The Society has asked the church to raise \$268,000 in 1908-9.

#### A Remarkable Negro Conference

The Methodist Episcopal Church has twenty annual conferences among the Negroes. These churches gave \$84,000 to the society for the four years ending June 30, 1907, or nearly one of every five dollars contributed by the entire church.

The South Carolina Conference, composed entirely of colored ministers, with the one exception of Rev. Dr. L. M. Dunton, for more than thirty years president of Claffin University, Orange-

burg, S. C., stood at the head of all conferences of the church for the amount contributed to the Freedmen's Aid Society. This conference gave, in 1907, for the church educational work among the Negroes, \$7,935, being several thousand dollars in excess of any amount given by the wealthier conferences.

When it is remembered that the earning power of the average member of this conference depends on work in the cotton and rice plantation, where they earn from sixty to eighty cents per day, this contribution is remarkable. This conference gave \$8,000 to the Missionary Society, and their total benevolences were more than \$17,000. The average salary of the ministers in this conference is \$335 a year.

## Clafin University, Orangeburg, S. C.

Rev. L. M. Dunton, D.D., President

CLAFLIN UNIVERSITY, founded in 1869, by the Freedmen's Aid Society of the Methodist Episcopal Church, was established largely through the generosity of Hon. Lee Clafin and family, of Massachusetts.

The institution occupies the original site of the Orangeburg Female Seminary, a tract of six acres, to which has been added sixty-eight acres of adjoining land.

In 1872 the South Carolina College of Agriculture and Mechanics Institute for colored students was located at Orangeburg and an experimental farm of 116 acres adjoining the Clafin property was purchased. The two institutions were placed under one management and so remained until 1896, when in obedience to the action of the General Conference of the Methodist Episcopal Church, which declared against the union of Church and State, Clafin separated from the state institution.

### Remarkable Growth

The growth of Clafin University has been remarkable. The property is valued at \$277,000. The campus and farms present a very attractive appearance. The main building is Fisk Hall, valued at \$67,000, named in honor of Mr. Everett O. Fisk, of Boston, Mass., who has been for years a generous friend of the institution.

### The Manual Training Building

In 1883 the trustees of the John Slater Fund established a manual training department; a large building with equipments, costing \$40,000, was erected, and the fund provides \$5,000 annually for the payment of the salaries of the instructors.

The Library building known as Lee Library, the gift of

Mrs. P. L. Bennett, of Wilkesbarre, Pa., cost \$10,000. It contains a reading and reference room, a stack room, 5,600 bound volumes and 3,600 unbound volumes, with a large list of newspapers, magazines, etc.

The Louise Soules Home for Girls accommodates about one hundred self-boarding girls. It is named after Mrs. Louise Soules, the largest contributor to its erection.

In 1907 the Mary E. Dunton Hall, a three-story brick building, with dormitory accommodations for 250 boys, was erected at a cost of \$35,000. The donors were Mr. Andrew Carnegie,



FISK HALL, MAIN BUILDING, CLAFLIN UNIVERSITY, ORANGEBURG, S. C.

Mr. Everett O. Fisk, Mr. John Harney, and others. It was named in honor of Mrs. Mary E. Dunton, wife of the president of Clafin. Mrs. Dunton has been a teacher in the university since October, 1884.

In 1908 the Tingley Memorial Assembly Hall, costing \$40,000, was erected by Mr. S. H. Tingley in memory of his wife.

The university has special funds amounting to \$16,500. The annual expenses of the school are \$20,000. The annual appropriations of \$5,000 from the Slater Fund, and \$8,500 from the Freedmen's Aid Society, are used exclusively for the payment of



salaries. Individual friends of the school supply the remaining needs of the University.

#### More Than Twenty Trades Taught

In addition to the usual college curriculum, including the sciences and languages, Claffin University emphasizes industrial education. It has the largest industrial plant of the Freedmen's Aid Society schools, teaching more than twenty different trades and industries. Claffin makes a specialty not only of training young men and young women in the industries, but in training teachers for industrial schools. Some of the most efficient heads of departments in Tuskegee and other industrial schools were trained at Claffin. Several new departments, including agriculture, were added in 1908.

In the collegiate department students who fulfill the requirements in the theory and practice of teaching are given the degree of Licentiate of Instruction which, under the laws of South Carolina, qualifies them to teach in the public schools of any county in the state. The study of the Bible is required during three terms of the preparatory, normal, and scientific courses.

Thirty-eight teachers and 550 students were enrolled in 1908. Rev. L. M. Dunton, A.M., D.D., has been with Claffin Uni-

versity almost from the beginning. He was a teacher in 1872-3, vice-president, 1883-4; and since May, 1884, has been president of the university. Dr. Dunton is the only white member of the South Carolina Annual Conference of the Methodist Episcopal Church, composed of 178 ministers.

#### A Library for Colored People

President Dunton, in a letter to Mr. Hartshorn, dated January 12, 1909, said: "Since my return from the Clifton Conference we have established three outside missions, which are visited by our teachers and students. We have also established a state circulating library intended especially for colored people; we have 175 ministers in the state who are to act as agents, and they will appoint two readers in each church, and these readers will gather the people together and read to them. There are only two libraries in South Carolina where a colored person can borrow a book, and there are few book stores, so that if the colored people cared to read they would have difficulty in securing the right kind of books. We have about five hundred books already in sight." This new feature of the good work and influence of Claffin is greatly appreciated by the people for whom it was inaugurated.



EMANCIPATION DAY GROUP, CLAFLIN UNIVERSITY, JANUARY 1, 1909

## Bible Training at Claflin

Rev. L. M. Dunton, D.D.

President Claflin University, Orangeburg, S. C. At Clifton Conference,  
August 19, 1908.

**W**HAT the negro needs most is Bible training, and, of course, this means moral training. We have put the Bible into all our regular courses of training, and have a professor to teach the Bible the same as we have to teach the other departments in our institution. The students are marked on Bible study the same as on other subjects. They realize the study of the Bible means something — that it is important. This work of Bible training is so exceedingly important that it ought to be done by the school. The presidents of the schools and the various boards of trustees are to be held responsible for this Bible work. It ought to be taught five days in the week, as a required course of study in all our schools.

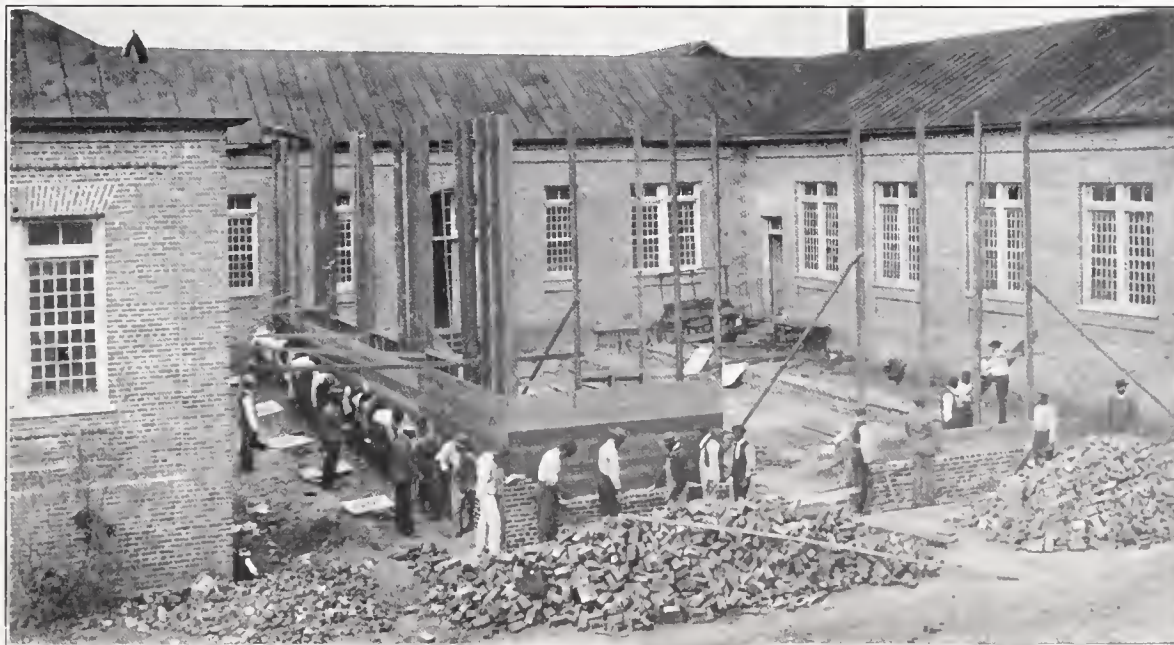


Pres. L. M. Dunton

I recommend that a resolution be sent from this Conference to the various boards carrying on work in the South among the colored people that they require their presidents and teachers to introduce the Bible as a regular course of study, and then I believe we are going to get at the work right, and we are going to accomplish something, and I don't believe we are unless we get at it in this earnest way.

### “We Cannot Afford to Cut Out the Bible”

My teachers often say that the students have more work than they can properly do now. Why put on a Bible course of study? There are many things in our regular course of study that we can eliminate to provide for this Bible study. Take descriptive geography, for instance, — what is it worth? Not very much. They can get about all the information they need in connection with other studies, and get in it a more practical way that will do them some good. We can cut out a good many subjects, but we cannot afford to cut out the Bible. We ought to have a regular instructor for the Bible, and if we have not the money to pay him, let us drop some other study and cut down the course enough so that we can take a teacher as a member of our faculty and give him all this work, and in that way we will get results.



CLASSES IN CARPENTRY AND BRICKLAYING, CLAFLIN UNIVERSITY, ORANGEBURG, S. C.



## Walden University, Nashville, Tenn.

Rev. John A. Kumler, D.D., President

**W**ALDEN UNIVERSITY, Nashville, Tenn., founded in 1866 as the Central Tennessee College, is the oldest school under the care of the Freedmen's Aid Society of the Methodist Episcopal Church.

In 1865, the Methodist Episcopal Church began its denominational work in Nashville, and a school was organized under the direction of Bishop Clark, using a church formerly owned by the Methodist Episcopal Church South, and known as Andrew Chapel. A year later the school had become too large for the building and a large brick structure known as "the gun factory," — which was in possession of the federal government as abandoned property — was secured and



Rev. John A. Kumler, D.D., President

fitted for school purposes. The Missionary Society of the Methodist Episcopal Church granted the trustees \$11,500, in July, 1866, to purchase the site, and erected buildings for the college.

In 1868, the Freedmen's Board, through Gen. O. O. Howard, provided funds for the erection of two brick buildings on Maple Street, after it had become necessary to abandon the "gun factory" for school purposes. This property has been occupied by the school, which, since 1900, has been known as Walden University, named in honor of Bishop John M. Walden, of the

Methodist Church, one of the founders of the Freedmen's Aid Society, and its first president.

Walden University now has thirteen departments, including a college, English, normal, commercial, music, industrial, domestic science, law, medical, dentist's, pharmacy, nurses' training, and Braiden Bible Training School.

### Only Four Presidents in Forty-three Years

During the forty-three years since the establishment of the institution, in 1866, Walden has had only four presidents: Rev. John Braiden, D.D., 1866 to 1900; Dr. George W. Hubbard, one year as acting-president; Rev. J. Benson Hamilton, D.D., three years; and Rev. John A. Kumler, D.D., president since July, 1904.

In 1876, through the liberal donations by the five Meharry brothers, the Meharry Medical Department of Walden University was founded, and Dr. George W. Hubbard was placed in charge. Dr. Hubbard is the oldest living teacher of the colored people, having been in continuous service since 1864. More than one half of the educated colored physicians in the Southern states are graduates of the Meharry Medical College. The enrollment in 1908 of 452 students in the medical, dental, pharmaceutical and nurse training departments proved that Meharry is the largest in the world for the colored people. It is open for women as well as for men.

### More than Fifteen Thousand Students

More than 15,000 students have shared in the mental, moral, and literary work of Walden University. Of this number, 1,600 have graduated from her halls; 1,212 from the professional schools of Meharry; 56 from the Law College, and 345 graduated from the classical, normal, and mechanical departments, in addition to those who have graduated in the nurse training and from the Braden Bible and Training School, and a few of the shorter courses.

Of the 925 students enrolled in 1908, 202 were in the industrial department, and the students represented all the Southern states, 16 of the Northern states, 5 of the West India Islands, Central America, Mexico, South America, Canada, Africa, and Australia.

President Kumler in writing of the work of Walden University says: "Walden is now, and for years has been, the largest professional school in the world for the colored people. Here everything essential to such a school is taught, and students are pre-

pared and qualified for the work required from the fifth grade English to the graduation in the professions. Each department was organized and is managed in the most helpful way to meet necessary mental and moral obligations." The value of the real estate of Walden University is \$125,000. The endowments amount to less than \$40,000, and the annual expenses in all departments are \$42,000. Nearly \$32,000 in 1908 were received from students, \$2,200 from endowments, and \$7,400 from the Freedmen's Aid Society.

#### The Needs of the University

What the university lacks in buildings, money, and equipment, the teachers try to make up in planning and enthusiasm. In the medical, dental, and pharmacy departments, the university has three good buildings. They meet the present demands, though crowded, and the equipment is ample for efficient work. In connection with the Meharry College, Mercy Hospital has been established, and during the school year of 1908 more than two thousand patients received surgical treatment. The success and skillful surgery in Mercy Hospital has been of a most gratifying

character. In 1908, the mortality following many serious cases was less than 2 per cent, and it is said that no hospital in that section of the South shows so low a per cent. Large buildings are needed for the hospital purposes, and several thousand dollars have already been paid in. The new hospital is to be known as the "George W. Hubbard Hospital."

The great need of Walden University is new buildings for the main departments. The recitation rooms are insufficient for the purpose of the work, both as to number and accommodations. The buildings are so old that President Kuuler says, "Needed repairs on them seem like a sacrifice and a waste of money."

Students who have taken advanced studies and are properly in advanced classes, showing studious habits, usefulness, and good deportment, may secure loans for a limited amount from the Board of Education of the Methodist Episcopal Church.

Walden University has a library building containing 4,600 volumes, 2,000 magazines and pamphlets, and a collection of more than 1,500 specimens in mineralogy, geology, natural history, African relics, treasures, etc. A portion of this building is used for the Braden Bible Training School.



BOARDING STUDENTS, LITERARY DEPARTMENT, WALDEN UNIVERSITY, NASHVILLE, TENN.





**G. W. HUBBARD, M.D.**

Dean of Meharry Medical College, Nashville, Tenn., since its organization, 1876. For more than forty-five years in continuous work among the colored people of Nashville.



**MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.**

Founded in 1876 and named for the five Meharry brothers, who contributed largely to its establishment and support. The first medical school in the South for the education of colored physicians. Connected with Walden University and under the care of the Freedmen's Aid Society.



**NURSES, MEHARRY MEDICAL COLLEGE**

In 1908 there were 273 students and 27 teachers. Nurse training is emphasized. The College has had 1,900 students, — 900 have completed the medical course.



**BRASS BAND, MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.**

Of the 708 living graduates, not including the class of 1908, 96 per cent are practicing their profession. Nearly one half the colored physicians in the South are Meharry graduates.



## Gammon Theological Seminary, Atlanta, Ga.

Rev. J. W. E. Bowen, D.D., President

THE only Theological Seminary of the Freedmen's Aid Society. Founded in 1883, through the gift of nearly \$500,000 by Rev. Elijah Gammon, of Illinois.



Rev. J. W. E. Bowen, D.D.

Rev. Wilbur P. Thirkield, D.D., was president for sixteen years. In 1906 he was succeeded by Rev. Dr. J. W. E. Bowen, a graduate of New Orleans University and Boston University. Dr. Bowen is considered one of the leading men of his race.

The purpose of Gammon Seminary is to prepare young men to become preachers and pastors. Special emphasis is placed on the study of the English Bible. The course covers three years and includes the study of

the entire Bible, book by book.

A special department of Gammon is "The Stewart Missionary Foundation for Africa," named in honor of Rev. W. F. Stewart, of Illinois, who gave a group of highly cultivated farms, 600 acres, in central Illinois, the income to be used in maintaining a department that the giver hoped would become "a center for the diffusion of missionary intelligence, the development of missionary enthusiasm, and the increase of missionary offerings" for Africa.

Prizes are given for missionary hymns, essays,

and orations; there is a library of 300 volumes on Africa, and a museum of the products of the country and specimens of African handicraft.

### Twenty-Eight Schools Represented at Gammon

In 1907, twenty-eight preparatory schools and colleges sent men to Gammon for theological instruction. These men represented fifteen states, four foreign countries and five denominations. Among the graduates of Gammon are some of the leading Negroes of the Methodist Episcopal Church, including church officials, educators, and pastors. Among the number may be mentioned Rev. Madison B. C. Mason, D.D., for many years corresponding secretary of the Freedmen's Aid Society; Rev. James M. Cox, D.D., president of Philander Smith College, Little Rock, Ark.; Rev. S. A. Peeler, D.D., president Bennett College, Greensboro, N. C.; D. N. Mims, D.D., president Sterling Industrial College; Rev. Alexander P. Camphor, D.D., former president of the College of West Africa, now president of Central Alabama College, Birmingham, Ala.; Rev. R. E. Jones, D.D., editor of the *Southwestern Christian Advocate*, New Orleans, La.; Rev. J. W. Moultrie, a leading Sunday-school worker of South Carolina, and others.



GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA.

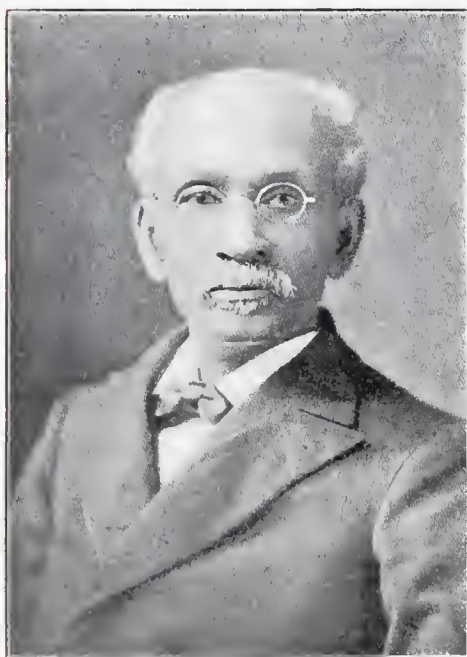
Founded in 1883 through the gift of \$500,000 by Rev. Elijah H. Gammon, of Illinois. Ninety-three students and 5 teachers in 1908. Gammon has a campus of 17 1-2 acres, 2 modern buildings, 4 residences for professors, and 10 cottages for married students. Endowment, \$522,000. Value of property, \$118,000. Annual expenses, \$16,000, secured from the endowment and from the Society.



## Clark University, Atlanta, Ga.

W. H. Crogman, Lit.D., President

CLARK UNIVERSITY, South Atlanta, Ga., is a Christian school, founded in 1870, by the Freedmen's Aid Society of the Methodist Episcopal Church. It is open to students of all classes regardless of sex or color, the sole conditions of admission being a desire to learn, good moral character,



WM. H. CROGMAN, A.M., Lit. D.

President Clark University, South Atlanta, Ga. Five hundred and seventy-six students and 25 teachers in 1908. Value of property, \$240,000. Approximate annual expenses, \$30,000.

and obedience to lawfully constituted authority. The buildings and grounds are located just south of the corporate limits of Atlanta. The campus, 1,200 feet above sea level, is sufficiently elevated to overlook the city, and is beautifully shaded with oaks and pines. The school has sent out from its various departments 334 graduates, nearly all of whom are usefully employed. Some of them are prominent in educational work. Rev. Jas. M. Cox is president of Philander Smith College, Little Rock, Ark.; Rev. Edward W. Lee is president of Morris-Brown College, Atlanta; Mr. Reuben S. Lovinggood is president of Samuel Houston College, Austin, Tex.; and Rev. Silas A. Peeler is president of Bennett College, Greensboro, N. C. Six of the graduates of the school are now members of its faculty. Fully one third of the teachers in the city schools of Atlanta are graduates of Clark University. Several graduates are in the postal service. None are in prison or in the chain gang.

### A Department of Scientific Farming

Clark University in 1907 established a department of scientific farming. There are four hundred acres of fertile land, well watered, within two and a half miles of the city of Atlanta. Perry C. Parks, a young colored man who graduated from the agricultural department at Claflin University, and subsequently took a course at the Wisconsin State University and at the Iowa State Agricultural College, is superintendent. Three departments have been organized: truck farming, dairying, and swine raising, and other departments will be organized in the near future. The last legislature of Georgia, 1907, established eleven agricultural schools in the state, open to white youth, and all are now in operation. This fact emphasizes the need of this new department at Clark.

The result of the first year of the farming department at Clark, as published in the *Atlanta Constitution*, may not be without interest. The students have taken care of the herd, milked and sold in the market of Atlanta 29,200 quarts of buttermilk, 500 pounds of first-class creamery butter, and 2,500 pounds of pork.

In addition, the students have grown on the farm of the school 350 bushels of corn, 300 bushels of oats, 80 tons of hay, 11 bales of cotton, 40,000 heads of cabbages, 4,000 dozen bunches of onions, 125 bushels of sweet potatoes, 45 bushels of white potatoes, 40 bushels of okra, 60 bushels of lima beans, and 50 bushels of tomatoes.

In speaking of the farm work, Superintendent Parks says:

"There has been an average of twenty-five students in the farm department of the school. While the student labor has not been all that we could wish, it has been much better than we expected for the beginning. The most encouraging thing is the evident growth of the farm-work spirit among the students of Clark University."

### Farm Conditions among the Negro Farmers in Georgia

There are 224,226 farms in Georgia. Sixty out of every one hundred of these farms are rented, and fifty out of every one hundred of the state's rented farms are in the hands of Negro tenants. Many of these tenants move every year and do not take proper interest in the gardens, orchards, terraces, or premises on which they live. A large proportion of the landlords do not seem to care what their tenants do so long as they pay their rent, and the tenants in return do as little as they possibly can, because



#### CLARK UNIVERSITY, SOUTH ATLANTA, GA.

Founded by the Freedmen's Aid Society in 1870. Has five school buildings in addition to five cottages for teachers. Value of property, \$240,000. Chrisman Hall (picture above), named in honor of Mrs. Eliza Chrisman, is the main building.

they do not know where they will be the next year. A great need is a renting system that will be fair to both the landlord and the tenant and at the same time make the tenant feel contented and keep the farm in high state of productiveness. If these tenants had a little friendly coaching much good would be done.

In Georgia there are 189,939 Negro farm laborers. The majority of these laborers have never seen a well-arranged dairy, fruit, or stock farm. The mule, the scooter plow stock, and cotton are all they know. They must of necessity have a low earning power. And they have nothing to stimulate a desire for better things or a love for the work which the majority of them must follow for a livelihood.

There are 18,700 Negro farm owners in the state. As a rule they do not understand diversified farming. Many of them cannot read the agricultural literature hence have no means of improving their conditions. They want to change their system of farming and raise their standard of living, but they do not know how to do it. The one-crop system of cotton is all they know. For this reason they go on growing cotton, buying their

corn and meat from the West, and allowing the farm which they cultivate to run down for the want of proper information and guidance.

#### Solving the Negro Farm Problem in Georgia

When farmers' institutes began among Negro farmers in the fall of 1907, some of the Southern white people said to Director Parks: "There is no doubt about farmers' institutes being a good thing for white farmers, but we are not so certain about Negro farmers. They do not seem to be interested in their own improvements. However, we will see how you come out with this effort." Whereupon Mr. Parks thought he saw the key to the whole situation. These Southern white men must be made to see the wisdom and economic value of helping the Negro farmers to better methods.

There was held at Clark University "a round-up farmers' institute," August 3 to 8, 1908. No effort was made to get a large crowd of local people from the city. The committee advertised for farmers and charged 50 cents per day for room rent and board. In spite of failure to get reduced railroad rates, and other difficulties, there were registered 65 persons from 24 counties; 6 teachers from 5 different counties; 6 preachers from 3 different counties; 52 farmers from 24 different counties. Forty-five of these farmers owned their farms and are highly respected by both white and colored in their communities. As high as \$11.50 railroad fare was paid by some of the farmers to reach the institute, and after being at the institute one day some of the farmers wrote home for their sons.

Clark's department of scientific farming enabled the national agricultural department to distribute one thousand farmers' bulletins among the farmers who knew nothing of its work before, and four hundred farmers' bulletins were placed in the hands of rural school teachers who did not know how to get hold of agricultural information.

#### Important Needs of this Department

An agricultural building, including class rooms, reading room and room for making butter and cheese; a dairy barn, including silo, feed cutter, and steam power. These improvements will cost \$5,000 and are absolutely necessary to put the farm on a good working basis. The dairy barn, with silo and feed cutter, which will cost about \$2,500, is an immediate and imperative need.



## New Orleans University, New Orleans, La.

Rev. John Wier, D.D., President

**F**OUNDED in 1873 by the Freedmen's Aid Society of the Methodist Episcopal Church, under the leadership of Rev. Dr. Joseph C. Hartzell, then secretary of the society, now Bishop of Africa.

The legislature of Louisiana hesitated to charter an institution entirely in prospective for the education of Negroes. Judge White, later a member of the Supreme Court of the United States, was called upon to define the province of a university. After his comprehensive statement as to the requisites necessary to constitute a university, it was confidently asserted that no such institution would ever be needed for the Negroes of Louisiana. A charter was granted after prolonged debate, and the University began its work.

The first class was graduated from the College of Liberal Arts in 1878. Rev. J. W. E. Bowen, D.D., now president of Gammon Theological Seminary, Atlanta, Ga., was a member of this class. Among the many graduates who became leaders of the race may be named, Rev. Dr. M. C. B. Mason, secretary of the Freedmen's Aid Society; Rev. Alexander P. Camphor, D.D., president of Monrovia, Liberia, College, and president of Central Alabama College, Birmingham, Ala.; Harry W. McDonald, A.M. (deceased), principal Gilbert Academy, Alexandria, La., and many others.

The work of the University is included in the College of Liberal Arts, the Normal Department, the Medical College, and the Theological Department.

The Woman's Home Missionary Society supports an Industrial Department known as the Peck School of Domestic Science. This is a regular department of the University. Classes in Biblical instruction have been sustained most of the time since 1890. The department of medicine is known as Flint Medical College. In the charter of 1873, granted by the legislature, there was a provision authorizing the establishment of a medical college. The name was changed in 1901, in honor of Mr. John D. Flint, of Fall River, Mass., a liberal benefactor of the university, the medical school, and the hospital.

The three-story brick building, with its lecture and recitation rooms, dissecting rooms, laboratories, and rooms for clinics, is well adapted to the work.

In the Sarah Goodridge Hospital, whose staff is composed of professors in the college, the course in nurse training gives the students practical experience and instruction.



Bishop J. C. Hartzell, LL.D.



### NEW ORLEANS UNIVERSITY, NEW ORLEANS, LA.

Founded by the Freedmen's Aid Society in 1873. Has four departments: College of Liberal Arts, Normal College, Flint Medical College, and Theological Department. Forty-one teachers, 922 students, including 12 in the Theological Department, in 1908. Approximate annual expenses, \$23,000. The property is valued at \$200,000. Rev. John Wier, A.M., D.D., president. Gilbert Academy, of Baldwin, La., is a school of New Orleans University.



## The Course at New Orleans

Rev. John Wier, D.D.

President New Orleans University, New Orleans, La. At Clifton Conference,  
August 10, 1908

WE have, at New Orleans University, a regular course of religious instruction, not necessarily a Methodist course, but a course in general religious work. We have a preaching service every Sunday morning and our Sunday-school every Sunday morning. These are not compulsory. We request our students to attend our religious services and we want them to attend just as carefully as they attend their class exercises. Our roll is taken in a quiet way, and any pupil not at Sunday-school is reported first to the superintendent of our Sunday-school, and then to the president, in his office, the next morning.



Rev. John Wier, D.D.

We have a regular instructor in our Sunday-school, and that instructor is a

member of the faculty. His duty is to see that the various courses are carried out and that the pupils are taught in the Sunday-school and are efficient as any graduates of our best universities. The consequences are that we are sending out hundreds of graduates to other universities every year, who are not only well grounded, but who understand how to conduct a Sabbath-school.

Last year I gave a course to the young people about Sunday-school work and taking part in it. When I was in Chicago we had something of the same kind, and I learned from our missionary in Chicago that perhaps every one of the Methodist Episcopal churches there grew out of a Sabbath-school. These young students will be trained in the Sunday-schools of our colleges and will go out among the people and in a little while will start Sunday-schools, out of the schools where they teach. Some have come from small schools, and through their efforts have grown some of the largest Methodist Episcopal churches.

If you can send, through the Sunday-School Association, persons to teach Sunday-school methods in the South, the institutions will be open to such a proposition and in this way we can reach a large number of schools all over the country.



NORMAL GRADUATES, NEW ORLEANS UNIVERSITY

The university aims to supply the great need of the South for competent teachers, by sending out normal graduates thoroughly equipped. These graduates are given State Board teachers' certificates without examination. The Normal Course covers five years.



CLASS OF NURSES, NEW ORLEANS UNIVERSITY

The Nurses Training School has 5 teachers and 31 students. Two courses are offered: one mainly theoretical, the other both practical and theoretical. The school has graduated 39 trained nurses. The Flint Medical College has 15 teachers and 32 students.



## Solving the Problem at Cookman

Pres. James T. Docking, Ph.D.

President Cookman Institute, Jacksonville, Fla. At Clifton Conference,  
August 19, 1908

COOKMAN INSTITUTE has 487 students. We teach the Bible from the primary department up to the first two or three grades in the form of stories. When they get to the fourth or fifth grade we begin with the normal course, a regular prepared course. Later we take up the regular text-book. We use Dr. Hurlbut's text-book, and Dr. Steele's as a supplement, and these books are carried on through the whole course. We have also two other studies that are connected with



Pres. J. T. Docking, Ph.D.

**Manners and Morals**  
this: a study in what is called "Morals" and a study in what is called "Manners." The pupils are examined in both of these studies, and for each we have a text-book. We were very fortunate in finding a text-book published by Heinz and Noble — one on the

study of morals, and the other on the study of manners. We try to bring these pupils up on higher ground and make the work as effective as any other carried on in the school.

### We have Our Own Church Catechism

In addition, we have our own church catechism — once a week — in the school, and every girl is expected to read and answer the questions, even if she does not memorize them. We have the study of the catechism, not the shorter but the longer. — the Arminian catechism, — and it seems to suit the boys and girls. We also make a special point of memorizing the Bible. We have an association where every one agrees to memorize one verse every day in the week, and we begin before breakfast as we are all standing and repeat the verses that we have learned, and keep this up every day. That helps us to keep it in our minds, and when it comes to Saturday we take up the question of special study in the Normal School, and we have everything in the line of Bible study that we can now crowd in. I should be happy to welcome any person or any agency that will do the people good in this way, and that is what is needed, but I hardly

can see how anything more can be put in than what we already have in most of our own courses.

### Reaching Those Outside the School

I take it for granted that one of the great objects of this movement is not to reach the schools, but to reach those outside the schools, — and to have a larger circle than the schools. We have already ample in the schools, so we will have to reach those outside in some way. I am inclined to think that we are not going to do that so successfully by having a regular professor. At first I did, and I told Mr. Hartshorn so. I believe that we are the men that can do these things better than anybody else. I can see a thousand objections that might come up in my school and your schools. If the society is going to do anything in that line, it strikes me that possibly it might be the best thing to get a

### "The Mother Ought to be the Teacher"

paid teacher, but I really think that the mother ought to be the teacher. That would be better than to have a man sent. Most schools like to have a chance to say where the teacher shall come from. If the association is going to pick up a teacher and send him to us, he might not be the man for the place. I understand that the proposition is thought to be a good one. I believe that every one who is here is willing to welcome anything that is going to better and interest our young people in the Bible and its truth. We are heart and hand and soul in this work.

### Vice-President Fairbanks at Cookman

Vice-President Fairbanks visited Cookman Institute recently. When he went away he said: "You are solving a problem here that we can't solve in Washington. This problem is never to be solved in the legislative halls; if ever the Southern problem is to be solved, these institutions, and others of its kind, are to do the business."

### An Ignorant Negro is a Dangerous Man

A colored man, an uneducated, ignorant Negro, is a dangerous man anywhere, but he is especially dangerous if he is a colored man and in the South. Cookman Institute has ever kept before the people these two ideas, — the moral transformation of their lives, and the giving of themselves to God. I am glad to tell you that we have never closed the doors against one man, nor have we had one man expelled.

I am here as a learner, and I am ready and willing to do anything and welcome anybody who could make better boys and girls out of the youth of the South.



PRESIDENT DOCKING AND FACULTY, COOKMAN INSTITUTE, JACKSONVILLE, FLA.

## Cookman Institute, Jacksonville, Fla.

Rev. J. T. Docking, Ph.D., President

**C**OOKMAN INSTITUTE, one of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church, was opened in Jacksonville, Fla., in 1872, as a night school, by Rev. S. B. Daruell, pastor of the white Methodist Church in the city. For many years it was the only school for colored people in the state.

The institution was named in honor of Rev. Alfred Cookman, and for thirty-seven years has been a center of Christian culture and training, placing its greatest emphasis upon the moral and religious instruction of its students. Its influence has been such that not one of its graduates has ever had his name upon the police record, and there never has been a lynching within the borders of the county in which the school is located.

It has been home and church as well as a school for its students, and its graduates are found in all sections of the South, in Africa, and even in the islands of the sea. Bishop Grant, one of the leading colored educators of the South, began to read his primer at Cookman. Hon. L. W. Livingstone, United States

consul at Hayti, was among the early graduates of the institute, and four of the leading colored physicians in Jacksonville, Fla., are numbered among the alumni.

### "Business Rating" of Cookman

The 487 students of 1908 represented nearly every county in Florida and several counties in southern Georgia. The course of study in the institution is arranged with special recognition of its adaptability and service to Negro youth. Students completing its curriculum are admitted to the freshman class of the best universities, North and South. The business rating of the institution is of a high character and its affairs are conducted with prudence and economy. It is a matter of record that no creditor is obliged to wait a single day for the payment of his bills, and this business demonstration means much for the standing of the school among both the white and the colored population. To the latter it is an example for the people, and it commends the institution to the white people as one worthy of support.

### "Forty Students taught in a Hole"

When the disastrous fire swept Jacksonville a few years ago, the institute was in its destructive path. The Freedmen's Aid Society at once purchased the present site, which includes eight acres of high land in the suburbs of the city, making an ideal



spot for the school. Two buildings have been erected, yet the accommodations are inadequate to the great needs. For the past two years forty students have been taught in a hole dug under one of the buildings, where boxes and boards are the only seats and desks.

The great needs of Cookman Institute are a building to accommodate the teachers, and a building for school purposes to accommodate the students who are refused admission for lack of room. The colored people, who know well the value of the institute as a factor in the development of their race, have subscribed \$1,300 for one of the buildings.

Rev. James T. Docking, Ph.D., a man of Christian culture and executive ability, is president of the institution. The property is valued at \$32,000. The approximate annual expenses are \$6,000. In 1907-8 the society appropriated \$2,000. The balance was received from students.



**COOKMAN INSTITUTE, JACKSONVILLE, FLA.**

Founded 1872. Named in honor of Rev. Alfred Cookman. Ten teachers and 487 students in 1908



**REV. SILAS A. PEELER, A.M., D.D.**

President, Bennett College, Greensboro, N. C. Two hundred and sixty-six students: 109 male; 157 female and 10 teachers in 1908. The approximate annual expenses are \$9,000.



**BENNETT COLLEGE, GREENSBORO, N. C.**

Under the auspices of the Freedmen's Aid Society of the Methodist Episcopal Church. Supported by that Society and North Carolina Annual Conference. The school has three buildings; the property is valued at \$36,000. The school was founded in 1873. Chartered as a college under the laws of North Carolina. Kent Industrial Home, erected by the Woman's Home Missionary Society, is a "Model Home" where young women may qualify in domestic art and science under the rules of Bennett College.

## Samuel Huston College, Austin, Texas

R. S. Lovinggood, A.M., President

**I**N 1883 the Freedmen's Aid Society purchased six acres of land in Austin, Tex., for the purpose of erecting a school for Negroes.

Mr. Samuel Huston, of Marengo, Ia. (for whom the school is named), gave \$9,000 to the enterprise, and the foundation of a building was laid.

The financial crisis of 1893 put a stop to the work and nothing was done for nearly five years. In 1898, by direction of Dr. J. W. Hamilton (now bishop), then secretary of the society, work was begun, only to stop shortly, to be resumed again in 1900 under the direction of Secretary Dr. W. P. Thirkield.

In November, 1900, with R. S. Lovinggood as president, the school was opened, with the coöperation and assistance of the members of the West Texas Conference.

Only one story of the building was completed. There was no furniture and no money. At the close of the seventh month of school the enrollment was 205. Many were turned away because of lack of accommodations.

### Rapid Growth and Progress

The school has made rapid growth and progress. The property is valued at \$40,000. There are two principal buildings: Burrowes Hall, the main building erected largely through the generosity of Mr. E. S. Burrowes, of Maine, and the Boys' Dormitory, recently erected at a cost of \$18,000. The rooms for girls are in the main building.

In 1908 there were 375 students and 17 teachers. The expenses were \$21,000. Of this amount \$18,600 came from the students and \$2,400 from the Freedmen's Aid Society. The library has 4,000 volumes.

The Eliza Dec Industrial Home for girls, was opened in October, 1904, with accommodations for 14 girls. Its aim is to develop Christian character, and teach economy, energy, and neatness in domestic science.

President Lovinggood says: "We teach the English branches, College Preparatory course, a teachers' Normal course, plain sewing, millinery, dressmaking, cooking, housekeeping, English Bible, printing, and music."

### Social Settlement Work

The college has inaugurated a new plan of endeavor which might be called "Social Settlement work." The special aim is to improve the home life of the people.

The work is begun in the student's home. Each student is requested to do something to improve his own home, by cleaning the front yard, fixing the broken panes, planting flowers, hanging the gate, painting the house, etc. The Bible in the home, home decoration, etc., are considered. The question of



PRESIDENT R. S. LOVINGGOOD AND FAMILY  
Samuel Huston College, Austin, Texas

economy, the purchase of land, the building of houses with more than one room, etc., are considered in proper order. Each student is required to report the condition of his community and to note the improvements. Blanks are furnished, and he is required to make a report of his work along this line, with other statistics of the social, moral, and material condition of the people.





**SAMUEL HUSTON COLLEGE, AUSTIN, TEX.**

Founded in 1900 by the Freedmen's Aid Society of the Methodist Episcopal Church. Prof. R. S. Lovinggood, A.M., president since the school opened. Located on six acres of land near the Texas State Capitol building. Main building, Burrowes Hall, on the left, named in honor of Mr. E. T. Burrowes, Portland, Me. Newly completed boys' hall on the right. Value of the school property, \$40,000. Annual expenses, \$21,000. Self-help, \$18,600. The remainder from the society.



**FACULTY OF THE SUMMER SCHOOL, SAMUEL HUSTON COLLEGE, AUSTIN, TEX.**

A summer school of methods for teachers, endorsed by the Texas State Department of Education, has been held in Samuel Huston College each summer since 1904. Dr. R. S. Rust, one of the founders of the Freedmen's Aid Society, referring to Samuel Huston College, said, "It is the strategic location of the whole South;" a gateway to unborn millions of our people. The history of Samuel Huston College is full of thrilling interest, and quickly indicates God's special interest in the enterprise."



SENIOR CLASS, 1908, SAMUEL HUSTON COLLEGE, AUSTIN, TEX.

The enrollment in 1908 was 17 teachers and 375 students, of whom 140 were boys and 235, girls. The following courses of study are offered: English, College Preparatory, Normal, Music, Business, Printing, and Sewing. Class drill is given in Epworth League and Normal Sunday-school work.



CLASS IN DOMESTIC ECONOMY, SAMUEL HUSTON COLLEGE, AUSTIN, TEX.

The work of the school is of a distinctly practical character, fitting the students for helpful service when they leave the institution. The Eliza Dee Industrial Home, opened in 1904, has accommodations for fourteen girls. The Home is across the street from the College and its aim is to develop Christian character and to teach economy, energy, and neatness in domestic science.



## Wiley University, Marshall, Tex.

Rev. M. W. Dogan, Ph.D., President

WILEY University, one of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church, is located on a tract of fifty acres of land, about three-quarters of a mile from the Court House, Marshall, Tex., and in one of the black belts of the state, within easy reach of half a million Negroes.

The University was founded in 1873 and chartered in 1882. Its early presidents were white men, leaders in the educational work of the denomination. In 1894, the policy of the institution was changed and Rev. L. B. Scott, D.D., one of the progressive Negroes of the church, was made president. Two years later he was elected editor of the *Southwestern Christian Advocate*, New Orleans, and he is now Missionary Bishop of Africa. Rev. M. W. Dogan, A.M., Ph.D., has been president since 1906.

### One Hundred Thousand Dollars in Buildings in Eight Years

The main or central building cost \$31,000, and of this amount \$19,000 was raised by the members of the Texas Conference, and students of the University. During the past eight years more than \$100,000 have been put into buildings at the University. Of this amount there have been only two large donations, one of \$15,000 by Mr. Andrew Carnegie, for a library building, and the other of \$5,000 by Mr. H. G. Coe, of Iowa, for a boys' dormitory, now in process of construction. Nearly all the rest has come from the Texas Conference, largely through the medium of "conference rallies."

### A Practical Test of Efficiency

An interesting story is told in connection with the construction of the library building. Wiley is the only institution for Negroes west of the Mississippi River which has a library building. The coöperation of Mr. Carnegie was secured through Mr. Emmett J. Scott, secretary to President Booker T. Washington, and an alumnus of Wiley. The plans were made by the architect of Tuskegee Institute, and the work of construction was begun by a local mechanic, who employed a number of the students. The Labor Union of Marshall objected to the employment of students, and demanded that the work of constructing the library be placed entirely in the hands of the union. The University officials were unable to come to terms with the

Labor Union so as to allow students to have a part in the construction of the building. The men were therefore called off, and the plan was temporarily abandoned. Claude Hudson, one of the students, offered to take charge of the work of construction, and do it with student labor. The supervising architect at first declined the proposition, but Hudson was finally given the work. His work passed the inspection of the architects and won their highest commendation, and the library stands to-day, not only as one of the finest buildings in Marshall, but one of the best built.

### Students Erect the Buildings

The boys' dormitory, which is being constructed almost entirely by student labor, will be ready for occupancy at the beginning of the term in September, 1909. The fine two-story residence of President Dogan, recently constructed, was built from money donated by students, friends, and the Texas Conference. All bricks used in the construction of the university buildings have been made on the grounds, and largely by the students, and students in the departments of Brick Masonry and Carpentry have done nearly all the constructive work that has been carried on for twelve years.

### Important Departments of Work

Wiley University, in addition to the regular courses of study in the literary department, operates several lines of industrial training. In the large trades building are taught book making, cabinet work, pyrography, electrical engineering, etc. The department of law takes high rank. In 1908, twelve students were preparing for the ministry. The department of nurse training has been of a very helpful character, and the modern two-story hospital building, recently completed, has been a great blessing to the Negroes of Marshall and vicinity.

### The King Industrial Home

The King Industrial Home, Miss Rose T. Robertson, superintendent, is connected with Wiley University, under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church. It is the largest and oldest school of the society in Texas. It was named in honor of Mrs. Jane King, of Ohio. The institution aims to give a practical object lesson in what a model home should be and to supplement the industrial training for girls of Wiley University. There were 73 boarders in 1908.



**REV. M. W. DOGAN, PH.D.**

President since 1896 of Wiley University, Marshall, Texas.  
Twenty-four teachers, 654 students, and 15 in  
Theological Department, 1908.



**HOME OF THE PRESIDENT, WILEY UNIVERSITY, MARSHALL, TEX.**

The money for this residence was donated by students, friends, and the Texas Conference of the Methodist Episcopal Church, in 1906. The school was founded in 1873 and is conducted by the Freedmen's Aid Society. One hundred public school teachers were enrolled as Wiley students in 1908.



**THE MAIN CAMPUS, WILEY UNIVERSITY, MARSHALL, TEX.**

The school is located on 50 acres of land, less than a mile from the city. There are 13 buildings, 4 of them brick. The main building, in the picture, occupies the center of the group and is one of the best buildings in the Southern work of the Methodist Episcopal Church. The school was chartered in 1882.





COE HALL, WILEY UNIVERSITY, MARSHALL, TEX.

A five-story building, being erected by student labor. Named in honor of Mr. H. G. Coe, of Clarence, Ia. The building will be of modern construction, and will be the dormitory for boys.



CARNEGIE LIBRARY, WILEY UNIVERSITY, TEXAS

Wiley University is said to be the only institution for Negroes west of the Mississippi River which has a library building. Mr. Andrew Carnegie gave \$15,000 for its construction, and the library contains 6,000 volumes.

## Virginia Collegiate and Industrial Institute, Lynchburg, Va.

Rev. George E. Stephens, President

**V**IRGINIA COLLEGIATE AND INDUSTRIAL INSTITUTE, Lynchburg, Va., one of the schools of the Freedmen's Aid Society, is a branch of and a preparatory school for Morgan College, Baltimore, Md., providing in addition to the academic work, industrial training not to be had at the college. Rev. George E. Stephens is president, and the enrollment in 1908 was 5 teachers and 80 students.

The stone structure crowning one of the hills of South Lynchburg furnishes dormitories for girls, recitation rooms, and a chapel for public services. There are three regular courses of study: a college preparatory course, a normal course, and a sub-preparatory course. All girls receive instruction and training in cooking, sewing, laundering, and housekeeping. The property of the Institute is valued at \$35,000. The approximate annual expenses are \$3,200, of which the Freedmen's Aid Society donates \$850. The balance is received from students and small gifts.



VIRGINIA COLLEGIATE AND INDUSTRIAL INSTITUTE





**REV. J. O. SPENCER, PH.D.**

President of Morgan College, Baltimore, Md., since 1902. Three hundred and one students and 24 teachers in 1908. Approximate annual expenses, \$18,000.



**MORGAN COLLEGE, BALTIMORE, MD.**

One of the schools of the Freedmen's Aid Society. Founded, 1867. Has two branches — Princess Anne Academy at Princess Anne, Md., and the Virginia Collegiate and Industrial Institute, Lynchburg, Va. Value of property, \$35,000.



**GROUP OF STUDENTS, PRINCESS ANNE ACADEMY**

Eastern branch of the Maryland Agricultural College. Founded, 1876. Has a farm of 120 acres. Value of property, \$18,000. Ten teachers and 134 students in 1908.

**PRINCESS ANNE ACADEMY, PRINCESS ANNE, MD.**





**THE CAMPUS, GILBERT INDUSTRIAL COLLEGE, BALDWIN, LA.**

One of the schools of the Freedmen's Aid Society. Founded 1875. Located on the famous Bayou Tedié. Named in honor of Hon. Wm. L. Gilbert, who gave \$10,000 toward the buildings and left \$40,000 for an endowment. Prof. J. M. Matthews is president. The enrollment in 1908 was, 10 teachers and 212 students. The property is valued at \$70,000. The college has nine departments.



**THE TRUCK PATCH, GILBERT COLLEGE, BALDWIN, LA.**

Gilbert College has more than eleven hundred acres of land, about one half of which is the farm and garden. Farming, blacksmithing, carpentry, masonry, electrical and mechanical engineering are special features. The college is doing excellent work, especially along the line of practical industrial education.



## Some of the Difficulties in Southern Schools

Rev. Judson S. Hill, D.D.

President Morristown Normal and Industrial College, Morristown, Tenn.  
At the Clifton Conference, August 19, 1908

**W**HAT are the difficulties in our schools in the South? We want to keep in mind two facts. First, the tendency to-day is towards the shortening of the school term in the colored schools. A few years ago the colored schools had the same term as the whites, but gradually within the last ten years they have been diminishing and shortening the terms where they have had schools.

Another fact is that they are lowering the standard of the public schools. In Chattanooga, a few years ago, the colored schools were on a par with the white schools. They were just as careful about the selection of teachers as the white schools. To-day it is very different, and they have reduced the grades in the colored schools, making them lower than a few years ago. This is true all over the South, as a rule.

### — “Reaching the Outlying Districts”

We ought to have church societies, so as to reach the outlying districts away from the centers and the railroads. Eighty-three per cent of the Negroes of this country are in the country. Only seventeen per cent can be found in our cities. This eighty-three per cent must depend largely upon the schools established by the various denominations for education, for the public school system makes but little provision for the education of those living in the rural districts.

I have known of schools in some of the country districts where they have not had school for one or two years, and where the schools have been established they averaged six weeks in a year.

Tennessee had no normal institution for the preparation of teachers for colored schools until a few years ago. To supply in part this deficiency, the state appropriated \$10,000 for a normal training school for the youth of African descent. The beneficiaries of this fund were appointed by the state senators, which appointment was worth \$50 to the one appointed. This was to pay the entire expenses. This enabled a great many of the young Negro people to obtain preparation for good teaching. Three years ago the appropriation was withdrawn and since then there has been no provision made.

Another fact is, that while the sympathy of the South is manifest more largely than it was a few years ago, the sympathy of the North is going from us. There is not that intense interest that we found twenty, twenty-five, and thirty years ago, and it is true not only in the laity but in the ministry. I am sorry to say that it is true even in our own church. They lack the sympathy among us in our ministry, so that when they undertake to preach the gospel they do it half-heartedly. It is difficult to secure teachers in the North who are interested sufficiently in the work to become a part of it. There are some young teachers who desire to obtain experience in order to get increased salaries, who will take work in our Southern schools, but they lack the deep interest and missionary spirit which characterized those who engaged in it in former years. Now and then we find teachers of Southern birth who are interested and become faithful and efficient teachers, and who remain with us longer than some of those from the North. In twenty-five years there has not been a single year but I have had one teacher of Southern birth. We now have five, born and educated in the South, who are doing splendid work for the Master.



REV. JUDSON S. HILL, D.D.  
President Morristown College, Morristown,  
Tenn.

Twenty-seven years ago, I could scarcely walk on the sidewalk without being insulted, or jostled off, and in many ways they displayed their antipathy to our work. But for several years past that feeling has given way to a kindlier feeling.

The majority of our best people endorse the work and are willing to help. Recently the Board of Trade of Morristown subscribed \$1,000 toward a new building.

The white people of the South are friends of the Negro. They afford opportunities for a livelihood, which are denied him in the North. He is the mechanic of the South, Negro painters, plumbers, or carpenters frequently working on the same scaffold with white men. It is but just to say that with all of the supposed sympathy for the Negro in the North, he finds greater opportunities for work in the South than in the North.



## Morristown Normal and Industrial College, Morristown, Tenn.

Rev. Judson S. Hill, D.D., President

**F**OUNDED 1881 by the Freedmen's Aid Society, for the higher education of the Negro.

There are three departments: college preparatory, normal, and industrial. In 1908 there were 26 teachers and 346 students.

More than two thousand former students are teaching in Southern public schools, and more than six hundred students have gone out from the industrial department as wage earners.

The manufactured articles of the industrial department find ready sale, and many business houses patronize, almost exclusively, the printing-office which is said to be the best equipped between Knoxville and Bristol, 130 miles.

The annual expenses are \$20,000. In 1908 the Society contributed \$5,100, students paid \$3,500 and the remainder was secured from contributions.

Special emphasis is placed upon the moral training of the students. More than 1,500 students have professed conversion in the college life of twenty-eight years.



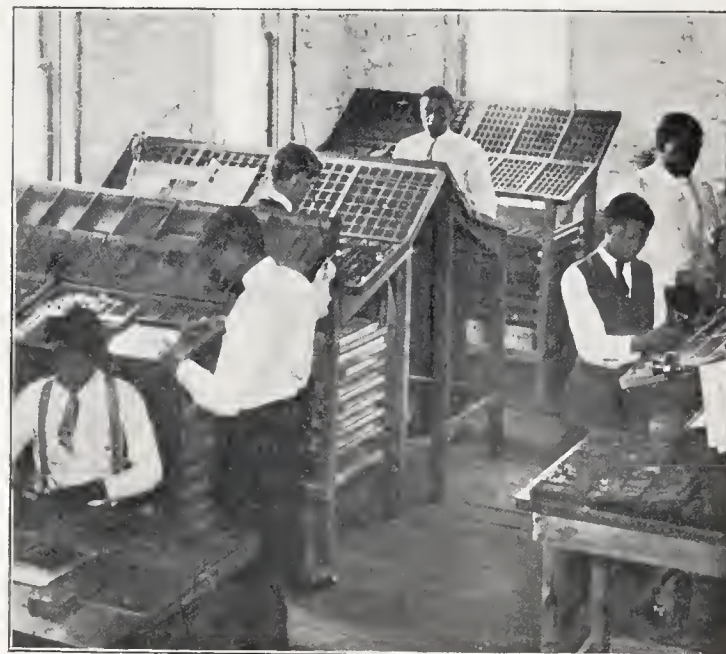
INDUSTRIAL BUILDINGS, MORRISTOWN COLLEGE

The Industrial Department of Morristown College has recently been greatly strengthened. Wood and iron working, foundry, blacksmithing, carpentry, stove and chair making are specialties. The object is not only to give a course in manual training, but to teach trades thoroughly and efficiently.



CRARY HALL, MORRISTOWN COLLEGE, MORRISTOWN, TENN.

The property of the college is valued at \$75,000, and consists of 75 acres of desirable land and eight buildings. Crary Hall is a four-story brick and stone structure of one hundred rooms, and is one of the best school buildings in the South.



PRINTING-OFFICE, MORRISTOWN COLLEGE

The printing-office is a fine establishment, with all the necessary equipment. Instruction and practice are given in all branches of printing.



## Central Alabama College, Birmingham, Ala.

Rev. A. P. Camphor, D.D., President

**T**HIS institution was founded in 1905 by Rev. Madison C. B. Mason, D.D., Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church.

It is located in Mason City, a suburb of Greater Birmingham, near the heart of the "Black Belt" of one of the states having the largest Negro population in the Union.



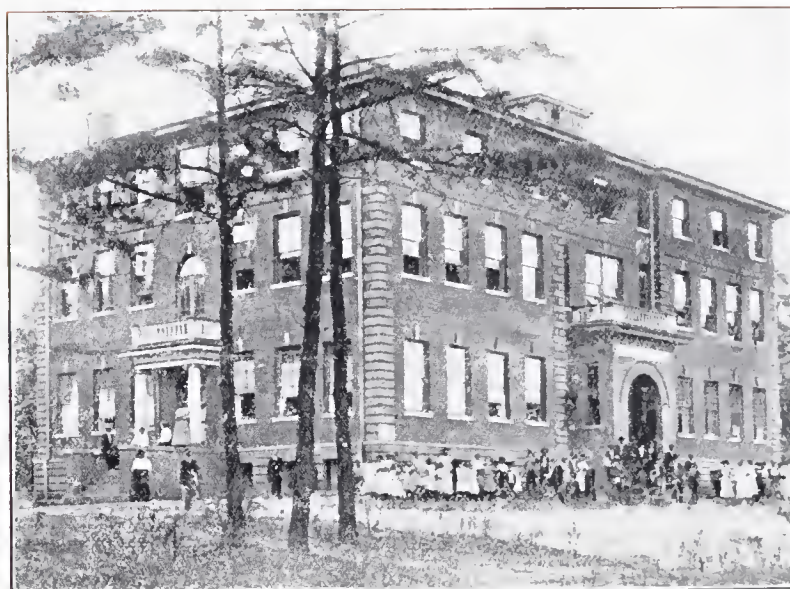
Rev. A. P. Camphor, D.D.

The property, which is valued at \$30,000, includes Daniel Adams Brainard Memorial Hall, a three-story brick building well arranged for school purposes.

This is the latest school established by the Freedmen's Aid Society. In 1908, the enrollment was 20 students and 8 teachers. The annual expenses are \$5,000. In 1908 the Freedmen's Aid Society contributed \$1,500. The remainder was secured from members of the Central Alabama Conference and other friends.

In 1908 Rev. Alex. P. Camphor, D.D., a graduate of New Orleans University and Gammon Theological Seminary, and for eleven years President of the College of West Africa at Monrovia, Liberia, was elected President of Central Alabama College. While the school is one of the institutions of the Freedmen's Aid Society, Methodist, it is not sectarian in its work. Seven denominations are represented by students, and three by teachers.

In addition to the usual literary work, the college provides training in several industries, and all boarding students give one hour of free labor daily to the school. The industrial features for girls, already introduced, are cooking, laundering, house-keeping, plain sewing, and dressmaking. Others will be added as funds permit. The industrial exhibit of the school at the general Conference of



DANIEL ADAMS BRAINARD MEMORIAL HALL, CENTRAL ALABAMA COLLEGE, BIRMINGHAM, ALA.

1908 attracted favorable attention. The departments of the institution are Kindergarten and Primary, Grammar, Normal and Preparatory, College and Music.



"JUST BEGINNING," CENTRAL ALABAMA COLLEGE





**RUST UNIVERSITY, HOLLY SPRINGS, MISS.**

Founded in 1867 by the Freedmen's Aid Society. Three hundred and sixty-two students and 51 teachers in 1908. Value of real estate, \$125,000. College, Normal, Industrial and Domestic Science departments. President Foster resigned July, 1909. Approximate annual expenses, \$25,000. In 1908 the Society appropriated \$5,600. Students paid \$10,000. Rev. J. T. Docking, D.D., of Cookman Institute, elected president August 16, 1909.



**GEORGE R. SMITH COLLEGE, SEDALIA, MO. FOUNDED IN 1894**

Named in honor of Gen. George R. Smith. The campus and grounds, 24 acres, were the gift of his daughters. Property is valued at \$51,000. Owned and conducted by the Freedmen's Aid Society. In 1908 there were 174 students and 13 teachers. The purpose of the college is to give a thorough and practical Christian education. Prof. A. C. Maclin, president. Manual Instruction is an important feature.

## Philander Smith College, Little Rock, Ark.

Rev. James M. Cox, D.D., President

**I**N 1877 Miss Helen M. Perkins, under the direction of the Freedmen's Aid Society, opened a school with eleven students in a small building in Little Rock, Ark. The school was named Walden Seminary, in honor of Rev. Dr. (now Bishop) John M. Walden, of Cincinnati, for many years a leader in the Society's work. Within two years the school was moved to Wesley Chapel, the first church built in Arkansas for Negroes.

The first building, a handsome brick structure, the south wing of the present main structure, was erected in 1883. The school was then named in honor of Philander Smith, of Oak Park, Ill., whose family gave \$10,000 toward the erection of the building. The family of Mr. Smith have continued in generous giving, their contributions aggregating more than \$25,000. The main building is now called Budlong Hall, in honor of Mr. Budlong, of Rockford, Ill., who contributed largely for its completion.

The recitation rooms, the chapel, offices, the library with 4,000 volumes, the dining room and the kitchen occupy the first two floors and a part of the third. The remainder of the third, and the fourth story, is used as a girls' dormitory.

Arter Hall, named for Mr. F. A. Arter, Cleveland, Ohio, is to be a five-story building for boys, and for recitations and industries. The Epworth Leagues of Arkansas and other friends are raising the money for its erection. The foundation has been laid.

More than seven thousand young men and young women have received instruction in Philander Smith College. Of the sixteen hundred public school teachers in Arkansas, more than

one-half received a part or all of their training in this school. Two hundred and twenty students have graduated from the literary courses. In 1908 the enrollment was 23 teachers, 677 students, and 16 studying for the ministry. Of the 75 counties in Arkansas, 47 are represented, in addition to students from 12 states.

The courses of study include college, normal, English, musical, commercial, and industrial. There is also a class in theology. The annual expenses are \$16,000. Students paid \$5,500 for board and tuition in 1907-8, the Freedmen's Aid Society contributed \$3,200, and the balance was received from friends. Property value, \$54,000.

The Adeline M. Smith Industrial Home, located opposite the college, is the property of the Methodist Woman's Home Missionary Society. Erected by Mrs. Philander Smith, in 1884.



Rev. James M. Cox, D.D.



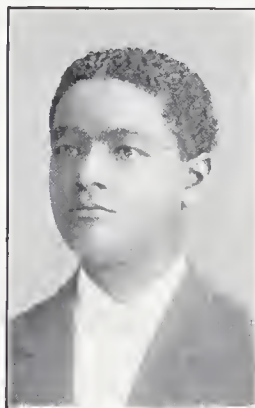
BUDLONG HALL, PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

Equipped for training girls in domestic science. The superintendent, Mrs. H. M. Naysmith, has served fourteen years.



## Meridian Academy, Meridian, Miss.

Prof. J. B. F. Shaw, Principal



J. BEVERLY F. SHAW

Founded 1878, by Charles E. Libbey. One of the schools of the Freedmen's Aid Society. In 1908 there were 325 students and 10 teachers. The Academy has two buildings. Approximate annual expenses, \$10,000.



MERIDIAN ACADEMY, MERIDIAN, MISS. FOUNDED 1878

## Haven Academy, Waynesboro, Ga.



PROF. E. T. BARKSDALE

HAVEN ACADEMY was founded in 1875 by Bishop Gilbert Haven, of the Methodist Episcopal Church, and was named in his honor. Prof. E. T. Barksdale is principal.

In 1908 the school had 6 teachers and 157 students. The property is valued at \$5,500. The annual expenses are approximately \$700, of which one half is secured from the Freedmen's Aid Society and the remainder from students and donations. This is a small school, but one of excellent character and work.

## Woman's H. M. S. of the M. E. Church

THIS Society supervises and supports eighteen industrial homes in nine states in the South, for colored women and

children. Some are allied with Freedmen's Aid Society schools,—the girls receiving the theoretical training in the school and the practical in the home. The Society aims to develop womanly Christian character among the Negroes, and to teach housekeeping, cooking, laundry work, and the skillful use of the needle in making and mending garments,—all looking to the upbuilding of Christian homes.

The homes and schools are Thayer Home, Atlanta, Ga.; Haven Industrial Home, Savannah, Ga.; Mary Haven Industrial Home, Speedwell, Ga.; Boylan Industrial Home and School, Jacksonville, Fla.; Settlement Work, West Jacksonville, Fla.; Brewster Hospital, Jacksonville, Fla.; Emerson Home and School, Ocala, Fla.; Allen Home, Asheville, N. C.; Lurandus Beach Industrial School, Asheville, N. C.; Browning Industrial Home, Camden, S. C.; Mather Academy, Camden, S. C.; Kent Industrial Home, Greensboro, N. C.; New Jersey Conference Home, Morristown, Tenn.; E. L. Rust Industrial Home, Holly Springs, Miss.; Adeline Smith Home, Little Rock, Ark.; Peck Home, New Orleans, La.; King Industrial Home, Marshall, Tex.; Eliza Dee Home, Austin, Tex. Mrs. George O. Robinson, Detroit, Mich., is president, and Mrs. Delia Lothrop Williams, Delaware, O., is corresponding secretary of the Society.

## The Christian Education of the Negro

By the Board of Missions for Freedmen of the Presbyterian Church in the United States of America

Headquarters: 513 Bessemer Building, Sixth Street, Pittsburg, Penn.

REV. E. P. COWAN, D.D., Corresponding Secretary

THE Presbyterian Church, North, began missionary work among the Negroes of the South fully a year before the close of the Civil War. Two committees were at work under the direction of the General Assembly (O. S.) as early as 1864, one with headquarters at Indianapolis and the other at Philadelphia. The work of these two committees from necessity was confined by military lines, and was chiefly in connection with military and "contraband" camps and hospitals.



Rev. E. P. Cowan, D.D.

The work of these two committees from necessity was confined by military lines, and was chiefly in connection with military and "contraband" camps and hospitals. In May, 1865, the General Assembly, meeting in Pittsburg, united these committees under one general committee, entitled "The General Assembly's Committee on Freedmen." It met in the lecture room of the First Church, Pittsburg, and was organized June 22, 1865.

Before the reunion there was another work similar in character and purpose with headquarters in New York, carried on as a "Freedmen's Department," in connection with the Presbyterian Committee of Home Missions (N. S.). This "Freedmen's Department" existed only two years, making its second annual report in 1870. When the two assemblies united in 1870, the work among the Freedmen, as carried on from New York and Pittsburg, was consolidated and a new committee appointed. This new committee was organized by direction of the Reunited General Assembly, June 10, 1870, in Pittsburg.

This committee continued to work without change of plan or reorganization for twelve years; but the question of the ownership of property, necessary to the work, and the handling of bequests, made it evident that it would be better to have the committee incorporated. In 1882, the Assembly, at Springfield, Ill., sanctioned the change, and the committee obtained a charter, September 16, 1882, and became a corporate body under

the name of "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

### What the Board Does

The charter of the Freedmen's Board, as granted in 1882, and under which it has operated ever since, is an exceedingly liberal one and empowers it to do anything that any of the boards of the Presbyterian Church can do, with the one limitation that this work must be done among the Freedmen. This Board educates preachers and teachers; maintains ministers in their work and teachers in their schools; builds churches, manses, schoolhouses, seminaries, academies, colleges and dormitories; prescribes courses of study; looks after the condition of buildings and orders all repairs and extensions; elects professors and trustees; provides for boarding department all necessary utensils and furnishings; controls the various institutions of learning; receives monthly financial statements and audits all bills.

### What the Board Has Accomplished

Out of confusion, ignorance, and poverty there has arisen a system of educational and evangelistic work that commands the attention and demands the support of the entire church.

Schools, academies, seminaries, and one large university have gathered within their walls young men and young women to the number of more than 14,580, who are under religious influence and are being trained in the ways of the Presbyterian Church.

Congregations have been gathered and churches have been organized until now the Board has under its watch and care 399 churches and missions, containing nearly 25,000 members. Church buildings have been erected and property secured for the use of churches valued at \$393,000. School property owned and used by the Board in its work is estimated to be worth \$684,000. Funds permanently invested for the use of the work amount to \$133,900, making \$1,220,945 invested in property and permanent funds. This property, while absolutely necessary to the work of the Board, entails a heavy annual expense in the way of repairs and insurance.

As the work has been a matter of growth, and its influence operative from the time it began, the power for good must not be measured alone by this year's work, or last year's work, but by all the work that has been done through all these years. Probably 75,000 people have professed their faith in Christ under the preaching of its ministers. The enrollment



TWENTY-ONE SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE BOARD OF MISSIONS FOR FREEDMEN OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Teachers	Theo- logical Students	Approximate Annual Expenses	Value of Property
Biddle University	Charlotte, N. C.	H. L. McCrorey	1867	177	16	19	\$32,000	\$156,000
Scotia Seminary	Concord, N. C.	A. W. Verner	1870	278	21	..	18,000	65,000
Mary Allen Seminary	Crockett, Tex.	John B. Smith	1885	220	15	..	15,000	50,000
Mary Holmes Seminary	West Point, Miss.	Edgar F. Johnston	1892	230	14	..	12,000	45,000
Barber Memorial Seminary	Anniston, Ala.	S. M. Davis	1896	157	13	..	.....	50,000
Ingleside Seminary	Burkeville, Va.	Graham C. Campbell	1892	142	14	..	7,000	35,000
Haines Normal and Indus. Inst.	Augusta, Ga.	Miss L. C. Lancy	1886	626	18	..	7,000	43,000
Albion Academy	Franklinton, N. C.	John A. Savage	1878	254	8	..	9,000	20,000
Brainerd Institute	Chester, S. C.	J. S. Marquis	1868	198	8	..	.....	33,000
Swift Memorial College	Rogersville, Tenn.	W. H. Franklin	1883	280	10	..	12,000	36,000
Harbison College	Abbeville, S. C.	C. M. Young	1884	244	10	..	.....	25,000
Mary Potter Memorial School	Oxford, N. C.	G. C. Shaw,	1893	335	9	..	10,000	17,000
Cotton Plant Academy	Cotton Plant, Ark.	W. A. Byrd	1880	180	6	..	6,000	17,000
Richard Allen Institute	Pine Bluff, Ark.	Thos. C. Ogburn	1885	155	3	..	600	8,000
Oak Hill Industrial Academy	Valliant, Okla.	R. E. Flickinger	1886	82	6	..	4,000	5,000
Dayton Academy	Carthage, N. C.	H. D. Wood	1883	80	4	..	.....	2,500
Kendall Academy and Institute	Sumter, S. C.	A. U. Frierson	1891	351	6	..	2,000	8,500
Billingsley Memorial Academy	Statesville, N. C.	S. F. Wentz	1899	125	3	..	1,000	4,000
Hardin Institute	Allendale, S. C.	W. H. Mitchell	1898	166	4	..	2,500	4,600
Sarah Lincoln Academy	Aberdeen, N. C.	Wm. J. Rankin	1896	136	3	..	686	1,500
Fee Memorial Institute	Camp Nelson, Ky.	J. A. Boyden	1904	54	3	..	2,000	10,000
				4,470	194	19	\$140,786	\$636,100

in the day-schools and Sabbath-schools during this time must have reached 500,000 in each.

The indirect influence of the work upon the communities in which the churches and schools have been established is hard to calculate, but the lives of thousands of quiet, intelligent, and order-loving citizens that are the product of these schools and churches must be included in the calculation if one would form an estimate of the amount of good that has been accomplished by the Presbyterian Church among these people.

#### Presbyterian Schools Among the Negroes

Biddle University, Charlotte, N. C., stands at the head.

There are five large boarding-schools for girls: Ingleside, at Burkeville, Va.; Scotia, at Concord, N. C.; Barber Memorial, at Anniston, Ala.; Mary Holmes, at West Point, Miss.; Mary Allen, at Crockett, Tex.

There are thirteen co-educational boarding-schools; in North Carolina, Albion, at Franklinton; Mary Potter, at Oxford; Dayton, at Carthage. In South Carolina, Brainerd, at Chester; Harbison, at Abbeville; Immanuel, at Aiken; Hardin Institute, at Allendale. In Georgia, Haines, at Augusta. In Tennessee, Swift, at Rogersville. In Arkansas, Arkadelphia, at Arkadelphia; Cotton Plant, at Cotton Plant; Monticello, at Monticello; and Richard Allen, at Pine Bluff.

In addition the church has 204 other schools of various grades scattered through the South, many of them large and flourishing academies and parochial schools.

All except eight of these schools are entirely conducted and carried on by colored teachers. The schools of the Board are in a flourishing condition. The advanced schools send out Christian graduates, well trained and prepared to fill places as teachers, preachers, and workers in other lines. — *E. P. Cowan.*



BIDDLE UNIVERSITY, CHARLOTTE, N. C.

## Biddle University, Charlotte, N. C.

Rev. H. L. McCrorey, D.D., President

**T**HIS institution, founded in 1867, under the auspices of the Presbyterian Church, is devoted to the higher academic and industrial education of the Negroes.

It is located in the heart of the South Atlantic region, which contains two synods of the Presbyterian Church, having 356 Negro churches and 221 ministers of the denomination, with a number of schools and academies under their care. It is the object of Biddle University, named in memory of Major Henry J. Biddle, of Philadelphia, to furnish these schools and churches with intelligent Christian teachers and preachers.

The university property consists of seventy acres of land and eleven buildings. There are four schools of the university: industrial, preparatory, collegiate, and theological, with eight courses of study.

The enrollment in 1908 was 14 teachers and 177 students, with 19 theological students.

The school has had a total enrollment of nearly 8,000 students, and has sent out from its several departments 948 graduates, of whom 524 have been from the normal and preparatory courses,

295 from the collegiate, and 129 from the theological. Ten of the graduates are professors in the university. President Henry Lawrance McCrorey, of the university, was a graduate in the class of 1892. President C. M. Young, of Harbison College, Abbeville, S. C.; President W. A. Byrd, of Cotton Plant College, Cotton Plant, Ark., and the late Bishop C. C. Pettey, of the African Methodist Episcopal Zion Church, are numbered among the graduates of Biddle.

Special emphasis is given to aid for students preparing for the ministry, and friends in Scotland have established a \$6,000 fund, the interest to be used for young men preparing for mission work in Africa.

President McCrorey says: "Of an enrollment of 177 students this year, only two are not professing Christians. Only professing Christians are employed as instructors. . . . The most urgent need of the university at present is the endowment of a chair for instruction of the English Bible."

At the Clifton Conference, August 18-20, 1908, President McCrorey was selected a member of the committee of ten educators, to carry out the plans adopted by the Conference.



BIDDLE AGRICULTURAL AND MECHANICAL BUILDING

There are four schools,—Industrial, Preparatory, Collegiate, and Theological, with eight courses of study. About three-fourths of the students are self-supporting, paying part of the tuition in cash and working out the remainder. One hundred and seventy-two students, 14 teachers, and 19 theological students, 1908.



## A Great Opportunity

Rev. H. L. McCrorey, D.D.

President Biddle University, Charlotte, N. C.  
At Clifton Conference, August 19, 1908

**T**HE Negroes of this country are facing a crisis in their history.

The majority of them have been asleep to their present condition, having no aspiration for better things. But they are now awakening. And as they consider their surroundings they are becoming dissatisfied with their present condition and are trying to determine what course to pursue.



President H. L. McCrorey

Now is the opportunity for the International Sunday School Association to render the Negro an inestimable service in opening up ways by which Bible truths may be inculcated in the mind and heart of the Negro youth, for the way of the Bible is the only safe way, not for the Negro alone, but for all mankind, since it is the revelation of the character and will of God, and the Sunday-school is the most potential means of conveying these truths to the mind and heart of the youth, provided the teachers or workers are adequately trained.

The Negro Sunday-schools are, in a great measure, not equipped with efficiently trained

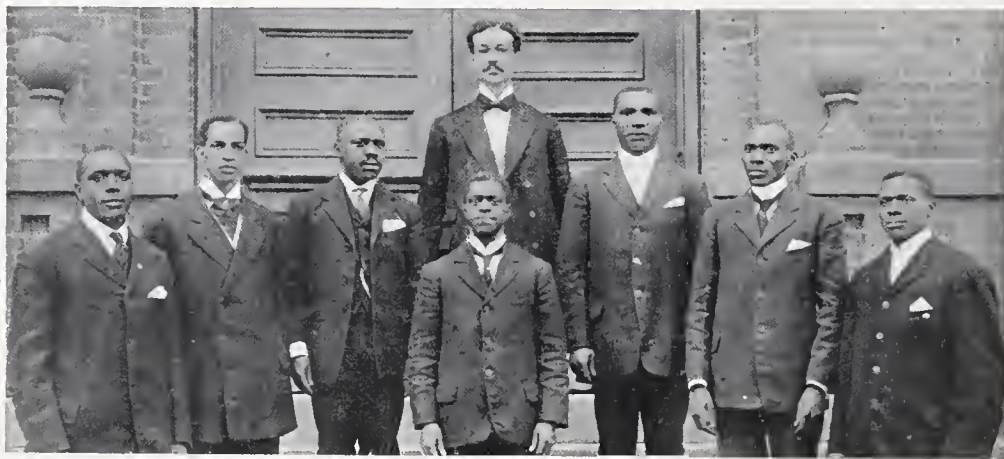


FACULTY, BIDDLE UNIVERSITY, PRESIDENT McCROREY, CENTRE, FIRST ROW

The great danger now is that they may take the wrong course, for there are a great many ways which, if followed, will not better their present condition. The way of wealth alone is unsafe, the way of politics treacherous, and the way of education apart from moral training is dangerous. There are other ways equally as perilous. Either of these ways the Negro, being in a state of unrest and desirous of bettering his present condition, is liable to choose.

teachers. As I see it, the International Sunday-School Association is in position to offer a course of training in our colleges and seminaries which would adequately equip persons for effective Sunday-school work.

The Sunday-school means more for the Negro race at present than it does for the white race. In a large number of Negro homes there is no one able to teach the Bible. In these cases, Bible training of the children is dependent on the Sunday-school. But the Sunday-school cannot meet successfully this grave responsibility without properly trained preachers and teachers. Such preachers and teachers need not be expected from theological seminaries until the curricula of these seminaries are so revised as to offer special training with a view to effective Sunday-



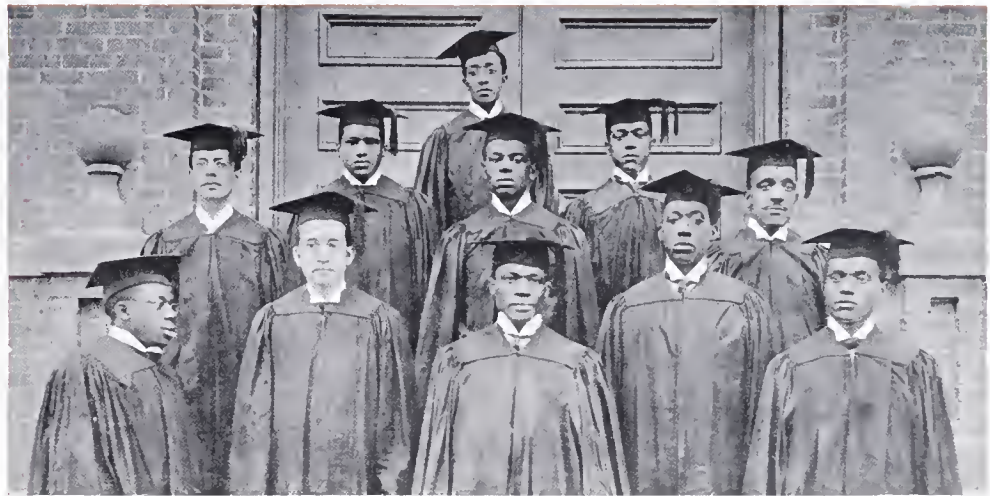
GRADUATING CLASS, SCHOOL OF THEOLOGY



school work. Efficiently trained Sunday-school teachers may be expected only from those schools where special training for Sunday-school work is a part of the curricula.

The ideal Sunday-school teacher must be prepared in heart as well as in head for effective Sunday-school work, and the best time for heart preparation is in the formative period of one's life. Training for Sunday-school work should not be an after-thought, but should be woven into the preparation and training of youth for the work of life; thus becoming a part of life and character.

When patrons and school authorities once realize that intellectual training without spiritual development is wanting in those fundamental principles that make true life and not simply a living, a place will be given the Bible in the schools, and special work will be introduced looking to adequately equipped teachers and leaders in church and state.



GRADUATING CLASS, SCHOOL OF ARTS AND SCIENCES

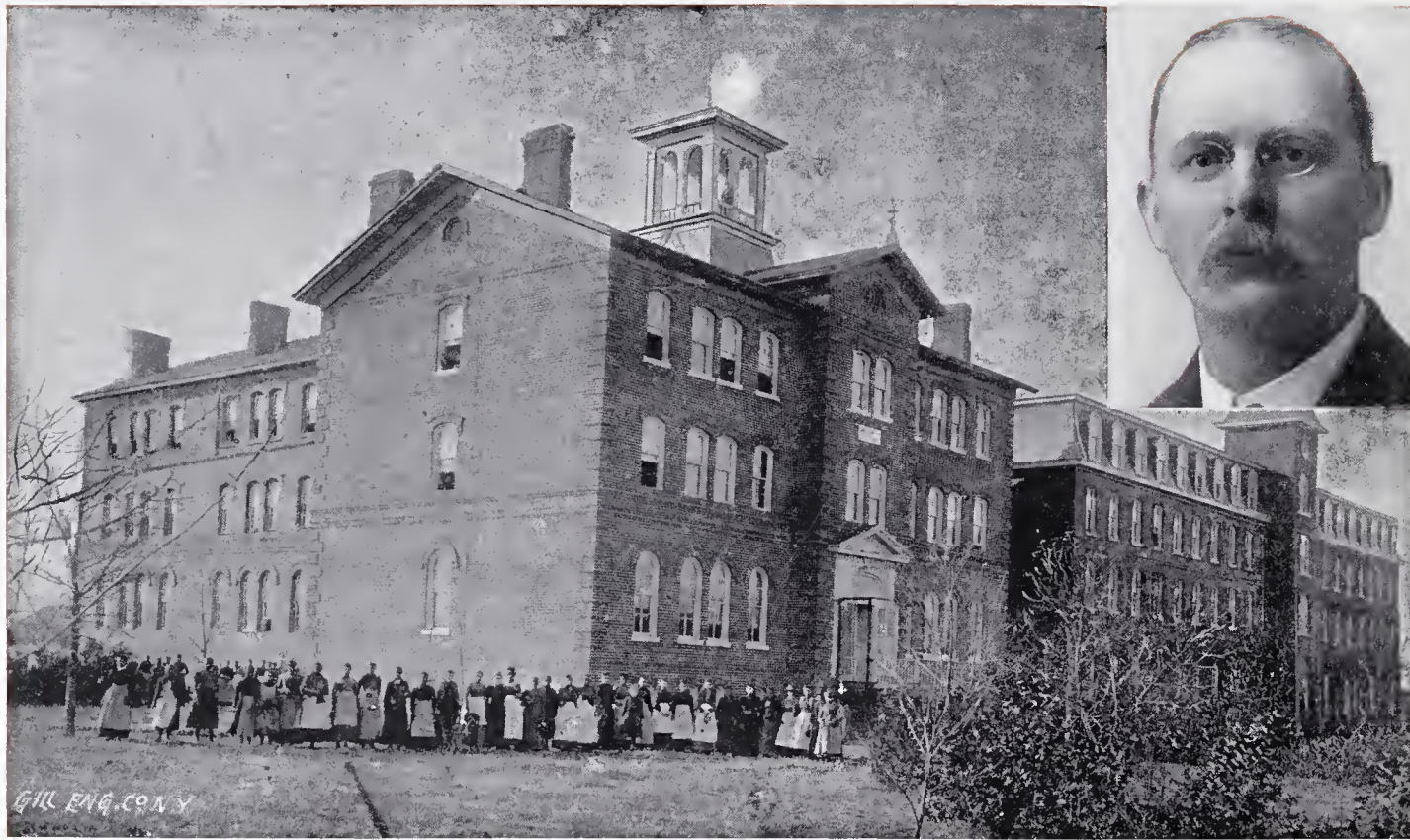
The education given at Biddle is Christian. While the courses of study compare favorably with those of older and more highly-favored institutions, the Bible is a text-book and is taught so as to make it effective in the character of the students.



COLLEGE GRADUATING CLASS, 1907, BIDDLE UNIVERSITY

Biddle University has had a total enrollment of more than 8,000, and has sent out from its several schools 1,000 graduates. Ten of the graduates are professors in the University. In 1908 there were 177 students and 14 teachers, with 19 theological students. The University is supported by the Northern Presbyterian Church, and the approximate annual expenses are \$32,000. Rev. Henry Lawrance McCrorey, D.D., a graduate of Biddle, is president of the University, and the school takes very high rank. Dr. McCrorey is in the center of the first row, sitting.





## Scotia Seminary, Concord, N. C.

Rev. A. W. Verner, D.D., President

**F**OUNDED as a "parochial school" in 1867 by Luke Dorland, D.D. Became a seminary in 1870, under the direction of the Presbyterian Board of Missions for Freedmen.

It is a girls' school, having in addition to the grammar, normal, and scientific courses, an industrial department. The industrial work is limited to domestic arts, especially sewing and cooking, and the aim is to train home-makers and teachers rather than to prepare for trades.

The enrollment in 1908 was 19 teachers and 291 students. The seminary has enrolled 2,900 students since its opening, and of this number 604 have graduated from the grammar department and 109 for the normal department.

Dr. A. W. Verner is president of Scotia Seminary. Because of its character and the high grade of its work it has been called

"The Mount Holyoke of the South." The annual expenses of the school are \$18,000. About one half this amount is received from students; the remainder from the Presbyterian Board of Missions and individuals.

The Bible is incorporated into every part of the work of the school. The Bible stories are used for reproductions in the language work. At certain times the Bible is substituted for the reading book. A list of devotional passages is printed on a chart and hung upon the wall, to be memorized and recited at family prayers in the dining-room.

Another list of Bible readings is printed, giving a doctrinal course, following the order of the Shorter Catechism, which is studied in the morning chapel exercises. The history, or series of Bible stories is made the subject of the Sunday-school lesson, on which the classes are examined and graded as in other branches.



## Mary Allen Seminary, Crockett, Texas

Rev. John B. Smith, D.D., President



JOHN B. SMITH, D.D.

MARY ALLEN SEMINARY was founded in 1885 by the Presbyterian Board of Missions for Freedmen. There were 14 teachers and 208 students in 1908. The approximate annual expenses, \$15,000, secured from board, fees, and donations.

President Rev. John B. Smith, D.D., says: "The first lesson every school day is in the Bible. This is in course, so that in five or six years a student is taken through the entire Bible. In addition to this the International Sunday-School Lessons are followed every Sunday." The school, which is for colored girls, was named in honor of Mrs. Mary Allen.

Its purpose is to train colored women in such arts and sciences as are taught in schools of high grade; in all kinds of domestic duties; in purity, diligence, gentleness, and strength of moral purpose; in morals and religion; and in such industrial occupations as may be profitable; in fact, to so assist



MARY ALLEN SEMINARY, CROCKETT, TEXAS

them in the development of mind and heart, and skill of hand, as shall fit them to be true mothers and educators.



CLASS IN SHOEMAKING, MARY ALLEN SEMINARY



## Mary Holmes Seminary

Rev. Edgar F. Johnston, D.D.,  
President

Founded in 1892 and sustained by the Presbyterian Board of Missions for Freedmen. A memorial to Mrs. Mary Holmes, Rockford, Ill. First built at Jackson, Miss. Suffered loss by fire in 1895 and in 1899. Rebuilt at West Point in 1900. The twenty acres of land donated by the citizens of West Point. Two hundred and forty-seven students and 13 teachers in 1908. Approximate annual expenses, \$12,000. Four departments — literary, musical, sewing, and domestic economy. Property valued at \$45,000. West Point has 5,000 inhabitants and is the center of a large Negro population.

Mary Holmes Seminary is the only institution in the state for the separate education of colored women. The field is practically unlimited. There are more than 900,000 colored



MARY HOLMES SEMINARY, WEST POINT, MISS.

people in the state. In some parts, the colored population is to the white as 15 to 1.

The chief aim is the development of an intelligent, consecrated Christian character. The Bible is used as a text-book every day, in every grade.

## Barber Memorial Seminary

Rev. S. M. Davis, D.D., President



S. M. Davis, D.D.

Barber Memorial Seminary is a school for girls established in 1896 by Mrs. P. N. Barber, of Philadelphia, in memory of her husband. The school stands for "character, industry, economy, and education, the four

primary uplifting powers for the individual and the race."

The building is a handsome structure of stone and brick. There were 12 teachers and 167 students in 1908. The school occupies sixty acres of land in the corporate limits of Anniston, and is one of the successful schools operated by the Presbyterian Board of Missions for Freedmen.



BARBER MEMORIAL SEMINARY, ANNISTON, ALA.

By precept and example, Barber teaches that no profession of faith or church relation is credible which does not produce a moral life and an untarnished reputation; that Christianity molds every-day life; that spiritual development into Christ-likeness is the crown of all attainments; that Christianity sanctifies for its use "the heart, the head, the hand."





MISS LUCY C. LANEY  
Founder and Principal



McGREGGOR HALL, HAINES NORMAL AND INDUSTRIAL SCHOOL

## Haines Normal and Industrial School, Augusta, Ga.

Miss Lucy C. Laney, Principal

**H**ON. WILLIAM H. TAFT, shortly before his inauguration as President of the United States, visited Haines School, and, speaking of Miss Laney,—who is considered one of the most brilliant daughters of the colored race,—said to the friends with him: "That a colored woman could have constructed this great institution of learning and brought it to its present state of usefulness speaks volumes for her capacity. Therefore, I shall go out of this meeting, despite the distinguished presence here, carrying in my memory only the figure of that woman who has been able to create all this."

The School was founded in 1886 by Miss Laney. The enrollment in 1908 was 26 teachers and 694 students.

The property is valued at \$43,000. The annual expenses are \$7,000, secured by fees, contributions, and appropriations from the Presbyterian Board of Missions for Freedmen.



MAIN BUILDING, HAINES NORMAL AND INDUSTRIAL SCHOOL



Albion Academy, Franklinton, N. C.

John A. Savage, President



JOHN A. SAVAGE

Founded in 1878. There were 8 teachers and 219 pupils in 1908. Value of property placed at \$20,000. Expenses about \$9,000 per annum.

Ingleside Seminary

Rev. Graham C. Campbell, M.A., Principal



INGLESIDE SEMINARY, BURKEVILLE, VA.

Founded in 1892. There were 10 teachers and 120 students in 1908. The property is valued at about \$35,000. The annual expenses are about \$7,000. One half of this amount is secured from Presbyterian churches, the other half from students.

Brainerd Institute, Chester, S. C.

Rev. J. S. Marcus, Principal

Brainerd Institute was founded by Rev. Samuel Loomis, one of the Presbyterian Board of Missions for Freedmen. This institution is a combination of grammar and high school, fitting the students for teaching or to enter college. There were 205 students and 8 teachers in 1908. Rev. J. S. Marcus is the principal.



REV. J. S. MARCIUS

The property of the Institute is valued at \$33,000.



BRAINERD INSTITUTE, CHESTER, S. C.





REV. W. H. FRANKLIN, A.M.

## Swift Memorial College, Rogersville, Tenn.

**S**WIFT Memorial College is named in memory of Rev. E. E. Swift, D.D., who was for many years the pastor of the First Presbyterian Church, Allegheny, Pa., and the esteemed president of the Freedmen's Board at his death.

The property is valued at \$36,400. The annual expenses are about \$12,000, secured from donations and endowment. It is under the care of the Freedmen's Board of Missions of the Presbyterian Church. There were 9 teachers and a matron and 280 pupils in 1908.

In East Tennessee, at the close of the Civil War the Presbyterian Church of the United States threw open the doors of Maryville College for the higher education of freedmen. Another school was opened at Rogersville, Tenn., in 1883.



MAIN BUILDING, SWIFT MEMORIAL COLLEGE, ROGERSVILLE, TENN.



BOYS' DORMITORY, SWIFT MEMORIAL COLLEGE, ROGERSVILLE, TENN.



The founding and propagation of this school was by Mr W. H. Franklin, of Knoxville, a student of Maryville College. The school has grown until it has become favorably and widely known as Swift Memorial College. The success of the work has been due to the fact that God was in it; labor, faith, and prayers behind it; the help of the great church beneath it, and the pressing need of a great race before it.

Rogersville is a beautiful and healthful town in Hawkins County. It has many attractions which make it an ideal place for such a school. The intellectual, moral, and religious atmosphere is wholesome. The college has three buildings. The main building is of brick, of three stories. The boys' building is also a brick structure, recently built. It has three stories and an attic for dormitory purposes, and a basement for laundry and general usage. The grounds consist of about six acres, conveniently and desirably located. They are near the town, central and elevated, and afford a magnificent view.

The objects of this school are:

1. To give the colored youth a solid and ample education in the arts and sciences.
2. To train and prepare the pupils for domestic duties and the practical business of life.
3. To equip and prepare efficient and suitable teachers for public and other schools.
4. To make good intelligent citizens and to provide Christian workers for the various duties and requirements of the church.

The use of tobacco excludes a student from the college.

There are three libraries: the Connell-Brownlow Loan Library, whose object is to provide poor students with textbooks; a library which is being established by the Women's Missionary Society of the Central Presbyterian Church, Denver, Colo., in memory of Mrs. Swift Blaine; a general library.

The Young People's Missionary Society, the Senior and Junior Christian Endeavor, and the Loyal Temperance League exist and are in a flourishing condition. It is gratifying to see the students growing in spiritual power and taking a more active part in their societies and all religious exercises. These societies

are a great blessing to them and to the homes and communities to which they return.

Last year the students of Swift supplied teachers for most of the schools in Hawkins County, and many of the graduates



CLASS OF 1907, SWIFT MEMORIAL COLLEGE, ROGERSVILLE, TENN.

taught elsewhere. The school has a high reputation for efficient and worthy teachers. Wherever her students go, they carry a new spirit and new energy, which bless, transform, and save.

#### Oak Hill Industrial Academy, Valliant, Okla.

Rev. R. E. Flickinger, President

FOUNDED in 1886 by the Presbyterian Board of Missions for Freedmen. Six teachers and 115 students in 1908. Annual expenses, \$4,000, secured by voluntary contributions from the Women's Society to the Presbyterian Board of Missions for Freedmen. Property valued at \$5,000. Special attention is given to studying the Bible, both in the day and Sunday school. Every student is presented with a large print copy of the Bible at the time of enrollment. Each one is required to commit on an average of one verse a day, and repeat the same at a special meeting held for that purpose every Sunday.

## **Harbison College, Abbeville, S. C.**

**Rev. W. H. Mitchell, President**

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**F**OUNDED in 1898 by Rev. W. H. Mitchell, who has continued as its president until the present time. The school property, valued at \$25,000, includes a three-story main building, and a few smaller buildings, and a farm of six acres.

Of the \$2,500 required for annual expenses, the Presbyterian Board of Missions contribute about one third. The remainder is secured from friends of the institution. The enrollment in 1908 was 6 teachers and 156 students. The departments are primary, English preparatory, and normal. The school has a large constituency in the center of the "Black Belt" of South Carolina.

Harbison College is an institution designed to promote the industrial, literary, and religious progress of colored youth of both sexes. The literary course is chosen with the view of securing sound elementary training that will make those graduating from the college proficient in the duties of active life.

The college is located at Abbeville Courthouse, about a mile and a half from the public square. It occupies a tract of land consisting of sixty-seven acres. The site is healthful, the water pure, the drainage natural, and for sanitary and moral reasons the location cannot be surpassed.

The college owns a plantation consisting of two hundred and ten acres, the object of which is to provide boys with means whereby they can support themselves in school. Harbison College is an outgrowth of Ferguson Academy, which was established in the town of Abbeville a quarter of a century ago. Its development into a college is due to gifts received from the friends of Christian education, notably from Mr. Henry Phipps, of New York, and Mr. Samuel P. Harbison, of Allegheny, Penn. The wife and sons of the latter have also made substantial gifts to the work, making possible at the present time accommodations for about 100 boarding students (before the destruction of Ferguson Hall by fire) and 100 day students.

There are four departments: the Literary, the Industrial, the Religious, the Musical. The Bible is taught daily throughout the course. Lessons in connection with practical farming are given once a week during the fall and spring seasons. The college has about 500 volumes in its library. Three hundred of

these are religious works presented by Mrs. Walter Condit, who desired to provide a source from which ministers, regardless of denomination, can borrow books.

The Young Men's Christian Association does a splendid work among the young men, which assists in the government of the school and wisely promotes spiritual work. It has a convenient, well-furnished room. Every Sabbath afternoon it conducts a meeting for young men, which is attended by about one hundred persons. The students are required to study the Bible throughout the course, to attend the Sabbath-school and all meetings for divine services on the Sabbath and during the week.

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## **Cotton Plant College, Cotton Plant, Ark.**

**President W. A. Bryd**

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**F**OUNDED in 1880 by Francis Potter, under the direction of the Presbyterian Board of Missions for Freedmen. The institution was an academy until 1908. Six teachers and 165 students were enrolled in 1908. This is its first year of college life. The \$6,000 required for annual expenses secured largely by voluntary gifts from friends. Valuation of property, \$16,800. One of the needs of the school is money for a teacher of the Bible course.

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## **Mary Potter Memorial School, Oxford, N. C.**

**Rev. G. C. Shaw, President**

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**F**OUNDED in 1893 by Rev. G. C. Shaw. Under the auspices of the Presbyterian Board of Missions for Freedmen. Nine teachers and 285 students in 1908. Annual expenses, \$10,000; secured largely from students. Valuation of property, \$17,000.

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## **Dayton Academy, Carthage, N. C.**

**Henry D. Wood, President**

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**O**NE of the schools of the Presbyterian Board of Missions for Freedmen. Founded in 1880 by Henry D. Wood. Four teachers and 80 students enrolled in 1908. Annual expenses, \$1,000, secured largely from the Board of Missions; the balance from tuition. Valuation of property, \$2,500.





U. A. FRIERSON, D.D.

## Kendall Institute, Sumter, S. C.

Rev. U. A. Frierson, D.D., Principal

**K**ENDALL INSTITUTE was founded and is sustained by the Presbyterian Board of Missions for Freedmen. It was named in memory of Mrs. Julia B. Kendall, of La Porte, Ind. It has Literary, Musical, and Industrial departments. Annual expenses, \$2,000, furnished largely by the Presbyterian Board of Missions. A small appropriation is made from the public school funds of the city. The remainder of the funds needed comes from tuition and fees from students. The value of the property is \$8,500. The Girls' Dormitory, just erected, cost \$5,000. The principal is Rev. U. A. Frierson, D.D. There were 6 teachers and 427 students in 1908. Kendall Institute believes that "heart culture is primal in education." It is a well-conducted Christian school. The Bible and Shorter Catechism



KENDALL INSTITUTE, SUMTER, S. C.

(Westminster) are given a prominent place in the school curriculum. The teachers are all professing Christians.



GRADUATING CLASS, 1908, KENDALL INSTITUTE



## Billingsley Memorial Academy, Statesville, N. C.

Rev. S. F. Wentz, President

**F**OUNDED in 1899, by Rev. S. F. Wentz, who has been president of the academy since its institution. Four teachers and 130 students in 1908. The \$1,000 required for annual expenses are secured by a contribution of \$400 from the Presbyterian Board of Missions for Freedmen and by donations from friends. The school is located on six acres of land within the city limits. The property, including the school building, is valued at \$5,000. The school is a small one struggling in the midst of many difficulties, but is doing excellent work. Its object is to prepare colored young men and women for practical life.



BILLINGSLEY MEMORIAL ACADEMY, STATESVILLE, N. C.



FEE INSTITUTE, CAMP NELSON, KY.

J. A. BOYDEN, PRESIDENT





REV. W. J. RANKIN

Principal Sarah Lincoln Academy, Aberdeen, N. C. Three teachers and 136 students in 1908. Approximate expenses, \$700,—\$220 of which is received from the Freedmen's Board, \$120 from the county, and the balance from tuition fees and friends. Valuation of property, \$1,500. Founded in 1896.



SARAH LINCOLN ACADEMY, ABERDEEN, N. C.

One of the schools of the Presbyterian Board of Missions for Freedmen

### Hardin Institute, Allendale, S. C.

HARDIN INSTITUTE is one hundred and four miles from Charleston, S. C., and is situated at Allendale, Barnwell County. The advantages of the location consist chiefly in its healthfulness and nearness to the masses. It is the center of the great "Black Belt" of South Carolina. In this portion of the state the Negroes outnumber the whites.

The educational advantages are poor, especially in the rural districts, where the schools are open only from two to three months in the year, and are poorly taught. There is little or no system. The schoolrooms are overcrowded, and often one teacher. Such schools do little towards the uplifting of a race.

It was the purpose of the founder of Hardin Institute to establish a school in the midst of this vast population where good normal training could be had. In isolated localities of this kind there are not any high or training schools for the Negro youth, the major portion of whom are too poor to go to any far-

distant school. Barnwell County alone could easily fill the school, which will accommodate 500 or more.

### Arkadelphia Academy, Arkadelphia, Ark.

ONE of the schools of the Presbyterian Board of Missions for Freedmen, in the White River, Ark., Presbytery.

Three teachers and 134 students in 1908. The students contributed \$534 in 1908 for self-support. The property is valued at \$1,300

### Richard Allen Institute, Pine Bluff, Ark.

Thomas C. Ogburn, President

FOUNDED in 1885 by Lewis Johnston. One of the schools under the care of the Presbyterian Board of Missions for Freedmen. In 1908, there were 3 teachers and 151 students enrolled. The annual expenses of \$600 provided by the Board of Missions. Property valued at \$8,200.

## The Christian Education of the Negro

By the Board of Freedmen's Missions of the United Presbyterian Church

Headquarters: 1703 Buena Vista Street, Allegheny, Penn.

Rev. J. W. WITHERSPOON, D.D., Corresponding Secretary and Treasurer

**T**HE United Presbyterian Church was one of the earliest champions of the cause of freedom for the Negro. It was the pioneer among the churches in taking up this cause—the uplift of a race.

Before the smoke of battle cleared away, it put forth one of the first efforts to give the Negro a suitable education.



Dr. J. W. Witherspoon

In the autumn of 1862 two bands of consecrated workers, one from Iowa and the other from Ohio, pressed to the front and, under cover of the Union army, began work among the contrabands, moving when the army moved and working when the army camped.

The General Assembly in 1863 established a Board of Freedmen's Missions, and directed them to organize on the fourth day of July, 1863, in Allegheny, Penn. The organization was effected and the legislature of the state of Pennsylvania issued a

charter of incorporation in 1865.

### The First School Organized

The first school was organized in Nashville, Tenn., in the autumn of 1863, by a young minister, Rev. Jos. G. McKee, who with a band of missionaries had been appointed to the work in the Southland. The mission thus organized continued in successful operation till 1875.

In the first decade of the work for the Freedmen, 1863—1873 schools were opened in Nashville, Knoxville, Greenville and Memphis, Tenn.; Goodrich's Landing, La.; Natchez, Davis Bend and Vicksburg, Miss.

In the stirring times of the first years of the reconstruction period, it was found necessary to make frequent changes. Points occupied which at first gave good promise of becoming established often proved to be the most disappointing.

For various reasons, one after another the missions were closed and the teachers withdrawn, until the end of the first decade, 1873, when only two remained in operation, Nashville, Tenn., and Vicksburg, Miss. The General Assembly in 1873 planned for a reorganization of the work of the Board, the leaders in the work being fully convinced of the necessity of starting anew on the solid foundation of uniting very closely the educational and church work, maintaining the school and church together.

The General Assembly instructed the Board to secure a location for the establishment of a normal school and made an appropriation of money for the project. Knoxville, Tenn., was selected as the location, a plot of ground was secured, and in the autumn of 1875 the foundation of a permanent brick building was laid. The building was dedicated in September, 1876, and the school was opened with 4 teachers and an enrollment the first year of 140.

### The Growth and Influence of Knoxville College

From this small beginning this institution has developed into Knoxville College, then one building, now 20; then 5 acres, now 75; then 4 teachers, now 31 including matrons and foremen; then the common school course of study only, now classical, scientific, literary, theological, normal, musical, mechanical, agricultural, domestic science, nurse training, etc.; then 140 pupils all residents of Knoxville, now almost 500 coming from 22 states and some from beyond the states. Eleven other mission stations have sprung up in Tennessee and Alabama, which are the direct outgrowth of Knoxville College.

These 11 stations all have valuable property interests; employ 67 teachers including 6 ministers of the gospel. These have all come from the masses through the schools under the care of the Board, and have become missionaries to their own people. They have under their tuition an average of about 2,000 every year.

In 1876, a mission was organized in Chase City, Mecklenburg County, Va., which has been fruitful of good results.

As a direct outgrowth of the Chase City mission, another was organized at Bluestone, Va.

In 1883 a school was organized in Norfolk, Va. An eligible site was purchased and substantial brick buildings were erected. The school is known as the Norfolk Mission College. From the beginning it has been largely patronized by the people



SEVENTEEN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE BOARD OF FREEDMEN'S MISSIONS OF THE UNITED PRESBYTERIAN CHURCH

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Theological Students	Teachers	Approximate Annual Expenses	Value of Property
Knoxville College	Knoxville, Tenn.	Ralph W. McGranahan*	1875	507	4	32	\$22,000	\$150,000
Bristol Normal Institute	Bristol, Tenn.	F. W. Woodfin*	1900	124	..	5	2,000	12,000
Athens Academy	Athens, Tenn.	John Brice*	1888	100	..	5	2,000	10,000
Wallace Grammar School	Riceville, Tenn.	W. P. Ware	1900	72	..	3	1,166	1,000
Cleveland Academy	Cleveland, Tenn.	J. H. Tarter*	1900	102	..	5	2,050	5,000
United Presbyterian Mission	Birmingham, Ala.	E. K. Smith*	1905	228	..	6	2,359	4,500
Camden Academy	Camden, Ala.	W. G. Wilson*	1895	295	..	8	2,450	6,000
Canton U. P. Mission	Canton Bend, Ala.	Thomas M. Elliott	1896	154	..	3	1,050	1,200
Millers Ferry Normal and Ind'l Inst.	Millers Ferry, Ala.	Charles H. Johnson*	1884	303	..	13	4,500	10,000
Prairie Institute	Prairie, Ala.	J. N. Cotton	1894	206	..	6	2,150	6,500
Midway Mission	Midway, Ala.	Thomas P. Marsh	1901	112	..	3	1,225	800
Arlington Literary and Ind'l School	Arlington, Ala.	John T. Arter*	1902	321	..	11	4,000	10,000
Thyne Institute	Chase City, Va.	F. W. Wilson*	1876	224	..	11	6,450	20,000
Bluestone Mission	Bluestone, Va.	R. P. Williams	1880	110	..	3	1,085	2,000
Norfolk Mission College	Norfolk, Va.	Wm. McKirahan*	1883	607	..	21	10,000	65,000
Henderson Normal Institute	Henderson, N. C.	John A. Cotton*	1891	400	..	13	6,000	30,000
Townsville Mission	Townsville, N. C.	Bettie B. Taylor	1904	137	..	2	300	600
				4,002	4	150	\$70,785	\$334,600

\* Those marked thus (\*) are ministers.

At Henderson, N. C., in 1890, a site for a normal school was purchased and a school established which has reached effectually a large colored population, extending its influence into a number of different states.

As an outgrowth of this school a mission was recently organized at Townsville, N. C. This school is doing effective work in a very needy community.

#### Putting First Things First

A recent report of the Board says: "The problem of the Negro is one that is discussed on every hand, and his place in the social, industrial, and political scale, especially, is more and more receiving the attention of thoughtful people throughout the land. Unfortunately, a great many whose intentions are good, and who have at heart the desire to uplift this race, are directing their efforts along lines that ignore the necessity of moral and spiritual foundations.

"It is a matter for thanksgiving to God that during the more than forty years of effort among the freedmen, our Board has been enabled to put first things first, and that the chief aim has been to give moral and spiritual direction and training as the basis for individual character building and race development."

#### Seventeen United Presbyterian Missions

The total number of missions under the care of the United Presbyterian Church is 17; the number of missionaries employed last year, 153; the total enrollment of the schools, 3,961; the membership of the 17 congregations and unorganized missions, 1,107; the total contributions of the missions last year, \$8,556; 19 Sabbath-schools with 3,737 scholars. The total property value of the United Presbyterian missions, at a conservative estimate, is not less than \$250,000.

The direct contributions of the church for the support of these missions last year was \$89,225.72. — *J. W. Witherspoon.*

## A Ten Days' Bible School

Rev. Ralph W. McGranahan, D.D.

President of Knoxville College, Knoxville, Tenn.  
At Clifton Conference, August 19, 1908

**I**N our school the Bible is taught five days in the week, with emphasis on Sunday-school work. Our work is the same as others are doing, but there is one feature which, I think, is unique, because of its bearing on one phase of that work.



Pres. R. W. McGranahan

Mr. Hartshorn made a statement about a desire to reach out farther than the students and farther than the school. For fifteen years after the school year, we have held a ten days' Bible school on our campus, beginning the next day after commencement. Very many of the students stay to it and we have studied ways and means.

The Board of Control pays the expenses, and the boarding and other expenses while the students are there;

they pay about one half of the room expenses; the result has been that about three-fourths of those engaged in the work who have graduated from the school and from other preparatory schools, stay for about ten days' session, and I don't believe there are ten days in the year when more is accomplished in effective training.

Would it not be a good plan if the man who is to be employed by the Association should come to the schools and conduct the ten days' school of method and Sabbath-school work? and there might be a great deal accomplished and something done to reach the Sunday-school. I don't believe it is going to accomplish much to simply get the pastors together, but a good deal might be done to have those directly connected with the Sunday-school get together and study ways and means.

I am glad that so much has been said about the importance of procuring the sympathy of the Southern white man. I do think that that is absolutely fundamental, and I have

wondered what is going to be done along that line. I don't know what the committee is considering. It makes no matter, if the committee endorses him we shall have a wide open door in Knoxville College without any restrictions. We will welcome him. But I have been wondering if in their securing these men, the committee would not be able to lay their hands on some Southern white men,—men consecrated to that work, who would come to it gladly, and with all sincerity and earnestness, and in addition to this be able to put this great object which is so much on our hearts before the pupil in a better way because of their sympathy and the fact that they want to help our Southern negroes.

I did not intend to speak so long, but I do believe that our dear friends, Mr. and Mrs. Hartshorn, through this Conference, are doing more, perhaps, to see that this work is properly started and that the white man of the South and the black man are brought together, than anything else that has come in the course of a great many years.



KNOXVILLE COLLEGE, FACULTY

The catalogue of Knoxville College states that the purpose of the college is to provide the most thorough literary, classical, and scientific training, together with instruction in the most useful of manual arts.





KNOXVILLE COLLEGE, KNOXVILLE, TENN.

The college property of seventy-five acres, on which stand ten buildings valued at \$125,000, is located just west of the city line of Knoxville. Rev. Ralph W. McGranahan, D.D., is president. The Bible is a daily text-book in all departments of the school. There is no high-grade school for Negroes nearer than two hundred miles of Knoxville. The school owns a farm of ninety acres, in charge of the Agricultural Department.

## **Knoxville College, Knoxville, Tenn.**

**Rev. Ralph W. McGranahan, D.D., President**

**K**NOXVILLE COLLEGE is the leading institution of the United Presbyterian Church for colored youth.

While it dates its history from 1875, yet it is the result of a movement that began in Nashville among the refugees while the war was in progress. This work was under the direction of Rev. Joseph G. McKee, and the "McKee School," which he founded, was the pioneer in that important field which has since become such an educational center. The building was erected in war times and at war prices, and it served for about ten years to accommodate a great multitude of children who received their first impulse toward an education within its walls.

When it became necessary to consider a new building, a committee was appointed in 1872 to survey the whole field, and Knoxville was selected as the place for a normal school and college, with the design of concentrating effort upon it. Rev.

J. P. Wright was chosen superintendent of the school, which opened in September, 1875. Rev. J. S. McCulloch, D.D., was elected president in 1877, and continued until July, 1899, when Rev. Ralph W. McGranahan, D.D., the present incumbent, entered upon his work.

The college is located just outside the city limits of Knoxville on a site which gives a commanding view of the city and surrounding country. The campus is beautifully shaded with oak, maple and cedar trees, making it a beautiful and healthful location.

It is claimed that the sentiment between the races at Knoxville is the most liberal of any place in the South. Situated in the foot-hills of the Appalachian system, the mountain spirit of freedom pervades the entire section. The degree of thrift of the colored people, together with the commercial enterprise of the city and community, all add their parts to making it a desirable place for students to receive their education.

The college property consists of seventy-five acres on which stand fifteen buildings. The property is valued at \$175,000. From the beginning much attention has been given to the



**A GRADUATING CLASS, KNOXVILLE COLLEGE**

In 1908, there were 33 teachers and 507 students, including 4 theological students. Students came from 21 states, South Africa and Trinidad. Approximate annual expenses, \$22,000. The college is affiliated with the State University, and received \$8,750 in 1907, for the Industrial Department, from the state.

home life of the students. Each hall is provided with a matron, and every effort is made to teach the highest ideals of home and Christian living.

#### **The Workers, Students, and Work**

The force of workers, including matrons and foremen, is thirty-four. The enrollment of the school runs from year to year just about five hundred. The students of 1908 came from twenty-three states of the Union, and some from beyond the states. It is believed that no school has more successfully correlated the industrial training with the literary than has Knoxville College. The most thorough instruction is given in every department, neither the literary nor industrial crowding out the other.

From the founding of the institution the expenses have been kept at the lowest possible point. In addition, students are given the opportunity of working their way in the Industrial Department. During 1908, \$4,000 was paid out for student labor.

In the Industrial Department, which is supported through the University of Tennessee, the various trades are offered,

students receive pay for their remunerative labor, and the dignity of labor is impressed. The erection of the new Carnegie Library is a practical exhibition of student achievement, and of the kind of training that is given in the Industrial Department. This entire building, from the drawing of the plans to the driving of the last nail, is the product of student labor under the direction of one foreman. The students who built it learned their trades in the various departments of the school.

#### **Direct Bible Study Required**

Fundamental to every other department of work, the religious instruction has been maintained. Direct Bible study is required of all students in all departments, with a daily recitation for each student. The only exception to this is that one year is devoted to the study of church history as a substitute for Bible study for that year. Following commencement each year, a ten-days' Bible school is maintained in which the workers in all the missions of the United Presbyterian Church, and all others who will, come together for Bible study, prayer, and conference. In this Bible conference, methods of work for church, Sabbath-school, and personal work are discussed. The results of these meetings have been far reaching. Eminent Bible teachers are secured to lead the conference. The aim is to give to the colored people the same opportunities that are afforded white students through their summer schools.

Since the founding of the institution more than three hundred and fifty persons have been graduated. The larger number of these have graduated from the Normal Department, seventy-eight from the college, and six from the theological. Only a comparatively few of those who attend the theological classes complete the course owing to the high standard that is maintained for obtaining the degree B.D. A large number take advantage of the Bible and theological study in this department.

Knoxville College is not endowed. It is supported by the mission offerings of the United Presbyterian Church. A small beginning has been made in permanent investment for the endowment, and it is hoped that its friends will rally to this important provision for the future of the institution.





NORFOLK MISSION COLLEGE, NORFOLK, VA.

Twenty-two teachers, 653 students, in 1908. Annual expenses, \$11,500.

## Norfolk Mission College. Norfolk, Va.

W. McKirahan, A.M., D.D., President

**I**N December, 1882, Rev. Matthew Clarke was sent to Virginia by the United Presbyterian Board of Missions to the Freedmen, to explore needy fields in interest of a mission among the Negroes. He reported that Norfolk, Va., with a school population of 4,000 colored youth, but with an accommodation for only 1,000 in public schools, was a most promising field. In January, 1883, Mr. and Mrs. Clarke were appointed to this field, and opened a school with eleven boys and girls. The second day the number had doubled, the increase was still greater on the third day, and at the end of two weeks there were so many pupils in attendance that Mr. Clarke was obliged to send to the Board for more teachers.

School was held in two of the churches and in Odd Fellows' Hall, and at the end of the school year 467 pupils had been enrolled. In July, 1883, the Board of Missions purchased five lots of land in a central location, and later a substantial three-story school building was erected. The enrollment of the school for 1884 was 986 in the day school and 64 in the night school, mak-

ing a total of 1,050 pupils who received instruction in the school during the year. Additions have been made to the buildings and the equipment of the school, and at no time since 1884 has the enrollment been less than six hundred pupils.

The object of the school is to prepare colored young men and women for teachers of their own people, and to give a solid preparation for those who have the ministry or other professions in view. The Bible is a text-book, and its study is a distinctive feature of the school work. The department includes the model school, the graded school, and the high school, in addition to a sewing department, a cooking department, and several industries.

There are more than three hundred graduates of Norfolk Mission College, not one of whom has ever been arrested for an infraction of social or civil law. While the larger number of the graduates engage in teaching, some are in law, some are physicians, others are musicians, preachers, journalists, etc. The teachers of the school are not satisfied simply to go to their schools Monday morning, and teach until Friday evening, but they are teaching every day from the beginning to the end of the term — in the school room during the five days of the week, in the homes of their pupils, and in other homes, during the evenings and Saturdays, and in the church and Sabbath-school on

Sunday. They teach the parents to live clean lives, morally and physically, to have brighter homes, to get out of the one-room cabin, and to build homes, to care for their health, and to have an ambition for better things. They labor continuously for the moral, civil, and social uplift of their people. Their financial compensation is exceedingly meager.

An incident in connection with the experience of one of the students shows the intense interest that some of the negroes have in the uplift of their race. President McKirahan, writing of this incident, says: "There came to our school one day a rather peculiar appearing girl. She said she wanted to prepare herself for helping her people. She was near-sighted and cross-eyed. She could not see directly in front of her, nor more than a few inches at the side of her face. A book was held at the side instead of in front of her eyes. Though many times she cried out, asking me why God had made her so different from other people, she was not wholly discouraged, not even when she met two white men on her way to school one day, and one suggested to the other that she might be the devil.

"She was such a devoted and persistent student, that the teachers took her to an oculist, who treated her eyes so as to enable her to see across the room. After her graduation she returned home, but the superintendent of schools would not give her an examination. Nothing daunted, she gathered children who had no school privileges, and taught them so well that she gained the favorable attention of the superintendent, who gave her an examination and a school, and who said, at the termination of a few months of her service, 'Mary has taught the best school in my county.' She now has a school that bids fair to develop into an academy or an advanced high school. Besides her regular literary training course, she has classes in sewing and in domestic science. This is but a sample of the work that has been done by Norfolk Mission College."

The work of the principal of one of these schools for education of Negro youth is as varied as it is interesting. He is a clergyman, preaches twice on the Sabbath, teaches a Bible class, superintends a second Sabbath-school, and attends the young people's meetings — five regular services that day. He is principal of the school, numbering over six hundred, teaches two thirds of the day, prepares the course of studies for the departments, is purchasing agent buying all supplies, provides for all repairs, and during the thirteen years of his service has built, largely with his own hands, five buildings, besides making repairs. To some one

who said, "You have three men's work to do," he replied, "I do only one man's work." He sleeps only five hours of the twenty-four, and says that his wife is as busy as he, if not busier.

A great need of the school is for \$10,000 for dormitories. Many applications from young men in the North as well as in the South who wish to enter the school are refused because of the lack of dormitory room. Within easy reach of the college are four schools for colored children, with a combined enrollment of nearly two thousand. These schools are taught largely by Norfolk Mission College graduates, and are doing the same class of work along literary lines that is being done at the college. This fact indicates a condition that may make it necessary either to abandon this field, sell the property, and go elsewhere, or buy and build dormitories in Norfolk, and drawing students from the more distant places, rather than taking those who apply from Norfolk and that section of the South. An advance in the character of the curriculum seems also essential to success.

The present property of Norfolk Mission College is valued at from \$80,000 to \$100,000.

The annual expenses are \$11,500, secured by contributions from the churches. There were 22 teachers and 653 students in 1908. There are three departments of study: Primary, including seven grades; the intermediate, with six grades; and a high school department with a four years' course. The whole course requires fourteen years of study. There are frequent reviews and written examinations. Promotions are made after careful consideration of the students' efficiency. There are three manual departments: Sewing, raffia work, cooking for girls and printing for boys. Boys may take sewing (some do).

Bible study occupies a prominent place in every grade, and covers the entire book. Every Sabbath the pupils of the day school, who do not use the ferries or cars in coming to college, are required to be present at the Sabbath-school. Students of intermediate and high departments have a thorough written review in Sabbath-school lessons at the end of every second month, and a final examination at the close of the year. Eight prayer meetings are held every Wednesday. In the sewing department, girls obtain a practical knowledge of garment making and fancy work. Those completing the course are able to make their own clothing. Girls in the domestic science department are taught the care of cooking utensils, economy in the use of fuel, the composition of foods, and how to prepare them.





REV. JOHN BRICE

## Academy of Athens, Athens, Tenn.

Rev. John Brice, President

The academy of Athens was founded in 1888 by the United Presbyterian Church. There were 5 teachers and 100 students in 1908. The annual expenses, \$1,850, are provided by the United Presbyterian Board of Freedmen's Missions.

Principal Brice wrote, under date of April 9, 1909: "The Mission has meant much to the town of Athens. We believe that Christian education is the thing most needed everywhere, so we place great stress on the Bible. Each class has daily instruction in the Bible, just as in other books."



ACADEMY OF ATHENS

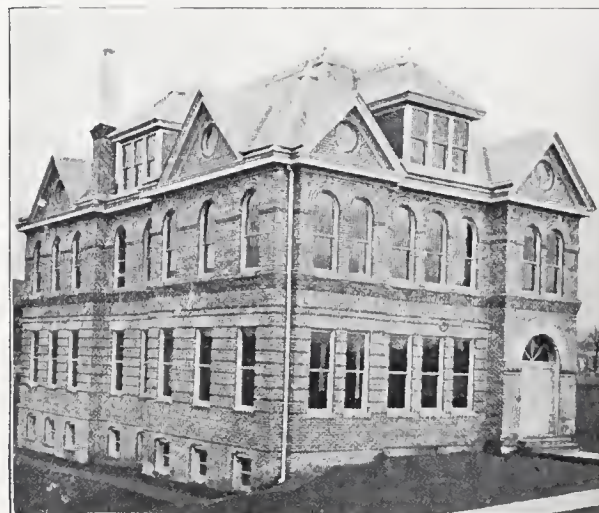


CLEVELAND ACADEMY, CLEVELAND, TENN.

Rev. J. H. Tarter, president. Five teachers and 126 students in 1908. The Board of Freedmen's Missions supplies \$2,250 required for annual expenses. Property valued at about \$5,000. Its departments are literary, sewing, and domestic science. The Bible is taught in the day school, and special attention is given to the moral and spiritual side of the work. Founded in 1900.

## Bristol Normal Institute, Bristol, Tenn.

F. W. Woodfin, President



BRISTOL NORMAL INSTITUTE

Founded in 1900. Building erected at a cost of \$7,000. Annual expenses about \$3,000, obtained from contributions of the United Presbyterian Church, under whose auspices the work is carried on. Five teachers and 143 students in 1908. The object of this school is to aid colored youth in laying a sure foundation for the greatest usefulness.



## United Presbyterian Mission. Birmingham. Ala.

ON June 22, 1905, Mr. E. K. Smith reached Birmingham. Soon afterward he opened a Sabbath-school in the midst of most uninviting surroundings. In May, 1906, a beautiful corner lot was purchased at a cost of \$2,750. During the following fall a small chapel was erected on this lot, at a cost of \$1,500. In the summer of 1907, a small cottage was built, to be used as parsonage and teachers' home, at a cost of \$1,300. In September, 1908, a two-room building in the back yard was built, at a cost of \$200.

In September, 1906, before any buildings were completed, a day school was opened and Sabbath-school and preaching services were established. The room at once became crowded. In December, the schools moved into the new chapel. This, too, soon became crowded. Then a small room across the street was hired. It was, also, soon uncomfortably filled. This led to the erection of a small building in the back yard, referred to above, which is also overflowing.

The Negro population in Birmingham is very large. With suitable buildings there could easily be a school of 500. The enrollment, 1908, 251; 6 teachers. Money for property and current expenses, which are about \$2,600 a year, is furnished



CHAPEL, UNITED PRESBYTERIAN MISSION, BIRMINGHAM, ALA.  
PRINCIPAL E. K. SMITH

by the Board of Freedmen's Missions of the United Presbyterian Church of North America, with the exception of a small tuition paid by the pupils and small contributions from friends.



CAMDEN ACADEMY, CAMDEN, ALA.

W. G. WILSON, A.M.

A petition from both white and "black" citizens led to the opening of Camden Academy, in 1895, under the auspices of the Board of Freedmen's Missions of the United Presbyterian Church. The school, with four commodious buildings, is located near the town on a picturesque site, formerly known as "Hangman's Hill." The approximate annual expenses of \$2,600 are furnished by the United Presbyterian Church. Bible lessons are taught in all grades one period each day. Bible study and religious instruction are given a prominent place in the school curriculum.

Principal Camden Academy, Camden, Ala. This school had 8 teachers and 337 students in 1908.



## **Canton Bend Mission, Camden, Ala.**

**C**ANTON BEND MISSION SCHOOL was founded February 6, 1896, by the Freedmen's Board of the United Presbyterian Church of North America. It is situated near the central part of Wilcox County, four miles northwest of Camden, Ala., the county seat.

Here there are a great number of colored people for whom there were no opportunities for obtaining a Christian education.

During the thirteen years of its existence the school has been steadily growing. In the year 1908-9, there were enrolled 154 pupils. At the end of this year there were three teachers, including the principal, two literary teachers, and one sewing teacher.

"We give to our pupils a grammar-school education, and a thorough knowledge of plain sewing.

"We lay much stress on Bible work. The Bible is taken as a text-book and is given one period a day for its study.



T. M. ELLIOTT, PRINCIPAL

SCHOOL BUILDING  
CANTON BEND MISSION, CAMDEN, ALA.

## **Midway Mission, Prairie, Ala.**

T. P. Marsh, Principal

MIDWAY MISSION was founded in 1901. There were 3 teachers and 120 students in 1908. The approximate annual expenses are \$1,080, which is given by the Freedmen's Mission Board of the United Presbyterian Church. A daily recitation in the Bible is required throughout the course. Students thus gain a fair knowledge of both the Old and New Testaments. Various young people's societies hold meetings on the Sabbath, in which all have an opportunity to study a portion of God's Word. Older and younger pupils alike take active part in the midweek prayer meeting. No pains are spared in teaching the one thing needful.

## **Bluestone Mission, Jeffress, Va.**

BLUESTONE MISSION was founded in 1880. R. P. Williams, B.A., is principal. In 1908 there were 3 teachers and 125 scholars, 61 boys and 64 girls. There are three departments, primary, grammar, and sewing. The annual expenses of the

school are about \$1,200, contributed by the Freedmen's Board of the United Presbyterian Church.

A Bible lesson is taught each day in each department. This school is located in Mecklenburg County, southern Virginia, about twelve miles from any other school for colored children.

## **Prairie Institute, Prairie, Ala.**

J. N. Colton, President

ONE of the schools of the United Presbyterian Church. Founded in 1894. The plant consists of a large farm, the school building, which also serves as a church, and is known as the Jennie Hastings-Gillespie Memorial, so called in honor of the first secretary of the Junior Missionary Societies of the Church, the teachers' home, and a dormitory made from an old church that stood on the ground. In 1908 there were 7 teachers and 216 students enrolled. The annual expenses, \$3,000, are paid by the Board of Freedmen's Missions of the church. President J. N. Colton says: "We have Bible study each day in the day school. There are few students over ten years of age in this school who have not accepted Christ."



GROUP OF STUDENTS, WALLACE SCHOOL, RICEVILLE, TENN.

## Wallace School, Riceville, Tenn.

Rev. W. P. Ware, Principal

**W**ALLACE SCHOOL is one of the schools of the United Presbyterian Church. There were 3 teachers and 85 students in 1908. The annual expenses, \$1,350, are secured from the Board of Freedmen's Missions of the United Presbyterian Church. This work is the outgrowth of a Sabbath-school inaugurated by the mission workers at Athens, Tenn. The school was organized at Riceville by Rev. J. H. Tarter, in 1900.

Riceville is a small village of from eight hundred to a thousand people. About two hundred of the entire population are colored. The village is located sixty miles west of Knoxville, on the Southern Railway, in a farming section of east Tennessee.

The men find employment on either the farm or the railroad. A laborer receives fifty to sixty cents per day on the farm, and a dollar on the railroad.

The farm furnishes employment only about one hundred fifty or two hundred days a year; the railroad about two hundred fifty, at most. From this small income a great many support families of eight to ten persons the entire year, paying fifteen

cents per pound for bacon and from \$5.60 to \$8.00 per barrel for flour. Coarse fare, indeed, the laborer of this section must have.

The students range from four and a half to thirty-nine years of age. The aim is to give them the best possible training in the subjects taught, from the beginning through the grammar grades, including a daily Bible study in all grades, placing great stress on the Ten Commandments and the sins against each, the life of Christ, and stories of other leading Bible characters. This is meeting a great need. Many of the leaders in the various churches and Sabbath-schools are not well informed in what they teach. The evils arising from this condition are very many.

Preaching services are had twice a month. The membership of the church is thirty-two, many of whom are children. The congregation attends regularly. There is a midweek prayer meeting, a Bible reading, alternating with preaching, Junior and Senior Christian Unions, and a Women's Missionary Society. The purpose is to intensify and emphasize religious work.

The sewing room does a great deal to help train the girls industrially. There is no department which can give industrial training to the boys. The outlook for the boys is not good. If the boys could be trained along industrial lines, it would add very greatly to the future welfare of the race.



## Miller's Ferry Normal and Industrial School, Miller's Ferry, Ala.

Rev. C. H. Johnson,  
Principal

FOUNDED in 1884. Located in one of the "Black Belt" counties of Alabama, where the Negro population, according to the last census, was 29,000 and the white population, 7,000. This is one of the schools of the United Presbyterian Church, supported largely by the Freedmen's Board. Rev. C. H. Johnson has been principal since May, 1895.

In 1908, there was an enrollment of 14 teachers and 303 students. The annual requirements for expenses are \$4,600, supplied largely by the United Presbyterian Church, with additional help from students, from friends, and from the results of the industries.

Daily Bible study is a feature of the school work, and the influence of this work is carried into the homes of the students.



MILLER'S FERRY, NORMAL SCHOOL, ALA.

PRINCIPAL C. H. JOHNSON

A hospital is connected with the school work and nurse training is especially emphasized in the school curriculum. The supply of nurses for the hospital and private work does not meet the demand. Forty-five dollars pays the expenses of a student for the entire year.

## Henderson Normal Institute, Henderson, N. C.

Rev. J. A. Cotton, Principal

HENDERSON NORMAL INSTITUTE was founded in 1891 by Rev. Dr. J. M. Fulton, under the direction of the Freedmen's Board of Missions of the United Presbyterian Church. Rev. J. A. Cotton has been principal since 1896. There were 12 teachers and 400 students in 1908. The approximate annual expenses, \$6,000, are secured from the Board of Freedmen's Missions.

The first period of each day, in each class, is given to Bible study. Religious work has the first place.



HENDERSON NORMAL INSTITUTE, HENDERSON, N. C.

In 1906, a dormitory was completed, costing \$9,500, not including heating. Business men of both races, and other friends, contributed \$1,000 towards it. In 1908 the McCracken Memorial Library was installed in one of the rooms of the main building.



## Thyne Institute, Chase City, Va.

Rev. F. W. Wilson, Principal

**I**N 1876, Mr. John Thyne donated a small tract of land near Chase City, Va., to the Board of Freedmen's Missions, of the United Presbyterian Church. Upon this tract a two-story frame school building was erected and an important work for the education of Negro youth was inaugurated. The school has grown until the present enrollment is 224 students and 12 teachers. Four buildings have been erected and they are well adapted to the purposes of the work. Rev. F. W. Wilson, the principal, has been in charge of the school for two years. The annual expenses are \$7,000, secured from the United Presbyterian Church. The work is co-educational. Boys are given instruction in agriculture, including practical work on the mission farm; and for the girls, domestic science and sewing are emphasized. The curriculum of the school includes a nine years' course in the primary, intermediate, and normal departments, and a four years' normal course.



HUNTER HALL, THYNE INSTITUTE, CHASE CITY, VA.

Boys' Dormitory contains rooms for thirty students. Students pay \$11 for incidental fee and eight weeks' board. For each succeeding week \$5 is charged. This does not include laundry. Students are required to belong to one of the three literary societies of the school.



VINCENT HALL, THYNE INSTITUTE

Girls' Dormitory. A three-story building, containing sewing room, music room, dining room, Domestic Science Department, laundry, and bed rooms. The building accommodates thirty-five girls.



THYNE INSTITUTE SCHOOL BUILDING

Located in a town of two thousand population, ninety miles south of Richmond, Va. The object of the institute is to furnish young colored boys and girls the opportunity for obtaining a Christian education. The Bible is taught daily in all grades.



## The Christian Education of the Negro

By the Committee of Colored Evangelization of the  
Southern Presbyterian Church

Headquarters: Stillman Institute, Tuscaloosa, Ala.

Rev. JAMES G. SNEDECOR, LL.D., Secretary

**T**HE Southern Presbyterian Church, during the first ten years after the war, gave much time and attention to the consideration of matters affecting the future of the Negroes of the South.

Among the plans agreed upon was one for the organization of an Independent Presbyterian Church among the Negroes, but before it could be carried out most of the 18,000 colored members of white churches joined the Northern Presbyterian churches which had been organized among them.



REV. CHARLES ALLEN STILLMAN, D.D.

After the loss of most of their Negro members, the Southern Presbyterian Church turned its attention to what seemed to be the most urgent need of the race,—an educated ministry,—and, in 1875, a committee was appointed “to consider the propriety of establishing an institution for the education of colored preachers.” In 1876, this committee reported, earnestly urging the General Conference to take up this work. The report was adopted, and Dr. Charles Allen Stillman, pastor of an old and aristocratic church at Tuscaloosa, Ala., became the principal and professor of theology in a school that was opened in Tuscaloosa.

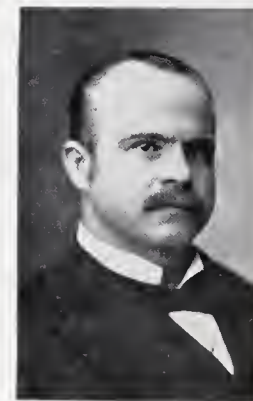
The school was adopted by the General Assembly of the Church. A cottage was bought for school rooms, and a boarding department was arranged.

For nineteen years, Dr. Stillman, who lived in the house where John H. Vincent (now Bishop of the Methodist Episcopal Church, and one of the world's great Sunday-school leaders) was born, was principal of the school and labored incessantly for its success.

During this time, he retained the pastorate of the white church, and thus gave the struggling Negro school the prestige of his position and influenced the Southern Presbyterian Church to extend its operations in behalf of the Negroes.

The General Assembly requested the churches to contribute to the support of the institution. The first annual collection amounted to \$400. After thirty years, the annual offering amounts to \$15,000. Starting with 6 students, the Institute now has an attendance of 60.

In 1890, the General Assembly of the church, impressed by the devotion of Dr. Stillman and his associates at Tuscaloosa, and their success in training men for the ministry, appointed an “Executive Committee on Colored Evangelization” and elected Rev. A. L. Phillips, D.D., Secretary, to give his full time to “creating a kind and helpful spirit among the white Presbyterians of the South towards their black neighbors.” He traveled widely, presenting earnestly this subject in the churches, and laid the foundation for an adequate support of Tuscaloosa Institute, and of other lines of missionary effort of the church.



Dr. A. L. Phillips

In 1895, the good Dr. Stillman passed to his reward. By order of the General Assembly, the school he had founded and cared for so long was called “Stillman Institute.” The committee on colored organization took charge of the school and elected Dr. Phillips as principal. He retained this position three years, when, discouraged by the failure of the church to properly support the work, he reluctantly resigned, and Rev. D. Clay Lilly, who was Dr. Stillman's successor as pastor of the First Presbyterian Church of Tuscaloosa, was elected secretary and superintendent of Stillman Institute, and entered earnestly into the work.

At first he retained his pastorate, but the work for the colored people soon absorbed his time and heart. For five years he courageously faced a difficult situation, but he managed to enlarge the Institute and to extend the missionary work carried on by its graduates as evangelists and teachers.

Then, broken in health, he gave up the task of raising enough money to support the system of colored evangelization which had been developed. He nominated as his successor Rev.



REV. JAMES G. SNEDECOR, LL.D.

James G. Snedecor, LL.D., who for ten years had been a member of the Assembly's Committee on Colored Evangelization, and Dr. Snedecor has carried on the work until the present time.

Dr. Snedecor came to the work with peculiar qualifications. He was familiar with the problem in all its details and knew of its possibilities as well as its discouragements. His father, Hon. George G. Snedecor, of Mississippi, was a large slave owner, and his own boyhood was passed on a large Yazoo plantation.

#### The Committee on Colored Evangelization

The work of the Committee on Colored Evangelization is not wholly confined to Stillman Institute. One other school has been established, Ferguson-Williams College at Abbeville, S. C., and the plans of the committee include the establishment of several academies as auxiliary to Stillman.

The committee employs 55 ordained colored evangelists and pastors, of whom 6 are missionaries to Africa and 49 are serving 71 churches and missions in the South. There are 2,476 communicants in these colored churches, 167 having been received

on profession of faith during the past year. There are 2,723 Sunday-school pupils and 262 teachers. These churches paid \$2,877 for pastors' salaries and raised \$1,239 for other purposes during the year. The total receipts of the committee for the year ending March 31, 1909, was \$15,534. There was a balance of \$5,380 on hand at the beginning of the year, and the expenditures amounted to \$16,685.

The property of Stillman includes the main building, a fine old "mansion," bought when Dr. Phillips was secretary; "Liston Hall," the dormitory, two residences for teachers, and a barn.

The curriculum of the school is unique in embracing manual labor as a means of self-support. Dr. Snedecor says, "It might be called the Industrious Theological Seminary without invidious comparisons."

Technically, Stillman has no industrial department, but there are 50 acres of rich, level land, and a small carpenter shop for repairs and building. The barn, Liston Hall, and the teachers' residences were built by student labor.

While a large majority of the graduates and students are Presbyterians, all denominations are received on equal terms.

#### Unique Features of Stillman

Dr. Snedecor says: "There are several unique features of Stillman Institute which should commend it to the support of all sensible people. 1. We recognize the principle that the strong should help the weak; therefore, all the teachers are capable and devoted white men. 2. A few hours of manual labor are daily required of each student, in return for which he is given credits which cover the cost of board. This we believe is the only theological school in the country which thus seeks to avoid making mendicants of its students. 3. Recognizing the need of rapidly filling up the ranks of the colored ministry with intelligent and practical men, we do not teach Greek or Hebrew. We agree with Mr. Curtis, the keen-eyed Chicago newspaper correspondent, when he makes the following friendly criticism on the Negro theological school where a large share of the time is given to these studies: 'Thousands of their race are perishing without a sensible understanding of the English Bible, while the missionary is detained for years to gain an unusable and impractical knowledge of the Bible in two dead languages.' 4. We ignore denominational lines. It pleases us to send a good man into the great Methodist or Baptist Church, for they have the ear of the people, and a strong man can get a hearing."





A GROUP OF BUILDINGS, STILLMAN INSTITUTE, TUSCALOOSA, ALA.

From Tuscaloosa to Luebo on the Kassai River is a far cry, but God has in a wonderful way permitted us to bridge these thousands of miles and the two places are now closely connected. The story may be told in a few words.

Wm. H. Shepherd, a Negro lad, came to the school in 1885. He had been just a poor barefoot boy, not unlike thousands who pass unnoticed on our streets. A Virginia lady invited him to a Sunday-school and discovered his aptness to learn, prayed with him and said, "William, I hope you will study hard and some day go to Africa as a missionary."

#### A Mission in Africa

In 1889, Dr. Stillman and the members of his faculty at the institute memorialized the General Assembly to establish a mission in the Congo Free State. They stated that a recent graduate of the Institute had dedicated his life to this project and that a splendid young white man was ready to go to Africa. The Assembly took favorable action.

In 1890, William H. Shepherd and Samuel H. Lapsley penetrated the heart of Africa, bent on establishing a mission station at Luebo, in the Congo Free State. Before either had learned the language, Lapsley returned to the coast 1,500 miles away, to arrange for a grant of land from the state, but fell a victim to fever. Shepherd waited in vain for his return, but, undaunted, he held the outpost, learned the language, won the hearts of the people, and began a most remarkable missionary work, which now numbers 7,000 converts, and organized the center of a Christian community of 20,000 peaceful and hopeful natives.

Four other graduates have joined him there, and others are preparing to carry light to the Dark Continent.

## Practical Work at Stillman Institute

Rev. James G. Snedecor, LL.D.

Superintendent Stillman Institute, Tuscaloosa, Ala. At the Clifton Conference, August 19, 1908

STILLMAN INSTITUTE is primarily a theological seminary. It was born in the heart of a Presbyterian pastor, Rev. Charles A. Stillman, who felt that the real need of his colored neighbors was to hear the gospel intelligently preached.

We did not organize it especially to make Presbyterian preachers, but good Bible preachers. It was organized on very simple lines. The English Bible was the principal text-book, and after thirty years we still keep it to the front.

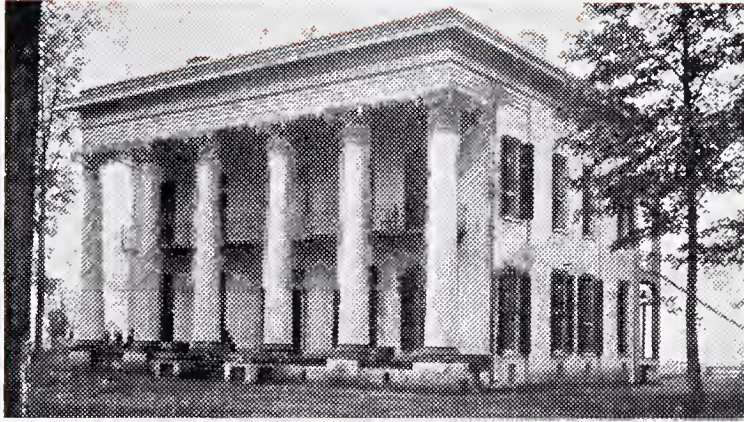
Our academic department was an after-thought, forced on us by the lack of preparation of many of the ordained ministers who came to us for instruction. Many of them were middle-aged men who could scarcely read. In later years our students are generally younger and better prepared, and we are raising our standards as fast as we can.

We never have introduced Greek or Hebrew. We believe they play a very minor part in the practical work of our country preachers. There are so many more useful things to be learned, and the smattering of a dead language is often the little learning that makes a fool instead of a wise man.

The building in the center of our grounds is an old "antebellum" mansion. Our campus was the front yard. Some people around Tuscaloosa say it was a sad fate for such premises. We call it a kind Providence.

This conference has so filled my heart that I find myself scarcely able to speak coherently. I would like to mention one





STILLMAN INSTITUTE, TUSCALOOSA, ALA.

or two unique things about Stillman Institute. It is supported entirely by money given by Southern men. We have sent out many men who have pulled off their coats and with hammer and saw have led the way in building churches and manses. We have sent missionaries to Africa.

We shall welcome the improved Sunday-school methods contemplated by this Conference with the International Sunday-School Association. We shall welcome their lecturers and instructors. Our boys are already doing missionary work among our neighbors. Our location is surrounded by large plantations, densely tenanted by black people. Our boys go out and conduct Sunday-schools among them. They will be glad to be trained in best methods.

#### The Teachers are Southern White Men

Another distinctive feature of the Institute is that all the teachers are Southern white men. This regulation we shall never change. We desire to give ourselves to this work. The best things a man has to give are those that pass over to the needy only in personal association. The influence of character can never be "Jim Crowed."

As to the support and enlargement of the Institute, we do not want to be selfish. Untainted Northern money we do not regard as "contraband" in these times of peace.

You may be interested in this high latitude in hearing how I plead for the support of our white people. I try to show them that as a matter of fact we who are sons of slave owners are responsible for the presence of the black man in the South. We as Christians are as responsible for their moral

welfare as we are for any heathen on earth, and far more, for they are literally our neighbors whom we are to love as ourselves.

I tell our people there is no color line around the Cross of Jesus Christ, and he is the daring man who would presume to draw one.

We encounter prejudice and hopelessness. But we are making some progress. Last year we spent \$8,000 on Stillman Institute and as much more on other evangelistic and missionary work among the colored people. We help to support a missionary in the slums of Louisville, Ky., and, as he is here to-day, Rev. John Little, who is the white apostle to the black slums, will speak for himself.

#### Urge the Formation of Sunday-Schools

We have urged the formation of Sunday-schools in our Southern towns to be taught by the best of our white people. In Tuscaloosa we have such a school. My wife is a teacher, so I know the best people are in it. The superintendent is Gen. Robert D. Johnston, who was a Confederate brigadier.

In conclusion, let me say that this Conference should have some part in a great movement to call the white people of the South to a realization of their responsibility for the moral condition of the colored man.



LISTON HALL, STILLMAN INSTITUTE, TUSCALOOSA, ALA.

The Institute has four substantial buildings. Liston Hall (see picture), built in 1902, contains recitation rooms and twenty sleeping rooms

Sometimes I feel that their prejudices are too deep-seated to be removed. They are inherited prejudices, the kind that are most unreasonable. But our people are always open to appeals to religious obligation. Place this matter on scriptural grounds and we shall win the day.



## Why Give Money to Missionary Work Among the Negroes?

PROVIDENCE especially points the Southern people to this work. The missionary problem is here reversed; instead of having to send missionaries to the heathen, the heathen have been brought to us.

Patriotism should inspire us to contribute something to relieve the South of the blight and burden of a backward race. The Negro needs the plain, simple gospel, such as he heard in slavery times in the white churches. As we cannot now bring him into our churches, we can train and send to him good preachers.

The Golden Rule demands that all believers should pass on the blessings of the gospel to others. Why look everywhere on earth for the needy man and overlook the Negro at our door? There is no "color line" about the cross of Jesus Christ.

The need of the Negro is incredible. He needs a decent home, kind parents, regular habits, industrial training, religious instruction, uplifting influences, sensible friends, almost everything that makes decent life possible. These things made us

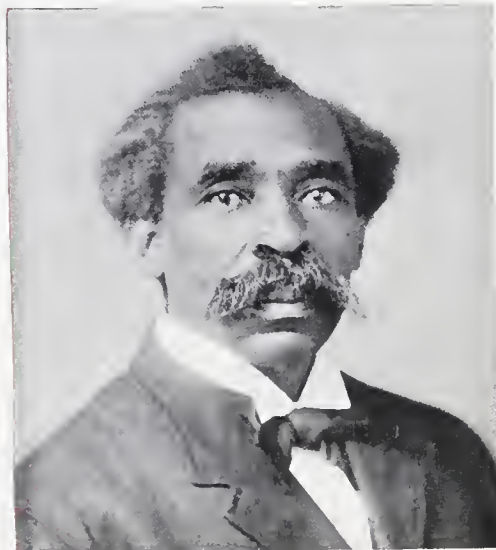
what we are. In helping the Negro, we help ourselves. Religion is the basis of law and order. To instruct religiously is the sole object of this agency of the church.

Race pride should rescue us from our indifference to the fate of the Negro. We hear much of race hatred. It creates "race problems" everywhere. Not one of them can be solved. They can only be rendered harmless by the display of a noble helpfulness by the superior race.

Success in the small efforts we have made to help civilize and christianize the Negro should encourage us to a larger endeavor. About eighty preachers have been trained at Stillman Institute. Sixty of these are Presbyterian. We have 65 Negro churches, 2,500 members, 2,000 Sunday-school scholars.

The drift towards a chaos of hatred between the races should awaken the Christian conscience, and urge us to adopt the only policy that leads toward peace and happiness in our land. Says the *Atlanta Constitution*: "The sending of missionaries to Africa is a noble work. But there are ten million Africans in this country, with minds in a half plastic state, waiting for the ministrations of the white men they know and trust."

[From a circular issued by the Southern Presbyterian Committee of Colored Evangelization.]



REV. E. W. WILLIAMS, D.D.

President, Ferguson and Williams College, Abbeville, S. C. Also founder of "the Afro-American Presbyterian Church," a denomination ten years old, with 60 churches, 45 ministers, 11 presbyteries, and 3,000 communicants.



FERGUSON AND WILLIAMS COLLEGE, ABBEVILLE, S. C.

Founded in 1881 by the present president, Rev. Emory W. Williams, who was born a slave, and who learned to read in 1866, when he was one of a colony of thirteen Negroes sent to Lewiston, Me., by the Freedmen's Bureau. The school is fostered by the Southern Presbyterian Church. It also has Northern friends. Annual expenses, \$5,000, secured mostly from board and tuition. Six teachers, 136 pupils in 1907. The charter contemplates a Theological Department.

## The Presbyterian Colored Missions

Under the care of the Presbytery of Louisville, Ky.  
Organized 1898

Rev. JOHN LITTLE, Superintendent

540 Roselane - - Louisville, Ky.

**A**T a business meeting of the Students' Missionary Society of the Presbyterian Theological Seminary in Louisville, November, 1897, the needs of the colored people were mentioned, and the suggestion made that a Sunday-school be organized for their instruction. Six students volunteered to



Rev. John Little, Supt.

teach in such a Sunday-school, and plans were formulated to begin the work. We thought it would be an easy matter to secure a house, but we found landlords very cautious about renting buildings for this purpose. Twenty-five vacant houses were inspected before one could be rented.

The house was formerly a lottery office, and was well known to the people of the neighborhood. This site was selected because it was in the midst of a densely settled Negro district. These Negroes were very poor, and day and night were exposed to vice. Saloons were on every corner; gambling places were numerous.

A definite site on Preston Street—a main thoroughfare having been selected, the six teachers divided themselves into three groups, going two and two. Each group took a street and visited every house, and, in the tenement houses, every room. They gave a personal invitation to each member of the family to attend the services, and left a printed card, giving the name of the mission, the location, and the hours for services. This plan was persistently followed, until the building was crowded.

### "If I Live and Nothing Happens"

In the homes we were well received and invited to come again, and we frequently had prayers with the family. In the majority of cases the family promised to attend the next Sunday, "If I live and nothing happens." In nine cases out of ten "something happened" to the parents, for very few of the older

people came to the mission in the early days. In later days they came in larger numbers.

The Doors were opened in February, 1898

and 23 Negro pupils were enrolled. Within a month the attendance had grown to 40. Our room was full and special efforts to secure a larger attendance ceased, and we tried to develop the character of those enrolled.

The first session of this Sunday-school revealed the great need of the people dwelling in this section of the city. Here we found hundreds of children, within the sound of church bells of white and colored churches, who never attended. The pupils were arranged as in an ordinary school. The singing was good, and this natural gift has been developed until the

music is excellent. The International Lesson was from Isaiah, eleventh chapter: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of knowledge of the Lord, as the waters cover the sea." It was impossible to teach this lesson to children who had no knowledge of a wolf, lamb, leopard, kid, calf, lion, and among whom the "knowledge of the Lord" was not spread abroad. Not a member of the class taught by the writer knew even the name Jesus Christ. The feel-



"ONE OF THE LEAST"





THE PRESTON STREET COLORED MISSION, LOUISVILLE, KY.

This building was formerly a lottery office, but is now used as an industrial mission, which was founded February, 1898. Two hundred and fifty pupils from seventeen different streets attend the services. Frequently white teachers are compelled to stand, because every seat is occupied by a colored child, and it is impossible to place any more chairs in the building.

ing of helplessness which comes over a teacher when he faces a class of this kind cannot be understood by one who has not had the experience.

#### Abandoned the International Lessons

After long conference and earnest prayer for guidance, we decided to abandon the regular International Lessons and to prepare simpler material, the idea being to teach them that God had made them and all things that they used in their daily life. In seeking a point of contact with these children, the writer of this article gained his first light from a lump of coal. It was the dead of winter, and each child enjoyed the warmth which came from a lump of coal. In a few moments after this thought was evolved, other practical illustrations followed: a bottle of water, the small branch of a tree, pictures of horses and birds,—samples of all were gathered in a small box and taken to the class. By an accident, the bottle of water was dropped and broken, and each child desired to help gather up the fragments. The point of contact was made and there were eyes eager to see the contents of the box. Next Sabbath these little children, who at first were not the least bit interested, told

vividly the story of the preceding Sunday—how God, in making the world, had provided many things which they used daily.

#### The Children bringing Their Parents

Preaching services were held on Sunday and Wednesday evenings. Very few of the grown people attended, but the children of the Sabbath-school came with remarkable regularity. The number attending these services has slowly but steadily increased, the children bringing their parents, the average attendance being one quarter of the attendance in the Sabbath-school.

Once enrolled on our books, we endeavored to teach that pupil regularity. On Monday morning of each week a list of all the absentees from the Sunday-school was made, arranged by streets, and some one visited that pupil before the next Sabbath. This led us into all kinds of philanthropic work, for poverty, ignorance, and sickness abounded.

When a pupil was found sick, the Mission faculty was always able to secure the services of a physician. All the medical work has been done by physicians of high standing. Professors from



medical colleges have made many visits and have performed all surgical operations. (It is difficult to persuade any ignorant colored person to have an operation, no matter what the nature of the disease, or how dangerous the condition. Again and again we have seen people die simply because they refused absolutely to accept the relief offered. Their dread of the hospital is most pathetic.)

The theological students were only temporary residents in the city, and it was their original intention to continue this Sunday-school until their school term closed. The Sunday-school was in a prosperous condition and it seemed unwise to abandon it.

#### Women as Teachers mark a New Epoch

One of these students secured work in a white mission, for which he received a salary of twenty dollars a month, and continued to superintend the colored Sunday-school without any remuneration. He visited some of the white churches and persuaded half a dozen members, representing several denominations, to assist during the summer months. Among these were



THE NUCLEUS OF A SUNDAY SCHOOL

Founded in April, 1899, from which the Hancock Street Chapel, with 450 pupils, developed.

several women, and their advent marked a new epoch in the history of the mission, and in after years enabled us to organize various forms of industrial work, which would have been impossible without their sympathy, advice, and help.

#### Students were again Sent Out

When the students returned the next session, the local teachers were persuaded to continue their classes, and these students were



THE HANCOCK STREET CHAPEL BUILDING

Purchased in 1902. Well lighted and well ventilated. Four hundred and fifty pupils from fifty different streets are in regular attendance.

sent out to gather new recruits. Two smaller rooms adjoining the building were rented and used by the additional classes, one as a primary room. Efforts to secure new pupils have ceased because every available space is filled with chairs, and frequently the teachers have to stand because there are no vacant seats.

#### “ I will Get You a Crowd of Boys ”

A colored boy about fourteen years old began to attend our night services and asked why we did not come out to “ Smoke Town,” a mile south of our mission, and start a Sunday-school. He said, “ I will get you a crowd of boys.” Not once, but week after week, he came. At first we refused, saying that with our studies in the seminary we did not have time to carry on another mission, and, besides, we did not have the money to rent another building. His requests, however, were so urgent and so persistent that finally a committee was appointed to visit “ Smoke Town,” a district then unknown to us, to see whether there were many Negroes living in this new found district, and if a suitable building could be secured for a Sunday-school.

The committee reported that a small room about a mile distant from the other mission could be secured for \$4.50 a month, that the room was furnished with twenty-four chairs, and was in the midst of a Negro community. The Negroes in this section of the city, however, were of a much better class—industrious, law-abiding, and of superior intelligence. Some owned their homes, and most of them dwelt in small cottages.





TEACHERS IN THE HANCOCK STREET CHAPEL, LOUISVILLE, KY. 1909

Seated, left to right: Mrs. C. W. Sherwood, Mrs. Fred Anderson, Mrs. M. L. Satterwhite, Miss Grace Perdue, John Little, Miss Anna Weibel, Mrs. Mason Maury, Miss Mary Weibel, Miss Mary Belknap. Standing, left to right: Miss Rachel Collins, Miss Emma Weibel, Mrs. G. W. Welden, Mr. J. W. Allen, Mr. C. W. Haezlett, Mr. Lindsay, Mr. Washburn, Mr. P. S. Woodward, Mr. A. N. Penland, Mr. H. F. McChesney, Mr. W. J. Gammon, Mr. G. B. Wilkin, Miss Florence Sherwood, Miss Lizzie Bird, Miss Mary Speed, Miss Launa Smith.

#### In Three Days Money was Secured

There was no money in the treasury. These theological students had provided from their own meager income for the support of the former mission, with the help of one or two white Sunday-schools and a few individuals. In three days, however, enough money was guaranteed for five months' rent, and in another week, April, 1899, the school opened, and thirty-five pupils were present to take their seats in twenty-four chairs in a small, dilapidated building. Old boards placed across two chairs served for weeks. One of our friends, hearing of our need, gave two dollars towards providing seats. The obtaining of this money was made a subject of special prayer and with it forty chairs were bought.

#### "Six Students took the Initiative"

In organizing the Sunday-school, this group of six students took the initiative, following exactly the same plan which had proved successful with the other Sunday-school. They divided up the district, visiting each house on their street, giving a personal invitation to each member of the family, and leaving a printed card indicating the location and the hours for the services. With the organization of the second Sunday-school our field of labor was greatly enlarged.

#### Twice as Many White Teachers

The number of pupils doubled, for the second Sunday-school was planted in a community especially prepared to receive such an institution. The expenses also of rent, fuel, and janitor service were doubled. It was necessary to secure more than twice as many white teachers, for in the new Sunday-school the attendance increased each week. The time drew near when these students would graduate from the seminary and leave the city permanently. The work was prospering, and it seemed a pity to close the doors and abandon the work as we left for other fields of labor. Earnest prayers were made for guidance, long conferences were held, and many plans were discussed.

#### Permanent Organization and Denominational Supervision

These deliberations led those who had organized independently of all denominations, and under no control, to appeal to the Southern Presbyterian Church to appoint a committee to take charge of the missions, to direct their affairs, and to provide for their support.

The Presbytery of Louisville accepted the work in October, 1899, and appointed a committee. This committee, at its first meeting, employed the writer to superintend the two Sunday-schools already in existence.

The church, however, fixed no definite time for a collection and made no provision for its support. The superintendent was expected to solicit funds from interested individuals and, occasionally, to secure a collection from the white churches. The committee rendered valuable assistance in securing gifts, and showed their faith in this work by contributing themselves. At no time in its history has the institution had enough money to pay two months' expenses, and again and again has been without a dollar in the treasury.

The prosperity of the missions began when the industrial classes were started. The Sunday-schools and the industrial



ONE OF THE FIRST SEWING CLASSES. 1899

Some members are now making their own clothes, and one, good wages as a seamstress.

classes have worked hand in hand. Each industrial class started as a very small undertaking, with one or two teachers, and it was impossible to invite all the pupils of the Sunday-school to join each class. Consequently, only the most faithful pupils in the Sunday-school were selected, the others excluded. This placed a premium on regularity. As we secured more teachers, we admitted more pupils.

#### Two Girls ask for Sewing School

The white women in the Sunday-school saw the destitution of the children who were in their classes, and a note brought in,

signed by two colored girls, asking for the organization of a sewing school in our Sunday-school rooms, prompted them to start a class in sewing, to show these girls how to make their own clothing. In

many cases the girls' mothers were away from home from early morning until late at night, and had not the energy at the close of a hard day's work to do any sewing themselves or to teach their children. Eleven



WEARING THEIR OWN HANDIWORK

colored girls came the first day. The

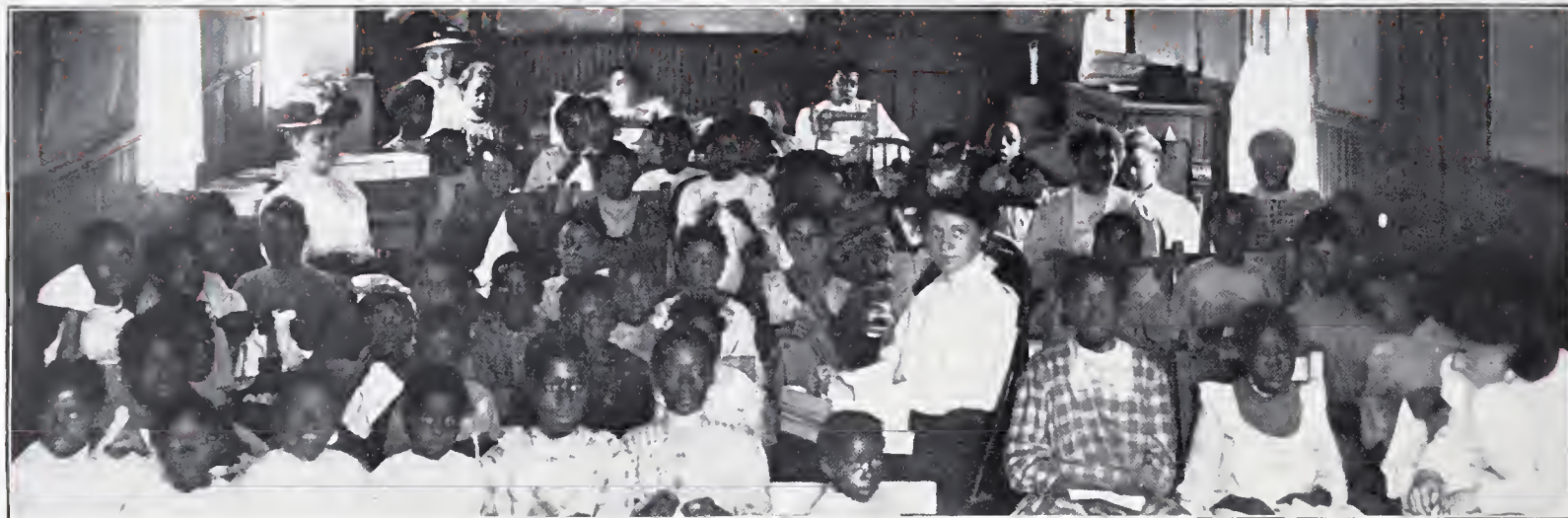
material used was contributed by the white teachers. The colored children made the garments and, when completed, paid for the material. It was deemed wise only in exceptional cases of destitution to give away these garments.

A new problem was faced when the first sewing school was organized. The teachers, perhaps, learned more than the pupils, both of the needs of the people and of the importance of developing a systematic course of instruction for a practical school. Many girls came who had never handled a needle. Many did not know on which finger a thimble belonged. To teach such girls how to make garments without some practice of a simple kind was impossible. As time went on, a carefully planned and progressive system of models, leading from a basting stitch to a completed garment, was evolved.

#### The Second Sewing School

The second mission needed a sewing school, but there was no money in the treasury to provide material. Only one white woman was willing to give her services. Finally, with twenty-five cents as a capital stock, invested in material for handkerchiefs, one white teacher, and six colored girls, a second sewing school sprang into existence and has continued up to the present time, increasing from year to year in its force of teachers, in its number of pupils, in the efficiency of its work, and in the output of garments which go into immediate service.





PRESTON STREET SEWING SCHOOL, LOUISVILLE, KY. 1909

#### Parents' Indifference Changed to Gratitude

The parents were at first indifferent as to whether or not their children should attend these sewing classes. We had to depend largely upon the interest developed in the children. However, as the children went home carrying first a simple model, showing their progress in the use of the needle and thimble, and their knowledge of the different stitches, the interest of the mothers developed; and as the children went home carrying handkerchiefs, aprons, skirts, underwear, and dresses, the mothers came to the school, expressing their gratitude to these white friends who were taking such a helpful interest in the welfare of their children. Some of these pupils are now earning good wages as seamstresses.

#### Boys Ask for Basketry

The boys, seeing the girls in classes during the week, came and made requests that some work be planned for them. A teacher was secured to teach basketry. Classes were organized in both missions and we were compelled, much to our regret, to turn away applicants, limiting the membership to the members of our Sunday-school.

Varied forms of basketry were introduced, and both boys and girls have had instruction. Three fourths of the pupils took a fine stand for regularity in the Sunday-school, many of them coming a long distance.

#### A Teacher's Practical Lesson

The superintendent of the mission, on one occasion, visited an institutional church where lessons in scroll work were given to white boys. This impressed him as a practical thing for the colored missions. He purchased a scroll saw for five dollars, a veneering mill contributed the lumber used, and a class was



CLASS IN BASKETRY. 1901

organized. At the first lesson, one boy showed decided talent and proposed to make a toy bed. The superintendent was himself inexperienced in such work and did not know how to make the bed. However, he did not tell the boy, but insisted that the boy did not know, and suggested that he work out his own ideas.

The superintendent saw that he would soon be at a loss to know how to direct such a class unless he himself should secure



**CARPENTER SHOP, HANCOCK STREET MISSION, LOUISVILLE, KY.**

The work of the Presbyterian Colored Missions of Louisville is of a practical kind and includes manual training to fit boys for good service. Forty-seven boys, in 1908, were in the carpenter shop. The great need for continuing the work is funds.

instruction. He gained permission from the superintendent of the Reform School for Boys to work in the carpenter shop. The instructor gave him personal attention and, under his direction, he was able, by several months' hard work, to keep ahead of the class and master the fundamental principles of wood work. The next lesson, when the boy returned, he completed his bed. Only three legs touched the floor. The superintendent, in the meantime, had learned the use of, and applied, a square, cut down the uneven legs, and the bed stood plumb. The boy was delighted, and from that time looked upon him as his rightful instructor. At each lesson new tools became necessary, and they were added one by one, the boys and the superintendent together learning how to use them.

#### **Boys Volunteer to Repair Building**

In a few months it was decided to wainscot the mission room, and the superintendent called for volunteers in his class in carpentry. They volunteered unanimously, and he was forced to make a choice. With their assistance the room was wainscoted. They had learned how to square, saw, and plane lumber, as the class in scroll work developed into a class in

carpentry. The boys in this class were led to take a deep interest in their work by being allowed to make things which they could use. When a boy made a request for an article, he was required to make a rough drawing. These drawings were exceedingly crude, and it was necessary sometimes to name them in order to know the object designated. These drawings were submitted at one lesson, and work on the object was begun at some later period. The intervening time allowed the superintendent to study the construction of the various articles and plan a simple mode for their execution. Toy furniture for a younger brother and sister were made by many boys, and these articles were found in the homes of the colored people years after they were turned out from the shop — the highly prized possessions of some younger brother or sister. Tables, benches (seats), footstools, picture frames, salt boxes, towel racks, cabinets, bookcases, ironing boards, and wagons have gone out of the shop to the homes of the people. It is a daily occurrence to see a boy carrying the washing that his mother does to and from the home of her employer in a wagon made with his own hands in our shop. This shop has brought the largest returns to the mission of any of the departments. Seats





**PRESTON STREET CARPENTER SHOP, LOUISVILLE KY.**

Every boy was in the Primary Class in Sunday-school ten years ago. The benches and cabinets used were made in our shop. On Sunday we are forced to use this room for a Primary Class with an average attendance of sixty-five.

for two hundred and fifty people have been made and are used each week. Tables and kitchen shelves and cabinets are in daily use. Both missions have been painted and alabastined outside and inside, under the direction of the instructor, with the assistance of boys from the carpenter shop.

#### **A Notable Housekeeper**

suggested that cooking lessons would be an addition to the course of instruction. No room was available, and none could be rented in the immediate vicinity of the missions, and we were shut up to the alternative of not having a cooking school or of erecting a room for one on rented ground. We secured a lease on the building for two years, and estimated that the cost of erecting a cheap shed room would be no more than the rent of a room of the same size for two years.

A student in the seminary, who had formerly been a carpenter, kindly volunteered to oversee the erection if the colored boys and white teachers would do the work.

#### **Room Built by Class in Carpentry**

This matter was laid before our class in carpentry, and again they unanimously volunteered to help. With pickaxes, shovels,

and wheelbarrows they made the excavation for the foundation. For ten days they gave their time voluntarily to the erection of this room. It was done in January, when the weather was cold. The day this roof was put on, misting rain, with snow and sleet, was falling. It was so cold that our hands became numb, but these boys, without any pay, remained on the roof until it was covered. That night a heavy sleet fell, and remained on the ground for six weeks. Had the job not been completed under such conditions the work of the cooking class would have been delayed six weeks. This fidelity enabled the class to begin the next morning in a large, well-lighted, well-ventilated, and thoroughly equipped kitchen, under the direction of this skillful housekeeper. Most appetizing dishes have been prepared by the girls, who are anxious for an opportunity to learn how to prepare more wholesome food for their own home, and how to render more valuable and efficient services as employees.

#### **Fifty Girls Refused Admission**

The classes in this department have been under the direction of women, who have given time and thought to planning a course of instruction. Through the generosity of friends, we



PRESTON STREET COOKING CLASS, LOUISVILLE, KY.

Girls wearing aprons, caps, and sleevelets made in the sewing school. The room used for this class was built by seminary students, assisted by colored boys.

have added both gas and coal ranges, hot and cold water, and have enlarged the equipment of utensils until we can admit three times as many girls as we could at the organization. However, the number of girls applying for admission to this department has increased much more rapidly than we have been able to provide for them. More than fifty girls were refused admission last year.

As a result of these classes, one girl, after "working out" and earning enough to pay her expenses, has gone to Hampton Institute to take an advanced course, to fit herself for a teacher of her own people. Another girl has been out at service for the past year, and has saved enough money to enable her to enter Hampton this year.

#### "Cabbage and Corn Bread" for a "Light Diet"

One of the first girls enrolled in the cooking classes was one that we found at one time sick with typhoid fever. We sent a physician to see her. He reported her temperature as being 104 degrees, and prescribed a light diet. When we asked her mother what she had given her to eat that morning, as a light diet, she replied, "Cabbage and corn bread." To my amazement this girl survived and was enrolled as one of the first

members of this class. She is now a married woman and has a home of her own. We do not believe that she, or any girl who has even for a short time been a member of one of these cooking classes, would give to one of their children, as a "light diet," "cabbage and corn bread."

There has been a greater demand for pupils from these classes in the homes of white people than we have ever been able to supply. We have again and again received verbal and written testimony, given voluntarily by employers of girls who have taken lessons in our cooking classes, that the girls were doing satisfactory work, and that their characters were a testimony to the effectiveness of our moral teaching.

#### Boys and Girls in a Wholesome Atmosphere

The apparent need of the people in the vicinity of the mission for some place to spend a social evening led us to open the mission buildings, and to invite there groups of boys and girls to enjoy social pleasure in a wholesome atmosphere. Games of various kinds were provided for their amusement. Dominoes, checkers, flinch, ring toss, bean bags, tiddledy-winks, and jack-straws were some of the games played. Generally a part of each evening is spent in games, and a part in some intellectual





fere with their church relationship, and they cease to be under our oversight. Our pastoral oversight is much more careful than that of the ordinary colored church in the vicinity.

It is a significant fact that all who have joined the church have come from some industrial class, when only half of those in the Sunday-school are enrolled in industrial classes. The attendance on the church services has been more regular, and there is an encouraging increase in the number. Some thirty members have been baptized and the nucleus of a church formed. The members are making an earnest effort to live sincere and righteous lives.

Last year three boys were dismissed from baseball teams because they refused to play ball on Sunday. One boy, the Sunday after he joined the church, asked to be excused to attend a ball game. When the teacher expressed surprise he replied, "No one ever told me it was wrong to play ball on Sunday." He has proved the truth of this statement, for from that day (June, 1905) to the present time, he has not missed a single meeting of the Sunday-school.



NOT ONE IN THIS GROUP HAD SEEN A CITY PARK UNTIL THE DAY OF THE SUNDAY-SCHOOL PICNIC, 1908.



HANCOCK STREET MISSION PLAYGROUND, LOUISVILLE, KY. 1905

Hundreds of colored children in the vicinity of Hancock and Preston streets, Louisville, Ky., enjoy the privileges of the playgrounds of the Mission. Playgrounds have been established at both Missions for five years.



### Playgrounds

The first playgrounds for colored children opened in the city of Louisville were in the side yards of our missions. Swings were erected, sand boxes were filled, games of ring toss, bean bags, and jumping ropes were provided, and many a child has had "the time of his life." All the children in the Preston Street Mission were asked individually if they had access to a swing. Not a single child had this privilege elsewhere. These grounds have not only been a source of pleasure, but have also been a school in which lessons of good behavior, good order, and fair play have been most effectually taught. Many a child has been appealed to for the first time in the playground, and from these grounds has been led through the Sunday-school and church to the foot of the Cross.

A Southern white man, the supervisor of one of the playgrounds, writes: "The interest and attendance at our playgrounds have grown far beyond my expectation. My arrival in the morning is met with glad greetings. I put it mildly when I say they do enjoy the play immensely. I also get almost as much pleasure from it as the children. . . . Not only is there enjoyment, but a wholesome moral influence is thrown around each child. We are much better acquainted with our own pupils, and with some we never saw. Certainly we have now the confidence and gratitude of the children of the mission and the entire community."

The greatest drawback to these playgrounds has been the small space available. Children came in such crowds that we were compelled to divide the sexes, and different days were used for boys and girls. The securing of a larger lot for a playground this summer has more than doubled the attendance of any previous year. The Sunday following the opening of this playground, twenty new pupils were enrolled in the Sunday-school.

### Colored Teacher-Training Class

At the earnest request of colored men and women representing several denominations, the superintendent of the missions consented to take a teacher-training class in a different section of the city from these missions. Men and women, Methodist, Baptist, Presbyterian, and Congregationalist, gathered, and Professor Hamill's "Legion of Honor Teacher-Training Lessons" was selected as a text-book. Several members of this class showed remarkable interest and fidelity, and each week have made long journeys entirely across the city in order to be present. Three

Sunday-school superintendents were members, and one of these organized a teacher-training class in his own Sunday-school.

### A Token of Appreciation

This class was undertaken with some hesitation, and only after urgent requests did the leader give his consent. He positively refused to receive any remuneration for his services, and was greatly surprised at the end of the year, when five diplomas were presented to members who had taken the state examination, to receive from the class a present of fifteen dollars in gold, as a token of appreciation of his work.

In other cities where it is impractical to organize a Sunday-school for colored children, a trained superintendent or teacher might wisely start such a class for the large body of Negro Sunday-school teachers who are now seeking to perfect themselves in their work.

### Special Days

It has been the custom of the Sunday-school for years to invite the friends of the work, both white and colored, to visit the missions.

The parents of the children have been asked on "Parents' Day" to see the Sunday-school in session, to hear the music and the recitations by the pupils, to inspect the buildings, and see where the industrial work is carried on.

The white friends who have contributed to the support of the work have been invited to come, on the "Anniversaries," to see how their money has been expended, and the fruits that are brought forth.

The pupils themselves are stimulated by these days, for special music is always used and the classes are called upon to recite the Commandments, the Beatitudes, the Psalms, the Golden Text for the quarter, the books of the Bible, and other lessons and special passages of Scripture.

These days have served to stimulate the interest of all. The pupils, the teachers, the parents, and the white supporters have all been encouraged.

The collection in the Sunday-school, very small in the early days, has gradually increased, and on these days some special object is designated. At Christmas time, baskets of apples and potatoes were contributed for the use of an orphans' home. A beautiful silver baptismal bowl, as a token of love, was sent across the waters to the heart of Africa, to a people on foreign shores who worship the same Saviour. The needs of our own



A TYPICAL GROUP, PRESTON STREET SUNDAY-SCHOOL



THREE STUDENTS, PRESTON STREET MISSION

school have not been neglected, for a new iron fence surrounds the lot on which our church stands, and grass and flowers grow to brighten a lot once destitute of verdure. The building has been painted and alabastined outside and in, with money given by the Sunday-school, and the work done by the boys from the carpentry classes.

#### Reflections in the Neighborhood

In the colored churches in the neighborhood of these missions, a visitor finds that all of the results of this work have not been collected in the buildings of the mission.

There was at first intense hostility on the part of the ignorant colored ministers towards this effort of the white people to give religious instruction to the colored children. In their pulpits, they openly condemned our work, and in private forbade their children attending our services. We took no notice, but went straight on with our work. If, on visiting a pupil, the parent told us that their reason for detaining the child from our services was the hostility of their pastor, we at once assured them that we desired to do nothing to interfere with the colored churches, and that we would immediately cease our efforts to win their child, and left them to do absolutely as they chose.

The result of visiting for a number of years, the extending of sympathetic help in time of sickness, distress, and sorrow, has been the establishment of a very friendly relation, in the neighborhood, between colored people of all denominations and our missions. To-day, if any colored minister in this neighborhood denounces our work, the members of his congregation rebuke him, and say to him that no other agency has ever been established in their community which has done so much for the children. In some cases, a pastor's denouncing of our work has been resented by the pupils of our school, and they have ceased to attend his church.

#### Campaign Against Tardiness

Early in the history of our work we began a campaign against tardiness. The pupils frequently came so late as to miss the teaching of the lesson. Here seemed a waste of energy. A record was kept of each person tardy and on a printed report was sent to the parents at the end of the quarter, showing how many times their child was tardy. Our own school now assembles punctually. The value of this was seen by other churches, and they, too, began to combat this wasteful practice, so universal in colored churches. On visiting colored Sunday-schools





PRESTON STREET MISSION TEACHERS, LOUISVILLE, KY. 1909

Sitting. Left to right: Mrs. G. D. Crane, Miss Murphy, Miss Collins, Miss Mabel Witherspoon, Mrs. John Little, Miss Belle Lindsay.  
Standing. Left to right: Mr. W. J. Gammon, Mr. Harry Converse, Miss Battorff, Miss Sheltman, Miss Emma Weibel, Mrs. O. L. Reid, Mr. O. L. Reid, superintendent.

in the neighborhood, one finds a sign on the door," "On Time," or "I am Tardy," showing that they, too, have begun a campaign.

#### Bibles and "Finding the Place"

Individuals, once pupils in our Sunday-school, are found teaching now in Sunday-schools of other denominations. On a recent visit we found one of our brightest pupils acting as secretary, and giving the whole school an intelligent exposition of the lesson. In another school we found a group of our pupils who had received Bibles as a reward for faithful study amusing themselves by "finding the place" while they waited for the tardy school to assemble.

#### Approved by Both Races

The most convincing proof that this work is reaching a much-felt need in the Negro race is shown by the fact that, in eleven years, it has grown from a Sunday-school with 23 pupils to two large industrial missions with 700 Negroes, living on sixty different streets, in regular attendance. More pupils are continually applying than we can admit with our present buildings and equipments.

An important result has been the development of a wider and more sympathetic interest on the part of the white people. Its founders were strangers in the city, without money or influence. Now, fifty white people from representative families in Louisville are devoting some time each week to this work for the Negroes. A number of ministers, physicians, lawyers, social workers, housekeepers, public-school teachers, and business men give their time and money for its support.

The teaching, both in the Sunday-school and in the industrial classes, has been done by a body of Christian white people representing several denominations. A more efficient and faithful corps of helpers cannot be found in the land. Hot or cold, rain or shine, they are at their post. It is largely due to their efforts that this work has grown and prospered, and from them the writer has received his great inspiration.

#### Coöperation with Other Organizations

Different organizations were brought to coöperate in supplying what the missions were not able to give.

The Associated Charities have placed their investigators at our disposal and have relieved worthy cases of destitution.

The Tenement House Commission, at our request, made

extensive investigations of the condition of the Negro, and are ready now to give valuable aid in providing better dwellings.

The Recreation League have been coöperating with the mission in maintaining playgrounds for colored children.

The ablest surgeons and physicians have treated the humblest children in need of care.

The Anti-Tuberculosis Association has rendered valuable assistance, providing literature for free distribution, milk and eggs for destitute cases, and the best medical service. Few people know how many servants go from infected homes to homes of culture and wealth — how many family washings are done in the presence of this disease. Self-defense demands that every scientific method be applied in preventing this disease, and that all agencies join hands in the campaign.

The students of the Kentucky Presbyterian Theological Seminary, from its inception, have taken an active interest in the welfare of these missions. The missions, in turn, have directed their thoughts towards the great multitude of Negroes in the South that must be reached by the Gospel. Several of these young men have offered to make this their life work. The only reason they are not so employed is that the missions have not had the means at their disposal.

#### Extension to Other Cities

Such a work is practical in other cities in the South, like Atlanta, Memphis, Nashville, etc., etc. Two things must be done to establish such a work:

- (1) A Southern white man secured as superintendent.
- (2) Money must be provided for the support of this man, and for the expense of the mission.

In my judgment, the greatest difficulty at the present time is the securing of money. The Southern white churches are slow to contribute to such a work. At the present time, there are among my acquaintances several young men and young women who for a reasonable salary would gladly give their strength to the carrying on of such missions. The time has come for the North and the South to unite in purpose and prayer and patience in their efforts for the salvation of the great mass of Negroes outside of the Church of God.

JOHN LITTLE, *Superintendent,*

540 Roselane, Louisville, Ky.



## The Christian Education of the Negro

By the Board of Missions of the Protestant Episcopal Church

Headquarters: Board of Missions, 281 Fourth Ave., New York

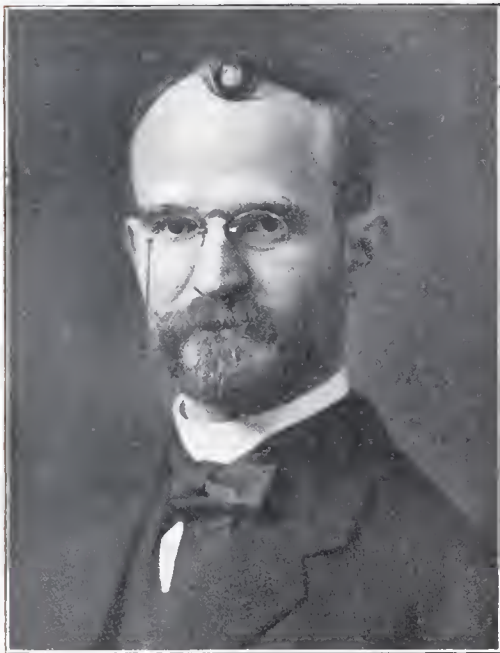
Mr. JOHN W. WOOD, Corresponding Secretary

Headquarters: American Church Institute for Negroes

500 West 122d Street, New York

Rev. S. H. BISHOP, General Agent

THE Protestant Episcopal Church, under the direction of its Board of Missions, carries on educational and religious work among the Negroes in 23 dioceses and 2 mission districts. There are 292 workers in this service, of whom 109 are clergymen.



REV. S. H. BISHOP

St. Mary's School, Vicksburg, Miss., and the Bishop Payne Divinity School, Petersburg, Va.

The Board of Missions expended \$79,367 in 1907-8 for its work among the Negroes.

The purely evangelistic and missionary work of the church for the Negroes is done under the auspices of the Board of Missions; St. Paul's, St. Augustine's, and Bishop Payne schools are under the special control and management of the American Church Institute for Negroes, whose work is only along educational lines.

The Board maintains 92 parochial and industrial schools in 18 states.

The principal schools are St. Paul's Normal and Industrial School, Lawrenceville, Va.; St. Augustine's School, Raleigh, N. C.; St. Athanasius Parochial and Industrial School, Brunswick, Ga.; St. Mark's Academy and Industrial School, Birmingham, Ala.; St. Michael's School, Charlotte, N. C.;

The Board of Missions gave \$14,775 in 1907-8 to the three schools, and the Institute expended \$30,000 for these schools.

### The Purpose of the Institute

The American Church Institute for Negroes was organized in 1906. The second annual report of the trustees, 1907-8, says:

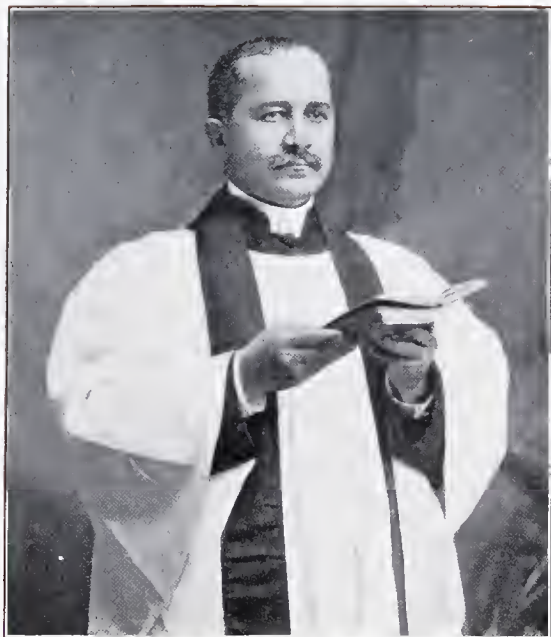
"The Institute was charged by the Board of Missions with the supervision of the educational work conducted under the auspices of the church among the Negroes. It was to enter as soon as possible into some kind of organic relationship with the various schools established either by the dioceses or by churchmen and women in order that a collective unity might be given to the work, and that the church might become conscious of her responsibility for the uplift, moral and spiritual, of the Negroes as well as of her opportunity to aid in their practical training for a useful life.

"In the Negro and his relation to American life is typified and concreted the great problem of class adjustment, which is the fundamental problem of economic and social well being; and in the Negro is typified also the great problem of adjustment of races, which is fundamental to the righteous interrelationship of nations and to the spread of Christianity.

"The Institute's work during two years has secured for the schools wider and more intelligent and definite interest, and somewhat increased support from the church; reorganization of financial and educational administration, a higher standard of teaching and of courses, a development of the normal work in order to increase efficiency in the training of teachers, better correlation of industrial with academic work with a view to a clear sense in the students of the intellectual and moral values of industry and to a vital relating of education to the vocational and economic necessities of the colored people, and the introduction of agricultural courses suited to each school.

### Economic and Social Future of the Negro

"The Institute is, therefore, emphasizing agriculture as a fundamental element in the educational progress of the Negro. It has engaged as the director of agriculture in all its schools a well-trained man, with assistants recommended by him. In addition to nature study and agricultural courses in St. Paul's and St. Augustine's he is giving a course in rural economies and sociology to the students of the Bishop Payne Divinity School, thus endeavoring to relate the future ministry in intelligent sympathy with the life of the main body of the people."



THE REV. JAMES S. RUSSELL

Founder and principal of St. Paul Normal and Industrial School. Five hundred students and 46 teachers in 1908. Annual expenses, \$50,000: secured through public subscription.



ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, LAWRENCE, VA.

Founded in 1888 by Rev. James S. Russell, then in charge of St. Paul's Church. Incorporated by the General Assembly of Virginia, 1890. Now managed by a board of trustees. Protestant Episcopal. The Chapel, picture above, was erected entirely by student labor, of brick and lumber manufactured at the school.

## St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. James S. Russell, Principal

**I**N the heart of the "Black Belt" of Virginia, which contains sixty per cent. of the Negro population of the state, is St. Paul Normal and Industrial School at Lawrenceville, the largest missionary and educational work under the auspices of the Episcopal Church, and the third largest institution of its kind in the country. Within a radius of fifty miles from the school there is a Negro population of 50,000.

To this section of Virginia there came, in the spring of 1882, Rev. James S. Russell, then a young minister fresh from his ordination to the diaconate. He came as missionary for Brunswick and Mecklenburg counties. On his twenty-fifth birthday, December 20, 1882, he took unto himself a wife, who has been very helpful to him in making the work at Lawrenceville what it is to-day.

In January, 1883, he opened a parish school in the vestry room of St. Paul's Chapel. In two years the school had out-

grown this vestry room, and it was necessary to erect a building for the accommodation of the students. Rev. Dr. Saul, of Philadelphia, very much interested in the work, furnished the greater part of the funds necessary to erect a school building of three rooms, and this was used for three years.

Mr. Russell, who for some time had realized the necessity for an industrial and normal school, to meet the needs of the large and growing Negro population of the section, decided to establish such a school, and it was opened September 24, 1888. A desirable piece of property was offered for \$1,000. This was purchased by Mr. Russell on his own responsibility, and at that time there was not a dollar in hand, nor a cent pledged. The school opened with three teachers and eight students.

### Items of Progress

Principal Russell has never faltered in his work, and has received the coöperation of many friends. To-day, after twenty-one years of existence, the school has nearly thirty buildings. The rugged hills, once covered with scrubby vegetation, and seamed with deep cuts, have given place to a beautiful campus,



in the midst of which the buildings of the school nestle — most of them wood, some steam heated, but all electric lighted from the school's own plant, built, in the main, by student workmen, the brick and lumber used in construction being manufactured on the grounds. The residence of Principal Russell and the fine memorial chapel were erected by student labor. The few acres of the initial purchase have grown by successive additions until the school now owns 1,600 acres of land, much of it arable, with plenty of water, and pasturage adapted to the crops of that section of the state, and the remainder in woods, whence the school derives lumber for building operations, and wood for fuel.

St. Paul School furnishes the town with electric light from its own plant, and is erecting many of the best business and residential structures of Lawrenceville. The school has about five hundred students, from twenty-six states and territories, Cuba, Porto Rico and Africa. It has over two thousand undergraduates and three hundred graduates. There are twenty-seven industrial and school departments, forty-eight officers and instructors.

#### Social and Economic Work

Through the influence exerted by the school, and the example of self-help, the colored people of Brunswick County, in which the school is located, have been induced to purchase land, build homes, start bank accounts, and improve their condition and surroundings. When the school began its work, the total real and personal property of the Negroes in that section did not exceed \$40,000, and their entire realty ownership was comprised in less than five thousand acres of land. To-day these same Negroes own 50,000 acres of land, assessed at \$332,000, and their personal property, according to the report of the auditor of public accounts for the state, amounts to \$119,000.

The log cabins have given place to framed houses, neatly built, and in not a few instances tastefully furnished. The churches of all denominations are, as a rule, well-built framed structures, painted, and in some instances have organs and carpets. There is not a log church in Brunswick County. The farms are well kept and stocked. During 1908 many farmers made a profit, which, in most instances, went for improvement of the farm or home, or was added to the bank account. There are forty public schools in the county, with 3,200 children enrolled.

Through the Farmers' Conference, which has been organized, much attention has been given to matters of material progress — the home, the farm, lengthening the school term, betterment of morals, repression of crime, and other matters relating to the general welfare of the people in their efforts to become good citizens and respectable members of society.

Through this Farmers' Conference there has been such influence that thirty of the forty public schools of the county have had their terms extended two months, in addition to the county term of five, making seven months in all. In response to an offer made to give one month from the Jeannes fund to each community that raised one month's salary itself, thirty communities have reported, with more to follow. The sum of \$600 has been raised for this purpose.

The white people of the community testify freely as to the value and effect of Negro education, as shown in the great transformation in the lives and character of the Negro people around them, since the advent of the St. Paul Normal and Industrial School. The recent report of the sheriff showed that there was not a prisoner in the jail out of a Negro population of 10,000.

#### After Careers of Graduates

The school has turned out some very creditable young men and women, who are reflecting credit alike upon themselves and their alma mater. The training at St. Paul proceeds on the idea of the highest Christian education, coupled with a practical normal and industrial training. So successful has this training been that the attorney for the commonwealth declared in a recent address that not a single student of the school had ever been before him charged with crime, and that the records showed that no student had ever been arrested or tried for crime. In regard to workmen sent out by the school, *The Brunswick Gazette* of October 15, 1908, said: "We can point with pride to many of the largest, handsomest and most imposing business and residential structures in the town, which were put up by the workmen trained at St. Paul. We feel safe in saying that the number of skilled negro workmen in the county has been materially increased as the result of the practical nature of the training at St. Paul. We can name over a score of houses of all kinds put up entirely by the school's apprentice workmen; that is to say, not only every detail of the building, but in many instances even the brick, lumber and material entering into their construction, being manufactured by them."



**THE CHOIR, ST. PAUL NORMAL AND INDUSTRIAL INSTITUTE**

Students from twenty-six states and territories, from Cuba, Hayti, Puerto Rico, and Africa attended the school in 1907. There are twenty-five Industrial and School Departments.

Outside of the county the school's boys and girls are making their mark. One of the large contractors of Manchester is a St. Paul boy. The foreman and assistant foreman of a large New York electrical plant, and the assistant foreman of one of the largest Negro printing establishments in the country, at Richmond, Va., are St. Paul boys. In Clarksville, Houston and South Boston, respectively, three of the trade graduates are doing a large building and contracting business. In various other places our boys are working in open competition with other workmen and getting standard wages. The rector of a flourishing church in Brooklyn, N. Y., is a St. Paul boy. The principal of the graded school at Wilson, N. C., with eight teachers under him, is a St. Paul graduate. One of the leading dentists of Norfolk is a St. Paulite, as are also the rectors of two very important churches in the West, at Cincinnati and Harrisburg, respectively. The principal and one of the teachers of a flourishing school in Florida are graduates of St. Paul.

Students are required to attend the daily religious exercises of the school; also Sunday-school and church on Sunday. Instructors are expected to attend all religious services of the church and to teach in Sunday-school.



**A WINTER SCENE. GIRLS' DORMITORIES, ST. PAUL INSTITUTE**

The school, with 1,700 acres of land, and 25 buildings, stands on one of the main streets of the town. The campus is 19 acres.

#### Handicapped by Lack of Funds

The school is doing the best it can with its facilities and financial resources. It has support from the American Church Institute for Negroes, but is handicapped by lack of funds. Opportunities for extension of its work, educational, social and economic, are almost limitless. It has the plant, the people and the opportunity right at its door. The crying need is money for development and extension. Some of the school's present and most pressing needs are as follows: Capital fund or indebtedness as of April 1, 1909, \$28,892.23; current expense fund (for three months to close of fiscal year), \$12,000; library maintenance fund in order to get Mr. Carnegie's pledge of \$10,000, \$9,000; building for model school and manual training, \$7,500; for drainage system and laying out of campus, \$7,500; for industrial building and stock and dairy barn, \$50,000; for academic hall and boys' dormitory, \$45,000; teachers' cottages (each), \$1,250; for school hospital, \$10,000; pipe organ for memorial chapel, \$2,000; for heating plant, \$10,000; scholarship endowment (each), \$1,000; scholarships of \$50 each for tuition of students in attendance; permanent endowment fund, \$500,000.





ST. PAUL'S CHAPEL AND GROUNDS



ANOTHER VIEW OF ST. PAUL'S GROUNDS

The young women's industries are taught by experienced instructors in the Long Island Domestic Science Building, a three-story structure of well-lighted, well-ventilated, and properly equipped divisions, devoted to practical demonstration of the domestic science of cooking, home management, and laundering, and the domestic art of plain sewing and dressmaking.

Emphasis is placed on the preparation and serving of food, from marketing to the estimation of the nutritive value and cost of food materials.

The course in home laundering is simple, covering only the basis of the properties of water, soap, starches, blues, and the like, in their relation to the work. The courses in sewing are thoroughly comprehensive, enabling one who finishes to maintain an industrial standard equal to the best along the line of domestic art. Each student in dressmaking is given



CLASS IN DRESSMAKING, ST. PAUL'S SCHOOL

an opportunity to demonstrate her executive ability by managing a division under the supervision of the teacher.



ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

Founded in 1867 by Rev. J. Brinton Smith, D.D. Located one mile east of the state capitol. Rev. A. B. Hunter, president since 1891. Four hundred and twenty-eight students and 24 teachers in 1908. Denominational support from the American Church Institute for Negroes, Protestant Episcopal. Each student required to have a Bible, Prayer-Book, Hymnal, and Sunday-school Instruction Book. Benson Library and Taylor Hall on the left of the above picture. Lyman Hall, dormitory for boys, on the right. Approximate annual expenses, \$29,000.

## St. Augustine's School. Raleigh, N. C.

Rev. A. B. Hunter, President

**T**WO years after the Civil War, St. Augustine's School was founded. It is under the protection of the Episcopal Church. Part of its one hundred and ten acres is within the city limits.

The effort of the school is to train teachers for the colored race and to give preparatory training to young men who are looking forward to the ministry of the Episcopal Church, and to bring all its students under the influence of a Christian discipline. Careful attention is given to industrial training,— cooking and sewing for girls, carpentry and masonry for young men.

Each student pays a stated amount for board and tuition, and in addition gives thirty-five hours of work each month; or, if students are unable to pay, they enter school as industrial students, each having certain work to do during the day and going to school at night. All the housework, cooking, laundering, and caring for the grounds is done by the students.

The school started with two buildings, one of which was the residence of the principal, now used as a girls' building, having a large addition with dormitories, dining room, kitchen, cooking school, and recreation rooms.

Several of the school buildings have been erected almost entirely by the students, a beautiful stone assembly hall and library being the most prominent. The buildings on the grounds are valued at \$100,000.

In connection with St. Augustine's School is St. Agnes' Hospital and Training School for Nurses, for which a new building has just been completed. The stone was quarried on the school grounds and put into place by the young men of the school, who also have done the plastering. It cost about \$30,000, and has accommodations for from fifty to seventy-five patients. It is one of the largest hospitals exclusively for colored people in the country. Dr. Hubert A. Royster, dean of the Medical Department of the University of North Carolina, is its surgeon in chief. His reputation brings many surgical cases to St. Agnes' Hospital. Colored trained nurses are much in demand by the white people of the South, and graduates have no trouble in obtaining employment at good wages. The hospital is largely charitable.





ST. AGNES' HOSPITAL, ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

The work of the school includes that of St. Agnes' Hospital and the Training School for Nurses. The building devoted to this feature has accommodations for the resident physician, head nurse, twenty-three patients, and sixteen pupil nurses. A group of nurses on the left of this picture, and the Children's Ward on the right, type the practical character of this work.

## The Bishop Payne Divinity and Industrial School, Petersburg, Va.

Rev. C. Braxton Bryan, Principal

**T**HE Bishop Payne Divinity and Industrial School was founded in 1878 by the Episcopal Church in Virginia. There are 4 teachers and 16 students in 1908. The annual expenses are about \$9,000. The buildings and grounds are estimated to be worth \$20,000. The school has an endowment fund of about the same amount. It is supported in part by the General Board of Missions, by the American Church Institute for Negroes, and by the contributions of its friends.

The school was founded in the first year after the Civil War as a common and Sunday school. The institution grew to be an industrial school, and had a theological department added after 1878. After the development of St. Paul's Industrial School at Lawrenceville, Va., the industrial department and general academic department of this school was dropped, and it became strictly a theological school, its object being "to train the young colored men and ministers to the spiritual needs of their people." It now has forty alumni in the ministry of the

Episcopal Church, scattered over our land from New York to Florida and westward, in fifteen dioceses.

Throughout the entire course special attention is paid to the study of the English Bible. The students are required to familiarize themselves with the Bible as a whole and in its separate parts. The prime object of this department is to enable the student to know "the holy Scriptures," that he may be "thoroughly furnished unto all good works," and be enabled to preach the gospel, "rightly dividing the word of truth."

The work of the schools opens daily with Morning Prayer, conducted in the Prayer Hall by the divinity students, under the direction of the warden. Occasional sermons are delivered by members of the senior class in the presence of a professor and the school. Students are expected to attend services regularly at St. Stephen's Church.

The divinity students work as Sunday-school teachers and lay readers at several points, under the direction of the principal.

Work in mission stations in the neighborhood of the school is maintained by the students. The services are conducted and the addresses made by the students under license from the bishop, as provided for in the canons. This work is under the supervision of the principal.



ST. MARK'S ACADEMIC AND INDUSTRIAL SCHOOL, BIRMINGHAM, ALA.

REV. CHARLES W. BROOKS, PRINCIPAL

## St. Mark's Academic and Industrial School, Birmingham, Ala.

Rev. Charles W. Brooks, Principal

**S**T. MARK'S ACADEMIC AND INDUSTRIAL SCHOOL was founded in 1892 by Bishop Williams and Rev. J. A. Van House. It has the support of the Episcopal denomination. There were 7 teachers and 266 students in 1908. The approximate amount required for annual expenses is \$3,400, secured from tuitions, and Board of Missions, and subscriptions.

The aim of this school is to bring Christian education within the reach of the children of the church and all others who may be committed to its care; to surround them with all that tends to the upbuilding and dignifying of character; to furnish their minds with sound learning; to so train them in domestic branches of life that they may be useful men and women.

This school owes its origin to the generous gifts of friends in the North and East, who have cheerfully responded to the appeals of the bishop by assisting in raising the money necessary for maintaining this work, and the earnest efforts of the clergy of the church in Birmingham.

In 1892 the school was first opened in a small room on a side street. Eight pupils were in attendance under a competent teacher. Since that time until the present date, the work has steadily advanced. The small, dilapidated structure in which the school had its humble beginning has been supplanted by a large and commodious four-story brick building, situated on a lot 140 x 150 feet.

The school is supported by tuition fees, a small appropriation from the Board of Missions and the diocese, but chiefly through individual gifts from friends who are interested in the work.

The appropriations from the Board of Missions and the diocese, together with tuition receipts, cover about one half of the entire amount necessary for the maintenance of the school. Contributions are earnestly solicited to meet the deficit.

Scholarships of sixty dollars each are needed to assist worthy girls who, though unable to pay their way through school, will gladly work out the amount of a scholarship.

Friends and patrons of the school are earnestly requested to visit the school at any time and see the work that is being done.

The courses of study are primary, intermediate, academic, and industrial. The latter department includes cooking, sewing, and vocal and piano lessons in music.





FACULTY AND GROUP OF BOARDING PUPILS, ST. MARK'S SCHOOL, BIRMINGHAM, ALA.

The school, though under the direction of the bishop, is undenominational in its acceptance of pupils. Its religious teaching is biblical and evangelistical. The school aims at thorough teach-

ing, with strict discipline, and endeavors to make school life pleasant for the students. The teachers reside in the building, and they with the boarders form one family as far as practicable.



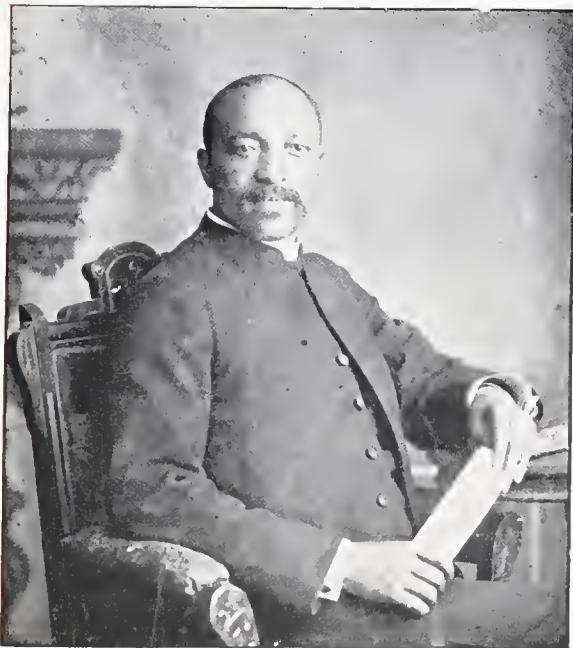
LAUNDRY, ST. MARK'S SCHOOL, BIRMINGHAM, ALA.





DORMITORY, ST. MARK'S SCHOOL, BIRMINGHAM, ALA.

No charge is made to boarders for rooms, heat, or light. Each girl is furnished with bedstead, mattress and pillow. Each girl is expected to do some work. Girls unable to pay full amount for board may work out part of it. This number, however, is limited, and such aid is given only in consideration of excellence in scholarship, deportment and willingness to work.



REV. P. P. ALSTON

## St. Michael's Church and Industrial School, Charlotte, N. C.

Rev. P. P. Alston, Principal

**T**HE St. Michael's Church and Industrial School was founded in 1882 by Rev. P. P. Alston. It is one of the schools of the Protestant Episcopal Church. There were 8 teachers and 265 students in 1908. The annual expenses of about \$3,000 are secured by solicitation.

The school first began its work in an old, time-worn shanty, with 6 children. In twenty-five years it had reached more than 3,500 children. More than 153 had been added to the church from the school, and there had been more than 2,800 children in the Sunday-school from time to time.

The class in wood carving represents the type of work that is being done along industrial lines by the school. Many colored girls in Charlotte and vicinity receive their instruction in cooking and domestic economy in St. Michael's School. Such are able to make honest livings for themselves and have no trouble in procuring employment. The motto of the school is "Religion, morality, honesty, industry, self-reliance, truth, good manners, and politeness to all."





ST. MICHAEL'S TRAINING AND INDUSTRIAL SCHOOL,  
CHARLOTTE, N. C. FOUNDED 1884

The new brick building provides a large shop in the basement, three class rooms, a chapel, principal's office and kitchen on the first floor above ground, and accommodations for one hundred students on the third floor.

The school is highly endorsed by the best people of the city. It is proud to have outlived the stubborn opposition which stood in its way in the early days. The religious phase of the



COOKING CLASS, ST. MICHAEL'S SCHOOL



CLASS IN CARPENTRY, ST. MICHAEL'S TRAINING AND  
INDUSTRIAL SCHOOL

school instruction is emphasized. A number of students have gone from St. Michael's into the Christian ministry, while scores of graduates from the literary and industrial departments are making their influence felt throughout the South.

Following is the school prayer:

"O Lord, we pray thee that thou wouldst put it into the hearts of our friends whom thou hast blessed with much of this world's goods that, when they come to dispose of their good fortunes, they will not forget our dear school which they have nourished and brought up, for Jesus' sake. Amen."

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### St. Mary's School, Vicksburg, Miss.

Rev. C. E. F. Boisson, in charge

ST. MARY'S SCHOOL was founded in 1894. It is supported by the Board of Missions, Protestant Episcopal, in New York. The approximate amount of the annual expenses is \$1,045. There were 3 teachers and 8 students in 1908.

The rector of the parish, Rev. C. E. F. Boisson, is in charge of the school.

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### St. Athanasius Parochial and Industrial School, Brunswick, Ga.

Rev. J. C. Dennis, President

ST. ATHANASIOUS PAROCHIAL AND INDUSTRIAL SCHOOL was founded in 1888 by Rev. E. Ransford. There were 6 teachers and 250 students in 1908. The annual expenses are \$1,200, the greater part of which comes from the Board of Missions, the remainder being donated by friends.

## The Christian Education of the Negro

By the General Conference of Free Baptists

Headquarters: Hillsdale, Mich.

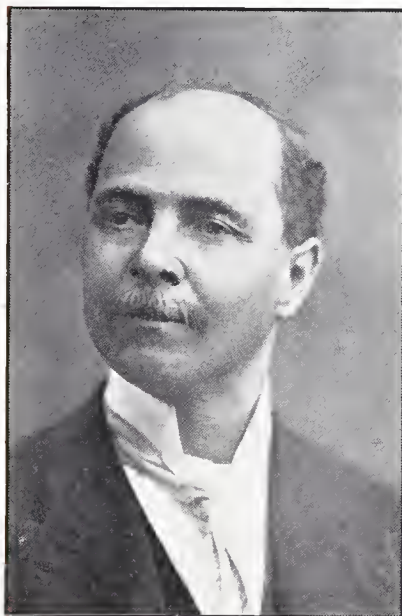
HENRY M. FORD, D.D., Corresponding Secretary

**T**HE Free Baptist denomination was intensely anti-slavery and for abolition even before John Brown's raid at Harper's Ferry. At the close of the war, through the help of Blaine, Fessenden, James A. Garfield, and O. O. Howard, it secured the gift of all the government lands and buildings at Harper's Ferry, valued at \$60,000, where in 1867 was planted Storer College. The denomination has added to this gift thousands of dollars. The school at Harper's Ferry has graduated over 600 teachers and 400 ministers.

In 1865 home mission work was begun up and down the Mississippi, with headquarters at Cairo. A school building was erected, which was burned a few years after by an incendiary. It was rebuilt, but the school after a time failed. However, one hundred and seventy churches were organized, as many ministers ordained, and these churches have generally prospered

### Manning Bible School, Cairo, Ill.

T. W. Lott, President



T. W. LOTT

A FREE BAPTIST institution for training young colored men for the ministry and for training missionaries, Sunday-school workers, teachers, and public school instructors. Named for Rev. J. S. Manning, who, in 1865, began mission work in Cairo, "the very gateway of the South, at a point dipping almost as deep in the Southland as the southern boundaries of Virginia and Kentucky." Two teachers, 6 students in 1908. Annual expenses, \$1,000. Supported by Free Baptist General Conference Board.



MANNING BIBLE SCHOOL, CAIRO, ILL.  
FOUNDED IN 1900

### Storer College, Harper's Ferry, W. Va.

Henry T. McDonald, President

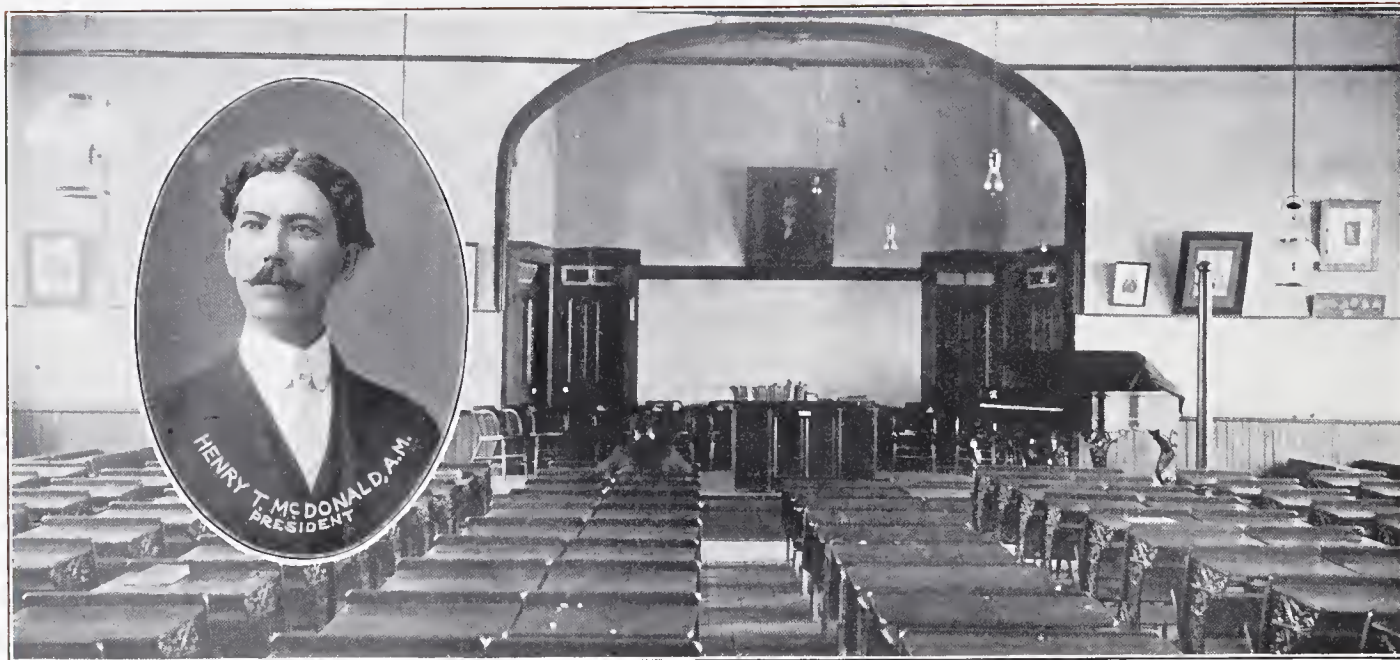
**S**TORER COLLEGE was founded in 1867 by the Home Mission Society of the Free Baptist Church, and named in honor of the late Mr. John Storer, of Sanford, Me. There were 15 teachers and 234 students in 1908.

The annual expenses of \$12,000 are secured from the church, from benevolent friends, and by a grant of \$2,500 a year from the state. The Freedmen's Bureau contributed \$6,000 to the college. Congress gave valuable buildings and grounds at Harper's Ferry in 1868.

Storer College is one of the oldest institutions of learning for the colored people in the United States. It is a Christian school and has always exemplified in its faculty and instruction a high type of religious life. It is unsectarian, but insists that the education of most value is that which has permeated the teaching of Jesus.

Harper's Ferry is at the junction of the Baltimore & Ohio Railroad, hence the college is easily reached from many directions. It is in the midst of a prosperous farming community, and the large markets reduce the cost of food to a minimum.





PRESIDENT McDONALD AND THE CHAPEL, STORER COLLEGE, HARPER'S FERRY, W. VA.

The institution is equipped with model buildings and grounds. It has one of the largest school libraries in West Virginia, offers several industrial courses without extra charge, and strives to give superior instruction in all courses. On Sundays there are three services in the Curtis Memorial Church. Every student is required to attend two of these (including Sunday-school) or two services at some other place. There is a prayer meeting on Wednesday evening. Every pupil is required to be present at the daily devotional exercises in the chapel, and all students are required to furnish themselves with Bibles.

## High Point Normal and Industrial School, High Point, N. C.

Alfred J. Griffin, President

THE High Point Normal and Industrial School was founded in 1893 by the annual yearly meeting of Friends. Its property value is \$40,000; its annual expenses, \$8,500.



HIGH POINT NORMAL AND INDUSTRIAL SCHOOL



COOKING CLASS, HIGH POINT NORMAL AND INDUSTRIAL SCHOOL

In 1908 there were 216 male and 211 female students, ranging in age from six to twenty years. There were 6 male and 5 female Negro teachers. Towards the expenses, the city of High Point contributes \$2,400; the balance is obtained from students, from the Society of Friends, and from the public.

It is the purpose of the institution to give to young men and women a practical academic education, a thorough industrial training, and to prepare teachers for the public schools.

While non-sectarian in instruction, the school is thoroughly Christian. The students and teachers are expected to attend all chapel services. Occasionally they attend in a body the services of the different churches in the city. Short lectures on the Bible, morals, or manners are frequently given by the principal or some member of the faculty. Sunday-school is conducted by the teachers. The students are required to attend.

The Y. M. C. A. is directed by the young men. A Y. P. S. C. E. holds religious services every Sunday evening, and is attended by teachers and students. It encourages personal religious activity and endeavors to help the students to more fully realize individual responsibility.

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## **Laing Normal and Industrial School, Mt. Pleasant, S. C.**

**Abby D. Munro, President**

LAING NORMAL AND INDUSTRIAL SCHOOL was founded in 1865 by Cornelia Hancock. Property valued at \$10,000. Annual expenses about \$3,000. There were 190 male and 150 female students in 1908 between the ages of six and eighteen years. There were 1 male and 9 female teachers, all Negroes.



LAING NORMAL AND INDUSTRIAL SCHOOL

The expenses are secured from voluntary contributions. A number of the pupils have become ministers after attending higher schools or colleges.

## **Southland College and Normal Institute, Southland, Ark.**

**Harry C. Wolford, Principal**

THE Southland College and Normal Institute was founded in 1864 by the Indiana Society of Friends. The valuation of the property is \$50,000. The annual expenses are \$10,000. There were 132 male and 180 female students in 1908, between six and thirty years of age, average about fifteen years, and 3 male and 6 female teachers, 5 of whom were white and 4 colored. The expenses are met by interest on \$35,000, endowment, and donations.

The college is located on a farm of over three hundred acres, which lies to the northwest of Helena about nine miles.

Beside four large buildings, there is, on the campus, a dwelling for laborers, a large laundry, kitchen, commissary, wood houses, a general store, power house, blacksmith shop, a large barn and cribs, and all other necessary out-houses.

Students have access to a library in the college composed of works of antiquity, ancient and modern history, biography, science, various travels, poetry, Friends' writings, and general literature. There is a small cabinet containing interesting and valuable specimens. Specimens in geology, biography, mineralogy, and natural curiosity are solicited. The reading room is supplied with the best daily and weekly papers, as well as with good religious and literary magazines.

The Literary Society holds meetings every week in the chapel.

There is a Sabbath-school and Senior and Junior Christian Endeavor Society, in which special attention is given to temperance work. Meetings for divine worship are regularly held. Students are required to attend.

The Southland College and Normal Institute is the result of growth. In 1864, Indiana Yearly Meeting of the Religious Society of Friends, a corporate body, sent Calvin and Alida Clark to start an asylum, under the direction of the government, for the care of colored orphan children, who were collected in large numbers at Helena, Ark. In this asylum they were cared for and given religious training, while they received instruction in the primary school which was started.

In January, 1866, those in charge of the work were compelled to seek location elsewhere. The great advantage of a country location, away from the influence of town, was presented. The



needed money to purchase a desirable site was not on hand, and Colonel Bentzoni, of the Fifty-sixth Regiment, U. S. C. I., who notified Calvin and Alida Clark to seek other quarters, suggested that each private soldier and officer in his regiment give one day's pay toward the purchase. This was done and about \$400 secured. With the money the twenty acres of land where the college buildings now stand were obtained.

Higher educational advantages than the school then afforded soon became necessary, so that in 1869 the normal course was added. Three years later, 1872, it was organized as a college.

The aim of the work done at Southland College and Normal Institute has been to make its students useful and law-abiding citizens of the commonwealth, a blessing to their race, and a benefit to the state. Her success in this line has been of great service to that part of the country, and its influence has extended to adjacent states.

The thorough, practical training given her students has qualified them to succeed, especially in teaching, in which a large number (over four hundred) of them have been engaged, many of them making that profession their life work. Some of the original children, taken as orphans, have taught consecutively for thirty to thirty-five years.

The majority are perhaps rightly employed along agricultural lines, putting the training received at the college into making better homes and farms in the Southland. Some have chosen the practice of medicine or that of law, while others are in the civil service as pension agents, mail clerks, etc., filling their respective places with honor and profit. Perhaps there is no employment more coveted among them than the ministry of the gospel; and as the moral and religious training at the college has always been made prominent, this result might naturally be expected, and certainly nothing is more desirable for this race than intelligent and enlightened teaching and training.

The school is under the management of the Missionary Board appointed by the Indiana Yearly Meeting of Friends.

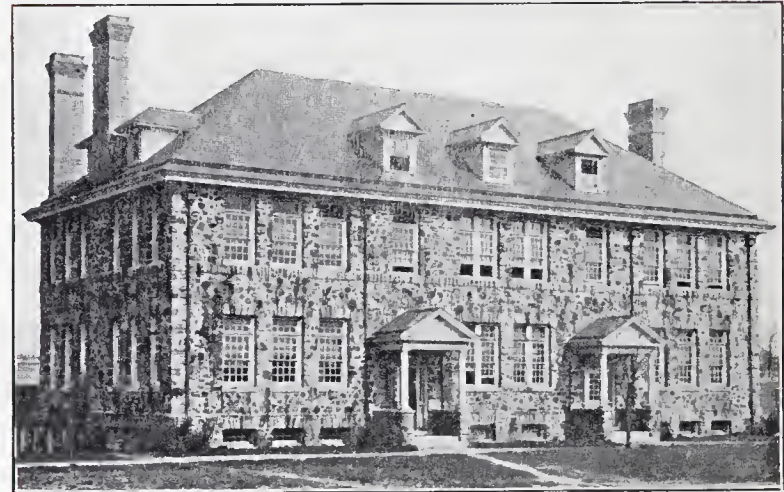
Although under denominational control, Southland is not a sectarian school. The students are of different church denominations, and all receive the same advantages, regardless of sect or church connection.

However, the college assumes that no amount of intellectual training without morality, virtue, and religion can fit young people for usefulness in the world, and therefore does what it can to encourage practical Christianity.

## Institute for Colored Youth, Cheyney, Pa.

Founded in 1837, reorganized in 1902  
Managed by a Board of Trustees of the Society of Friends

Hugh M. Brown, Principal



HUMPHREY'S HALL, INSTITUTE FOR COLORED YOUTHS

The present aim of the reorganized work at Cheyney, Pa., is to give a course of instruction, both academic and industrial, that will prepare young men and women who can stand before the colored child not so much as repositories of learning, but as directors of such activity in the child as will make intelligence in each life an effective agent of social, industrial, and spiritual well-being. What teachers' colleges in New York City are doing to prepare young white men and women for the new educational ideals of the times, the teachers' training school at Cheyney, Pa., aims to do for Negro young men and women.

## Christiansburg Industrial Institute, Cambria, Va.

Edgar A. Long, Principal

CHRISTIANSBURG INDUSTRIAL INSTITUTE was organized by Capt. Charles S. Schaeffer as a primary school for Negroes shortly after the close of the Civil War. It was reorganized as the Christiansburg Industrial Institute in 1896. At that time the property consisted of one building and half an acre of ground, valued at about \$5,000. Now there are 10 buildings and 185 acres of land, all valued at \$50,000. The annual expenses are \$10,000, secured by annual subscriptions. There were 110 male and 153 female students in 1908, ranging in age from six to twenty-five years. The 5 male and 6 female teachers are all Negroes.

The aim is twofold: first, to maintain an agricultural and industrial school in that section of the South where it is possible

to come in direct contact with the actual Negro problem, to make it thorough, practical, and as nearly as possible self-supporting; so to instruct its students in character building, in simple education, and in practical labor that each one can become a useful member of the community, by the upbuilding of the whole neighborhood, and show that it is worth while to do this kind of mission work. Secondly, to keep alive the philanthropic interest in the colored race, to increase interest in the Negro problem and furnish an opportunity for its expression.

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## The Christian Education of the Negro

By the Christian Woman's Board of Missions

Headquarters: 152 E. Market St., Indianapolis, Ind.

Miss ANNA R. ATWATER, President

Mr. C. C. SMITH, Secretary of Negro Work

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**T**HE Christian Woman's Board has the work among the Negroes for the Christian Church (Disciples of Christ).

In 1890 the National Convention organized "The Board of Negro Education and Evangelization," and took under its care the Southern Christian Institute at Edwards, Miss.

This convention made the Christian Woman's Board of Missions responsible for education and evangelization in connection with the work of the church, and the schools at Edwards, Louisville, Lum, and Martinsville were placed under its direction. Warner Institute at Jonesboro, Tenn., opened in 1907.

Mr. C. C. Smith, secretary of the Negro work, says in a booklet issued January, 1909: "If the real worth of work of this kind is in the characters it sends forth, surely our schools for Negroes stand very high. In any comprehensive study of this work, it ought not to be forgotten that our schools are doing their work with entirely inadequate equipment. Not only should this work be enlarged, but the work we have set our hands to should be better equipped every way and we ought to enter new fields."

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## Lum Graded School, Lum, Ala.

Isom C. Franklin, President

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**T**HE Lum School was founded about 1894 by H. J. Brayboy. It is under the care of the Christian Woman's Board of Missions. There were 2 male and 4 female Negro teachers and 34 male and 50 female students in 1908.

The property is valued at \$5,000. The annual expenses are about \$2,500, secured by tuition and from the Woman's Board. Three of the students are studying for the ministry.

Mr. Brayboy, who started the school, mortgaged his own little home that the school building might be erected. A white woman gave a small piece of land. This was the beginning.



LUM GRADED SCHOOL, LUM, ALA.

The Board soon came to the aid of the work, and it has prospered until now the school has 65 acres of land and 8 buildings.

The course of study enables those who complete it to get a first-class teacher's certificate in any part of the South. Girls receive instruction in sewing and boys are taught agriculture.

A teacher is employed to teach the Bible as a special course. The school has a literary society, library, and reading rooms. Sunday-school and Christian Endeavor services are held on Sunday. There is also an auxiliary of the Woman's Board.



PRINCIPAL I. C. FRANKLIN AND TEACHERS, LUM, ALA.





J. B. LEHMAN

President, since 1890, Southern Christian Institute,  
Edwards, Miss.



FAUROT BUILDING, SOUTHERN CHRISTIAN INSTITUTE, EDWARDS, MISS.

The Institute is an industrial training school for the Negro. It has a literary, musical, biblical, as well as an industrial department

## The Southern Christian Institute Edwards, Miss.

THE Southern Christian Institute was founded in 1875. It is a missionary school under the auspices of the Christian Woman's Board of Missions for the education of young Negro men and women. There were 14 teachers and 219 students in 1908, 20 of the students being in the Theological Department.



SOUTHERN CHRISTIAN INSTITUTE

It is located eighteen miles east of Vicksburg and twenty-eight miles west of Jackson, Miss. The school has 1,300 acres of

land and 8 prominent buildings. The value of the property is \$75,000. The annual expenses approximate \$18,000.

The Faurot, containing reception rooms and a large chapel hall, is the main building, and was erected in 1897 by student labor.

## Louisville Christian Bible School Louisville, Ky.

A. J. Thompson, Principal

THIS school has been conducted since the fall of 1892 in property located on Duncan Street. In 1900 this property was purchased for the school. Its value is \$4,000, which was a gift from Kentucky churches.

From twenty-five to thirty-five young men are in attendance. The school was established to meet the demand for educated ministers among the colored people. The young men are taught the Bible and trained in preaching the Word and in the administration of God's house. The school differs from most theological schools in three particulars: *First*, in limiting its

instruction to the English language; *second*, in extending its advantages to those who, on account of lack of attainment in other things, could not secure like advantages in most theological schools; *third*, in the degree in which it makes all studies subordinate to the study of the Bible.

There is an Industrial Department, the aim being to afford such students as desire it an opportunity to learn a trade that will enable them to pay their way while in school, and by which, after leaving school, they may supplement the meager salaries their churches may be able to pay. A room has been fitted for the tailoring industry, including cleaning, repairing, cutting, and making of suits.

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## Martinsville Christian Institute, Martinsville, Va.

**James H. Thomas, Principal**

Three teachers and 44 pupils in 1908.  
The property is valued at \$6,000.

A SCHOOL such as Martinsville Institute is to-day was earnestly asked for by the Negroes of Virginia and North Carolina, where their children might have training in a school having their own religious atmosphere. In 1900, three acres of land were purchased and paid for by the Negroes of the church and deeded to the Christian Woman's Board of Missions.



MARTINSVILLE CHRISTIAN INSTITUTE

The dwelling house on the land was used until 1906 as a schoolhouse, when a new building was erected, costing \$3,500.

The work of the school is divided into primary, preparatory, normal, and industrial departments. Industrial work runs through the entire course.

Prominence is given to Bible instruction, and great stress is placed on the necessity of building good moral character.

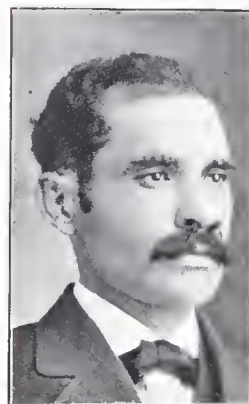
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## Warner Institute, Johnsboro, Tenn.

**James E. Baker, Principal**

WARNER INSTITUTE was founded in 1907 by the Christian Woman's Board of Missions. There were 47 male and 50 female students in 1908 between the ages of six and twenty-one years, and 2 male and 3 female Negro teachers.



James E. Baker

The aim is to provide a way by which boys and girls of this mountainous section of Tennessee may earn their education.

The property, valued at \$5,000, consists of  $1\frac{1}{4}$  acres of land and two buildings, one 40 by 60 feet, of brick, in good condition, having two stories; the other a frame dormitory, having twelve rooms, besides the large dining room. The annual expense is something more than \$1,000.

The Woman's Board secures the principal of the school and pays his salary and gives guidance to every side of the work. All of the expenses except the salary of the principal are taken care of by the local Negro board.

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## Immanuel Lutheran College, Greensboro, N. C.

**Rev. N. J. Bakke, President**

IMMANUEL LUTHERAN COLLEGE was founded in 1903 by the Evangelical Lutheran Synodical Conference.

It owes its origin to the increased demand for God-fearing Negro teachers and ministers.

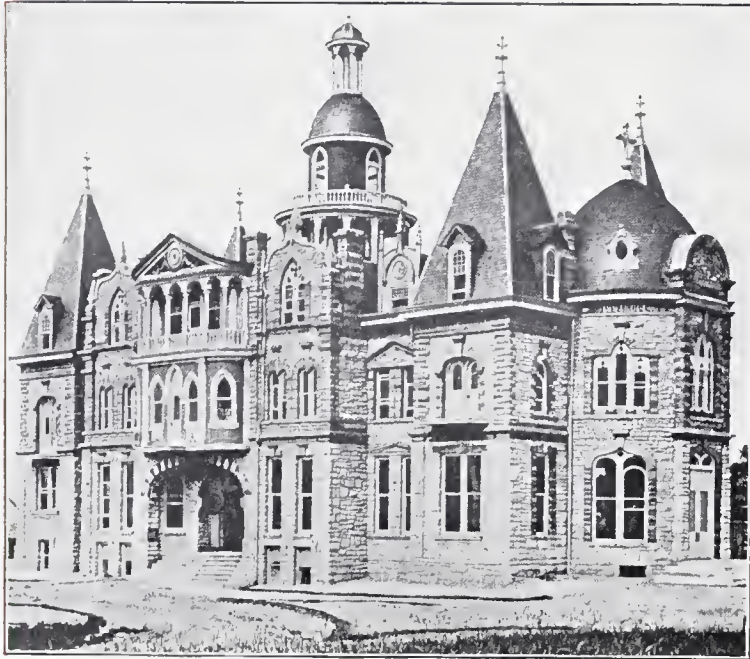
There were 8 teachers and 78 students in 1908 in addition to 3 teachers and 139 pupils in the Primary Department. Six



young men are studying for the ministry. The school has fourteen acres of ground.

The chief object of the college is to provide a liberal and practical training for young men who intend to enter the ministry or engage in missionary school work, and for gifted girls who desire to enter the service of the church as Christian school teachers.

The college regards mental training without the Word of God to be of small value, and it gives thorough religious instruction and exerts strong Christian influence.



IMMANUEL LUTHERAN COLLEGE

The course of study includes religion, English, German, Latin, Greek, history, mathematics, geography, natural science, penmanship, and music. Special attention is paid to voice culture. Vocal music is obligatory. Every candidate for graduation is required to know the first essentials of music and be able to read notes at sight. Two periods a week are devoted to careful rhythmic singing of Lutheran hymns.

Instruction is given on the cabinet and reed organs in playing church music, short voluntaries, and any exercises intended to fit the students for the various uses of the instrument. This is done with a view to preparing the students for positions as organists in churches and schools, for which there is great demand.

## The Christian and Missionary Alliance

THE Christian and Missionary Alliance is not a denomination, but is a society of Christians of nearly all denominations who believe in full salvation through Jesus Christ; and they take him to be their Saviour, Sanctifier, Healer, and coming King. They also believe that Christians should speedily carry the gospel to all nations. Africa is one of the oldest fields. But, believing that God is calling colored workers to that land (as well as home fields), it proposes to give them special training and Bible study to fit them for it.

There are two schools under the care of the Alliance: The Lovejoy Missionary Institute, Tryon, N. C.; and the Mary B. Mullen School, Ayr, N. C.

### Mary B. Mullen School, Ayr, N. C.

Miss Minnie F. Lee, President

THE Mary B. Mullen School was founded by the Christian Missionary Alliance in 1907. There were 3 Negro female teachers, and 25 male and 27 female pupils, from four to thirty years of age, in 1908.

The valuation of the property is \$3,000. The annual expenses are \$700. A small monthly allowance is received from the Christian Missionary Alliance. Other support comes in gifts from friends. The school is located in the mountain region of western North Carolina. The people in the locality of the school appreciate the advantages of the school and are giving



MARY B. MULLEN SCHOOL, AYR, N. C.



PUPILS, WITH EXHIBIT, MARY B. MULLEN SCHOOL

liberally from their limited means. They have also given 8 acres of land, and 36 acres have been purchased for industrial purposes. The work has been done a little at a time as money has been provided until now there is a three-story building, 100 feet front, much of which is completed. About \$350 has just been expended on improving the building; as much more will be required for immediate need.

In the two years since the school was opened, more than fifty pupils have been enrolled, and the prospects for the future are very encouraging.

### The Lovejoy Missionary Institute, Tryon, N. C.

The Lovejoy Missionary Institute was founded in 1895 by Mary B. Mullens. Its support is "faith in God, and the sale of old clothing." The property is valued at \$3,000. The annual expenses are \$1,000, secured according to Phil. 4 : 19.

There were 1 male and 3 female white teachers in 1908, and 10 male and 11 female students, from eighteen to thirty years of age, — all studying for Christian work. One student is already in Africa, and several graduates are in home mission work.

The Lovejoy Missionary Institute is in the southern part of North Carolina. The requirement for entrance to the institution is that the student be a converted person and able to furnish a recommendation from some pastor as to moral character.

In the grammar department the studies and books used are those prescribed by the State Board of Education of North Carolina. In the Bible department, the work includes classes in studies of the Bible doctrine, composition, African missions, and practical instruction in homiletics and soul saving.

## **The Christian Education of the Negro**

By the Board of Education of the Reformed Church of America

Headquarters: 25 East 22d Street, New York

Rev. JOHN G. GEBHARDT, D.D., Corresponding Secretary

The connection that this Board has had with the work for colored people in the South has been to render pecuniary assistance from the small parochial school fund to five parochial schools of churches in South Carolina. The amount of such assistance in 1908 was \$400.

The schools are located at Orangeburg, Timonsville, Florence, Shiloh, and Magnolia. They are subject to the supervision of the Classis of Philadelphia. The total enrollment in 1908 was 454, with an average attendance of 353. The Bible and the catechism are taught as well as other branches of early education, the teacher always being a member in full communion of the Reformed Church.

## **The Christian Education of the Negro**

By the Methodist Episcopal Church South

Headquarters: Nashville, Tenn.

Rev. J. D. HAMMOND, D.D., Secretary of Education

The Methodist Episcopal Church South confines its educational work among the colored people to the institutions of the Colored Methodist Episcopal Church and intrusts the management of this work to its general Board of Education.

The board is authorized to raise \$50,000 a year for its work, of which \$20,000 is devoted to "the education of the colored people." About seventy per cent of this amount is raised each year. In 1908, the amount secured was \$14,385.

Rev. J. W. Gilbert, Educational Agent of the Colored Methodist Episcopal Church, reports that five schools of his church are beneficiaries of the Board of Education: Payne College, Augusta, Ga.; Miles Memorial College, Birmingham, Ala.; Lane College, Jackson, Tenn.; Phillips University, Tyler, Texas, and Mississippi Industrial College, Holly Springs, Miss.

Doctor Hammond says: "The most important field before the Southern church to-day is that of the Southern Negro. Rightly cared for, he is likely to yield us better returns for what we invest in his moral and social uplift than any other of the races on whom we expend far more of our sympathy and money."



# The Christian Education of the Negro

By the National Negro Baptist Convention

Rev. E. C. MORRIS, D.D., President, Helena, Ark.

**T**HE first colored Baptist church was instituted at Brampton's barn, three miles from Savannah, Ga., January 20, 1788, by Abraham Marshall (a white man) and Jesse Peter, colored.

Four members constituted the nucleus of the colored Baptists in America. To-day there are 17,000 Negro Baptist churches and 2,500,000 members, with a property valuation of \$13,000,000.



REV. E. C. MORRIS, D.D.  
President National Negro Baptist Convention since 1895

There are 517 local Baptist associations, 43 state conventions, and the National Baptist Convention which meets annually.

The National Negro Baptist Convention represents the consolidation in 1895 of the three great bodies of colored Baptists then doing work along missionary, Sunday-school, and educational lines.

Membership in the National Negro Convention consists of representatives of churches, Sunday-schools, local associations, and state conventions of colored Baptists, and of such individual Baptists as choose to join.

The national organization, effected September 28, 1895, at Atlanta, has for its object, "To do mission work in the United States, Africa, and elsewhere abroad; to foster the cause of education, and to promote the circulation of religious literature."

## Fifty-seven Educational Institutions

Rev. W. Bishop Johnson, D.D., LL.D., of Washington, D.C., in "The Story of Negro Baptists," published January 30, 1909, in the *National Baptist Union*, Nashville, Tenn., the accredited organ of the denomination, says: "There are 57 schools among colored Baptists, 31 of which are supported by the American Baptist Home Mission Society of New York, the colored people cooperating in their support, and 26 that are owned and controlled by colored Baptists under the National Baptist Educa-

tional Board, located at Nashville, Tenn. These schools range from the high school to the university. Colored Baptists own 9 colleges and 17 schools for secondary education, while the American Baptist Home Mission Society holds 12 colleges in trust for them and operates 19 secondary schools. This society contributed in 1906 \$201,779.66 to the support of the institutions, and since 1864, for salaries of teachers, school properties, equipments, \$4,378,746. The valuation of their property is \$1,200,000. The colored Baptists received contributions for 1906 of \$80,000, and their property is valued at \$600,000.

"The Colored Women's Baptist National Convention owns and operates a school in the District of Columbia valued at \$15,000 — the National Training School for Women and Girls.

## Home Mission Work

"Colored Baptists do home mission work through the Home Mission Board. This board cooperates with the Southern Baptist Convention. They support 66 missionaries, and collected in 1906 \$17,628.30. Their field is North America, but their operations have been confined chiefly to the southern states. The Home Mission Board operates the largest and best-equipped Sunday-school publishing house among colored people, located at Nashville, Tenn., which has a property valuation of \$200,000, and did a business in 1906 of \$160,152.14. It publishes the denominational literature.

"The foreign mission work is done by the Foreign Mission Board of the National Baptist Convention located at Louisville, Ky. It operates in West Coast, Africa; Cape Colony, South Africa; Central Africa, Transvaal, Orange River Colony, Natal, Southeast; West Indies, Barbadoes, Hayti, South America, British Guiana, and Russia Nicolarieff. It has 53 native helpers and 25 employed as missionaries or agents. It raised, in 1906, \$19,006.04, and since 1901, \$91,697.16."

The colored Baptists have the National Baptist Young People's Union, with headquarters at Nashville. This union has raised \$50,000 during the past ten years. In addition, the Baptists own and operate a score of religious and denominational papers.

The National Baptist Benefit Association, one of the boards provided for by the National Convention, is an insurance department. It paid \$2,600 in death claims in 1907. A department to aid "aged and decrepit ministers" is about to be added.



REV. JAMES R. L. DIGGS, A.M., PH.D.

President, Virginia Theological Seminary and College, Lynchburg, Va. Two hundred and fifty-nine students and 15 teachers, in 1908. Theological students, 45.



VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE, LYNCHBURG, VA.

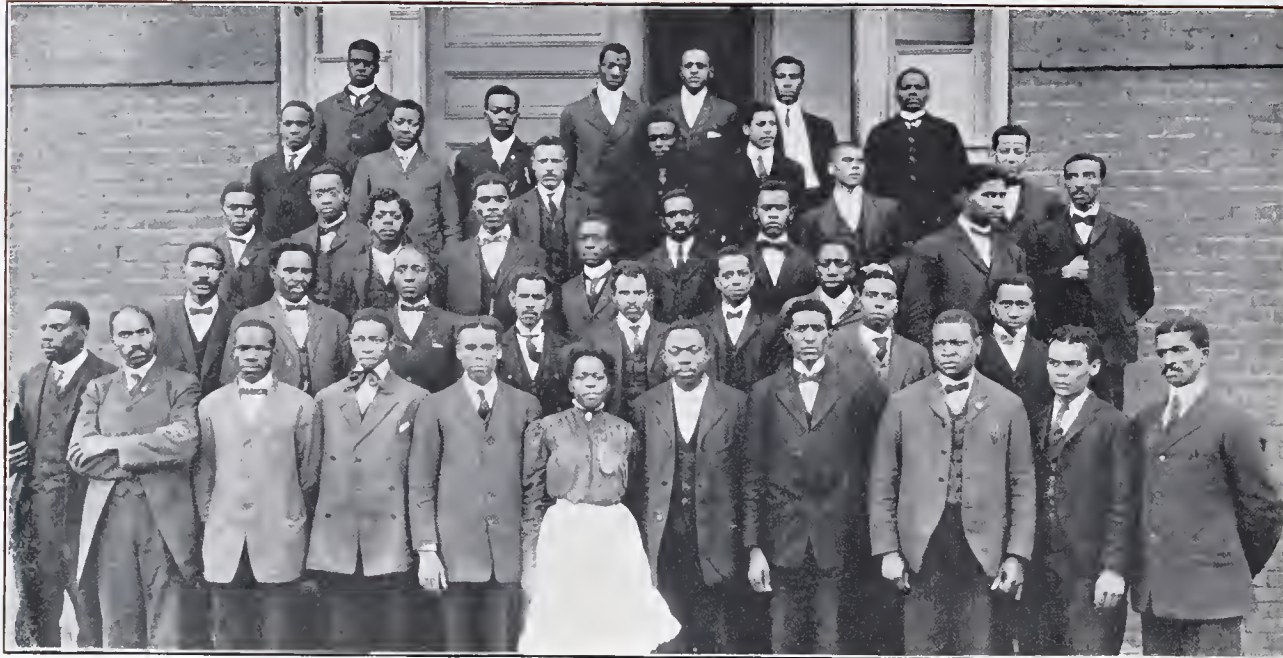
An institution of learning owned, controlled, and operated by Negro Baptists. Founded in 1886 by the Virginia Baptist State Committee. The picture is of the main building. Approximate annual expenses, \$10,000, secured from tuition and donations. One of the largest distinctively Christian schools that the Negroes have in the South.



FACULTY, VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE

The courses of instruction include College Department, five schools; Business Course, two classes; Industrial School, four departments; and Music, three classes; Each with competent, experienced teachers. The faculty impresses upon each student the fact that "industry, determination, energy, and perseverance, and the practice of the most rigid economy, are essential to him who would strive to attain." The results have been of high standard.





**THEOLOGICAL DEPARTMENT, VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE, LYNCHBURG, VA.**

Religious training is of primal importance in the work of this institution. In 1908 there were 45 men in the Theological Department, preparing for the ministry. Every Sunday the entire school is turned into a Sunday-school for the study of the International Lessons. President Diggs says, "We have a fine set of young men and women, who find real joy in Christian work. Only about twelve in the school are not professing Christians."



**FOOTBALL TEAM, VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE**

The boys in the school are interested in athletics, and the football team is but a phase of their enthusiastic endeavor in this direction. Education of the "body, mind, and spirit" is sought, and the school has maintained a high standard of excellence for many years.





**COREY MEMORIAL INSTITUTE, PORTSMOUTH, VA.**

Corey Memorial Institute was founded in 1906 by the Negro Baptists of Tidewater, Va., and is supported largely by the Norfolk Union Baptist Association. Benjamin F. McWilliams is president. Five teachers and 181 students enrolled in 1908. Annual expenses, \$5,000. Has three departments, primary, preparatory, and academic. The school is on 13 fine lots, located in the suburbs of Portsmouth, Va.



**TEACHERS, COREY MEMORIAL INSTITUTE, PORTSMOUTH, VA.**

## **Rappahannock Industrial Academy, Ozeana, Va.**

**W. E. Robinson, President**

RAPPAHANNOCK INDUSTRIAL ACADEMY was founded in 1902 by the South Side Baptist Association, by whom it is partially supported. Though one of the smaller schools of the colored Baptists, it is, under the leadership of Pres. W. E. Robinson, doing excellent work. Three teachers and 60 students were reported in 1908. Annual expenses, \$2,000.



**W. E. ROBINSON, PRESIDENT**

## **Central Mississippi College, Kosciusko, Miss.**

**William Avery Singleton, President**

CENTRAL MISSISSIPPI COLLEGE was founded in 1893. There were 8 teachers and 336 students in 1908, 6 of the students being in the theological department. The annual expenses approximate \$7,000, secured from donations, board, and tuition.

There are grammar school, normal, academie, collegiate, and college extension or teachers' courses. Millinery, dressmaking, photography, printing, and tailoring are also taught.

## **Anniston Normal and Industrial School, Anniston, Ala.**

**E. B. Knight, Principal**

ANNISTON NORMAL AND INDUSTRIAL SCHOOL was founded in 1898 by Rev. A. A. Battle. Supported by the Baptists. Expenses \$1,400, 5 teachers and 147 pupils in 1908. The school is chartered and has a property valued at \$10,000, on which there is an indebtedness of \$3,000. Open eight months in the year. Operated by colored people.



## Friendship Normal and Industrial College, Rock Hill, S. C.

Rev. M. P. Hall, D.D., President

**F**OUNDED in 1891 by the colored Baptists of upper South Carolina. Eleven teachers and 300 students in 1908. The institution is one whose diplomas are recognized by the state in granting teachers' certificates. There is a theological department. Friendship College has sent out 200 teachers and 100 preachers, and its aim has been to give Christian education to a needy people. It was chartered in 1906. The school is located within a mile from the railroad station, on a territory of about eight acres of land. Nearly six acres of this land is used for farming. Rev. M. P. Hall, D.D., one of the founders, has been president from the beginning.



FRIENDSHIP NORMAL AND INDUSTRIAL COLLEGE, ROCK HILL, S. C.

## Bettis Academy, Warrick, S. C.

A. W. Nicholson, President

**B**ETTIS ACADEMY was founded in 1881 by Rev. Alexander Bettis. There were 10 teachers and 175 male and 325 female students in 1908. The annual expenses approximate \$2,000, secured by donations. The school owns 209 acres of land.

Bettis Academy originated with the colored people themselves, and has been well maintained by them with the aid of public-school funds for twenty-eight years, having received little outside assistance. Its founder, Rev. Alexander Bettis, was born in Edgefield, and lived there as a slave until he became free under the general emancipation.

Bettis was the result of a necessity for a school for colored children, and after years of effort the sum of \$400 was collected and 29 acres of ground bought on the hill where the academy now stands. It was a wild, thickly wooded spot. On the Fourth of July, 1881, there was a rallying of the people, trees were cut to make a clearing, and a site located for the building. Money was raised, fresh confidence inspired, and during the next six months the building was erected and made ready for

teachers and pupils. Next New Year's Day the new house was dedicated and the school formally opened. The first principal was Hampton Mathis, who died very soon after assuming the duties of this office, and was succeeded by Alfred W. Nicholson, who for nearly twenty-five years has presided over the affairs of the institution.

The connection of this school with the agricultural life of the people is illustrated in a fair that is held every November at the Academy. Pupils come from the large extent of country, and the lessons they learn are distributed far and wide.

## Bailey View Academy, Greers, S. C.

L. H. Nesbit, Principal

The school, with 2 teachers and 75 students, was founded in 1904 by the North Endree Association, by which it is also supported. This rural school is making progress under very trying conditions. The financial demands are so great and the support is so small that there is a pathetic tone in the note of the principal, L. H. Nesbit, written March 10, 1909: "The Board is trying to pay a debt and cannot pay me anything this term." The needs of this institution and this section are great.

## Guadalupe College, Seguin, Tex.

Rev. W. B. Ball, D.D.

President and One of the Founders

**F**OUNDED by the Guadalupe Baptist Association, and located near the center of the city. Chartered under the state laws of Texas, with a board of nine trustees, who hold the property and manage the school in behalf of the people.

The property consists of a campus of five acres, on which are eight buildings, the whole valued at \$65,000. The college also operates a farm of two hundred and thirty acres, called Brackenridge Farm, in honor of its donor, Mr. George W. Brackenridge, of San Antonio, Tex.

The Industrial Departments have outgrown their quarters, and new buildings are needed, that the institution may meet the growing demand for thorough training in the industrial arts.

The school has a somewhat extensive curriculum. The courses of study include the college, normal, theological, missionary training, musical, domestic economy, tailoring, blacksmithing, carpentry, and printing.

In 1908 there were 12 teachers and 193 students reported, including 22 students in the Theological Department preparing for the Christian ministry. Special emphasis is laid, in the school, upon the development of the moral and religious life of the students, and each student is required to pursue a regular course in Bible study.

The purpose of the college is to train the students in self-reliance and self-control; to stimulate race pride; to teach honesty, industry, and frugality; to help form best ideals of virtue.



REV. W. B. BALL, D.D.



GUADALUPE COLLEGE

## Brinkley Academy, Brinkley, Ark.

J. F. Clark, A.B., Principal

BRINKLEY ACADEMY, better known as the "Consolidated White River Academy," an institution built by the colored Baptists of Eastern Arkansas, was founded in 1893 by the Consolidated White River Association. There were 5 teachers and 112 students in 1908. There is a Theological Department yet in its infancy. The Board of Trustees appointed by the Consolidated White River Baptist Association, which provided the funds, \$4,000 annually, for the support of the academy, had a large and well arranged building, costing \$8,000, and well equipped for the work.

This property was totally destroyed by the cyclone and fire which swept over the city, March 8, 1909. It is proposed to replace the building, and work is in progress on a two-story brick school building which will be ready at the opening of the fall term of the school. J. F. Clark, A.B., the principal of Brinkley Academy, is doing excellent work, and will receive contributions from interested friends for the purpose of aiding the school in its laudable endeavor to continue in the service of the Negroes.

In speaking of the efforts of those in charge of the work of rebuilding, Mayor Jackson, of Brinkley, the editor of the *Argus*, the postmaster, and two bank cashiers unite in saying: "They are among our very best colored citizens, and are doing a splendid work among their race. We heartily endorse their efforts and purpose to rebuild."



## Natchez College, Natchez, Miss.

**S. H. C. Owen, A.M., President**

THE last report available, 1905, showed 5 teachers and 275 students. This college aims to bring its students something more than mere intellectual learning. It proposes to be the foundation of spiritual as well as intellectual life. It undertakes to educate Christian teachers and leaders for the people—leaders trained in goodness, consecrated to God, and deeply imbued with divine truth. It recognizes man's spiritual need and that this life is probation for the life to come. God's thoughts control man's thoughts. Special attention is given to instruction in the Bible, for no other book can equal it in stimulating mental activity and developing character and power. The Word of God is the highest and best possible instrument of education. The most important part of history is contained in the Bible. No man can be regarded as thoroughly informed or wholly educated who remains ignorant of the sacred Scriptures. Daily



ARRIVAL OF BOOKER T. WASHINGTON AT NATCHEZ COLLEGE, NATCHEZ, MISS.,  
OCTOBER 7, 1908

Natchez College was founded in 1885 by the Baptists of Mississippi, and is under the control of that denomination. The property includes a three-story building, with basement, and is located in the suburbs of Natchez on the Mississippi River. There are three departments, Academic, Normal, and Common English, with a special teachers' course.

classes are established for the study of the Bible, and every student is required to attend one of these classes. The daily sessions are opened with reading of the Scriptures, singing, and prayer.

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## Bertie Academy, Winsor, N. C.

**W. S. Etheridge, Principal**

BERTIE ACADEMY was founded in 1895 by Rev. Luke Pierce. It is supported by Baptists. Property, \$10,000. Expenses, \$2,000, secured by tuition and contributions. There were 89 male and 132 female students in 1908, the approximate age being fourteen years. There are 2 male and 3 female teachers.

The object of the academy is to prepare the students for Christian work and to train them in industries such as cooking, dressmaking, carpentry, printing, etc.

Prayer meetings are held weekly. Students are required to attend divine services on Sunday, and Sunday-school is held in the dormitory every Sunday afternoon. There is preaching in the building two Sunday evenings of each month.

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## Northern Neck Industrial Academy, Ivondale, Va.

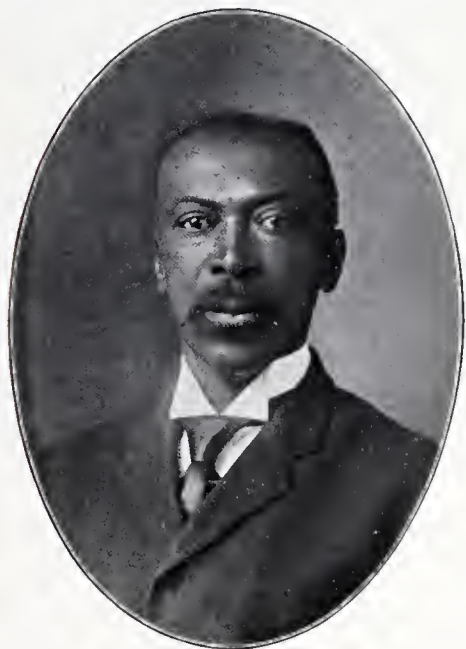
J. W. TYNES, D.D., principal. This academy was opened in October, 1900, under the auspices of the Northern Neck Baptist Association, and was later chartered by the General Assembly of Virginia, and is now controlled by a board of nine trustees, representing the Baptist denomination. The school, with its five buildings, is located on a plantation of one hundred acres.

The training in the school is announced by the principal as "religious, moral, literary, and industrial." The enrollment in 1908 was 2 teachers and 38 students, 22 of the latter being in the theological department. Annual expense, \$2,000, secured from the colored Baptists of Northern Neck Association. Work each day is begun with devotional exercises, at which all students are required to be present.

## Central City College, Macon, Ga.

Founded 1899

**F**OUNDED by, and operated under the auspices of, the Missionary Baptist Convention of Georgia, a Negro body which was organized about forty years ago. Located on a tract of two hundred and thirty-five acres, near the city limits



WM. E. HOLMES, A.M.  
President of Central City College

of Macon, and in a field containing thousands of Negro Baptists.

The Institution bears the corporate name of college, but while devoting attention to academic studies, it lays emphasis upon the ordinary grammar-school studies, the English Bible, and industrial education. Eleven teachers and 325 students in 1908. Approximate annual expenses, \$4,000, secured by voluntary contributions from individuals, churches,

associations, and the Georgia Missionary Baptist Convention.

It is the intention of the college to install a number of the leading industries. About one hundred acres of farm land are under cultivation. A small number of students are receiving theological instruction.

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### Stephens Memorial School, Greensboro, Ala.

This school was founded October 31, 1908, by the St. Paul Baptist Association of Alabama. W. H. Reddick, Jr., is principal. For the term ending April 29, 1909, there were 3 teachers and 35 male and 60 female students enrolled. The expense of \$630 was provided by tuition from the students and by the state associations.



EAST TEXAS ACADEMY, TYLER, TEXAS

### East Texas Academy, Tyler, Tex.

J. V. McClellan, B.S., Principal

EAST TEXAS ACADEMY was founded in 1905 by Rev. C. M. Butler. It is supported by the East Texas Baptist Association. The value of the property is \$8,000. Money for the annual expenses, which are about \$4,000, is secured from churches. There were 41 male and 79 female students in 1908. The approximate ages of the students were from fourteen to eighteen years. There were 2 male and 4 female Negro teachers. Three of the students are studying for the ministry.

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### McCormick Industrial Graded School McCormick, S. C.

MCCORMICK GRADED SCHOOL was founded in 1903 by Rev. James Foster Marshall. It is supported by the Baptist unions and associations. The annual expenses are \$700. There were 2 teachers and 30 students in 1908.

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### Girls' Training School, Franklinton, N. C.

B. F. Person, President

This school was founded by the colored Baptists in 1890, and is supported by Baptists only. There were 2 male and 2 female Negro teachers, and 130 male and 143 female students in 1908. The property is valued at \$1,200. The annual expenses are about \$700, secured by contributions.





MISS NANNIE HELEN BURROUGHS



NATIONAL TRAINING SCHOOL FOR WOMEN AND GIRLS, WASHINGTON, D.C.

## National Training School for Women and Girls, Washington

Miss Nannie H. Burroughs, President

**T**HE women of the Negro Baptist churches of the United States will make a notable contribution to the cause of education by the establishment of a "National Training School" for women and girls at Washington, D. C.

The school opens October, 1909, with a large number of students. The property, on which a ten-room building is located, is on Lincoln Heights, Washington, D. C., one of the most picturesque elevations in the South. It is a six-acre tract, and with the building and equipment is valued at \$13,000.

The institution will be under the management of the Woman's Convention auxiliary to the National (Negro) Baptist Convention, and the announcement says, "Our women own a great educational plant, a thing that no other band of Negro women own anywhere in the world."

The threefold purpose of the school is: (1) To train women to do mission work in this and other lands; (2) to prepare women as teachers of the Word of God in our Sunday-schools; (3) to train women to give better domestic service.

The committee indicates what the school will do for women and girls: "It will develop their spiritual, moral, and intellectual powers; it will train them as home-makers, by developing their esthetic tastes and strengthening their moral fiber, so as to enable them to join hands in making the home life of the race purer and nobler; it will dignify labor and encourage habits of industry by fitting women to give professional service and lift themselves from the common drudgery incident to ignorance. Much stress will be placed upon the development of strong moral character. The Bible will be the standard classic, and no students will be permitted to take training in any department who will not, also, take the Christian Culture Course."

### A Remarkable Young Woman

The president is Miss Nannie H. Burroughs, one of the remarkable young women of the race. She was born in Washington about twenty-five years ago, and is a graduate of the Colored High School. When the women of the Negro Baptist Church organized for mission work, in 1900, Miss Burroughs was elected corresponding secretary. A young woman of brilliant attainments, of great executive ability, of remarkable facility of speech, she impresses her personality upon those associated with her.





**REV. WILLIAM T. AMIGER, A.M.**

President State University, Louisville, Ky.  
Elected 1908. Enrollment, 12 teachers, 288  
students, 40 theological students, 1908.



**DOMESTIC SCIENCE BUILDING, 1909, STATE UNIVERSITY, LOUISVILLE, KY.**

Erected by the Negro Baptist women of Kentucky, and presented to the Trustees of State University, February 7, 1909. In addition to the Domestic Science Department, it contains the dormitories. The General Education Board gave \$5,000 toward the Dormitory Fund.



**CHAPEL, STATE UNIVERSITY, LOUISVILLE, KY.**

The State University is supported largely by the Negro Baptists of Kentucky. It is not a state institution. A further description of the school and its work will be found on page 125. The pictures on this page arrived too late to be located in their proper places.



**RECITATION HALL, STATE UNIVERSITY, LOUISVILLE, KY.**



**SIXTEEN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE AFRICAN METHODIST EPISCOPAL CHURCH**

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Teachers 1908	Theological Students	Approximate Annual Expenses	Value of Property
Payne Institute	Cuthbert, Ga.		1890	380	6	...	.....	\$8,000
Payne University	Selma, Ala.	J. M. Henderson	1889	584	12	12	\$5,000	52,000
Shorter College	Argenta, Ark.	A. N. Hill	1887	348	10	19	.....	35,000
Morris Brown College	Atlanta, Ga.	E. W. Lee	1881	1,050	32	23	30,000	93,000
Wayman Institute	Harrodsburg, Ky.	.....	1891	94	3	3	3,000	6,500
Western University	Quindaro, Kan.	W. T. Vernon	1880	276	18	38	25,000	125,000
J. P. Campbell	Jackson, Miss.	M. M. Ponton	1890	330	10	15	10,000	77,000
Kittrell College	Kittrell, N. C.	L. J. Branch	1886	236	14	9	16,000	50,000
Allen University	Columbia, S. C.	W. D. Johnson	1880	544	15	32	.....	110,000
Flegler High School	Marion, S. C.	.....	1890	177	2	...	575	2,500
Turner Nor. & Theo. Inst.	Shelbyville, Tenn.	J. A. Jones	1886	112	4	...	2,500	9,500
Paul Quinn College	Waco, Texas	Wm. J. Laws	1881	330	12	20	10,000	135,000
Edward Waters College	Jacksonville, Fla.	A. St. Geo. Richardson	1883	278	11	7	.....	15,000
Wilberforce University	Wilberforce, Ohio	W. S. Scarborough	1856	595	33	...	40,000	300,000
Payne Theological Seminary	Wilberforce, Ohio	G. F. Woodson, Dean	1891	45	3	45	.....	11,500
Delhi Institute	Alexandria, La.	.....	1890	125	2	...	.....	.....
				5,504	187	223	\$142,075	\$1,030,000

NOTE: The above facts were furnished by Prof. J. R. Hawkins, Commissioner of Education, and are quoted from his report to the General Conference, May, 1908. The information concerning the schools is furnished by the various institutions.

## The Christian Education of the Negro

By the African Methodist Episcopal Church

Headquarters: The Department of Education, Kittrell, N. C.

Prof. J. R. HAWKINS, Commissioner of Education



Prof. J. R. HAWKINS

THE A. M. E. Church operates and aids sixteen schools in the South for the education of the Negro. These schools reported to the General Conference of 1908 an enrollment of 5,506 students, with 268 students in the theological department, and 189 teachers. The valuation of the school property is more than \$1,100,000.

The schools are under the direction of the Department of Education of the A. M. E. Church, created in 1884. Prof. Hawkins, formerly president of Kittrell College, has been commissioner of education since 1906. The first direct effort toward establishing the schools of the A. M. E. Church was in 1844, when the Ohio Conference projected Union Seminary, which was later merged into Wilberforce College.

The schools are supported by the pupils, private donations, and a regular endowment fund, supplemented by an appropriation of eight per cent from the general church fund, known as "Dollar Money."

On the third Sunday in September all churches and Sunday-schools in the denomination are required to make a rally for the cause of education. In 1908 the collections were \$40,000.

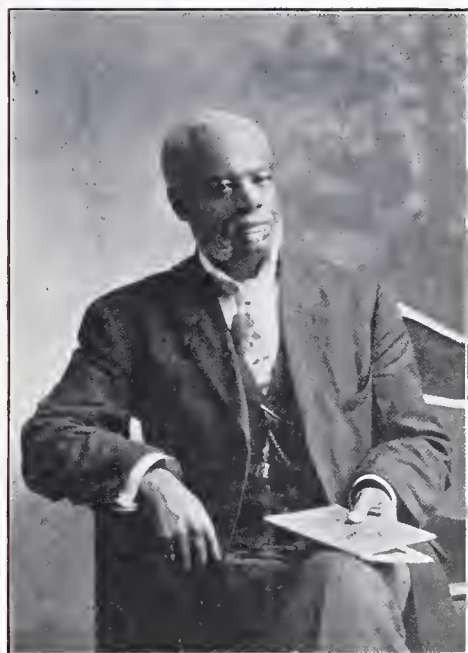
In addition to the educational work in the South, the church maintains mission schools in West Africa and in the West Indies. The system of organization and the various methods for raising money for the support of the schools has rated the educational department as the most systematic and thoroughly organized department of the church government.

## Wilberforce University Wilberforce, Ohio

Prof. W. S. Scarborough, President

**T**HE first organized effort for the education of the colored race in this country was made in September, 1847, in a school for Negro youth, opened near Xenia, Ohio, and called "Union Seminary."

It was the first systematic plan of the race for its own education, and was the first special effort of any race for the mental



William S. Scarborough, A.M., LL.D., Ph.D.

uplift of the Negro, anticipating by nearly fifty years the present idea of industrial training, being conducted on the manual labor plan. This was the starting point of Wilberforce University. Its teachers were Negroes: Rev. John M. Brown, later Bishop Brown, its first principal, assisted by Mrs. Frances Harper, a Philadelphia woman well known in temperance circles.

Nine years later, in 1856, the white people, realizing the necessity of looking after the welfare of the 30,000 colored people of Ohio, took action through the Methodist Episcopal Church in a similar direction. "Tawawa Springs," a beautiful summer resort in southwestern Ohio, was purchased, and a school for the colored race was organized and named "Wilberforce University" in honor of England's great abolitionist, William Wilberforce.

Incorporated in August, 1856, its first board of twenty-four trustees included Gov. Salmon P. Chase, Dr. Richard S. Rust, of the Methodist Church, and four colored men. At the beginning the broad principle was adopted, "that there should never be

any distinction among the trustees, faculty, or students, on account of race, color, or creed." The school opened in October, 1856, under white teachers. Dr. Richard S. Rust left a prominent pastoral charge to become its first president. In later years he became secretary of the Freedman's Aid Society.

During the first epoch of its history, the school was patronized very largely by the children of southern planters. Often entire families were brought, lands were purchased, and homes established. This, with the fact there was also attracted to the place the best colored element from many points, led to the growth of a community of negroes exceptional in material possessions, in heredity and standing. Wilberforce University was strategically situated to serve the race, and commendable progress was made until the Civil War broke out, when Southern patronage ceased, the school was temporarily closed, and the trustees finally decided to sell the property.

### Bishop Payne's Heroic Endeavors

Since 1856, Bishop D. A. Payne had been its patron and was ever an active helper in the actual management of the school. Exiled from his native city, Charleston, S. C., in 1835, because he was educating the colored youth, he was a zealous advocate of education for his people through the following years, and a special pleader for an educated ministry, he could not see the usefulness of Wilberforce University at an end. The state of Ohio desired the property, and Daniel A. Payne did not have a dollar. The trustees decided to give the race the offer of the property for \$10,000. Not twenty-four hours could be given for decision. "Without a ten-dollar bill at command," not knowing where he could obtain any help, Bishop Payne "threw himself on the strong arm of the Lord" and with sublime faith in the possibilities of earnest endeavor for such a cause solemnly pledged the African Methodist Episcopal Church to raise the required sum. Within forty-eight hours the first hundred dollars toward the purchase of the property was given by a colored woman, Mrs. James A. Shorter. At once Bishop Payne associated with himself Rev. James A. Shorter, later Bishop Shorter, and Prof. John G. Mitchell, an early negro graduate of Oberlin College, in the reorganization and reopening of the university. Bishop Payne became its president and its leading spirit for many years.

During all these years, "Union Seminary" had kept in existence. Now it was sold and merged into Wilberforce University.



Thus the internal force and the external force, each working for the same end, finally reached the crystallization point of a great school for the higher education of the race, by the race.

So to the Negro himself really belongs the credit of beginning the education of his people; to Ohio belongs the honor of being the mother of its first school, and to Oberlin College much is owed for the upbuilding of the university from its opening in 1856 to the present moment through a splendid galaxy of instructors — men and women, white and colored — from that college which first opened the doors of higher education to the race.

The crisis was passed and victory seemed secure when within two years \$7,500 of the debt had been paid. On the day Lincoln was assassinated, April 14, 1865, incendiary hands laid the main building in ashes. A fine brick building, "Shorter Hall," was erected soon, at a cost of \$40,000.

#### National and State Coöperation

Congress and the Freedman's Bureau made appropriations for the school relief. Chief Justice Chase bequeathed it \$10,000, as did the Avery estate. The American Unitarian Association provided funds annually for several years for courses of lectures given by the professors of Antioch College. Friends from all classes gave some assistance, and colored men and women laid down their offerings for its use in sums ranging from \$5 to \$1,000. It has been its boast and pride that a large amount of self-help has gone to build up the university.

In 1887 the legislature of Ohio had such confidence in Wilberforce as an educational factor, with a large field of usefulness, that it made and still continues an annual appropriation of \$17,500 for the support of a normal and industrial department. The general government, during President Cleveland's administration, organized a military department, and a Negro West Point graduate, Lieut. John H. Alexander, was appointed in charge. Wilberforce University is the only negro school thus recognized and maintained by the United States government. Upon the death of Lieutenant Alexander, another negro West Point graduate, Lieut. Chas. Young, was detailed to the school; and



GALLOWAY HALL, WILBERFORCE UNIVERSITY

The oldest university for Negroes in this country. Founded by the Cincinnati Conference of the Methodist Episcopal Church, and the African Methodist Episcopal Conference of Ohio. Congress in 1870 appropriated \$25,000 to the University; Chief Justice Chase and other friends added \$26,000. The approximate requirement for annual expenses is \$40,000, of which the state of Ohio appropriates \$17,500. The University owns 350 acres of land and 10 buildings, the property is valued at \$350,000. Endowment fund, \$34,000.

when the Spanish War broke out he went to the front, taking with him a large number of students who fought with honor for the flag in Cuba and the Philippines, while the military work in the school was most creditably carried on by advanced students.

#### The University Equipment and Work

The university began with 52 acres of land, 1 main building, a few small cottages, a primary department of instruction, 2 teachers, and a handful of students. To-day, the united schools in operation, aside from military, are the college, the theological seminary, and a normal and industrial department, instructing in 10 well-equipped industries. It has 350 acres of the best land in Ohio; 10 brick buildings, including 4 halls; a \$60,000 trades building; a Carnegie library costing \$18,000; 2 farm houses and 9 frame cottages for teachers and employees. The value of the entire plant with equipment is \$350,000. There are 32 teachers and an average of 400 students. One thousand students have graduated from its literary and industrial courses and are now engaged in uplifting the race in all parts of this

country, in Africa, Hayti, Cuba, Porto Rico, the Philippines, and Canada. Among the many who have reached eminence are Bishop B. F. Lee, of the African Methodist Episcopal Church, and who was president of the university for eight years; Rev. Geo. W. Prioleau and W. T. Anderson, two of the colored chaplains in the United States Army; Dr. John Hurst, financial secretary of the African Methodist Episcopal Church, and former secretary of the Haytian Legation in Washington; Miss Hallie Q. Brown, widely known in this country and England as a temperance lecturer; W. T. Vernon, register of the United States treasury, and a host of others, graduates and undergraduates, men and women of recognized character, ability, and influence, holding high rank in church, in education, in business, and in the service of the government.

Wilberforce University stands for the united education of head, heart, and hand, and is located to do this work to a decided advantage. It is contiguous to a territory of three states, each having a large Negro



**ARNETT HALL, WILBERFORCE UNIVERSITY**

Girl's new dormitory, accommodating one hundred. Occupied September, 1903. Contains also, aundry, kitchen, and dining room, with parlors and large reception room.



**SHOE SHOP, WILBERFORCE UNIVERSITY**

The industrial department, of which the shoe shop is a part, was established at Wilberforce, by an act of the legislature in 1887. A beginning in shoemaking was made in 1900.

population. It draws from these and the entire belt of southern states, together with the immediate large Negro belt in Ohio. It presents to its patrons an exceptional race environment, where high ideals and practices obtain, where race social life is on a high plane, where evil surroundings are few, where country air and influences do their healthful work, where race friction is quite unknown, where is found on every hand for youth the greatest possible inspiration to right living, right thinking, industry, sobriety, and success in life.

#### Illustrates What the Race Can Do for Itself

It has illustrated to the world what the race can do for itself. For over fifty years the work has continued, and President Scarborough is now reaching out in a broad endeavor to expand its usefulness.

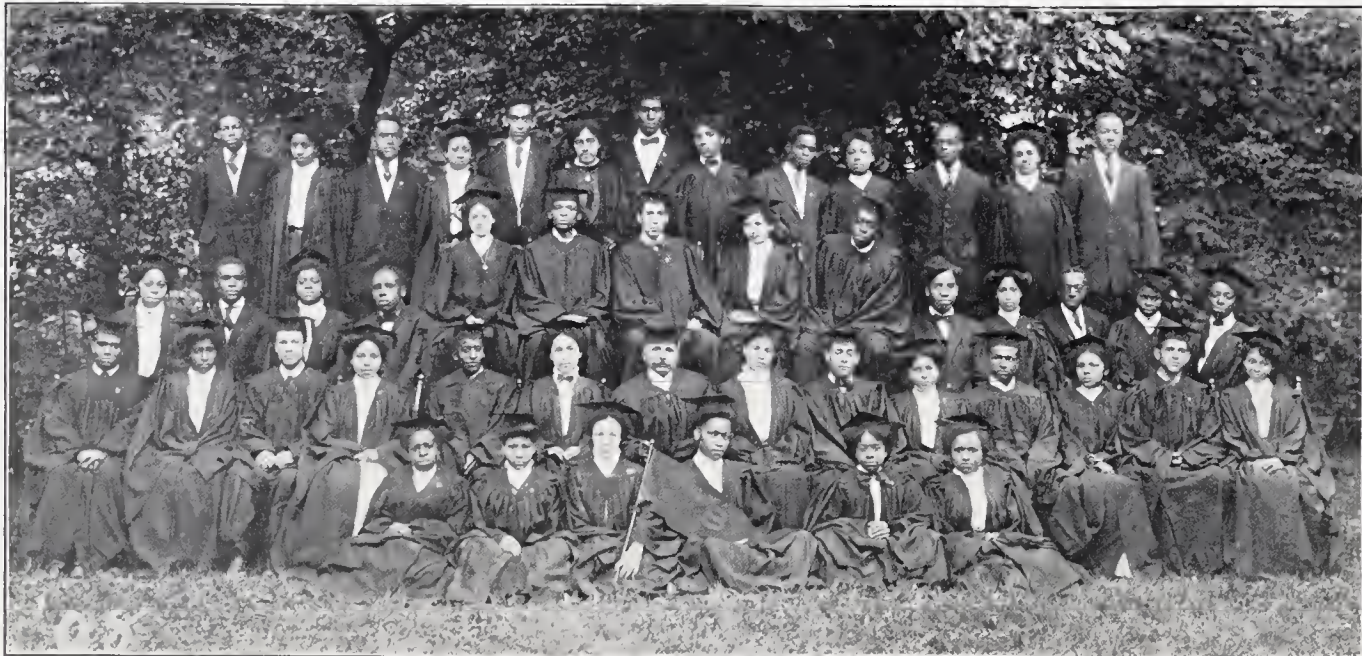
With its continuous growth, its needs have kept pace, so to-day the school faces pressing necessities. It needs \$100,000 added to its small endowment. It cannot accommodate the numbers applying for admission, and more room must be provided.





FACULTY, 1905, WILBERFORCE UNIVERSITY, WILBERFORCE, OHIO

A \$35,000 dormitory for girls, imperatively needed, is an assured fact if one half the amount can be raised, as Mr. Andrew Carnegie has pledged one half the necessary sum upon this condition. A science hall, together with added equipment in physical science and applied mathematics, a gymnasium, and an administration building, as well as a college chapel, are needed.



GRADUATING CLASS OF 1908, WILBERFORCE UNIVERSITY

This class graduated at the Forty-sixth Annual Commencement, June, 1908. More than nine thousand Negro youths have attended the University. The present students represent more than thirty states. The school is under the direction of the A. M. E. Church.





#### PAYNE THEOLOGICAL SEMINARY, WILBERFORCE, OHIO

Founded in 1891 by the trustees of Wilberforce University. Named in honor of Bishop Daniel A. Payne. More than one hundred young men have been graduated. Three teachers and 45 students in 1908. The dean of the school is Rev. G. F. Woodson, D.D.



#### SHORTER UNIVERSITY, ARGENTA, ARK.

Founded in 1887 by Rev. J. P. Howard, of the A. M. E. Church. First located in Little Rock, thence removed to Arkadelphia, and in 1898 removed to North Little Rock, Ark., in a section known as Argenta. Named in honor of Bishop James A. Shorter, and supported by the A. M. E. Church of Arkansas. Property consists of two acres of land, upon which are three main buildings. Tyree Hall is a large three-story brick building, with chapel and school class rooms on first floor, accommodations for 100 girls on the second and third floors. The building cost \$13,000. The next building in size is a two-story wooden structure, 70 x 60. This contains reception rooms, hall and kitchen on first floor, boys' dormitory on second floor. The third building is used as a printing office on the first floor, the second floor accommodating young men.

With a view toward future development, the school has purchased other lots adjacent to the present property. Total value is \$35,000. Ten teachers and 348 students, with 19 theological students, in 1908. The University has been under the direction of some of the best educators of the race. Rev. A. H. Hill, D.D., president.

#### Paul Quinn College, Waco, Tex.

Founded in 1881 by Bishop Cain, of the A. M. E. Church. About one mile from the business center of the city. Has 12 buildings, 20 acres of land, with a total valuation of \$135,000. Two hundred and seventy-five students in 1908 and 11 teachers. Theological students, 10. Rev. William J. Laws, D.D., president. Requirement for annual expenses, \$10,000, secured through the A. M. E. Church and from students.



GIRLS' DORMITORY, PAUL QUINN COLLEGE, WACO, TEX.





MORRIS BROWN COLLEGE, ATLANTA, GA. FOUNDED 1885

Founded by the African Methodist Episcopal Church of Georgia. Occupies five acres of land and has two buildings and eight departments. Nine hundred and ninety-three students, 28 teachers, and 28 theological students were enrolled in 1908. The largest school of the denomination. Value of property, \$100,000. Approximate annual expenses, \$30,000, secured from the African Methodist Episcopal Church in Georgia. Rev. Dr. J. S. F. Flipper, president 1904-1908, was elected bishop in 1908. Rev. E. W. Lee, D.D., president.

## Morris Brown College, Atlanta, Ga.

Rev. E. W. Lee, A.M., D.D., President

"A COLLEGE through the aid of a soap factory" is the way the friends of Morris Brown College, Atlanta, Ga., speak of the beginning and early years of the work of this institution.



E. W. Lee

The college is now under the control of the African Methodist Episcopal Church, and controlled by a board of trustees elected almost entirely from members of this denomination. It has its origin in recognition of the need of such an institution for colored youth. To Rev. Wesley J. Gaines, now Bishop Gaines, is due the honor of the beginning and the early development of the institution.

In 1881, after the site for this school had been purchased, Rev. Mr. Gaines contracted with the Armstrong Soap

Company for the school to receive a percentage of all soap sold during a certain period. It has been said for several years nearly all of the women of the A. M. E. Church used no other soap than Armstrong's in their laundry. It was from the percentage, in part, that the first wooden building of the school was erected in 1885.

The school opened October 15, 1885, with 107 students. At the time there were already two well-equipped colleges in Atlanta for the education of the colored youth—Atlanta University, un denominational, and Clark University, one of the schools of the Freedmen's Aid Society of the Methodist Episcopal Church. The ministers and laymen of the A. M. E. Church, however, desired a school of their own denomination, and were willing to make any sacrifice for its establishment. Scores of ministers gave \$25 a year for its maintenance in this early period.

Morris Brown College has been from the first a purely Negro institution. The promoters were cognizant from the start that they could depend upon no source for money but themselves and a few thousand of poor freedmen. With a confidence in

their cause and an unyielding faith, they went to work, with the result that Morris Brown College is one of the largest schools in the South for the moral and intellectual uplift of the Negro.

In 1891, the south wing of the school was erected under Bishop Gaines. Ten years later, under Bishop H. N. Turner, the central building, costing \$22,000, connected the two wings.

A year later, in 1902, when it was decided to teach the trades upon a larger scale, the Industrial Building was erected.

President Lee, in writing about Morris Brown College, says: "For a while the people were inspired by the novelty of its being the first effort of its kind by Negroes in the state, and during this period of the newness of things the leaders of the people were busy in doctrinating the idea of self-help. So the interest in the school has not lagged, as some feared it would do, but, being founded on such a basis, it has grown and become the more intensified. Each year larger contributions are made for its support, because the masses are being educated in this spirit of doing for themselves. To-day Morris Brown College stands as the greatest monument to Negro effort for his own education on the American continent. It has grown upon the love and sacrifices of thousands of hard-working people."

From a school of 107 students in 1885, the college has grown to 28 teachers and 993 students in 1908. In 1885 it was a grammar school; now it is a college, with normal, classical, and theological departments, also nurse-training, sewing, printing, and tailoring.

The annual expenses of the college are \$46,000. The third Sunday in September of each year is "Educational Day" in the African Methodist Episcopal churches, and all collections received in Georgia on this day are sent to the treasurer of Morris Brown College. In 1908 the collections in Georgia for this purpose amounted to \$7,000. In addition, each pastor and delegate to the several district conferences in Georgia contributes \$1 a year for the support of the chair of theology in Morris Brown College. This makes an additional \$2,000, and to this amount may be added the appropriations from the annual conferences, amounting to \$4,200, and the moneys received from other sources. There are twenty-six young men in the school studying for the ministry. The value of the Morris Brown property is in excess of \$100,000. The great needs of the college are a dormitory, a lot of land for agricultural purposes, cottages for the president and teachers, a library and laboratory.



WARD HALL



TRADES BUILDING

WESTERN UNIVERSITY, QUINDARO, KAN. FOUNDED 1880

Founded by Bishop T. M. D. Ward, D.D., of the African Methodist Episcopal Church. Supported largely by the African Methodist Episcopal Church and liberal appropriations from the state of Kansas. Three hundred students, 20 teachers, in 1908, and 25 theological students. Approximate annual expenses, \$25,000. Is also known as the "State Industrial Department." Offers training in collegiate, normal, theological, industrial, and musical branches. The buildings are modern, lighted by electricity generated by the University's own plant. The property is valued at \$125,000.





THEOLOGICAL CLASS, ALLEN UNIVERSITY, COLUMBIA, S. C.

## **Allen University, Columbia, S. C.**

**Rev. W. D. Johnson, D.D., President**

**A** LLEN UNIVERSITY was founded by Bishop Dickerson of the African Methodist Episcopal Church in 1880.

The school occupies four acres of land and eight buildings. The entire property is valued at \$110,000. It is incorporated under the laws of South Carolina, and confers the degrees common to such institutions, including the degree of "Licentiate of Instruction," which enables the graduate to teach in any of the public schools in the state, without examination.

There were 544 students and 15 teachers, with 32 theological students, enrolled in 1908. There have gone out from Allen University 490 graduates, among whom are men holding prominent positions in both church and state.

The African Methodist Episcopal Church is deserving of credit for its commendable zeal with the Negro race, and Allen University is evidence of their ability to found and manage an institution for higher education entirely among their own people.

## **Payne University, Selma, Ala.**

**Rev. J. M. Henderson, D.D., President**

**F**OUNDED by the Alabama conferences of the African Methodist Episcopal Church. The school occupies six acres of land and has buildings and seven departments. It is the third largest school of the African Methodist Episcopal Church. The valuation of the property is \$52,000. Twelve teachers and 426 students enrolled in 1908, including 10 theological students. Approximate annual expenses, \$5,000, secured from the Alabama conferences and other friends.

## **Payne Institute, Cuthbert, Ga.**

**F**OUNDED by the African Methodist Episcopal Church. Named in honor of Bishop Daniel A. Payne, a pioneer worker in the cause of education. The school occupies four acres of land and has a fine brick structure valued at \$8,000. In 1908, the institution enrolled 380 students and 6 teachers.





**TURNER NORMAL AND INDUSTRIAL INSTITUTE, SHELBYVILLE, TENN.**

College founded in 1886 by the Tennessee Conference of the A. M. E. Church. First known as Shelbyville High School. Located on twenty acres of land. The property, valued at \$10,000, is under the control of the A. M. E. Church in Tennessee. Approximate annual expenses, \$2,500, secured from the Annual Conference and members of the church.



**GRADUATING CLASS AND FACULTY, TURNER NORMAL AND INDUSTRIAL INSTITUTE, SHELBYVILLE, TENN., 1908**

Rev. J. A. Jones, A.M., D.D., president. Five teachers and 120 students in 1908. Three conferences of the A. M. E. Church in Tennessee contribute to the financial support, and the Department of Education of the A. M. E. Church has charge of training the Negro boys and girls in the work of self-help.





REV. MUNGO M. PONTON, S.T.D.

President, J. P. Campbell College, Jackson, Miss.  
Three hundred and fifty-six students and 10 teachers  
in 1908. Theological students, 12.



J. P. CAMPBELL COLLEGE, JACKSON, MISS. FOUNDED 1890

Founded by the A. M. E. Church. Owns 1,000 acres of the best land in the Mississippi Delta, a portion being under cultivation. The two principal buildings are M. B. Salter Hall, and Boys' Dormitory (see picture), of modern construction and equipment, containing the chapel and recitation rooms, and the Ellen Tyree Hall, Girls' Dormitory, offices, etc. Annual expenses, \$10,000. Supported entirely by the small earnings of the Negroes in Mississippi.

## Kittrell College, Kittrell, N. C.

S. J. Branch, Acting President

**T**HIS school was founded by the African Methodist Episcopal Church, and began its first session at Kittrell, N. C.,

February 7, 1886, and was incorporated by the Legislature of North Carolina, March 7, 1887. There were 10 teachers and 236 students in 1908. Nine of the students were in the theological department. The annual expenses are about \$16,000, secured by contributions.

Touching the history of Kittrell College, it is related that several years previous to the purchase of the property at Kittrell, Miss Louisa Dorr, a faithful teacher from the North, conducted a Bible training class in the city of Raleigh.

Several of the young men became enthusiastic over the studies and started the talk for better facilities. The matter was taken to the North Carolina Conference of the A. M. E. Church and at once assumed definite shape, resulting in the proposition to establish a school in the state, and the selection of the site

at Kittrell, N. C. The leading spirit in the organization of the school was Rev. R. H. W. Leak, D.D.

In 1885, the North Carolina Conference passed resolutions authorizing the establishment of a normal and industrial school. In the selection of Kittrell, the committee secured one of the most desirable localities in North Carolina.

In 1888, the Virginia Conference agreed to help support this school, and transferred its school interest from Portsmouth, Va., to Kittrell, being given equal representation on the trustee board.

In 1889, Prof. John R. Hawkins was made principal of the institution, and the nature of the work was extended so as to give wider scope and a more practical course. In 1892 at Philadelphia, the General Conference changed the educational districts so as to add the state of Maryland and the District of Columbia to the territory supporting Kittrell Institute. There are five departments, affording instruction in eight courses.

At the first regular commencement exercises, held in 1890, one of the invited guests was Mr. Ossian Hawkins, the father of the president of the college. The senior Mr. Hawkins seemed to be the happiest man on the place. In his short address he told of



#### KITTRELL COLLEGE, KITTRELL, N. C. FOUNDED 1886

Founded and supported by the African Methodist Episcopal Church. Has sixty acres of improved land and six large buildings, and takes a high rank among the schools of the South. Two hundred and thirty-six students and 10 teachers, with 9 theological students, in 1908. Annual expenses, \$16,000. Property valued at \$50,000. S. J. Branch, acting president.

how things had changed within so short a time. During the days of slavery he came to Kittrell as a servant of Gen. Thomas Hawkins. He pointed to the room in which he had been made to sleep on the floor while his so-called master slept in a comfortable bed. Now he was happy in seeing his son as president furnishing him a good bed and in charge of the same property on which he had been made to do duty as a slave.

The idea of self-help is strongly infused into the life of all the pupils, and every student is given the opportunity to pay something on school bills by the labor of his hands.

The school now has sixty acres of improved land and four large and convenient school buildings. Since 1890, it has sent out 180 graduates.

In 1896, when Professor Hawkins was elected by the General Conference as general secretary and commissioner of education, Prof. C. G. O'Kelly, A.M., succeeded him as president of Kittrell. After two years Professor O'Kelly resigned, and his place was filled by Prof. J. S. Williams, who served two years. Professor Williams was succeeded by Prof. P. W. Dawkins, who was followed by Prof. J. L. Wheeler.

#### Flegler High School, Marion, S. C.

FOUNDED in 1882 by the Rev. E. J. Gregg, D.D., of the African Methodist Episcopal Church. Named in honor of Rev. S. F. Flegler, presiding elder of the Marion District. The school is regarded as "the feeder" for Allen University, Columbia, S. C. Two teachers and 178 students in 1908. Approximate annual expenses, \$575, supported by the Sunday-School Convention and the African Methodist Episcopal Church. The presiding elder of the Marion District is also president of Flegler School. The school has two acres of land with a two-story building, "all paid for."

#### Wayman Institute, Harrodsburg, Ky.

FOUNDED in 1882 by the Kentucky conferences of the African Methodist Episcopal Church. Seventy pupils and 4 teachers in 1908. Approximate annual expenses, \$3,000, secured by donations from churches and friends.

#### Edward Waters College, Jacksonville, Fla.

Prof. A. St. George Richardson, President

FOUNDED in 1883 by the African Methodist Episcopal Church of Florida. The college occupies a rented building. There were 278 students and 11 teachers in 1908, with 7 theological students. The value of the property is \$15,000. The college is conducted under the auspices of the African Methodist Episcopal Church of Florida and supported by the three conferences, each of which selects members of the Board of Management. The college property was destroyed by fire in 1901, and since that time the institution has been without a permanent home. A suitable location has been secured and a new building will be erected.

#### Delhi Institute, Delhi, La.

CHARTERED in 1890 according to the law of the state of Louisiana. For several years, the school was located at Delhi. The building there was destroyed by fire in 1907. The trustees have since then located the school in the town of Alexandria, La., where they have since purchased land and arranged for a new school building.



**TEN SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE  
AFRICAN METHODIST EPISCOPAL ZION CHURCH**

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Teachers	Theological Students	Approximate Annual Expenses	Value of Property
Zion Institute	Mobile, Ala.	John W. Wood, Trustee	1896	332	5	..	\$1,200	\$4,000
Lomax Hamon High and Industrial School	Greenville, Ala.	Smart B. Boyd	1898	120	4	..	2,500	15,000
Atkinson Literary and Industrial College	Madisonville, Ky.	J. W. Martin	1892	81	5	..	3,000	10,000
Livingstone College	Salisbury, N. C.	W. H. Goler	1882	300	20	50	27,000	200,000
Eastern N. C. Industrial Academy	New Bern, N. C.	Wm. Gutter, D.D.	1901	250	7	..	3,000	5,000
Edenton Normal and Industrial College	Edenton, N. C.	Charles M. Gaines	1895	126	7	..	3,000	7,500
Lancaster Normal and Industrial Institute	Lancaster, S. C.	R. J. Crockett	....	280	6	4	4,000	10,000
Clinton Normal and Industrial Institute	Rock Hill, S. C.	Robert J. Bulware	1893	215	5	..	3,000	10,000
Greenville Industrial College	Greenville, Tenn.	Temple P. Erwin	1889	86	5	..	25,000	10,000
Dinwiddie Agricultural and Industrial School	Dinwiddie, Va.	.....	1899	114	12	..	8,000	.....
				1,904	76	54	79,700	\$271,500

## The Christian Education of the Negro

By the African Methodist Episcopal Zion Church

Headquarters: Department of Education, Winston-Salem, N. C.

Rev. S. G. ATKINS, D.D., Corresponding Secretary



S. G. ATKINS, SECRETARY

THE African Methodist Episcopal Zion Church, established in 1796, and reporting 1,704 churches and a membership of 350,000 in 28 states and the District of Columbia in 1908, has just fairly begun its educational effort.

In 1878, after nearly a century of existence, the church did not own a single school building nor any school property

worth mentioning. There were no pupils in schools controlled by the church.

### Ten Educational Institutions

Thirty years later, at the General Conference, Philadelphia, June, 1908, Rev. S. G. Atkins, A.M., Ph.D., of Winston-Salem, N. C., Corresponding Secretary of the Board of Education, reported 10 colleges, institutes, and academies engaged in doing good work, with an enrollment of 1,842 pupils, and controlling property valued at \$276,500. During the quadrennium, the church raised nearly \$51,000 for education, distributed among the 34 conferences throughout the country. More than two thirds of these conferences are located in the Southern states. Two of the schools of the denomination are located in Alabama, three in North Carolina, two in South Carolina, and one each in Kentucky, Tennessee, and Virginia.

Secretary Atkins, writing under date April 6, 1909, said: "We shall raise more than twice as much money for education this quadrennium as we raised during the last four years, and the local effort for the schools, in the conferences in which they are located, will be much more than before. The total amount raised by the church for education has been nearly \$1,100,000.

### The Work of the Board of Education

"Our Board of Education has not only the general manage-

ment of our schools and general control of the money raised by the church for education, but it is also empowered to formulate the courses of study and supervise the work of instruction as actually carried on in the schools. The purpose is to co-ordinate and articulate the work in such a way as to make the whole a unified, sympathetic system.

"We now have only one institution of real college rank, viz., Livingstone College, Salisbury, N. C. We are well on the way toward one or two more schools of such rank, and in the near future to the development of Livingstone College into the field of university work. We are already doing, also, considerable industrial training, which, in the rounding out of our courses of study, will be a regular and permanent feature.

#### The Chief Purpose

"Of course, the chief purpose of our work is to train preachers for our pulpits. We have laid the foundation for a full-fledged theological seminary in connection with Livingstone College, and the courses of study in our other schools will soon include a

preparatory course of Biblical and theological instruction as preparatory to distinct theological training in the theological seminary at Livingstone College. Our idea, you will see, is complete training, including the training of the head, hand, and heart; and we believe especially in a Christian education.

#### Foundation for a Significant Work

"We think we have the foundation for a significant and comprehensive work in connection with the uplift of the Negro people of the country. With our schools graded and co-ordinated, and all brought into harmony with the latest requirements of the science of education, we shall hope to have a system that will take rank with the best educational forces of the world, especially as the enlightenment and Christianizing of nearly a million people will soon be on our hands."

Most of the first Negro schools were connected with a church, and many of the early Negro teachers were also preachers. All over the South Negro church buildings were used as the first school-houses and many are so used to-day

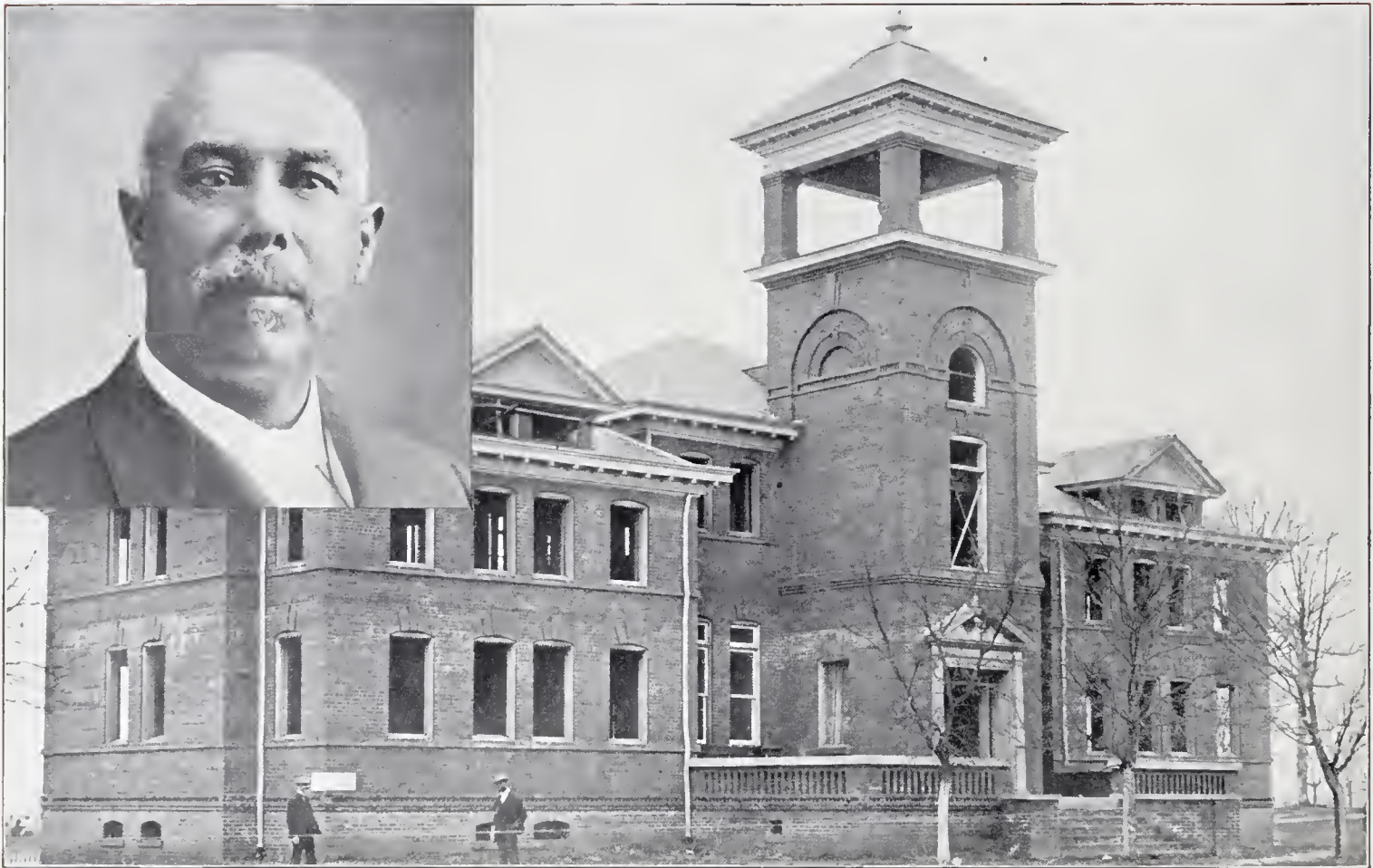


CLINTON NORMAL AND INDUSTRIAL INSTITUTE, ROCK HILL, S. C. FOUNDED 1893. VALUE OF PROPERTY, \$10,000

Founded by Rev. Nero A. Crockett. Conducted under the auspices of the African Methodist Episcopal Zion Church. Five teachers and 215 students in 1908. Approximate annual expenses, \$3,000, secured from tuition and boarding pupils and contributions. Robert J. Bulware, president.



LIVINGSTONE COLLEGE, SALISBURY, N. C. FOUNDED 1879



REV. W. H. GOLER, D.D., PRESIDENT      HOOD THEOLOGICAL SEMINARY, LIVINGSTONE COLLEGE, SALISBURY, N. C.

THE leading educational institution of the African Methodist Episcopal Zion Church. The "finishing school" of the church. The first session was held in a small room of the parsonage at Concord, N. C., with three teachers, three pupils, and a matron. The school was removed to Salisbury in 1882, and was chartered as a college in 1885. There are five buildings on a campus of forty acres of land. The value of the college property is \$200,000. Annual expenses, \$27,000, secured from church, patrons, friends, and students. The Hood Theological Seminary, a special building for theological students, is nearly completed. The General Conferences of 1904 and 1908 appropriated \$11,000 toward the erection of this building. When completed it will provide dormitories for fifty theological students, in addition to the theological library, dean's office, four recitation rooms, and an assembly room. Rev. W. H. Goler, D.D., LL.D., is president of the college. There were 20 teachers and 300 students enrolled in 1908. The college was named in honor of David Livingstone, the Christian missionary and explorer. The aim is to make good Christians, loyal, industrious, patriotic citizens. The work of the Y. M. C. A. and of the Y. W. C. T. U. results in much good, particularly in prisons, almshouses, and in neglected homes where the inmates seldom, if at all, attend any public place of worship.



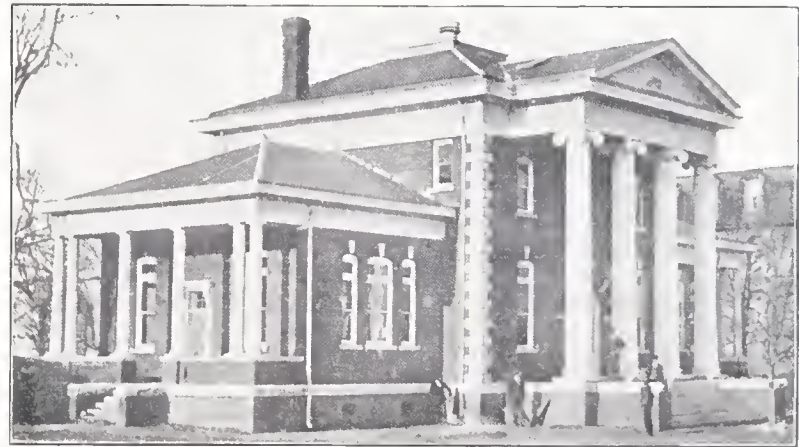


**BALLARD INDUSTRIAL BUILDING, LIVINGSTONE COLLEGE, SALISBURY, N. C.**

A three-story brick building, erected by the late Mr. Stephen Ballard, of Brooklyn, N. Y., a generous friend of the institution for years. The first floor is used by the Normal Department; the second as class rooms and a physical laboratory, and the third floor is devoted to the carpenter and cabinet-making shop and for storage. It is a commodious building, well equipped.



**DODGE HALL, LIVINGSTONE COLLEGE**



**LIBRARY, LIVINGSTONE COLLEGE**

The gift of \$12,500 by Mr. Andrew Carnegie made this building possible. The "Central Library" of the college is the result of the efforts of Rev. Dr. A. J. Behrends, of the Central Congregational Church, Brooklyn, N. Y., the Commencement orator at Livingstone in 1890. His church gave \$500, and new books to the value of \$800 were thus secured. Mr. S. C. Dizer, of Boston, and Mr. George Henry, of Providence, R. I., gave liberally to the library. The nucleus of the theological library came from the bequest of the late Dr. Nathaniel J. Green, presiding elder of New England Conference, who gave his valuable collection of theological books to the college.





DINWIDDIE AGRICULTURAL AND INDUSTRIAL SCHOOL,  
DINWIDDIE, VA. FOUNDED 1899

From its organization, when it was known as the John A. Dix Industrial School, until June, 1908, the school was mainly supported by Mr. Alexander Van Rensselaer, of Philadelphia. Mr. Van Rensselaer presented the school to the African Methodist Episcopal Zion Church in June, 1908. For two years it has been known by its present title.



FACULTY, DINWIDDIE SCHOOL, DINWIDDIE, VA.

In 1908, under the leadership of President James M. Colson, there were 12 teachers and 114 students. President Colson has since died. The approximate annual expense of \$8,000 is secured from tuition, board, and the college farm.



THE HORSE BARN, DINWIDDIE SCHOOL, DINWIDDIE, VA.

The school owns one hundred and fifty acres of arable land, and aims to give the students knowledge of the problems of the farmer.



THE SCHOOL GARDEN, DINWIDDIE, VA.





ACADEMY BUILDING      PRESIDENT SUTTON



PRESIDENT'S HOME

**EASTERN N. C. INDUSTRIAL ACADEMY, NEW BERN, N. C.**

Founded by Wm. Sutton, D.D. Seven teachers, 250 students, in 1908. Approximate annual expenses, \$3,000, secured from the African Methodist Episcopal Zion Church.

**Greenville Industrial College, Greenville, Tenn.  
Founded 1889**

**Temple P. Erwin, President**

FOUNDED by Rev. B. M. Gudger. The college property consists of seven and one-half acres of land on which stand two large buildings. The property is valued at \$10,000. Five teachers and 86 students were enrolled in 1908. Annual expenses, \$2,500, secured from the educational fund of the A. M. E. Z. Church. The aim of the college is the education of the "Negro youth in religion as well as in the arts and sciences, to the end that they may be trained to become Christian workers for the Church and efficient teachers in the common schools."

**Zion Institute, Mobile, Ala. Founded 1896**

**John W. Wood, Trustee**

FOUNDED by Miss Josephine P. Allen. Five teachers and 332 students in 1908. The annual requirements of \$1,200 secured from tuition and concert work.

**Edenton Normal and Industrial College. Edenton, N. C. Founded 1895**

**Charles M. Gaines, President**

FOUNDED by the ministers of the Edenton District in Virginia. Seven teachers and 126 students in 1908. Approximate annual expenses, \$3,000, secured from the African Methodist Episcopal Zion Church. The institution has no regular theological department, but there is a Bible training department with five young men preparing for the ministry.

**Atkinson Literary and Industrial College,  
Madisonville, Ky. Founded 1892**

**J. W. Martin, President**

FOUNDED by Rev. G. B. Walker and others. One of the schools of the African Methodist Episcopal Zion Church. Five teachers and 81 students in 1908. Approximate annual expense, \$3,000.





**TWO GROUPS OF STUDENTS, LANCASTER NORMAL AND INDUSTRIAL INSTITUTE, LANCASTER, S. C. VALUE OF PROPERTY, \$10,000**

Founded by Rev. C. O. Petty. One of the schools of the African Methodist Episcopal Zion Church. President R. J. Crockett, founder and for fifteen years president of Clinton Institute, Rock Hill, S. C., is serving his first year at Lancaster. There were 6 teachers and 280 students in 1908, with 4 studying for the ministry. The annual expenses amount to \$4,000, secured largely by contributions, public and private appeals.



**LOMAX-HANNON HIGH AND INDUSTRIAL SCHOOL,  
GREENVILLE, ALA.**

Founded 1898 by Bishop Thomas H. Lomax and Rev. M. Hannon, of the African Methodist Episcopal Zion Church. Located in a small town, forty-four miles south of Montgomery. Smart B. Boyd is the principal of the Institute, and Bishop J. W. Alstork, D.D., a former principal, is president and treasurer of the Board. A small building has been erected on the campus for a theological department. The property is valued at \$15,000. The plan of the school is professional and industrial. Students are required to attend Sunday-school and preaching services each Lord's Day. Devotional exercises are held every morning.



**TEACHERS, LOMAX-HANNON HIGH AND  
INDUSTRIAL SCHOOL**

The school reported 4 teachers and 120 students in 1908, with annual expenses of \$2,500, secured from the African Methodist Episcopal Zion Church and other friends.

**EIGHT SOUTHERN INSTITUTIONS FOR THE EDUCATION OF THE NEGRO, OPERATED AND AIDED BY THE COLORED METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA**

INSTITUTION	LOCATION	PRESIDENT	Founded	Students, 1908	Teachers	Theo- logical Students	Approximate Annual Expenses	Value of Property
Miles Memorial College	Birmingham, Ala.	J. A. Bray	1903	200	9	..	\$16,000	.....
Haygood Seminary	Washington, Ark.	George L. Tyus	1883	166	5	..	5,000	.....
Paine College	Augusta, Ga.	George W. Walker	1882	293	17	35	14,000	.....
Holsey Academy	Cordele, Ga.	Henry L. Stallworth	1904	175	6	..	2,500	.....
Homer College	Homer, La.	T. W. Sherard	1893	219	7	..	6,000	.....
Mississippi Industrial College	Holly Springs, Miss.	D. C. Potts	1898	346	16	20	15,000	.....
Lane College	Jackson, Tenn.	James Franklin Lane	1882	298	12	23	12,000	.....
Phillips College	Tyler, Texas	S. W. Broome	1895	310	12	24	15,000	.....
				2,007	84	102	\$85,500	.....

## The Christian Education of the Negro

By the Colored Methodist Episcopal Church

Headquarters: Jackson, Tenn.

**T**HE Colored Methodist Episcopal Church aids and operates eight institutions for the education of the Negro in seven different states. These schools, in 1908, reported an enrollment of 84 teachers and 2,027 students. There were reported 102 studying for the Christian ministry.

Five of these schools are beneficiaries of the Methodist Episcopal Church, South, which, through its Board of Education, appropriated in 1908, about \$14,000 toward their support. President Lane, of Lane College, estimates the value of the property of these schools at nearly \$358,000. Annual expenses, \$86,000.

Dr. Gilbert, educational agent of the church, in a report to the Methodist Episcopal Church, South, says: "Last year our church (the Colored Methodist Episcopal) raised, per capita, more money for education than did any Negro church on earth. In addition to the regular assessment for education, we received one fourth of all the money raised for general church work. Of the students, 847 girls are preparing to teach or to engage in some one of the branches of domestic science, 39 young men are in the collegiate department, and 1,444 students are pursuing normal courses of study. Bible training and industrial features are carried along with the other work during the entire course."

In an article on "The Educational Work of the Colored Methodist Episcopal Church," written for this book by President

J. F. Lane, of Lane College, the writer says: "It has been only in recent years that the Colored Methodist Episcopal Church has made an organized effort to provide for this important Christian work; so that many of these schools which a few years ago were unknown have grown into great prominence and are doing a work of which institutions of many years might justly be proud. Within the past quadrennium the various annual conferences supporting these schools have raised by special effort not less than \$200,000 for the cause of Christian education. This money has been used in erecting buildings, buying land, and providing necessary equipment. Coming from Negroes themselves, who in almost every case found it necessary to make a sacrifice of some actual necessity in order to give the money, it shows that they are deeply concerned, not only about their material welfare, but that they are earnestly striving after spiritual attainments as well.

"In addition to what the colored people out of their meager wages have been able to give, the Board of Education of the Methodist Episcopal Church, South, for the past seventeen years has made annual appropriation to this work. At present there is an organized effort on the part of that church to raise an increased amount to assist in this very work to a greater extent. Although small in themselves, their annual donations have served as a great incentive to encourage self-activity on the part of colored people, and, best of all, they have called forth sympathetic coöperation on the part of both races, which is helpful in more than one way.

"In most of these schools some industries are being taught."



## Lane College, Jackson, Tenn.

Prof. J. F. Lane, President

**I**N Lane College the literary and religious ideas of education are emphasized and harmoniously blended. Founded in 1882 by the Colored Methodist Episcopal Church, it was the first to be made a connectional school of that denomination, and is perhaps the most representative of its denomination in enterprise.



Rev. James F. Lane, M.A.

Bishop Isaac Lane, in whose honor the institution is named, at one time a slave, was denied the advantages of education. Largely through his own efforts he learned to read and write and acquired a good education that placed him in the front ranks among his brothers. After his election as bishop he was impressed with the idea of establishing an institution for the training of the youth of his race. His untiring efforts, splendid leadership, and self-sacrifice brought the results

within a few years that stand to his credit to-day,—for it is to him that the institution owes its success and usefulness.

The school began in November, 1882, under Miss Jennie E. Lane, who continued it until January. Prof. J. H. Harper finished the unexpired term.

### Location, Patronage, and Equipment

Lane College is located in a railroad and manufacturing town in western Tennessee, where the colored population is greatest and where there is a lack of higher institutions of learning. The college has seven buildings, located on a campus of about seven acres. These serve as administration hall, reading room, chapel, lecture hall, class rooms, laboratories, and teachers' cottage and dormitories. The school owns a farm of about forty-two acres, about half a mile from the institution. It is well cultivated, well watered, and is a large profit to the college. In addition to the regular college, normal, teacher-training, college preparatory, normal preparatory, English, and music courses, the theological course of four years is maintained. Better-prepared ministry is one of the great demands to-day, and Lane College is doing everything possible to prepare the young men for this work, as well as fit others to be more useful in churches, the Sunday-school, the Epworth League, and other departments of religious work.

### Some Representative Graduates

During the session of 1908 there were twenty-six young men in the theological class. The college seeks to qualify these students to become leaders in thought. It is strictly religious in its work, and everything else is made subsidiary to this one idea. Graduates of Lane College are to be found in all ranks,—in the ministry, in the school room, as president, principal, and teachers,



A GROUP OF STUDENTS, CLASS OF 1909, LANE COLLEGE



GRAMMAR GRADUATES AT LANE COLLEGE, JACKSON, TENN.

in the office, and in the other lines of professions and business; on the farm, in the shop, and in stores of their own. As a rule they strive to cultivate peace. Among the representative graduates of Lane College are Rev. Nelson C. Cleaves, D.D., Columbia, S. C., formerly secretary of the General Conference of the Colored Methodist Episcopal Church and principal of Minden Academy, La.; Miss Ida M. Burrows, who rendered great service in building up Haygood Seminary at Washington, Ark.; S. W. Broome, president Texas College, Tyler, Tex.; F. H. Rogers, ex-president of Mississippi Industrial College and dean of the School of Theology of Lane College; Prof. J. F. Lane, now president of Lane College; Prof. J. H. Vaughn, of the chair of Languages, Texas College; G. H. Payne, mathematics, Miles College; G. F. Porter, English, Lane College; D. H. Anderson, president West Kentucky Industrial College; W. A. Lyuk, president City School, Union City, Tenn.; G. T. Haliburton, principal High School, Hickman, Ky.; Revs. J. H. Coleman, Wm. A. Womack, C. M. Newall, and others.

#### Interest of the Negroes

November 4, 1904, fire destroyed the girls' dormitory building and the main hall, a beautiful three-story brick structure. By reason of much self-sacrifice among the people, contributions have been secured, so that the buildings destroyed by fire have been replaced by commodious ones at a cost of about \$42,000. On these and a steam heating plant, recently installed at a cost of \$7,200, there is an indebtedness of \$6,000. The college has not yet recovered from the great fire, and the school needs \$12,500 for a boys' hall; \$7,500 for a trades building, in addition to the amount necessary to cancel the indebtedness. The Negroes have given to this work, within the past four years, \$40,000. This certainly shows that the Negro is self-interested in his own advancement, and is attentive to his highest welfare. A new feature in 1909 is a commercial course. A graduate of a commercial course will be the principal instructor. Book-keeping, typewriting, shorthand, commercial arithmetic, spelling, letter writing, and business forms are offered.





LANE COLLEGE, JACKSON, TENN. FOUNDED 1882

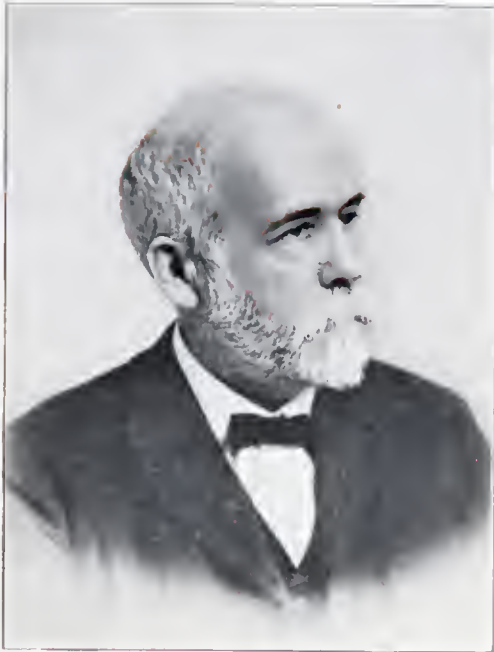
Founded by Bishop Isaac Lane, of the Colored Methodist Episcopal Church. Located at the headquarters of the Church Organization. The school receives about \$3,000 from the Methodist Episcopal Church, South; the remainder of the support comes from the Colored Methodist Episcopal Church through special and general collections. Prayerful attention is given to the cultivation and development of mental and moral powers and the formation of good habits.



OFFICERS OF THE Y. W. C. A., LANE COLLEGE



FRESHMAN CLASS, LANE COLLEGE



REV. GEORGE W. WALKER, D.D.

President, Paine College, Augusta, Ga. Two hundred and ninety-three students and 7 teachers in 1908; 35 students in the Divinity School.



PAINE COLLEGE, AUGUSTA, GA. FOUNDED 1882

Founded by the Methodist Episcopal Church, South, in council with the Colored Methodist Episcopal Church. Has 11 buildings and 12 acres of land. Haygood Memorial Hall and the president's residence in the picture. Approximate annual expenses, \$14,000, secured largely from the Methodist Episcopal Church, South.



THE PRESIDENT'S OFFICE, PAINE COLLEGE

The president of Holsey Normal School, Ga.; of Haygood Seminary, Ark.; of Homer College, Louisiana; and the principal of Fort Valley Industrial Academy, Ga. are alumni of Paine.



A CORNER OF THE LIBRARY, PAINE COLLEGE





REV. J. ALBERT BRAY, A.M., D.D.  
 President, Miles Memorial College, Birmingham, Ala. Two  
 hundred students and 9 teachers in 1908.  
 Approximate annual expenses, \$16,000.



MILES MEMORIAL COLLEGE, BIRMINGHAM, ALA. FOUNDED 1903

Founded by the Alabama Conference of the Colored Methodist Episcopal Church. Located on a tract of 30 acres, valued at \$45,000, within the corporate limits of Greater Birmingham. The principal building, opened January 3, 1908, is a four-story brick structure, costing \$30,000. The school was chartered in 1908.



STUDENTS, MILES MEMORIAL COLLEGE

FACULTY, MILES MEMORIAL COLLEGE

The school was formerly located at Booker City. There it was not easy of access. It has been on the present site and on the present basis as a college one year. The college supports three courses: the College, the Normal Preparatory, and the Normal. There is also a Grammar School Department.





**HOMER COLLEGE, HOMER, LA. FOUNDED 1893**

Founded by the Louisiana Conference of the Colored Methodist Episcopal Church and supported by the denomination. The school session lasts nine months. Eight teachers and 219 students in 1908. Approximate annual expenses, \$6,000, secured from students and tuition and from the Louisiana Conference of the Colored Methodist Episcopal Church. The faculty on the right; group of students on the left. Once each week, all of the students of the Boarding Department are called together for a prayer service of one hour. There are also a Y. M. C. A. for the young men and a Y. W. C. A. for the young women, which hold meetings weekly. All students are required to attend Sunday-school and one preaching service each Sunday. There is also a college Epworth League chapter, which holds meetings each Sunday evening.



**REV. GEO. L. TUNS, A.B.**

President, Haygood Seminary, Washington, Ark. One hundred sixty-six students and 5 teachers in 1908. Approximate annual expenses, \$5,000.



**HAYGOOD SEMINARY, WASHINGTON, ARK. FOUNDED 1883**

One of the schools of the Colored Methodist Episcopal Church, under the direction of the Little Rock Conference. Has an Industrial Department in connection with the regular seminary training. The picture represents a class in carpentry.





CATHERINE HALL, GIRLS' DORMITORY, MISSISSIPPI INDUSTRIAL COLLEGE, HOLLY SPRINGS, MISS.

## Mississippi Industrial College Holly Springs, Miss.

D. C. Potts, President

**T**HE Mississippi Industrial College was founded in 1905 by Bishop E. Cottrell, of the Colored Methodist Episcopal Church. There were 14 teachers and an enrollment of nearly 500 pupils in 1909. Twenty of the students were in the theological department. The annual expenses are \$15,000, secured largely from public collections. The institution has a farm of one hundred and ten acres, worth \$20,000; two brick buildings, worth \$60,000; other property, worth \$10,000.

Its work includes the work done in the usual literary schools and lays great emphasis upon industrial training. Money is being raised, and one half of it is now on hand, for the erection of a main building. Upon the completion of this building, Mr. Andrew Carnegie, through Bishop Cottrell's instrumentality, has promised the institution another building worth \$25,000.

The institution now needs a large stock barn to accommodate at least forty horses and the same number of milch cows, with all the modern equipments and improvements for such buildings. It needs a hospital to care for the sick; needs a brick machine with a sufficient capacity to make bricks for additional build-

ings; needs at least eight hundred or a thousand more acres of land for agricultural purposes.

The institution has been mainly built and fostered by public collections of the masses. It is a struggle to maintain such a school with no other source from which to draw, and a million dollars endowment is wanted for it.

Industrial shops are needed, such as carpenter shop, blacksmith shop, and tools sufficient to equip the same. The students

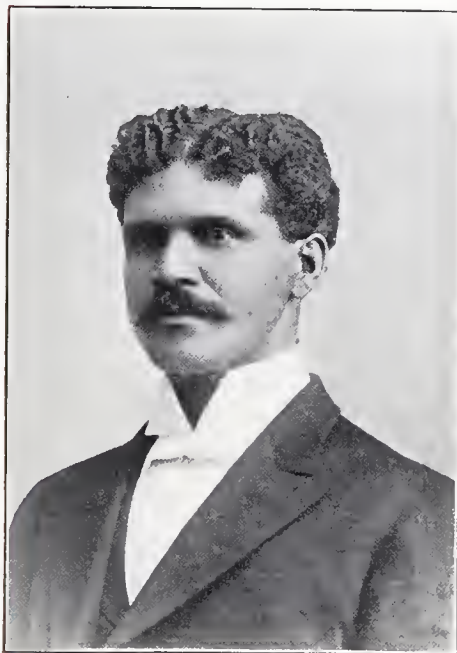


BISHOP E. COTTRELL'S RESIDENCE, HOLLY SPRINGS

are clamoring for the trades. The institution stands for such practical training, but is without means, for the present, to provide adequate facilities. The colored people of Mississippi have wrought nobly and are still struggling. They are untiring in their labors and constant in their liberalities. They deserve the sympathies of those who are benevolently inclined and who have means to give to work of this kind. The affairs of this institution are judiciously managed through Bishop Cottrell, assisted by a board of control of thirty-nine members. Means intrusted to them will certainly be judiciously applied. Those who desire to consider this institution may take the matter up with Bishop E. Cottrell, General Manager, Holly Springs, Miss.

## Phillips College, Tyler, Tex.

Rev. S. W. Broome, A.M., President



PRESIDENT S. W. BROOME

A new brick building is in course of erection, which will cost \$40,000. In two efforts, \$22,000 was secured, all from poor colored people in the Colored Methodist Episcopal Church in Texas. It requires much effort on the part of the president to secure the necessary funds. He states that sometimes he waits six months for his salary.

PHILLIPS COLLEGE was founded in 1895. It is supported by the Colored Methodist Episcopal Church. The annual expenses are about \$15,000. There were 12 teachers and 310 pupils in 1908. Twenty-four of the students were in the Theological Department. The college has a farm of one hundred acres of good land. All of the work is done by the students.

This is an institution for the higher education of youth. Equal advantages are offered to all denominations. The Bible is taught daily.



PHILLIPS COLLEGE, TYLER, TEXAS

## Holsey Academy, Cordele, Ga.

Rev. H. L. Stallworth, D.D., President

FOUNDED in 1893 by the Southern Georgia Conference of the Colored Methodist Episcopal Church and supported by the three conferences in Georgia. The school was first known as "Union Academy" and was located at Lumber City. Its name was changed to Holsey Academy in honor of Bishop L. H. Holsey, a pioneer of education of the Methodists. Later, the property at Lumber City was sold and the school moved to Cordele.

The academy had a struggle for existence until Bishop Holsey accepted the presidency of the board. The General Conference of 1906 voted to allow all of the educational money raised in the three conferences of Georgia to be given to this school.

The academy is located in the heart of the "Black Belt" of Georgia. The grounds consist of twelve acres of land situated about one-half mile from the center of the city. There are two buildings, — a large two-story structure containing class-rooms and a dormitory for girls, and a cottage dormitory for boys.

The enrollment in 1908 was 6 teachers and 175 students. There were 15 studying for the ministry. Expenses \$2,500.





VIEW OF HOWARD UNIVERSITY, WASHINGTON, D. C., FROM McMILLAN PARK

Founded by Gen. O. O. Howard, and others, as a university "for the education of youth in liberal arts and the sciences." The institution receives large support from the United States government, and is a national university in its work and influence. The picture represents the east front of the campus, with Clark Hall on the right, the Main Building and Woman's Hall in the center, and the residences of the theological professors on the left.

## Howard University, Washington

Rev. Wilbur P. Thirkield, D.D., President

"No more suitable place could be imagined for the location of a great school for Negroes than Washington, the nation's capital," and here is a university that has cost \$3,000,000.



REV. WILBUR P. THIRKIELD, D.D.

President Howard University, Washington, D. C. One hundred and two teachers and 1,209 students in 1909, 98 theological students.

stands as the most enduring memorial to his illustrious name.

Howard University may be regarded as the national university of the colored race. It has for its constituency one eighth of the American people. It is the sole surviving offspring of the Freedmen's Bureau and is cared for and fostered in part by the government. It was chartered by Congress in 1867 as an institution of "liberal culture." Its first president was Gen. Oliver O. Howard, and the institution

### The First Need of the Negro Race

Howard University believes that the first need of the Negro is that the choice youth of the race should assimilate the principles of culture and hand them down to the masses below. The university is, primarily, an institution of liberal culture, with preparatory, normal, collegiate, theological, law, and medical departments. The variety and extent of its curricula are abreast with the approved standards in similar institutions for the white race. Its motto is "Culture for Service."

There are chemical, physical, biological, dental, and pharmaceutical laboratories, and its general conveniences and facilities of instruction meet the requirements of the educational world. There are more than twelve hundred students in the university, making the largest body of Negroes to be found in the world pursuing the higher academic and professional studies. They come from the higher departments of public schools, and from various private institutions. Students who come to Howard University are, for the most part, dependent upon their own efforts for support. It is said that the most strenuous incidents in the biography of President Booker T. Washington could be multiplied a hundred times in the experience of Howard University students. One of the most distinguished graduates of the university walked all the way from Alabama to Washington in order to enter school.

The university promotes the higher aims and aspirations of the Negro race by employing colored men on the teaching force and governing board. All the faculties are composed of white and colored instructors in about equal numbers. Colored men teach higher mathematics, classics, metaphysics, and the various topics of law, theology, and medicine. Several of the colored pro-



THE CAMPUS, HOWARD UNIVERSITY, WASHINGTON, D. C. FOUNDED 1867

One thousand ninety-one students and 97 teachers in 1908. The picture represents the south front of the campus. The Andrew Rankin Memorial Chapel on the left. The main building in the center, and residence of President Thirkield on the right.

fessors are members of learned societies and are acceptable contributors to current thought and discussion.

#### Some Returns on the Investment of \$3,000,000

Howard University has cost about \$3,000,000 for foundation and maintenance during the past forty-two years, and as returns on this investment has sent into the world 300 ministers of the gospel, more than 1,000 physicians and dentists, 500 teachers, 300 lawyers, 150 trained nurses, and more than 500 men and women with general college and academic training, together with thousands of pupils who have shared the partial benefits of its courses. These graduates and pupils are to be found in every state and territory where the Negro population resides.

Howard University focuses the patriotic and philanthropic sentiment of the American people and is the only institution in which the nation touches directly the education of the Negro race.

The medical department of the university has had the largest and most conspicuous success. It is estimated that one third of all the educated colored doctors in the country are graduates of this institution. Howard University has furnished the colored race with about half its lawyers. A careful investigation

shows that they are generally successful men in their several communities. Prof. Kelly Miller says that in response to 93 letters of inquiry, 70 colored lawyers show that their income ranges from \$600 to \$5,000 a year, with an average of \$1,350. They all report that they meet with uniform courtesy on the part of their white fellow lawyers, and there is said to be no case on record where a white lawyer has refused a retainer because a colored man was his adversary at the bar. Perhaps the most conspicuous success among Howard's alumni is Dr. Augustus Straker, of Detroit, Mich., who was twice elected to a judicial position by the votes of white men of that city, and is also the author of several law books of recognized merit. Mr. Straker is regarded as one of the strong lawyers of the Detroit bar. Hon. Robert H. Terrell holds the highest municipal judgeship of any American Negro.

The theological department of Howard University is unique among theological seminaries. It is of an undenominational character, faculty and students representing the various modes of belief and forms of worship that prevail in the Protestant church. The theological graduates are among the most influential members of the different denominations represented by Negro





GROUP OF STUDENTS, SCHOOL OF THEOLOGY, HOWARD UNIVERSITY, WASHINGTON, D.C.

There are about one hundred students preparing for the ministry at Howard University. The school of theology is evangelical and interdenominational. The enrollment in 1908 was 98. Students in the Protestant Episcopal Divinity School, which for several years has been maintained at King Hall, adjoining the campus, have enjoyed all the advantages of the University, through friendly co-operation.

churches, and some of them are engaged in missionary work both at home and in foreign fields.

#### Higher Education and the Negro

Howard University is a standing refutation to the charge that higher education lifts the Negro above the need of his race. It has touched, directly or indirectly, the lives of the majority of the most prominent colored men in America. Among the more conspicuous of its graduates may be mentioned Hon. Judson W. Lyons, ex-registrar of the United States Treasury; Hon. George H. White, last Negro member of Congress; Hon. Henry W. Furness, United States minister to Hayti; Dr. W. D. Crum, ex-collector of port of Charleston, S. C.; Prof. Hugh M. Brown, principal of the Institute for Colored Youth, Chaney, Penn.; Kelly Miller, dean of the College of Arts and Sciences of Howard University; Dr. W. A. Warfield, surgeon-in-chief of Freedmen's Hospital, Washington, D. C. Among those engaged in more immediate lines of practical work may be mentioned late Hon. John H. Smythe, founder of the Juvenile Reformatory of Virginia, an institution with two thousand acres of land, where

juvenile offenders are sent by the state of Virginia to separate them from the hardened criminal adult in state prison. Mr. W. E. Benson is promoter of an industrial settlement at Kowaliga, Ala., with a town, manufacturing plants and hundreds of Negroes located on the ten-thousand acre tract. It is a paying investment and its motto is "philanthropy and four per cent interest." This settlement comprises ten thousand acres of land, and forms a thriving Negro community on the basis of industrial thrift and coöperation. Ex-Congressman George H. White operates two thousand acres of land near Cape May, N. J., and has established a town for thrifty Negroes. Miss Eloise Bibbs is in charge of a social settlement in Washington whose aim is the uplift and betterment of the lowest element of the capital city. A large three-story brick settlement building, erected entirely through her efforts, was recently dedicated and opens a new era in the social betterment of the Negro. Miss Marie A. Woolfolk, who was graduated with the degree of Bachelor of Arts 1908, has prepared herself as a social worker and is with the Rev. H. H. Proctor in Atlanta, Ga., developing the first effective institutional church among the Negro race.

### New Life and Spirit at Howard

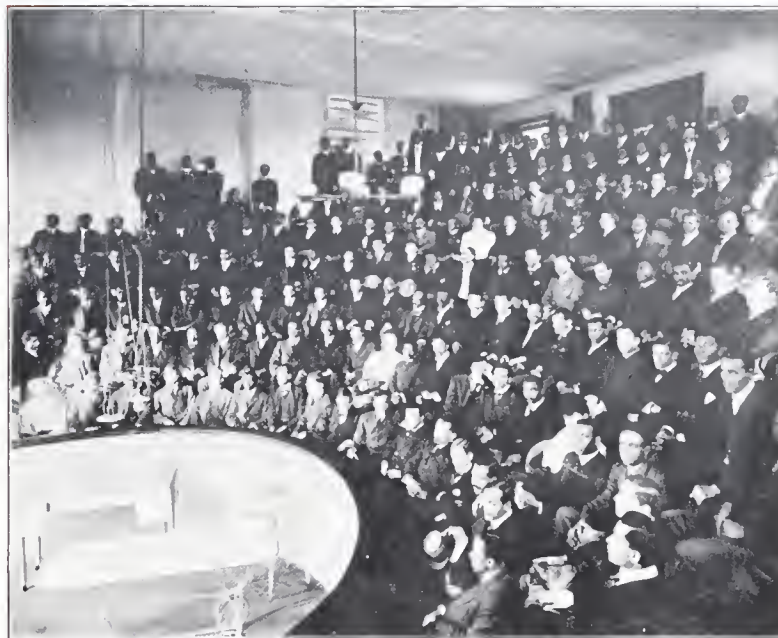
Under the administration of President Thirkield, Howard University is taking on new life and spirit, and there is a new awakening in all branches and departments of university activity.

Mr. Andrew Carnegie's offer of a \$50,000 library building has now become available through provision of the trustees of an annual income of \$5,000 for maintenance and management. Plans for this building have already been drawn and it will be ready for use at the opening of school next fall. This building will accommodate the 50,000 books and pamphlets already accumulated and make room for future growth and expansion.

Congress has just provided a science building for the university at a cost of \$90,000. This item caused a heated discussion on its passage, but was finally decided in favor of the university. This building is to accommodate the departments of physics, chemistry, and biology, and will be available during next school year. The new laboratories in the several departments of science, with the requisite apparatus and facilities, will enable the institution to do adequate work according to up-to-date standards of science teaching. A central steam-heating plant has been finished during the past year.

The university is greatly in need of adequate dormitory facilities. The present dormitories will not accommodate more than 250 out of a total student body of 1,200. There is also urgent need of a gymnasium for physical development. The alumni association, with the cooperation of the trustees, will undertake the erection of a gymnasium at a cost of \$15,000. The addition

of two buildings costing \$140,000 to the permanent equipment of the university has awakened the highest enthusiasm among its patrons, alumni, and well-wishers throughout the country.



AMPHITHEATER, MEDICAL BUILDING, HOWARD UNIVERSITY, WASHINGTON, D. C.

The medical department has grown from a college with 4 professors, 1 demonstrator, and 8 students in 1867, to a department with 46 professors and instructors, and 412 students, nearly all of whom are graduates of colleges or high schools. It is stated that one third of all the educated colored physicians in the country are graduates of Howard University School of Medicine.



FREEDMEN'S HOSPITAL, HOWARD UNIVERSITY, WASHINGTON, D. C.

Extensive new buildings, costing about \$500,000, have been erected in a park of eleven acres, opposite the present medical building. The bill providing for the new hospital building, says, "The trustees of Howard University shall be required to supply all medical and surgical service without cost to the United States and the District of Columbia." This provision gives to the medical school clinical facilities probably not surpassed by any medical school in the country.





STUDENTS' EXPERIMENT STATION, HOWARD UNIVERSITY

## Lamson Normal School, Marshallville, Ga.

Mrs. A. W. Richardson, Principal



Mrs. Anna W. Richardson

LAMSON NORMAL SCHOOL was founded in 1885 by a young woman, now Mrs. A. W. Richardson. Property value, \$2,500. Expenses, \$1,500, secured from the A. M. A., public funds, and donations.

Sixty male and 140 female students in 1908. Ages from six to eighteen years. Six female Negro teachers.

In 1862, a little girl was born in slavery a few hundred yards from the site of the present Lamson school. The white people to whom her mother belonged were very kind, and the young ladies of the house taught Anna to read and write.

In the summer of her twelfth year, a school for colored people, and taught by a colored woman, was opened in the town. Anna attended. The next year, she passed an examination of the County School Commissioner and was given a school to teach.

In September, she went to Atlanta University. An opportunity was given her to work out half of her expenses. At the end of six happy years, health and sight failed.

After being at home three months, a friend sent her to Boston. She was taken into a physician's family, cared for as one of its members, and treated free of charge.

At the Y. W. C. A. she met Miss Kate G. Lamson. She attended the Girls' High and Latin School two years. Was graduated from Atlanta University in 1885.

She soon opened a school in Georgia in a small, dilapidated room. Money for a school building was furnished through Miss Lamson and other friends in Boston. The King's Daughters of the Y. W. C. A. became responsible for salary.

In 1886, the teacher was married to E. S. Richardson. The A. M. A. now has the school under its care. Pupils are taught the essentials of housekeeping. Mr. and Mrs. Richardson and the school stand for Christian homes and virtuous living.





REV. EDWARD T. WARE, A.B.

President, Atlanta University. Three hundred thirty-nine students and 28 teachers in 1908, in addition to 115 children in the Oglethorpe Practice School.



ATLANTA UNIVERSITY (STONE HALL), ATLANTA, GA. FOUNDED 1867

Opened in 1869 by Edmund Asa Ware. One of the best known and most efficient schools in the South. Its principal work is the training of teachers for the Negro public schools. Independent. Works among all denominations. Approximate annual expenses, \$61,000. Mainly gifts of friends.

## Atlanta University, Atlanta, Ga. Founded 1869

Rev. Edward T. Ware, A.B., President

**A**TLANTA UNIVERSITY, one of the oldest institutions in the South for the education of the Negro, was founded "as an expression of the same faith in humanity within as without the color line."

Established in 1869 by Edward A. Ware, a graduate of Yale, associated with Cyrus Francis and Horace Bumstead, two Yale College classmates, it was not simply a primary school, a grammar school, or a high school, but all of these, and, in addition, a college, and the founders made the college the center and norm of all their work. They did this, first, for the development of individual Negro talent; second, for inspiration and leadership of Negro communities; and third, for the training and supplying of teachers.

Under the direction of the American Missionary Association (Congregational) for a number of years, Atlanta University is

now governed by an independent board of trustees, which includes representatives of several denominations.

Edmund Asa Ware, who was a native of Norfolk, Mass., and was twenty-five years of age when he graduated from Yale, became principal of a public school in Nashville, Tenn., and later, under the direction of the American Missionary Association, and the Freedmen's Aid Bureau, began a life work for the Negroes, for which he believed he had a divine commission. His influence was not confined to his work in Atlanta University. It was he who counseled and advised with the colored and other members of the Constitution Convention of Georgia, and secured provision, in the Constitution, for the establishment of a public-school system, and afterwards with members of the first legislature, by which it was established and put into operation. In a sense, then, Atlanta University established the first public-school system in the state, since its president was the first state superintendent of education.

Mr. Ware became the first president of Atlanta University. He was succeeded by Mr. Horace Bumstead, who from the time he joined Atlanta University as teacher of science, in 1875, until





**GROUP OF STUDENTS, ATLANTA UNIVERSITY**

From the College and Normal Courses nearly 600 graduates have been sent out. The plant, valued at \$300,000, has seven large brick buildings on a campus of 65 acres. The permanent funds aggregate \$72,000. The school has been called a "Door of Hope for every Negro." It is earnestly Christian. The University makes a specialty of sociological work and industrial training.

his retirement in 1907, gave as teacher and president the best years of a singularly devoted life to the institution. Prof. W. E. B. DuBois, of Atlanta, in a lecture in Boston on the story of Atlanta University said: "The name of President Bumstead will go down in history as that of the apostle of the higher education of the American Negro." In 1907 Rev. Edward T. Ware, A.B., son of the founder and first president, became president of Atlanta University on the retirement of Mr. Bumstead.

#### Location and Work

Atlanta University is located upon a commanding eminence in the western part of the capital city of Georgia. Seven large buildings on a campus of sixty-five acres, a Carnegie library of nearly twelve thousand volumes, physical, chemical, and sociological laboratories, a growing equipment, and a well fitted printing office, constitute the chief features of the material plant, worth not less than \$250,000. There are 350 students enrolled, about one half of the number being day students from the city of Atlanta, while the remainder are boarding students who come from 10 different states in the South. There are 5 full professors and 15 instructors in the work of the university.

Atlanta University has taught some five thousand students. Of these, nearly seven hundred have finished the full high school course, and five hundred of them have received a degree or normal diploma. Sixty per cent of all the graduates are teachers. More than three fourths of the teachers of the Negro public schools of Atlanta are graduates of Atlanta University, and its graduates are also found in large numbers, as teachers of the public schools in Savannah, Athens, Augusta, and other Georgia cities and towns. It is said about these graduates that they "are reaching 20,000 black boys and girls each year, and are handing on the light which they have received at Atlanta."

Atlanta is a normal school and a college, with a preparatory course to each. Students entering the preparatory course must have completed eight grades of grammar school work. A part of the college course, as well as the normal course, is planned with the special object of training teachers.

#### Industrial Training an Important Feature

Industrial training is an important feature of the college work. Boys in the college preparatory course, and girls in the preparatory and normal courses, are required to take industrial training

as a part of their instruction. The girls spend a portion of one year, during the normal course, in the "Model Home," where they put into practice all the principles of housekeeping in which they have been instructed. There is increasing demand for graduates of Atlanta University as teachers in industrial schools, and many of the graduates hold important positions in such schools throughout the South. This industrial training is given only in connection with the academic work. Every student, before graduation, is required to spend at least one year — his senior year — as a member of the boarding department. This association of the students with each other, and with the teachers in the school family, is considered an important feature in their right education, and is a powerful influence in the lives of the students, arousing them to the best that is in them, when other influences fail.

Atlanta University is more than a mere institution of education, it is a home. The school "Home" is a center of the school influence. From the first, among the ideals entertained by the university is one that may be designated as "Home Building." Officers and teachers kept before the minds of students and their parents the desirability of securing land and homes, and when, at the beginning of a summer vacation, students by the scores were sent out to teach school in small towns and rural districts, among other injunctions it was impressed upon them to encourage and assist the people among whom they were to labor to buy land, and make themselves homes. The effect of this policy is shown in the statistics of Negro property in Georgia, and while, of course, other influences in addition to Atlanta University have been at work in this direction, yet the influence of this institution has been a potent factor in the increase of property from nearly nothing in 1860 to a real value of more than thirty-five million dollars at the present time.

#### Studying Social Problems

The university has become a center for careful, earnest, and minute study of Negro problems. A department of social inquiry has been established, and an annual conference has been held to study problems of the Negro. The social studies revealing actual conditions among the Negroes have included the following topics since 1896:

"Mortality among Negroes in Cities"; "Social and Physical Condition of Negroes in Cities"; "Some Efforts of Negroes for Social Betterment"; "The Negro in Business"; "The College

Bred Negro"; "The Negro Common School"; "The Negro Artisan"; "The Negro Church"; "Crime among Negroes"; "The Health and Physique of the Negro American"; "Economic Coöperation among Negro Americans."

Under the direction of Prof. W. E. Burkhardt DuBois is published the annual series of these valuable sociological studies which have brought Atlanta University out as a world-wide representative of students of sociology.

The opportunity for effective service by Atlanta University is limited by the meager endowment received for the work. The total assets, including the buildings and invested funds, amounts to about \$350,000, of which \$72,000 is in the form of endowment. The annual budget is about \$60,000, and the university is dependent upon gifts from friends for raising nearly \$40,000 of this amount. The imperative need is such an enlargement of its present insufficient endowment as shall, in a large degree, save it from the necessity of incessant and harassing solicitation of money for running expenses, and will enable it to strengthen and enlarge its work, by enlarging its facilities and teaching staff. Legacies for the endowment of current expenses should be made payable to the trustees of Atlanta University in Atlanta, Ga., and witnessed by three persons. Checks, money orders, or registered letters may be sent to President Edward T. Ware, Atlanta University, Atlanta, Ga., and they will receive prompt acknowledgment.

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#### Mount Meigs Colored Institute, Waugh, Ala.

FOUNDED 1881. Seven teachers and 312 students in 1908. This institution is the outgrowth of Tuskegee Institute, but is chartered under the laws of Alabama. The amount needed for annual expenses is \$2,500, secured from contributions from the friends in the North and from friends of the work in the community where the school is located.

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#### Sterling Industrial College, Greenville, S. C.

D. M. Minus, President

FOUNDED 1896. Property, \$11,000. Income for current expenses, 1907, \$3,000. Eight teachers, 185 students. Has a summer school attended by farmers from three counties. The school draws its pupils mostly from the farming class, and seems to be an outgrowth of natural demands.



## Hampton Normal and Agricultural Institute. Hampton, Va.

**G**EN. SAMUEL CHAPMAN ARMSTRONG founded Hampton Institute, April, 1868, under the auspices of the American Missionary Association.

He had been for two years agent of the Freedmen's Bureau on the Virginia Peninsula.

Born at Wailuku, Maui, Hawaii, January 30, 1839, he was educated in the Hawaiian public schools and at Williams College, Mass. Graduating from Williams in June, 1862, he entered the Union Army in August, 1862, as captain in the One Hundred and Twenty-Fifth New York Volunteers. He took command of the Ninth United States colored troops in the fall of 1863, and was mustered out in November, 1865, as brevet brigadier-general of volunteers.

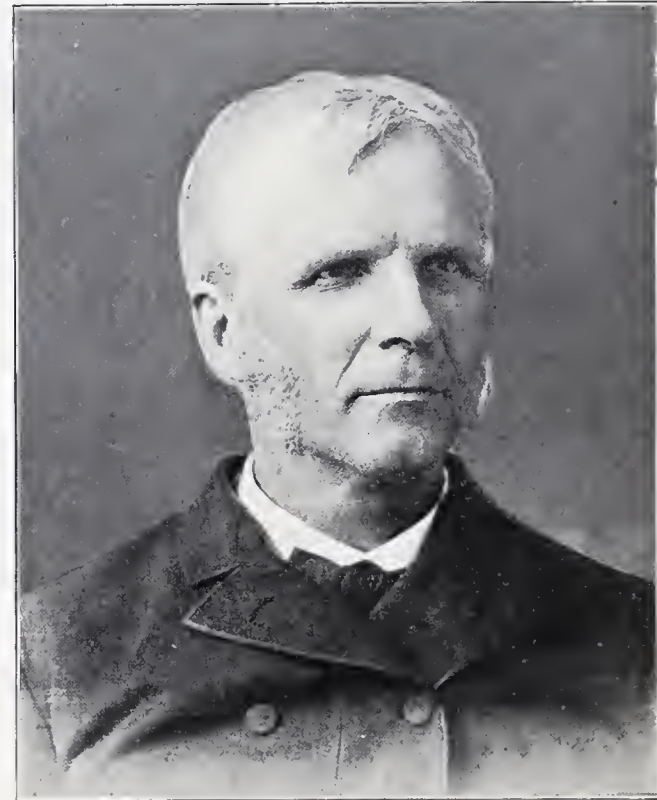
In March, 1866, he succeeded Capt. C. B. Wilder, of Boston, as officer of the Freedmen's Bureau, with headquarters at Hampton, Va.

He was on historic ground. Close at hand the pioneer settlers of America and the first slaves landed on this continent; here Powhatan reigned; here the Indian was first met; here the first Indian child was baptized; here freedom was first given the slaves by General Butler's famous "contraband" order; in sight of this shore the battle of the *Monitor* and *Merrimac* saved the Union and revolutionized naval warfare; here General Grant based the operations of his final campaign.

In speaking of his early experience at Hampton, General Armstrong said: "I found an active, excellent educational work going on under the American Missionary Association of New York. This society in 1862 had opened in the vicinity the first school for freedmen in the South, in charge of an ex-slave, Mrs. Mary Peake. Over fifteen hundred children were gathered daily, some in old hospital barracks. The largest class was held in the Butler school building, since replaced by the John G. Whittier schoolhouse.

"I soon felt the fitness of this historic and strategic spot for a permanent and great educational work. The suggestion was cordially received by the American Missionary Association, which authorized the purchase, in June, 1867, of "Little Scotland," an estate of one hundred and twenty-five acres on Hampton River, looking out over Hampton Roads. Not ex-

pecting to have charge, but only to help, I was surprised one day by a letter from Secretary E. P. Smith, of the American Missionary Association, stating that the man selected for the place had declined, and asking me if I could take it. I replied 'Yes.' Till then my own future had been blind; it had only been clear that there was a work to be done for the ex-slaves and where and how it should be done."



**GEN. SAMUEL CHAPMAN ARMSTRONG, LL.D.**  
Founder of Hampton Institute, Hampton, Va. Born, January 30, 1839,  
died, May 11, 1893.

General Armstrong continued at Hampton until his death, May 11, 1893. A grave in the school cemetery marks, with its Williams granite slab, and its Hawaiian tufa, the last resting place of this friend of humanity, who clearly saw that "what the colored people need is not Greek culture of the head, not chiefly a knowledge of history and literature, but enough training of the brain to make them think well, control their lower desires, and love their fellow-men, but mainly industrial training, steadiness and mastery of trades, loving skillful use of hands and eyes and voice."



THE WATER FRONT, HAMPTON INSTITUTE, HAMPTON, VA.

## The Story of Hampton Normal and Industrial Institute.

**H**AMPTON INSTITUTE, founded 1868, was the first of the great schools started by northern philanthropy and established at the points where the great battles of the Civil War were fought.

Beginning its work with 2 teachers and 15 pupils in a school building made from government hospital wards, Hampton Institute reported in 1908, 120 officers and teachers, 1,387 students, of whom 70 were Indians, 1,000 acres of farm and school grounds, and 113 buildings, including, besides the usual academic and trade school buildings, a church, a library, and a museum. The plant of the Hampton Institute is free from debt and most of it is exempt from taxation.

The object of the Institute is to prepare academic and industrial teachers for the Negro and Indian races. In 1878 its doors were opened to Indians as well as Negroes.

Gen. Samuel Chapman Armstrong, LL.D., was principal from 1868 to his death in 1893, when he was succeeded by Rev. Hollis Burke Frissell, LL.D., who had been chaplain of the Institute thirteen years, since 1880.

It is not a government nor a state school, but was chartered by a special act of the General Assembly of Virginia in 1870, and is controlled by a board of seventeen trustees, representing different sections of the country and several religious denominations, no one of which has a majority.

The President of the United States is a trustee of Hampton. In accepting his election as a member of the board, President

Taft wrote, May 14, 1909, "I consider it an honor to be one of them, and I shall be very glad to contribute what little I can to the continued success of the school."



REV. HOLLIS BURKE FRISSELL, LL.D.

Principal Hampton Institute since 1893. Dr. Frissell was born in Amenia, N. Y., July 14, 1851. Graduated, Yale, 1874; Union Theological Seminary, 1879. Assistant pastor, Madison Avenue Presbyterian Church, N. Y., 1880. Chaplain, Hampton 1880-1893.



Robert C. Ogden, LL.D., philanthropist and eminent Christian citizen of New York, is president of the trustees, and Rev. Alexander McKenzie, D.D., Cambridge, Mass., and Bishop W. N. McVickar, S.T.D., of Providence, R. I., are vice-presidents. Although under the control of no sect, the school is actively and earnestly Christian.

#### The Course of Study

The course of study is as follows: Four years' course, including English branches in grammar and high school grades. Graduate courses in business, agriculture, trades, and kindergarten and public school teaching. Instruction is given in thirteen trades, each trade having a separate shop. In addition to the model farm, poultry yards, dairy, orchards, and experiment garden in the department of agriculture, there is a well-stocked farm of seven hundred acres in practical operation. In domestic science instruction is given in home making, sewing, dressmaking, laundering, cooking, and housekeeping.

The great central thought of Hampton has always been that what is obtained of agricultural, mechanical, scientific,



KINDERGARTEN CLASS, WHITTIER

Every Sunday groups of young men and young women may be seen preparing boats, harnessing teams, or starting out on



STUDENT OF HAMPTON INSTITUTE READING TO THE AGED

or academic knowledge is to be used in the service of others. To this end every boy and girl is trained to teach or to be of service to the community in other ways. The jail, the poor-house, the old log cabin, the Sunday-schools, and the churches of the neighborhood are called into requisition to fit these young people to labor for others.

foot to care for the young and old of the Negro race in the vicinity, reading and singing to the aged and the blind, and teaching the children in Sunday-schools. On week days young men may be found repairing the old log cabins or preparing and planting gardens.

The students are not only taught in this way to be of service to the poor and needy, but they are also given instruction in methods of teaching in the classroom. At the Whittier School, named in honor of the poet, may be found nearly five hundred children of the neighborhood. Here are the kindergarten, cooking, sewing, basketry, and woodworking classes, and the largest school garden in the world. This primary school serves as a practice school for the Normal Department.

#### Hampton's Former Students and Graduates

Since 1868, when the school was opened, 8,181 students have received instruction at Hampton. Two thousand three hundred and sixty-two graduates and ex-students are in educational work, and at least 35 are at the head of institutions of learning.

Others may be classified as follows: 2,092 are tradesmen and farmers; 1,618 are homekeepers; 905 are laborers and servants;

495 in business and clerical work; 431 in professional life, and 275 are pursuing studies in other institutions.

Since 1868, graduates and ex-students have taught more than 250,000 children in 18 states, and to-day 60,000 people are under the influence of Hampton graduates or former students.

As outgrowths of the Institute there are 30 industrial schools, land companies, and social settlements, influencing at least 16,000 people. "Spectator" in the *Outlook*, May 15, 1909, says: "Hampton, indeed, is like the banyan tree of the geographies. It sends out workers who take root somewhere else and straightway establish a new stem in the educational grove.

. . . It would be hard to compute the money value to America of what this unique university has done in turning out leaders for a race."

#### Hampton's Best-Known Graduate

The best-known graduate of Hampton is President Booker T. Washington, of Tuskegee, the acknowledged leader of the race. At the last commencement of Hampton, he told how on his master's bill of sale was once written, "Booker, 400."

"All that I have been worth more than that since," he added,



CLEVELAND HALL, GIRL'S DORMITORY, HAMPTON INSTITUTE, HAMPTON, VA.

This building was occupied in 1900. This dormitory, with Virginia Hall, will accommodate about three hundred girls.



HUNTINGTON LIBRARY, HAMPTON INSTITUTE

This building was erected in 1903 as a memorial to Mr. Collis P. Huntington by Mrs. Huntington. Contains 25,000 volumes. The list of books includes the Malone Collection of books and pamphlets relating to slavery and the Negro question, one of the most valuable in America, presented to the Institute by Mr. George Foster Peabody, of New York. The Museum contains 2,100 pictures on geography and history, 400 on agriculture, and 2,800 on miscellaneous subjects.

"I owe to Hampton." General Armstrong once said that if Hampton had done nothing else than to graduate Booker T. Washington it would have paid for itself.

The approximate annual expenses of the school are \$200,000.

The governor of Virginia appoints a Board of Curators to report to the state on the use of \$10,000 interest on one third of the Land Scrip Fund of Virginia, appropriated to the school towards the agricultural and military training of its students.

The United States government, through an annual Congressional appropriation, pays \$167 for each of the Indians (up to one hundred and twenty) that it sends to the school. This sum supports them only in part.

The aid which the institution receives from the general and state governments provides for a part of the current expenses. Besides this and the income from prospective funds, as well as appropriations from the Slater and Peabody funds, at least \$100,000 must be raised each year to defray running expenses. An endowment of \$3,000,000 is greatly needed. The fund is now more than \$1,500,000.





PUBLICATION OFFICE, ARMSTRONG-SLATER MEMORIAL TRADE SCHOOL, HAMPTON INSTITUTE, HAMPTON, VA.

### The Complete Mastery of the Trade

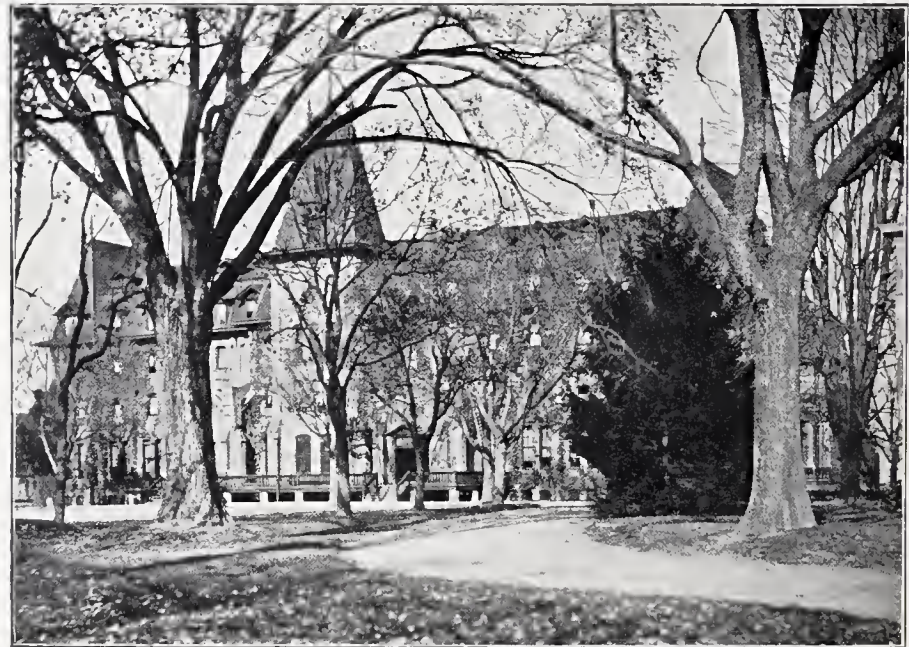
The Armstrong-Slater Memorial Trade School gives students an opportunity to take up a trade by logical and systematic steps from beginning to end. The trade school, through the generosity of friends, has one of the best equipments of tools and appliances to be found in the country, and aims to carry out Hampton's underlying thought of providing such an education as will be a help not only to the individual, but, through him, to the race. The trade school building is one story, brick, on the plan of a quadruple cross, with 11 rooms for various trades, and a floor space of 26,000 square feet.

The publication office issues the catalogues, reports, and pamphlets pertaining to Hampton and its work, and, since 1872, has published *The Southern Workman*, with subscribers in thirty-five states, devoted to "the current literature of the Negro and Indian races," a running account of what is being done at Hampton, direct reports of what Negroes and Indians are doing, and studies of value to both races. The magazine, which is issued monthly, is well illustrated.

One of the chief aims of Hampton is to teach its girls to be good home-makers. Virginia Hall, a girls' dormitory, was occupied in 1875. The greater part of the daily housework required in the girls' dormitories, and all the laundry work for the institution is done by the young women, who receive instruction also in the various home industries in the Domestic Science Building, opened in 1898.

Dr. Levi Gilbert in the *Western Christian Advocate*, of Cincinnati, says: "It is not play work that is being done, but the real thing. It is not simply manual training, but the complete

mastery of the trade that is offered, and young men and women can go out from its shops and halls perfectly capable of earning an honest and well-remunerative living. . . . The thought of making the school an instrument of public service has always been prominent in Hampton's work. Much more than half of the correspondence has to do with helping other institutions. As Hampton is the pioneer among industrial schools for Negroes, requests are continually made for its methods and results. The



VIRGINIA HALL, HAMPTON INSTITUTE

head of every department has calls for information in regard to his work, and the trade school has sent blue prints and models to various institutions in all parts of the world."





BRICK LAYING DEPARTMENT, HAMPTON INSTITUTE, HAMPTON, VA.



CARPENTRY DEPARTMENT, TRADE SCHOOL, HAMPTON INSTITUTE





GATHERING LETTUCE, HAMPTON, INSTITUTE

Both boys and girls are given thorough instruction in all kinds of garden work. They make and cultivate gardens of their own, and in their senior year teach gardening to the children in the Whittier Training School.



A LOAD OF VEGETABLES, HAMPTON INSTITUTE

A load of vegetables furnished by the Agricultural Department to the Boarding Department. All students of agriculture have instruction and practice in market gardening and in horticulture. The instruction aims for practical results



AT THE CARPENTER'S BENCH, HAMPTON INSTITUTE

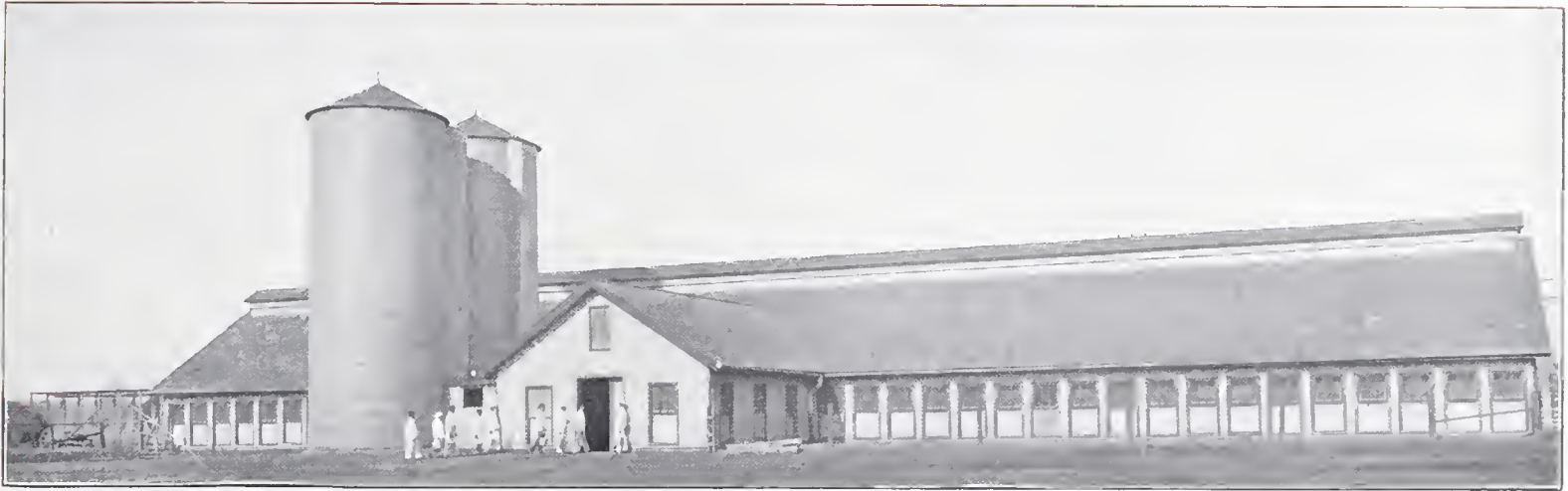
In all of the trades entering into the building of houses, the young men have abundant opportunity for the development of initiative and skill, as well as for practical experience in carpentry.

In connection with the cooking courses, certain girls assist in preparing the meals for the teachers' home, and all of them have practical experience in preparing and serving breakfasts and dinners for a small family.

This experience is of valuable service to them as they go out from the school to engage in the practical affairs of life, as home makers, etc.



STUDENT IN COOKING, HAMPTON INSTITUTE



SHELLBANK'S DAIRY BARN, HAMPTON INSTITUTE, HAMPTON, VA.

#### The Dairy Methods at Hampton Institute

Hampton Institute has two farms, one of which adjoins the school grounds, and the other is situated some five miles distant.

The quarters for the cows on the farm adjoining the grounds of the Institute are in a spacious and substantial barn built of brick, electric lighted, with concrete floors, metal ceilings, and numerous windows, and with a space of eight hundred and fifty-five cubic feet for each cow. The barn, which is supplied with city water, is kept fresh and clean by frequent flushings with

the hose, and by means of a trolley conveyor for the removal of refuse. Five or six cows are allotted to the care of each milker, who is required to wash his hands and don a white cotton suit before milking. To insure cleanliness in clothing, each milker is furnished every week with three freshly washed cotton suits. The health conditions of the milkers are regularly ascertained by the school physician, and care is taken that all are free from disease. None of them use narcotics or intoxicants. This assures all possible cleanliness with respect to the employees.



INTERIOR MODEL BARN, "SHELLBANK FARM," HAMPTON INSTITUTE





MILKERS, HAMPTON INSTITUTE

Preparatory to milking, the cow's flanks are carefully brushed, washed, and dried, and the udders cleaned and wiped. All utensils and receptacles for holding milk are thoroughly sterilized before using by being kept for twenty minutes in a steam chest heated to a temperature of 212° F. This sterilization is, of course, destructive of all germ life. The difference between the processes of sterilization and pasteurization is largely one of temperature, the temperature in the former being carried to a higher degree.



THE BOTTLING ROOM, HAMPTON INSTITUTE, HAMPTON, VA.

The pails of fresh milk are carried immediately after milking into an adjoining room, which, however, had no opening into or direct connection with the quarters where the milking is done. The milk is received by an attendant, who pours it into a raised receptacle, from which it flows to the adjoining milk room by means of an opening in the partition between the two rooms, and then down and over a cooler into a receiver.

The attendants in the milk room put the milk into sterilized bottles, which they cap and seal. The bottles of milk are then

placed in a refrigerator, where they are kept at a temperature of 50° F., or under, until shipped to market. The bottles are packed and shipped in crates filled with ice. These precautions are necessary as a protection against possible contamination by bacteria, due to their intense liking for milk as a field in which to indulge their mathematical instinct for multiplying.

The two rooms used for the purposes of receiving and bottling the milk have floors of concrete, while their sides are mostly of glass, enabling the man in charge of the barn to see that the work is being properly done, and also contributing to the matter of cleanliness. A written record is kept of the daily products of each cow, and monthly examinations are made to ascertain the percentage of butter fat contained in the milk. In addition, there are occasional chemical and bacteriological examinations to determine the relative quantities of the constituent parts of the milk and the number of bacteria per cubic centimeter.

The milk not needed by the Institute for its own uses, which are many, is sold under contract mainly to its neighbor, the National Soldiers' Homes, and to consumers in the city of Norfolk. It does not sell what is commercially known as certified milk, or such as is certified as conforming to a certain standard of purity. The care and intelligence exercised by the Institute in the production and handling of milk, and the inspection of



THE DAIRY, HAMPTON INSTITUTE

its methods, which it gladly welcomes, are deemed sufficient guarantees of the high standard of the purity of its milk.

#### Hampton's Three-Fold Education

The distinctive feature of Hampton's education is its three-fold character: it is an education of the head, the hand, and the heart. Speaking of its educational purposes, General Armstrong said, "We are here not merely to make students, but men and women; to build up character and fit teachers and leaders."

The practical virtues of truth, honesty, perseverance, thoroughness, reliability, and promptness are inculcated; the subjection of feeling to reason is taught; and the necessity for the development of economic independence and sane and sound leadership is shown and emphasized.

The curriculum embraces the English subjects ordinarily studied in grammar and high schools. The Negro is lacking in the ideals of the home, the school, the state, and other social institutions. An important place is therefore assigned to the study of civics and economics.

It is through industrial education and training that the Negro becomes a skilled mechanic. His services as such are in ever-increasing demand and are highly paid for. He is thus enabled



LESSON IN FRUIT PACKING, HAMPTON INSTITUTE





DOMESTIC SCIENCE BUILDING, HAMPTON INSTITUTE, HAMPTON, VA.

to purchase or to build for himself and others comfortable and attractive homes. Hampton offers to each Negro boy who wishes to become a mechanic a choice of fifteen trades, and to each girl a domestic course is open.

#### A Practical and Common-Sense Basis

These trades and courses are worthy of specific mention as they reveal the practical and common-sense basis of the manual and industrial training. The boys have a choice of carpentry, cabinet making, bricklaying, plastering, painting, wheelwrighting, blacksmithing, machine work, steam fitting, plumbing, tailoring, shoemaking, tinsmithing, upholstering, and printing; and the girls are given a choice of a course in the art of home-making, sewing, dressmaking, laundering, cooking, and housekeeping.

The use of the word "agricultural" in the corporate name of the school is indicative of the fact that much thought and effort are given to the study and practice of agriculture. His life in the past, so closely linked to that of the plantation, and his natural bent and proven aptitude, peculiarly fit the Negro to till the soil. It is in agriculture that he is making the most rapid progress. He is thus securing for himself the ownership of land and the blessings of real freedom.

#### Negro Home Owners

It is said that five million Negroes still live in one-room cabins. If the great masses of the race are to be raised to a higher plane

of living, they must have better homes. Hampton furnishes the student ample opportunity, admirable facilities, and generous assistance in reaching this higher plane of living.

The People's Building and Loan Association of Hampton has done more than any other organization to stimulate home building and habits of thrift among people of small means.



HOMES OF NEGRO GRADUATES IN HAMPTON, VA.

A large number of the school's graduates and ex-students have, through the aid of this association, bought land and built

upon it houses of from six to twelve rooms that are most attractive in appearance. It is a rule established by their own custom and seldom broken that no Hampton man shall marry until he owns a house and lot.

#### Negroes Own \$109,000

Since its charter was granted, in 1889, when it began business with twelve stockholders and eighteen shares of stock, there has been no violation of trust, and every obligation has been promptly met. In 1908 it had 675 stockholders, owning 2,804 shares, and a paid-in stock of \$145,000, of which the Negroes alone own \$109,000. Its business is confined to loaning money to stockholders, all loans being secured by first mortgages on real estate or by a lien on the stock. Holding back a reserve fund of \$9,000, it has loaned over \$345,000 to Negroes of the vicinity and has assisted them in acquiring more than 375 homes and land.

#### Bible Study at Hampton

A very important part of Hampton's training is that given in the study of the Bible. David and Moses and the other Biblical characters are much more real to the colored people than even Lincoln or Washington. To weave these characters into a continuous history and to unite the scattered fragments of Biblical knowledge found in students' minds into a connected whole is a most interesting and helpful work. To lead them out from the erroneous and one-sided interpretations of Scripture which tradition has brought down to them, into a rational understanding of God's Word, is a rare privilege. The story of the Exodus, the wandering in the Wilderness, the entrance into the Promised Land, probably never meant as much to any people except the Jews as they do to the Negroes.

They study with eager interest the story of the growth and development of the Jewish people from barbarism into high intellectual and spiritual life, and learn to realize, as they could not in any other way, some of the processes through which their own people must pass. The poetic parts of the Bible they keenly enjoy, with an appreciation for the Oriental imagery which is, perhaps, not possible to the Anglo-Saxon race. A series of questions in regard to the Scriptural allusions in Shakes-



SALUTING THE FLAG AT THE WHITTIER SCHOOL, HAMPTON, VA.,

peare brought twenty per cent more of correct answers from Hampton's senior class than from the same class in a leading college for young men in the North, and from a corresponding one in a young women's college.

#### Hampton Extension Work

Hampton Institute, besides giving instruction annually in the classroom and workshop, is busy throughout the year with the work of helping the people of all classes to a better understanding of their capacities and possibilities. In addition to the "campaigns" in the North and South, Hampton has put much time, money, energy, and thought into the publishing of pamphlets and reports, and this form of extension work has been especially helpful to teachers and race leaders in the rural districts of the South and West. Through the Hampton publications, the graduates of the school have been able to keep in touch with the thought of the best people on questions relating to race adjustment and progress, and the friends of the school have had clear forceful presentations of the progress of its manifold departments and of the influence the school is exerting in widely increasing circles.



## Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

Booker T. Washington, A.M., LL.D.

Founder and Principal

**T**USKEGEE NORMAL SCHOOL was opened July 4, 1881, with one teacher and thirty pupils in a dilapidated shanty church rented from colored people.

The teacher was a graduate of Hampton Institute, a former slave whose value as property was \$400. He had some experience as a teacher in West Virginia and at Hampton.



BOOKER T. WASHINGTON, A.M., LL.D.

When the state of Alabama appropriated \$2,000 in 1880 for the establishment of a Negro school at Tuskegee, forty miles east of Montgomery, Gen. S. C. Armstrong, president of Hampton, was asked to suggest a teacher. He recommended Booker T. Washington, then in charge of Hampton's night school.

The young teacher accepted the appointment, and in June, 1880, began a work that has made Tuskegee famous as a model industrial school, and has given its founder and leader a position as the acknowledged world-leader of the Negro race.

### Studying the People

Before the school opened, the new teacher spent a month in Macon County, Alabama, of which Tuskegee is the county seat, making a survey of the situation.

With a mule and cart, he went through Macon County studying the actual life of the people,— on the plantation, in the home, the church, and the school. He found, during the tour,

“ the one-room cabin stuffed with parents, children, and nondescript relatives; the fat pork and corn regimen; the high-priced organ to satisfy musical aspirations, when there was only one rusty fork to convey food to nine or ten mouths; the Saturday night exodus from the plantation to town; the cruelty of the crop lien, and the stupidity of the one crop-system; farming by spasms and not by calculation; the three months ungraded school; the astonishing fervor in religion, matched by an equally astonishing laxity in morals.”

“ What I discovered,” he said, “ discouraging as it appeared at the time, was just what might have been expected. Some of the people I met were living in practically the same places where they, or their fathers and mothers, had previously been slaves. The larger opportunities which freedom had brought to them, important as it was for them potentially, had made very little practical difference in their lives, or their methods of work, or their customs, — they had remained just about as they had been before Emancipation. In some cases where they had showed their endeavor to get something better, the results were often ludicrous. The truth that forced itself upon me was that these people needed, not only book learning, but a knowledge of how to live, how to cultivate the soil, to buy land and to build houses, and to make the most of their opportunities.”

### Pupils Thirty to Forty Years of Age

No one under fifteen years of age was admitted to Tuskegee at its opening, and none without previous schooling. Some of the pupils were thirty or forty years of age, and most of them had been or were school teachers. At the end of the first month nearly fifty persons were enrolled, and two weeks later an additional teacher, Miss Olivia A. Davidson, a graduate of Hampton, and of the Framingham, Mass., Normal School, reached Tuskegee to reinforce Mr. Washington's determination to “ have the students study things as well as books, acquire wholesome personal habits as well as desirable intellectual habits, and learn the parts and care of their bodies as well as the parts of their speech and their use.”

An abandoned farm of one hundred acres, one mile from Tuskegee, was purchased for \$500, with the help of General Marshall, treasurer of Hampton, and other friends, and a permanent site for the school was thus secured. The farmer's stable and the henhouse were metamorphosed into recitation rooms. The legislature of Alabama increased its appropriation

to \$3,000 in 1883. Ten years later, the school was incorporated under its present title, "Tuskegee Normal and Industrial Institute."

At the time of the opening of Tuskegee, in 1881, there was practically no school in Alabama, Mississippi, Georgia, Florida, Louisiana, South Carolina, or Texas, that gave attention to industrial education which was the feature of the work at Hampton under General Armstrong.

#### Raised a Storm of Protest

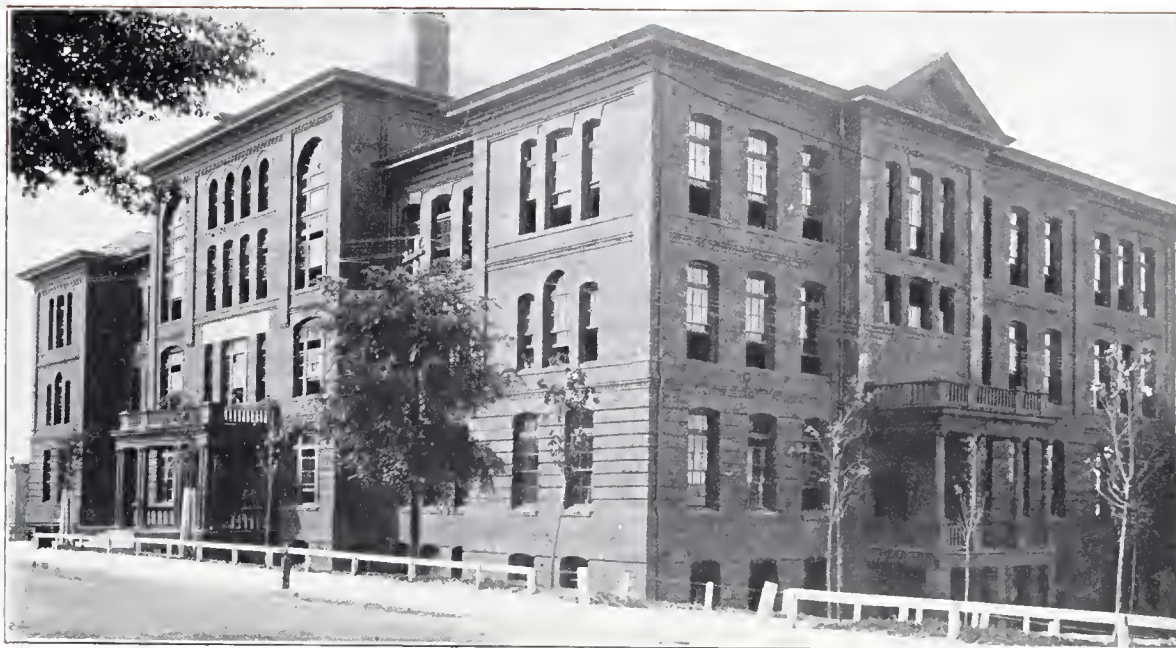
Among the colored people of the state it was "noised about" that no student, however well-to-do his parents might be, could attend Tuskegee unless he studied a trade as well as "the three R's." This raised a storm of protest, and by letter, by messenger, the young teacher was informed that "the more books, the larger they were, and longer the titles printed upon them, the more pleased the students and their parents would be."

This illuminating information showed the principal the importance of using every opportunity to travel about the state addressing the colored people, and for the first ten years of Tuskegee his time and energy was largely spent in convincing the people of the South and of the North of the value of industrial training, and showing the inadequacies of the traditional teaching.

#### A Record Without a Parallel

The record of Tuskegee has been without a parallel in the history of the education of the Negro. The young, comparatively unknown teacher of 1881 has become in less than thirty years the best-known man of his race, and the acknowledged leader of the Negro people. A sketch of the marvelous life history of Dr. Washington is given elsewhere in this book, and need not be rehearsed here.

The school has grown from 1 teacher and 30 pupils in 1881, to an enrollment of 145 teachers and 1,621 students, in all



C. P. HUNTINGTON MEMORIAL HALL, TUSKEGEE INSTITUTE, TUSKEGEE, ALA.

departments, in 1908. There are three principal departments, the Industrial (composed of thirty-seven divisions), the Academic, and the Bible Training School. Each student takes industrial work along with the academic studies.

#### The Object of Tuskegee

The object of Tuskegee Institute is to furnish young colored men and women an opportunity to acquire thorough moral, literary, and industrial training, so that when they go out from Tuskegee Institute, by putting into execution the practical ideas learned here, they may become the real leaders of their communities and thus bring about healthier moral and material conditions. The institution also aims, through the Phelps Hall Bible Training School, to better fit young men and women for the ministry and for other forms of Christian work. The constant aim is to so correlate the literary and industrial training that a student cannot get the one without the other.

#### The Property of the School

The property of the school consists of 100 buildings, 2,345 acres of land, 1,100 heads of live stock, and about 100 wagons and vehicles of various kinds. The property valuation is about





CARNEGIE LIBRARY, TUSKEGEE INSTITUTE, TUSKEGEE ALA.

\$900,000. In 1889, Congress granted to the school 25,000 acres of mineral lands, 5,000 acres of which have been sold and the proceeds applied to the Endowment Fund. The probable proceeds from the remainder will be \$200,000, also to be used for endowment purposes. This amount added to the present Endowment Fund will make the endowment of the institution about \$1,700,000. The total value of property, equipment, and endowment is about \$2,600,000.

The largest building on the school grounds is the Collis P. Huntington Memorial Building. It was given by Mrs. Collis P. Huntington in memory of her husband, and is used as the academic building. Huntington Hall, also the gift of Mrs. Huntington, is two stories high, built of brick, contains twenty-three rooms and is used as a girls' dormitory. Douglass Hall and White Memorial Hall are dormitories for girls, while the dormitories for young men are Thrasher Hall, Rockefeller Hall, Cassidy Hall, and Emery Hall. All these buildings are the gifts of friends of Tuskegee.

#### " An Epoch-Making Talk "

The question of how to get a hearing from the dominant class, the white people of the South, presented a great problem to Mr.

Washington. A solution came in the form of an invitation to speak at the opening of the Cotton States Exposition at Atlanta, Ga., September 18, 1895. The invitation was accepted, and the address was described by Hon. Clark Howell, editor of the *Atlanta Constitution* as "one of the most notable speeches, both as to character and the warmth of its reception, ever delivered to a Southern audience. It was an epoch-making talk, and marks distinctly a turning point in the progress of the Negro race." President Grover Cleveland wrote the speaker, "If all our colored fellow-citizens do not from your utterance gather new hope and form new determinations to gain every valuable advantage offered them by their citizenship, it will be strange indeed."

In that address Mr. Washington emphasized the great need of the Negro to begin at the bottom and not at the top. Inevitably, attention was drawn to Tuskegee as well as to its leader, and the institution won immediate support and coöperation



ALABAMA HALL, WOMEN'S DEPT., TUSKEGEE, ALA.

which has increased with the years to such proportions that to-day it is said to be the most liberally endowed and most generously supported institution in the world for the education of Negroes.

Mr. Washington, speaking to the Negroes, insisted that they could do their best work in the South, and he added: "When

it comes to business, pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities."

#### An Enrollment of 1,621 Students

In presenting his annual report to the trustees in 1908, Principal Washington said:

"During the year which has just closed the number of students enrolled in all the departments of the institute proper has been 1,621 — 1,085 young men and 536 young women.



TUSKEGEE STUDENTS AT WORK ON THE INSTITUTE FARM

The average attendance has been about 1,400. This number does not include the 400 enrolled in the winter Short Course in Agriculture, nor the 144 children in the Training School. The regular students in the institute proper have come from 38 states and 21 foreign countries. Their average age has been eighteen and one-half, none being admitted under fourteen. At the close of the year 110 persons received diplomas and industrial or trade certificates. The number of students to finish the courses in proportion to the enrollment is small, and perhaps will always be so for the reason that in the degree that the economic element enters into trade education, the student is tempted to leave school before finishing the course, but experience shows that many of those who are doing the most useful work left the institution before finishing the full course."

#### The Extension Work of Tuskegee

The number of students reached directly in the class room does not, however, embrace all the work done by the institution. Tuskegee Institute carries on constantly a wide range of what might be designated as "extension work." This work has grown beyond the limits of the school grounds, and, of course, greatly adds to the actual expenditures for current expenses.





STUDENTS' EXPERIMENT STATION, TUSKEGEE INSTITUTE

Perhaps the best-known feature of this work of school extension is the Annual Negro Conference started in February, 1892, when seventy-five representative Negroes of Macon County, most of them farmers, inaugurated a movement whose success has been marked, and the Annual Conference now includes not only farmers in all sections of the South, but many student and teacher visitors, who come for the purpose of getting first-hand knowledge of conditions in the South. These conferences are held for two days, the first day being given to the farmers and the second to students and teachers. A Conference agent is employed by the school, who organizes local conferences in different communities in the state, and visits those conference already established to encourage them in their work. About one hundred local organizations have been established.

#### A Plantation Settlement

A plantation settlement was established in 1898 on a plantation eight miles from Tuskegee, and was an original attempt made by Mrs. Booker T. Washington to adapt the methods of the "University Settlement" to the needs of the people who lived in the primitive conditions that still obtain on the large plantation in the "Black Belt." The work was begun in an aban-

doned one-room cabin, the use of which had been loaned to Mrs. Washington by the owner of the plantation. The school, which enrolls from seventy to one hundred pupils, has been supported by funds obtained by Mrs. Washington from friends. The pupils raise on the few acres attached to the Settlement School more than fifty bushels of vegetables, in addition to those used by the teacher and her family.

Rural school extension encourages the Negroes in all the country districts to secure better schoolhouses and maintain longer school terms. This work was inaugurated in 1905, and the Negro farmers in Macon County have contributed several thousand dollars to the building of schoolhouses and to the lengthening of the school terms.

Nearly six hundred persons are reached through what are known as the "Mother's Meetings," established by Mrs. Washington. About a dozen communities in Macon County and elsewhere maintain these meetings. The purpose is to interest the women in the condition of their families and their homes, to suggest methods for helping their husbands in caring for their children, and to encourage those who are making an effort to improve and lift themselves out of the prevailing conditions.





PORTION OF TRUCK GARDEN, TUSKEGEE INSTITUTE

A model Negro village of Greenwood indicates what can be done by the Negro in the development of high ideals for himself and for living. This village conducts the Village Improvement Association, which, with the school, makes a community of about two thousand people.

A local Negro Business League, a Negro county paper, a night school in the town of Tuskegee, a reading room for Negro people in Tuskegee, the children's house, the public school of the Institute community, and the Farmer's Institute, established in 1897, holding monthly meetings during the year, are some phases of the work of school extension undertaken by Tuskegee.

#### The Administration

The administration of the work of the institute centers in the Administration Building, completed in 1904. It contains the offices of the school, the post-office, and the students' savings bank. The control of the school is vested in a board of trustees composed of eighteen persons, eight of whom live in Alabama, and the others in different parts of the North. The president of the board is Hon. Seth Low, ex-mayor of New York, and among the trustees are Mr. Robert C. Ogden, Mr. George Foster Peabody, and Mr. William Jay Scheffelin, of New

York; Rev. George A. Gordon, D.D., and Rev. Charles F. Dole, D.D., of Boston; Mr. Belton Gilreath, of Birmingham, Ala., and others. Three commissioners are appointed by the state of Alabama.

The directing body of the school is called the "Executive Council," made up of the chief executive officers and the directors of the principal departments. The correspondence of the school is handled mainly by the principal's executive secretary, Mr. Emmett J. Scott. It is relatively very large for an institution of this kind, because of the wide interest its work has aroused throughout the country, and because of its influence among the Negro people, not only at home, but also abroad. In 1906, the school's postage bill was more than \$1,600, and more than 50,000 letters were sent that year from the principal's office.

The Savings Department, established in 1901, not only provides means for the students to deposit money, but accustoms them to the habit of using a bank. More than 800 depositors are represented in the \$20,000 of deposits. The largest depositor reported in 1906 had \$2,400, and the smallest had one cent. Many of the depositors are teachers. The school owns its own light, heat, and water plants.





STUDENTS AT WORK ON BUILDING, TUSKEGEE INSTITUTE

Students draw plans, make the brick, cut timber, which they saw and make into joists and frames. The painting, plumbing, plastering, and roofing are done by the students under the direction of their instructors. For the Slater-Armstrong Memorial Trades Building, the plans were drawn by a colored man, an instructor in the school, and 196 students received training during the construction of this building.



CARPENTER SHOP, TUSKEGEE INSTITUTE





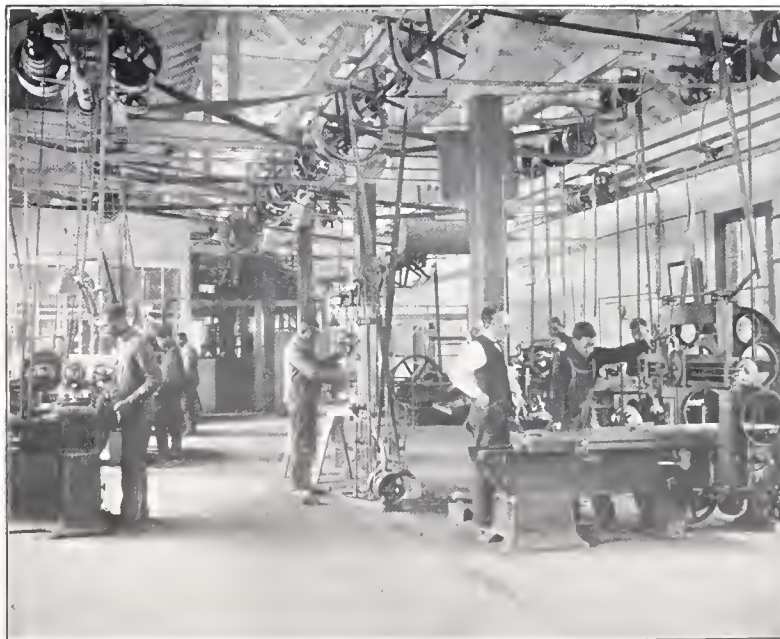
STEAM-FITTING SHOP, TUSKEGEE INSTITUTE, TUSKEGEE, ALA.

In speaking of the value of industrial training, Dr. Washington says: "Mere hand training, without thorough moral, religious, and mental education, counts for very little. The hands, the head, and the heart together, as the essential elements of educational need, should be so correlated that we can make our industrial work assist in academic training, and vice versa. The effort to make an industry pay its way should not be the aim of first importance. The teaching should be most emphasized. At Tuskegee, when a student is trained to the point of efficiency where he can construct a first-class wagon, we do not keep him there to build more vehicles, but send him out into the world to exert his trained influence and capability in elevating others to his level, and we begin our work with the rough material." (From "Working with the Hands.")

"The immeasurable advancement of the Negro, as manifested in character, courage, and cash, vitalized by valiant service to the republic in education, commerce, and religion . . . is confirmation that the gospel of industry as exemplified by Tuskegee has exerted a leavening influence upon civilization wherever it has been brought within the reach of those struggling towards the heights." (From "Tuskegee and Its People.")

"The school teaches the important lesson of cultivating a

sense of pride and respect for colored men and women who deserve it because of their character, education and achievements."



MACHINE SHOP, TUSKEGEE, ALA.



## Calhoun Colored School, Calhoun, Ala.

Miss Charlotte R. Thorn, Principal

**T**HE value of the property is \$16,740. The annual expenses, \$2,700, secured from an endowment fund of \$75,000, tuition, gifts from individuals, churches, societies, etc.

In 1908 there were 25 teachers and 257 scholars. The story of the school "is a narrative of efficiency and fruitfulness in many diversified activities for the advancement of the colored



MISS CHARLOTTE R. THORN and MISS MABEL W. DILLINGHAM

people not only in intelligence but in industrial arts and in social improvement."

In the midst of the cotton fields of Alabama, at Calhoun, Lowndes County, is found a school and settlement for the country Negroes.

Calhoun Colored School was founded in 1892 by two Hampton workers, Mabel W. Dillingham, of Boston, Mass., and Charlotte R. Thorn, of New Haven, Conn. During the years at Hampton, under General Armstrong and Dr. Frissell, there came the desire to go out into some country district and start a



CALHOUN COLORED SCHOOL

school for Negroes that would give a chance for the young people to receive a good common-school education; and also that would touch the home life of the people so that whole families would be raised to a higher standard of living.

Dr. Booker T. Washington was asked to find a place for this new work, and Calhoun, Ala., was selected. In January, 1892, the school was incorporated under the laws of Alabama, with a board of trustees and Miss Dillingham and Miss Thorn as co-principals. By fall a schoolhouse and teachers' cottage were ready for occupancy.



CABIN WHERE CALHOUN WAS STARTED, 1892





DISTANT VIEW OF CALHOUN, 1901

With four assistants the founders on opening day faced 300 accepted pupils. The class-room work was planned to meet the needs of girls and boys, young men and women (for the ages varied from six years to twenty-eight), two thirds of whom could neither read nor write. This work was carried by four class-room teachers, while industrial training was given all classes by two Hampton graduates, — to the girls sewing, laundering, and cooking, the boys being taken out on the farm.



PRESIDENT'S COTTAGE, CALHOUN

But school life for the young people was but one side of the plan, and there was started an evening class for the parents; farmers' conferences and mothers' meetings, entertainments and Sunday services at the school. Work was also done with the neighboring churches, and schools and homes were visited.

The problems of the first year pointed out the lines of much-needed help for the colored people of Calhoun, where there were twenty-seven hundred Negroes to one hundred whites, and the outline was as follows: A small boarding-school for young people of the county, day school for the community

children, meetings and clubs to encourage the people to shake off the crop mortgage system, get clear of debt, and buy houses; work with the men for better farms, with the women for better care of the home and children, — to raise the standard of homes and life, reach out to the churches of the county, get in touch with the public-school teachers, — in short, to try in every way possible to come in touch with the people and change the life of the community.

At the opening of the third year, October, 1904, Miss Dillingham was taken from the work. Only those who knew her and her life at Calhoun can in any way realize the loss her death brought to the work. Her brother, Rev. Pitt Dillingham, was elected by the trustees to succeed her in the work as co-principal with Miss Thorn, and he remained in the work until June 1, 1909, when he tendered his resignation, Miss Thorn being made sole principal by the trustees. Now, at the beginning of



SCHOOL GROUNDS, 1902





CLASS WORK, CALHOUN

the eighteenth year, is seen but the carrying out of the hopes and plans of the first year at Calhoun.

The school can best be taken in groups, the first represented by the sixty-five boys and girls who live in the dormitories and to whom is given the special training in home life. These boarding pupils, on coming to school, work all day for two



AT THE CLOSE OF SCHOOL, CALHOUN

years, attending school in the evening. For this work, credit is given that later pays their way in day school while still boarders.

The second group, formed by the remaining number of students, about two hundred and thirty, come from the homes of

the community, and, as Calhoun is a farming district, the distances are long, especially over the hilly, red-clay roads. Some students walk six miles each way daily, reaching the grounds in time to report in class-rooms at 8.30.

A thorough course of study is offered from the kindergarten through the ninth grade. For several years we have been graduating pupils who have taken the full course and are ready to go to other schools for more advanced work or to start out in the life of the county. All girls are given instruction in industrial work under trained teachers. Sewing, laundering, and cooking have been taught; those of basketry and chair caning are now to be added. To the boys have been



FARMERS' CONFERENCE, CALHOUN

given instruction in agriculture, manual training, and cobbling, — this year to be added blacksmithing, wheelwrighting, advanced carpentry.

The gift this year of a large building and separate blacksmith shop makes it possible to offer new industries, and also to take all the industrial work in a more thorough way.

It is well to remember right here that Calhoun is a settlement, and outside of the groups of boarding pupils and those coming daily from homes, is the larger group of families which are reached in the following different ways: 'The farmers' conferences and mothers' meetings have been held from the first year, and still meet, — the farmers monthly, and the mothers every two weeks. These meetings are for the taking up of farm and home questions and not only help the people on the subjects discussed, but also bring them together for united work.



MOTHER AND CHILD

mean much to those who remember when such exhibits would have been impossible.

Sunday afternoon services are held at the school, while, in the morning, teachers go out to the neighboring churches to teach in the Sunday-schools. The churches and schools of the county are visited as well as the homes in the community. All teachers try each year to call at the homes of the pupils in their classes, and this strengthens the bond between home and school.

Two Jeanes Fund schools are under the care of Calhoun; these are five and seven miles distant and are taught by

Calhoun graduates. The supervision of these schools is constant and under the charge of Calhoun's head teacher.

There is one part of Calhoun work that shows clearly results of the seventeen years of work.



THE OLD HOME

In 1894 a land company was started, without fully formed plans, beyond getting people out from under the crop mortgage system and debt, so as to be ready for what could be worked out for them. In January, 1896, a little piece of land, 120 acres, was bought and later sold to three men. In December of the same year

1,040 more acres were secured. Other purchases followed until 4,081 were offered for sale to Negroes, in tracts of 40 to 60 acres, a few 30-acre lots being held for women who desired them. This buying of land was made possible by loans from friends North, on which was paid 8 per cent interest, the legal Alabama rate.

In the thirteen years since first entering upon the land payments there has been paid \$36,100. Ninety-two deeds have been given to eighty-five persons. New houses have been built at a total cost of \$19,000. These houses contain three to eight rooms and are owned by families who moved out of one-room cabins.

Results are seen in other ways than in land and houses. The homes are better kept, the lives in them are purer and better. The people are learning that the only freedom in life is to owe no man anything. The young people go out from school to help their families and others; some graduates are coming back to Calhoun as teachers; other graduates have pretty, attractive homes where the daily life is a constant help to those around them. Graduates and ex-students carry to their homes and communities what they have learned at Calhoun, and many a place is made better by their lives. Every year from six



THE NEW HOME



hundred to nine hundred children are taught in schools where the teachers have been trained at Calhoun.



MOTHER AND CHILD

Results are seen on every side, and the question constantly is, What more can be done to help a people anxious for betterment?

Calhoun, for the future good of the Negroes of the place, needs to be able to offer more opportunities to those already helped, and also to have something for the larger numbers on the outside. More land is needed for sale to the Negroes, some industries where work can be given earnest people in the "between crops" seasons.

Equipment must be had and more trained workers, so that all industrial training may be such as to send students out skilled laborers; also teachers must be trained for county schools; but first and foremost must be

kept in constant remembrance that earnest girls and boys, women and men, are what the race needs, and every school must make character building of first importance.

Now, in the fall of 1909, Calhoun looks back over seventeen years and sees the beginning of the work within the four walls of the schoolhouse, with six workers to start the school and settlement. At present the school owns 104 acres of land and 17 buildings, has 26 workers, including teachers in class-room and industries, farm manager, community worker, resident physician, office workers, those in charge of dormitory life, and men having care of buildings and student work. The



A LITTLE CHILD SHALL LEAD THEM

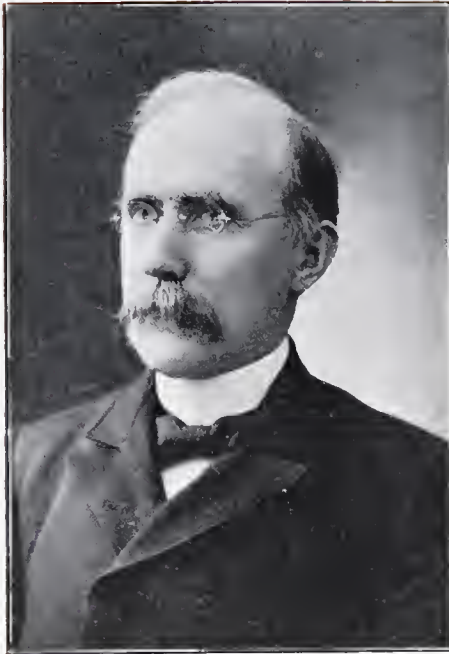
look ahead shows much to be done for old and young among the twenty-seven hundred Negroes of Calhoun, and a fuller reaching out to the thirty-two thousand of the county — but the outlook is full of hope.



SCHOFIELD NORMAL SCHOOL, AIKEN, S. C. FOUNDED 1868. MARTHA SCHOFIELD, PRINCIPAL

AN independent co-educational school, founded 1868 by Martha Schofield. Has three large buildings on attractive grounds. The schoolhouse (in the left of the above picture) has five classrooms on first floor, chapel and library on second floor. Carter Hall (center of picture) is used for girls' dormitories.

Deborah Fisher Wharton Hall (right of picture) contains industrial departments and dormitories for boys. A school farm of 281 acres is located three miles from the school. There were 10 teachers and 300 students in 1908. The amount for annual expenses, \$14,000, is secured from contributions.



R. W. PERKINS, PH.D.

President, Leland University. Nineteen hundred seventy-five students (including 10 affiliated schools), 65 teachers and 34 theological students, in 1908.†



CHAMBERLAIN HALL, LELAND UNIVERSITY, NEW ORLEANS, LA. FOUNDED 1870

Leland University owes its existence to the late Holbrook Chamberlain, Brooklyn, N. Y., who purchased the ground — ten acres — in 1869, erected the buildings, provided for the expenses, and at his death left the bulk of his property as an endowment fund. Chamberlain Hall contains rooms of the president, the teachers, and the female students; also dining-room and laundry.

## Leland University, New Orleans, La.

R. W. Perkins, A.M., Ph.D., President

**L**ELAND UNIVERSITY occupies a unique place among the schools for Negroes.

In 1869 Mr. Holbrook Chamberlain, of Brooklyn, with the aid of Dr. J. B. Simmons, of the American Baptist Home Mission Society, selected New Orleans as a good place to build a school. The school was loosely affiliated with the American Baptist Home Mission Society until 1892, when a new charter was procured, freeing Leland University from all denominational control.

It is now an independent school. A board of trustees, with a president and twelve members in New York City, and the vice-president and twelve members in New Orleans, and the president of the university as an additional member, control the institution.

### The Academy Idea in Louisiana

The institution has fostered the academy idea among the

fifteen or more colored Baptist associations in Louisiana. As a result, the colored Baptists, in addition to building eight hundred meeting houses in Louisiana since the war, have erected twenty-five buildings for school purposes, supported by the colored Baptist associations. Some of these buildings are very small. Some of the associations have very good buildings, worth, in one instance, \$25,000; in two others, \$20,000; and smaller, down to \$1,000, and even less. These schools have at least five thousand students. In addition, the state uses nearly one hundred of these meeting houses as public schools, and the churches maintain nearly three times as many private schools.

Leland University has worked for the unity of the religious work of the colored people, initiating and fostering the building of academies and the association of the academies as affiliated schools. Ten of these academies have affiliated with Leland, giving the president of Leland the position as president of the schools, with the power to nominate the teachers and direct the courses of study in these ten schools. In 1908 more than one thousand five hundred were enrolled in these academies.



Leland University has a campus of ten acres, on St. Charles Avenue, in the best residential part of the city, — two large buildings, a manual training shop, and some smaller buildings. It has a grammar school, high school, teachers' training course of five years, a college, a theological seminary, a ministers' class, maintains classes in various departments of manual training, a class for the training of Christian women in church and Sunday-school work, and a night school. In 1908 the home school had 482 students enrolled.

Of the 700,000 Negroes in Louisiana, nearly two thirds of them are affiliated with Baptist churches and schools. Leland does the educational work for the Baptists of the state. In the last six years Leland has graduated fifty-eight from a full teachers' training course. Fifteen are principals of large and important schools, and thirty more are engaged in teaching in good schools; and a number of them are teachers employed by the state in the summer normal schools. The training has been highly efficient. This work can be greatly extended. There is an opportunity to conduct most of the private school teaching in the state from Leland University. The state of Louisiana, with a few exceptional places, gives but five primary grades of instruction to Negroes, and this with poor teachers and poorer equipment for the most part. The uplift of the educational interest would react on the churches and church life.

The Ministers' Department has made a marked improvement in New Orleans in the character of the ministry. It is the only school in the South on an endowment, under individual control. It has a fine faculty, including graduates from Harvard, Brown, Bucknell, Wellesley, and Smith — from the best schools in the land. Leland University has access to one fifteenth of the Negroes of the South, in Louisiana, and receives many students from Texas, Arkansas, Mississippi, and Florida.



UNIVERSITY HALL, LELAND UNIVERSITY, NEW ORLEANS, LA.

Contains the chapel, recitation room, library, and offices. Approximate annual expenses of the school, \$16,000.

#### The Negro Preacher the Key to the Situation

The Theological Department is growing, but not as rapidly as the need. The Negro preacher is the key to the situation for Negro advancement. These people will follow the preacher. The preacher is at present not all that could be desired. How shall we advance? Either eliminate the preacher, or properly educate and train him. The latter is the only feasible method. It is sensible, fairly rapid, and not very expensive. The work of two additional divinity professors at Leland, and a secretary to visit associations and groups of ministers, would soon result in a large local class at work studying how to preach so as to enlighten and uplift.

The white faculty at Leland for nearly forty years has taught their students how to lead the colored and to live with the whites by being themselves honest and straightforward. With its auxiliary schools it reaches directly two thousand students annually, making it the largest, while it has always been recognized as one of the best, of the schools in the South for the colored man. The Ministers' Course is so adjusted as to take a pastor at any stage of his advancement and give him a useful course of study.

## **Lincoln Institute, Lincoln, Ky.**

**William Goodell Frost, Ph.D., President**

**L**INCOLN INSTITUTE received its name on the 1st of February, 1909. Berea College was forced to build this school because of the state law prohibiting the education of Negroes and whites in the same school. Berea College was originally for white students, but after the Civil War it admitted Negro students also.



Wm. Goodell Frost

Lincoln Institute will be religious but non-sectarian; industrial and normal, of the Hampton-Tuskegee type, but providing scholarships for some selected students at other institutions for higher education. It is to be located on some large land domain not close to any town, but with good railroad facilities, so as to be accessible. The institute is to be managed in its inception by Berea College, but it will have its own board of trustees as soon as possible. Pending the completion

of the "Adjustment Fund," Berea has been sending former colored students, at her expense, to Fisk University and other schools. While beginning with industrial education, Lincoln Institute does not propose to stop there. Its training of teachers will be the great feature from the start, and other things will be added as means and needs appear.

### **Address at the Clifton Conference, August 19, 1908**

**President William Goodell Frost**

**I** FEEL that we are hearing very important testimony, nothing new, but emphasizing the old, and it gives me greater confidence. It gives me confidence that a great guiding spirit has been leading us.

I am a believer in the colored race. Berea College was founded before the Civil War for white people, but its original purpose has rather been lost. J. Cameron was on the board in South Carolina. He lived in the first building at one time. He had to leave, and the house was made into a slave school. A

great many of the slave holders sent their children to this school and after the war they admitted colored students, as Northern schools would do.

The mountain whites were those who owned land, but not slaves. There are about 12,000 Negroes in Kentucky, but Berea was the first organized school that admitted colored students. And by and by the students became teachers. I was asked once if I thought it was worth while. Worth while! I could give you example after example of people who have been saved to themselves and the community through this training.

The demand for colored teachers has been immense. We have not yet begun to fill it. Four years ago a law that was passed in Texas was passed in Kentucky, and while we have had our real difficulties, we have found that it was best to defer to public sentiment by establishing a new work for colored pupils. We have set apart portions of land for colored people. We are sending graduates from our school to Knox University, and they have been a help wherever they go. Kentucky is a hard state to work in. This matter of establishing new schools and maintaining them is an immense responsibility, and I want to ask your prayers that we may do the wise and right thing.

We have now \$340,000 pledged towards new buildings, and with \$60,000 more pledged, we shall begin an active work. We shall try to get nearer the center of the state. We want to procure ten thousand acres, but it will take time.

This matter of Bible institutes has been a very vital one. We have had something of the kind, but it is rather hard. We have eleven distinct denominations on our board of trustees and teaching force. We have no bishop nor any council to look after, and the Bible is the great thing. Sunday morning, our students attend church round about, as they wish to do. Sunday-school follows, and we try to make it interesting and instructive. We have a regular instructor, and he is commissioned to teach the English Bible and to do so that all may become pupils who will.

We have the International Lessons and like them. We have a Bible class besides, and soon we shall have a course of study that we have laid out, taking Hebrews and the life of Jesus and Paul, and perhaps the Epistles. Many have signified their intention to take up this course. Many of our students after leaving teach in the public schools. Berea students carry on much important religious work.

We have felt the need of such a work as you speak of. I hope if you inaugurate it that one of them will come to Berea and



teach the students about the proper study of the Bible and Sunday-school method.

We have just had a Bible institute, studying the Bible twice a day and studying as to the right ways and proper methods. Our colored students are very loyal and they do splendid work.

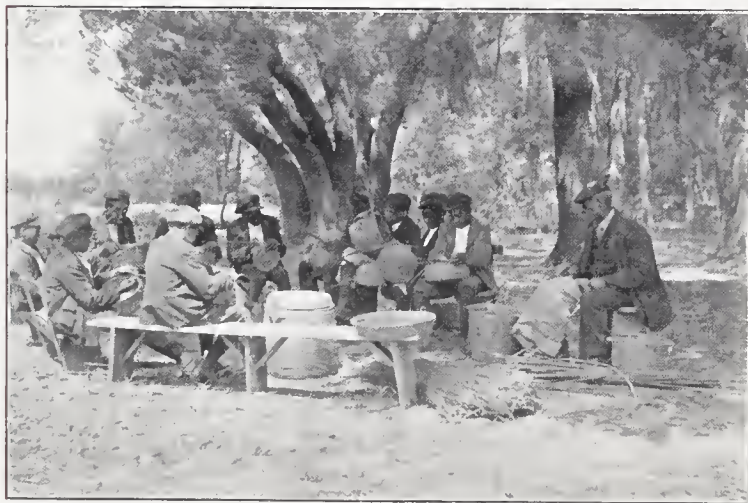
We have had a revival from time to time down there, and out of our school at one time seven hundred were converted. This last year we had over three hundred conversions. We had a very wise man to conduct these. He said, "I want every one who has come out for Jesus to wear this badge, and when you go home, you should join the church to which your people belong. I have seen that little badge three hundred miles from Berea, and in many places, and it has led almost three hundred students into their own churches when they went back. We are looking forward to next year being the best in the school.

## **Penn Normal Industrial and Agricultural School**

**Frogmore, St. Helena Island, S. C.**

**Miss Rossa B. Cooley, Principal**

**P**ENN NORMAL INDUSTRIAL AND AGRICULTURAL SCHOOL, founded 1862, by Laura M. Towne and Ellen Murray, is located in the center of St. Helena Island, Beaufort County, South Carolina, half way between Charleston and Savannah.



**BASKET MAKING, PENN NORMAL SCHOOL**

The island has a population of seven thousand Negroes and fifty whites. A majority of the Negroes own and farm their own land, and every family represented in the school owns some land, varying from one quarter of an acre to one hundred acres.



**IN THE GARDEN, PENN NORMAL SCHOOL**

The courses of work in the school are planned according to the community life of the island people, and fit the student to be of the greatest value to his own people. Penn school is also training teachers for the county schools. Of the seven grades in the school the four lower ones have regular lessons in nature study and garden work. In addition to the usual elementary subjects, Penn School teaches agriculture, carpentry, cooking, basketry, sewing, and hygiene. The largest number in the several classes are in nature study, agriculture, and sewing.

Miss Rossa B. Cooley, in January, 1908, succeeded Miss Ellen Murray, deceased, one of the founders, as principal of Penn School. Mr. Hollis B. Frissell, principal of Hampton Institute, Hampton, Va., is chairman of the Board of Trustees. The school has eight principal buildings in addition to a carpenter shop and a barn. The annual expenses are \$10,000, secured from voluntary contributions. The property of the school is valued at \$79,000. There were 18 teachers and 263 students in 1908.

### **Community Work at Penn School, Frogmore, S. C.**

A special feature of the work of Penn Normal School is known as "community work." This includes visits by the





SEWING CLASS, PENN NORMAL SCHOOL, FROGMORE,\* S. C.

teachers to the homes of the children attending school, and has been considered as important as the class-room work.

Ministrations to the sick and the needy, visits of the trained nurse to neighboring islands to administer medicines and give kindly advice, have made the "community work" markedly successful and helpful. The trained nurse, whose services have been provided for by the generosity of friends of the school, also takes care of any illness among the boarding students or day scholars, and the results of her treatment have been most successful and gratifying. Beside the care of the sick, she has a weekly mothers' meeting at the school, a monthly mothers' meeting at the Enstis plantation, and she also teaches hygiene to the two upper classes.

For the year 1907-1908 there were 557 patients treated by this department. This included 112 visits to homes, and 320 cases nursed.

Religious training is an important side in the school's life, and is emphasized in connection with the farm, the shop, and the class-room on week days as well as in the Sunday services.

Farm work is greatly emphasized, and the trustees believe that, "in a community where less than one per cent of the total population does any work other than farming, the fundamental teaching of the school should be practical agriculture. Every student in Penn School is brought into touch with the school farm, and there is already a very encouraging change in the attitude of the students toward the out-door work."



A TYPE OF "COMMUNITY WORK," PENN SCHOOL





A CLASS IN HISTORY, STUDYING "ABRAHAM LINCOLN," PENN NORMAL SCHOOL, FROGMORE, S. C.



PRESIDENT'S OFFICE, ALCORN AGRICULTURAL AND MECHANICAL COLLEGE, ALCORN, MISS.

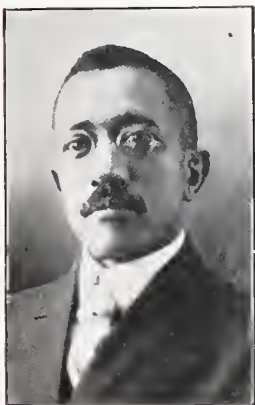
## Alcorn Agricultural and Mechanical College. Alcorn, Miss.

Levi J. Rowan, B.S., President

**T**HE Southern Presbyterians established Oakland College, 1828. The property was sold to the state in 1871, and dedicated, under the name of Alcorn University, to the higher education of colored youth.

In 1878, the Mississippi legislature changed the name to "The

Alcorn Agricultural and Mechanical College," complying with the Act of Congress in 1862, granting to the several states public lands to be sold by the states, the proceeds to be applied to the endowment, support, and maintenance of at least one college where the leading object shall be to teach writing, agriculture, cooking, and mechanical arts. "This land script fund," donated by the United States Government, had increased to \$227,000 in 1878, when the Mississippi legislature gave one half



Levi J. Rowan, B.S.

to Alcorn College. The interest is \$6,814 per year. All necessary expenses above that amount are provided by legislative appropriations. The approximate annual expense is \$45,000.

The college property comprises 300 acres, used for campus, cultivation, and pasture. There are 3 recitation buildings and 30 other buildings, including 16 houses for teachers. There were 541 students and 22 teachers in 1908.

By the New Morrill Bills, of 1890, "to apply a portion of the proceeds of the public lands to the more complete endowment and support of the college for the benefit of agriculture and the mechanic arts, established under the provisions of 1862," each state and territory received \$15,000 from the national treasury for the year ending June 30, 1890; \$16,000 for the year ending June 30, 1891, etc., upon condition that in states requiring separate schools for white and colored children, an equitable division of the part received by said state shall be made for the agricultural and mechanical education of the children of the two races. Alcorn College will probably receive about \$10,000 annually from this source. The college aims to purify the heart. Each day's work is begun with devotional exercises. There is a Sunday-school and preaching service every Sunday and a prayer meeting Sunday and Wednesday nights.





**CLASS IN NURSE TRAINING, ALCORN COLLEGE, ALCORN, MISS.**

The college operates an infirmary and nurse training school, opened in 1904, under the general supervision of the college physician, and under the immediate charge of a trained nurse. Applicants for training in this department must be at least eighteen years old. From three to six cents per hour is paid those who serve in it.



**CLASS IN CHEMISTRY, ALCORN COLLEGE, ALCORN, MISS.**

The course in the department of science embraces the principal subject of natural and physical science. The subject of chemistry is greatly emphasized, and the new chemical laboratory gives ample opportunity for original work.



**CLASS IN SHOEMAKING, ALCORN COLLEGE, ALCORN, MISS.**

This department was added to the college in 1894, and while the special feature is making and repairing of shoes, instruction is given in the making of serviceable things in the leather line.



**CLASS IN BLACKSMITHING, ALCORN COLLEGE, ALCORN, MISS.**

Is well organized and equipped; has seven forges, with a set of tools for each. Wheelwrighting and horseshoeing are important features of this department. This department is well organized and equipped to do effective work.



## Virginia Normal and Industrial Institute, Petersburg, Va.

Rev. J. H. Johnston, President

**T**HE Virginia Normal and Industrial Institute was founded by act of the General Assembly, March 6, 1882, for the higher education of the Negro youth of the state, with special reference to the training of teachers.

The act appropriated \$100,000 for the purchase of a site and erection of suitable buildings. This sum being inadequate for the work laid out by the architect, was increased by the legislature from time to time, until \$157,700 had been spent on the original design. The annuity was made \$20,000, but this, after five years, was reduced to \$15,000.

The school was opened October, 1883, with three departments, academic, normal, and preparatory, which were in successful operation until 1902. Up to this time 50 college and 424 normal graduates had been sent out. The enrollment of the school was then 316.

In 1902 a new Board of Visitors was appointed and the act of incorporation was amended so as to give special prominence to industrial training to the exclusion of the college course. Cooking, sewing, basketry, raffia work, chair caning, manual training in wood, and practical agriculture are now taught. While these industries were added, no provision was made for their extension until 1908, when the annuity was raised to its original sum and \$14,000 was given by the General Assembly for a farm, improvements, and drainage. The industrial work has been made possible largely because of money received from the Peabody and Slater Educational Funds. The sums received from these sources are not guaranteed for

any number of years, and even if they were they are by no means sufficient to run the industrial department.

All the 550 students are engaged in industrial work, which takes many more teachers than literary work.

The force of teachers is only eighteen (18) for all departments. Every girl is able to make her own dresses before she leaves the school, and can prepare and serve a meal. The boys are all given practical instruction, not only by the use of text-books, but by actual work in the fields and dairy. They also take mechanical drawing and learn the use of tools by making many useful articles in the manual training department. While much attention is given to this industrial work, there has been no neglect of the development of the minds of the students, for the faculty realize that no amount of hand training can compensate for the lack of mind and heart training. Mind development is the pivot on which all industrial work turns.

Being a state institution it cannot give any special denominational training, yet every teacher is a Christian and enters heartily into the work of the Sunday-school. All students are expected to attend church services Sunday morning and chapel exercises in the evening. In addition to these, Christian



FACULTY AND CLASS OF 1907, VIRGINIA NORMAL AND INDUSTRIAL INSTITUTE

James Hugo Johnston, Ph.D., is president of the Institute. In 1908, there were 19 teachers and 528 students. The graduates up to 1908 numbered 740, and represented 11 states. The average age of the 528 students in 1908 was nineteen years.





VIRGINIA NORMAL AND INDUSTRIAL INSTITUTE, PETERSBURG, VA. FOUNDED 1882

Founded by act of the General Assembly of Virginia, 1882, for the higher education of the colored youth of the state, and with special reference to the training of teachers. The Act of Incorporation appropriated \$100,000 for the erection of suitable buildings, and \$20,000 annually for its support. Later the annuity was reduced to \$15,000. The legislature has since appropriated \$58,000 for the completion and equipment of buildings. In 1902 the college course was abolished, and manual training was made a prominent feature in the normal course of instruction. The approximate requirement for annual expenses is \$43,000.

associations, temperance meetings and weekly prayer services are attended. The largest latitude is given young men and women for the development of ability to lead in Christian and moral work.

This institution has sent out in the twenty-six years of its history 833 graduates who have been engaged as follows: Teaching, 438; teaching and preaching, 10; pharmacists and doctors, 28; teaching and farming, 60; lawyers, 12; following industrial pursuits, 88; taking higher courses, 35. Forty-seven of the graduates have died.

President Johnston writes: "We do not know that any of our graduates have become famous, but we know that most of them are living respectable Christian lives, and that many are eminently successful in the fields of labor which they have chosen. In many cases beautiful city or country homes have been acquired, and on every hand are evidences of taste and refinement, which comes as the result of right training and education. These are the ideals which we are daily trying to materialize, and regret that we succeed so poorly because of our limitations."

The need of a building for the model training department grows more pressing every year as the graduating classes increase in numbers and the model school becomes more popular. Boys and girls who are to be sent off by themselves to take charge of schools should all have not only the text-book instruction as to how to teach, but considerable drill in the class room with small children under the direction of expert teachers.

A board of visitors is appointed by the governor of the state.

The Commissioner of Education indicates how the Morrill Fund may be used: "Your attention is respectfully invited to the limitations placed by the Act upon money received, which is to be applied only to instruction in agriculture, the mechanic arts, the English language, and the various branches of mathematical, physical, natural, and economic sciences, with special reference to their application in the industries of life and the facilities for such instruction. It is held that this authorizes, besides the payment of salaries, the purchase from this money of apparatus, machinery, text-books, reference books, stock and material used in instructions or for purposes of illustration in connection with any of the branches enumerated."



LINCOLN UNIVERSITY, CHESTER COUNTY, PENN. FOUNDED 1856

Oldest institution for the higher education of Negro youth in the country. Founded by Rev. John M. Dickey, D.D., Presbyterian, with the thought of sending Negroes as missionaries to Africa. President, Rev. John B. Rendall, D.D. In 1908, students, 197; teachers, 14; theological students, 53. The property includes 132 acres of land, 8 school buildings, and 10 residences for professors. Approximate amount of annual expenses, \$50,000, secured from the Presbyterian churches and other friends.

## Lincoln University, Chester County, Pa.

Rev. John B. Rendall, D.D., President

LINCOLN UNIVERSITY, located in Chester County, Pa., forty-five miles from Philadelphia, is the oldest institution in the United States for the higher education of the Negro.



J. B. Rendall

In 1849, while James L. Mackey was being ordained at New London, Conn., as a missionary to Africa, Rev. Dr. John Miller Dickey, a Presbyterian leader of Philadelphia, who offered the ordaining prayer, had a vision "of a school of the prophets where missionaries should be trained and where Africa's sons should be educated to carry the gospel to the benighted and needy."

Three years later Dr. Dickey began to teach James R. Amos, who felt

the call to go to Africa. In 1853 the General Assembly of the Presbyterian Church approved the request of the New Castle, Pa., presbytery for the establishment of a school for the Christian training of youth of the colored race. In 1854 the legislature of Pennsylvania granted a charter to Ashman Institute, named after Jehendi Ashman, "reorganizer and savior of the Colony of Liberia." Ashman Institute entered upon its formal work January 1, 1857, with 4 students, in a small three-story building. In 1866 the title was changed to "Lincoln University," and in 1871 was taken under the care of the General Assembly of the Presbyterian Church and enrolled among its theological seminaries. The collegiate department is not under denominational control.

The property of Lincoln University consists of one hundred and thirty-two acres of land, on which are located ten fine school buildings and ten residences for teachers.

The endowment is about \$500,000 and the annual expenses are \$50,000, secured from endowment, students, the Presbyterian Board of Education, and the church.

It is a College and a Theological Seminary. Its charter provided for the "scientific, classical, and theological education of



colored youth of the male sex," and the institution has maintained this work from the beginning.

In 1908 there were 14 teachers and 197 students.

Fifty-three students were preparing for the ministry. The proportion of those in the College department preparing for the ministry is unusually large.

A distinctive feature of the work of the university is the English Bible Chair, founded in 1884 by Mrs. Susan D. Brown. The English Bible is a part of the regular course of the university and the seminary. Lincoln is the pioneer in the formal erection of this department as a distinct course and foundation.

During the years of this great work more than 1,500 students have gone from the university and 500 from the theological seminary. Twenty-three have gone as foreign missionaries to Sierra Leone, Liberia, South Africa, and Porto Rico. There are now 150 Lincoln graduates on the roll of ministers of the Presbyterian General Assembly. A carefully prepared table, showing the residences, occupations and characters, of the work of nearly 100 students who have left the school since 1866 and estimate of nearly 500 others, shows the following classification:

Ministers of all denominations, 656; doctors, including dentists and druggists, 263; teachers, 255; business, 227; lawyers, 86. In the Republican National Convention of 1904 a graduate of Lincoln made a notable speech, seconding the nomination of Theodore Roosevelt, and in the convention of 1908 one of the Lincoln graduates presided over the convention during the temporary absence of Senator Lodge. Graduates of the university have given the school a high rating.

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### Robert Hungerford Industrial School, Eatonville, Fla.

Russell C. Calhoun, Principal

FOUNDED 1899. Property valued at \$32,000. Approximate expenses, 1907, \$6,000. Twelve teachers, 132 students. The farm plays an important part in the industry of the school. Thirty-four acres are under cultivation and the work is in charge of a young man trained at Tuskegee and at Knoxville College. The school has ten buildings well located and in good condition. An exceptionally good school of its size. The work of the school is of an elementary class, suited to the needs of the community. The industries are practical and well carried on.



SELDEN INSTITUTE, BRUNSWICK, GA.

### Selden Institute, Brunswick, Ga.

Miss Carrie E. Bemus, Principal

FOUNDED 1903. Property vested in C. C. Selden and Miss C. E. Bemus. Approximate annual expenses, \$2,500; 9 teachers, 103 students. A printing-office under the management of one of the pupils publishes a paper, *The Work*, and does job work for the colored people of Brunswick and vicinity. In preparing for teachers, the students are trained in at least four industrial courses and the theory and practice of teaching and psychology.

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### Utica Normal and Industrial Institute, Utica, Miss.

W. H. Holtzclaw, Principal

FOUNDED 1902. Property valued at \$47,000, which includes endowment of \$17,000. The income for expenses in 1907, \$6,700; receipts for endowment during the year, \$12,700. Twenty-two teachers, 480 students. The school is in the open country and aims particularly at industrial education. It has a farm of about one hundred acres, on which the school buildings are located. The trustees have recently come into possession of a superior farm of one thousand acres, at a cost of \$14,500, which is expected to add much to the usefulness of the school.





NATHAN B. YOUNG

## The Florida Agricultural and Mechanical College. Tallahassee, Fla.

Nathan B. Young, President

**T**HE Florida Agricultural and Mechanical College was founded in 1887 by legislative enactment. It has state and federal support. The property valuation is \$75,000. The annual expenses are \$35,000, of which \$5,000 is secured from the state, \$20,000 from the nation, and \$10,000 from patrons for the board and keep of students.

There were 116 male and 173 female students in 1908. The age of admission is sixteen years. The average age of the student is eighteen years. There are 13 male and 13 female teachers.

The college has dormitory accommodations for about two hundred. These are managed by the faculty, and all non-resident students are required to board in them, unless by special permission other arrangements are made.

There are three departments, — the academic, the agricultural, and the mechanical and domestic arts. The academic department offers three courses: the English normal, scientific, and a course in vocal and instrumental music. The agricultural department offers a course in dairying, truck gardening, poultry raising, animal husbandry, agronomy, elementary agriculture, horticulture, and nature study. The department of mechanical and domestic arts offers courses in



CARNEGIE LIBRARY, FLORIDA STATE NORMAL AND INDUSTRIAL SCHOOL



wood and iron working, manual training, painting, printing, cooking, millinery, nurse training, plain sewing, dressmaking, stenography, and typewriting.

Mr. Andrew Carnegie has given the college a library building which is being stocked with books and periodicals.

There are two literary societies for the young men and two for the young women. One evening each month is given to public oratorical exercises.

The college is non-sectarian, yet Christian. There are daily devotions, preaching, and Sunday-school services on the campus, and an active Young Men's Christian Association and Young People's Society of Christian Endeavor.

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## **Charleston Normal and Industrial Institute, Charleston, S. C.**

**Rev. J. L. Dart, A.M., President**



REV. J. L. DART

THE Charleston Normal and Industrial Institute was founded in 1894 by J. L. Dart and others. There were 5 teachers and 270 students in 1908. The institute is supported by the colored Baptists. The annual expenses are \$3,000, secured from contributions. The property, valued at \$20,000, is free of debt. This is a primary and secondary school,

started to supplement the inefficient work of the colored public schools. There is an industrial department in which wheelwrighting, blacksmithing, printing, sewing, and domestic science are taught. *The Southern Reporter* is printed by the school.

## **State Agricultural and Mechanical College, Greensboro, N. C. Founded 1893**

**James B. Dudley, President**

ESTABLISHED by an act of the General Assembly of North Carolina. The school was opened in the fall of 1893. The citizens of Greensboro donated 14 acres of land, and gave \$11,000 for buildings. The state added \$10,000. The main building, erected 1893, is one of the finest school edifices in North Carolina. A large dormitory costing \$6,000, and a mechanical building, costing \$9,000 have been added, and the expenditure of \$7,000 has supplied the college with one of the finest and most modern equipments in the South.

The management of the property is vested in a board of sixteen trustees elected by the General Assembly for a term of six years. The United States Government, under the "Morrill Act," joins with the state in maintaining the institution. There were 14 teachers and 194 students in 1908. The students represented 49 counties of North Carolina and 6 states. The departments of the college are academic, teacher training, agricultural, mechanical, dairy, and the industries.

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## **Slater State Normal and Industrial School, Winston-Salem, N. C.**

**C. G. O'Kelly, Principal**

FOUNDED 1892. Property valued at \$35,000, vested in the state of North Carolina and the trustees. The approximate annual expenses, \$6,000. Ten teachers, 385 students. The normal department follows the regulation course, and in the industrial department special emphasis is made on agriculture. The agricultural work of the school includes class-room work of the theory of agriculture and farm work with students' labor.

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## **Peabody State Normal School, Alexandria, La.**

**John B. LaFarque, President**

PEABODY STATE NORMAL SCHOOL was founded in 1899 by John B. LaFarque. The value of its property is \$20,000. The annual expenses are about \$4,000, secured from the state and from donation. In 1908, there were 351 male and 395 female students, the average age of the pupils being eighteen years.



MAYESVILLE INSTITUTE

## Mayesville Institute, Mayesville, S. C.

Miss Emma J. Wilson, Principal

**T**HE Mayesville Institute is a product of the development of a small school organized in 1892 by Miss Emma J. Wilson, who, through sympathetic aid, so successfully managed its affairs that in 1896 it was incorporated under the laws of South Carolina as the Mayesville Educational and Industrial Institute. The school is located fifty miles east of Columbia, thirty miles west of Florence, twenty-three miles north of Manning, and eighteen miles south of Bishopville, thus being in the midst of a dense population of Negro youth who need to be supplied with a good education. There are five substantial buildings. The main building is a large structure, forty-five by seventy-eight feet. The first floor is used for a chapel and two class-rooms, the second for six class-rooms, and the third for the boys' dormitory. The home for the girls is a two-story brick structure containing twenty rooms occupied by the girls



EMMA J. WILSON

and some of the teachers. The trades building is a substantial brick structure with three commodious rooms where various trades for boys are taught. The bricks for this building were made by the students under a competent instructor, and the building was erected by the students in the brick-laying department.

The teachers' cottage, a neat eleven-room structure frame, was erected by the students. It represents an effort at self-help, as the colored people of the community contributed about \$500 towards it.



DRESSMAKING CLASS

The property is valued at \$30,000. The annual expenses are about \$7,000. Of this amount \$250 is secured from public-school funds, the balance from Northern and Southern philanthropists.





TEACHERS COTTAGE, MAYESVILLE, S. C.

There were 215 male and 315 female students in 1908. The average age was about fourteen years. There are 5 male and 9 female Negro teachers. Twenty-one of the students are studying for the ministry. The institute was founded for the purpose of giving to Negro boys and girls a liberal literary and industrial education, to train them to be intelligent and faithful, to instill right moral principles, to teach the dignity of labor, encourage the purchase of homes and farms, and to develop good and desirable neighbors and citizens.

Pupils are taught carpentry, blacksmithing, tailoring, boot-making and repairing, farming, sewing, housework, making and laying of bricks, plastering. Some profit is gained by the sale of the bricks which the students make. The farm is well cultivated. The cotton sells for between five hundred and seven hundred dollars. But the more varied crops are used by the boarders and give an opportunity for the scholars to work out part of their board. A good deal more of the board is paid for in money, wood, and provisions brought from the outside.

The students are required to attend divine services at some one of the churches in the town every Lord's Day, and to attend regularly the Sunday-school in the institute chapel every Sunday.

Connected with the institute there are Christian Endeavor, Sunshine and Temperance societies, and a Young Men's Christian Association. The students are required to attend the meetings of all these and to take active part in all their proceedings. Profane and vulgar language and the use of alcoholic drinks and of tobacco in all its forms are prohibited. The Farmers' Conference of the Mayesville Institute has for its object the unification and the advancement of colored farmers.



VOORHEES INDUSTRIAL SCHOOL

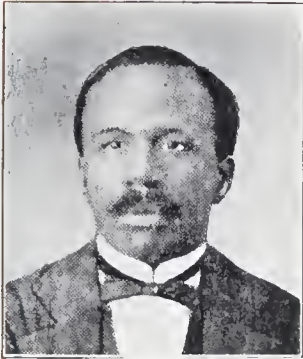
Voorhees Industrial School, Denmark, S. C.  
Founded 1897

G. B. Miller, Principal

THE school was founded by Miss Elizabeth E. Wright, a young colored woman, who had been educated at Tuskegee, and was aided by Judge George W. Kelley, of Rockland, Mass. The first session of the school opened "up stairs over an old storehouse, with no bell, chairs, or benches." Two teachers and 14 students were present on the first day, April 14, 1897. Within a year, the enrollment reached 250, and two plantation houses were secured, where for three years the school work was conducted. "Living in them was equal to being out of doors." At this time, Mr. Ralph Voorhees, of New Jersey, for whom the school was named, purchased 380 acres of fertile land, where the institution is now located, and gave the school four large buildings. The property, now valued at \$50,000, includes 15 buildings on 400 acres of land. Agricultural work is emphasized, and there are 16 industries taught. The school conducts a Farmers' Conference each year, with good results. The enrollment in 1908 was 22 teachers and 320 students. The annual expenses are \$10,000, secured from individual contributions. In 1907, contributions were received from 42 states and the District of Columbia, in sums ranging from 20 cents to \$220. The school is co-educational and undenominational. Teachers and students assemble in the chapel each night for devotional exercises. Scripture verses are quoted, a hymn is sung, and a prayer is offered by the principal or some member of the faculty. The students are required to attend Sunday-school and church services regularly. There is a Y. M. C. A.

## Hawkinsville Rural and Industrial School, Hawkinsville, Ala.

W. D. Floyd, Principal



W. D. FLOYD



HAWKINSVILLE RURAL AND INDUSTRIAL SCHOOL, HAWKINSVILLE, ALA.

HAWKINSVILLE RURAL AND INDUSTRIAL SCHOOL was founded in 1899 by W. D. Floyd, who is still the principal. The school has property valued at \$1,200, with annual expenses of about \$850, secured from the state and other friends. In 1908, there were 89 male and 100 female students, the average age of the students being ten to eleven years.

The thought of bettering the conditions of educational interests in Hawkinsville originated among the trustees of the school. They decided to have but one school, and that located in the center of the township, and to have a longer term and better teachers, thus securing more satisfactory results. In 1899, the school had its beginning, with the present teacher and 22 pupils, as the Hawkinsville High School, the name having been changed to its present title.

The school is healthfully located, one mile from the village, four miles from the Montgomery & Eufaula Railroad. The chief object of the school is the extension and improvement of industrial education as a means

of opening better and wider avenues of employment to colored young men and women. For the training of pupils in parliamentary usages there is a literary society. Each morning in the chapel there are devotions. At this meeting, visitors are given an opportunity to speak to the pupils. The students are constantly reminded of the dignity of labor. The academic side is considered equally important. The endeavor is to give such an education as will lift the mental, moral, religious, and economic life of the students. As a result, communities in which the students make their homes see the benefits of education.

The school is carried on eight months each year, and 3 teachers are employed at an average salary of \$19 per month. The government furnishes money to partly pay one teacher six months.



COOKING CLASS



## Agricultural and Mechanical College. Normal, Ala.

Walter S. Buchanan, President

**T**HE Agricultural and Mechanical College, Normal, was founded in 1875 by W. H. Council, who was its president until his death in April, 1909. In 1875, the annual appropriation was \$1,000, and there was a faculty of two teachers. The attendance was about sixty pupils. In 1878, the annual



W. S. BUCHANAN

appropriation was doubled, the teaching force increased, and the school began to attract general attention for the great good it was doing in preparing responsible teachers.

In 1882, through self-denial on the part of the principal and teachers, strict economy in expending appropriations, and by aid of the Peabody and Slater funds, and individual donations, a lot was purchased and buildings were erected for school purposes. To accomplish this, the teachers taught for less than half salaries. The document which they drew up and signed, donating a portion of their salaries to the state for the benefit of the race, is a witness to their devotion to the education of the Negro. The property was deeded to the state of Alabama in trust for Negro education.

The school continued in this way until 1885, when the legislature of Alabama increased the annual appropriation to \$4,000, and made it the Industrial School for the Negroes of Alabama. In 1891, the legislature made the school a beneficiary of a fund granted by act of Congress to be used for the more complete endowment and the support of colleges for the benefit of agriculture. After this the property at Huntsville was sold and one hundred and eighty-two acres of land, located about four miles north of Huntsville, was purchased. On this land are twenty-two buildings,—laboratories, shops, library, reading room, and museum.

The school has property valued at \$75,000. It receives an annuity of \$4,000 from the state of Alabama, and an annuity of about \$11,000 from the general government. There were 25 Negro teachers and 326 students in 1908. Annual expenses, \$20,000.

The aim of the school is to afford young men and women of the Negro race an opportunity to acquire a college education in the arts and sciences, and at the same time acquire such technical skill as will fit them to engage in and teach the industries in a practical way.

The college embraces nine distinct schools,—school of mechanical arts, school of agriculture, scientific literary school, school of music, school of domestic science, school of business, school of Biblical literature, normal school, preparatory school, and training school.

The Carnegie Library Building was erected at a cost of \$12,000. There are biological, chemical, and physical laboratories. The machine shops are supplied with two engines of twenty horse-power each, and a seven horse-power gasoline engine.

There is a thorough course of Bible study continuing through the year, and a special Bible course for ministers.

Religious training is greatly emphasized at this institution. Chapel devotions are held each evening, when all students and teachers are expected to be present. Every Sunday morning, service is held, at which a regular sermon is delivered. A program, religious or ethical in character, is rendered every Sunday evening.

The Young Men's Christian Association is a student organization, active in its field and helpful in the daily life of the students. It maintains regular religious meetings throughout the year. The Young Women's Christian Association is a similar organization for young women. Bible bands have been organized for a systematic study of the Bible among the younger students. Attention is given to physical culture, and the young men of the institution are under military discipline.

More than six hundred of the graduates of this institution are at work in the schools of the South, and many times this number are successfully engaged in the industrial pursuits of life. Wherever these graduates are found, they are conspicuous for their force, industry, and capabilities as leaders of the people. They are strong advocates of temperance and moral reform among their people.

## The Montgomery Industrial School, Montgomery, Ala.

Miss Alice L. White and Miss H. Margaret Beard, Principals

**T**HE Montgomery Industrial School was organized in 1886 by Alice L. White and H. Margaret Beard. The present valuation of the property is \$9,500, the approximate annual expenses between \$5,000 and \$6,000. The money needed is secured through tuition and gifts from Northern friends.

This is a school for girls only. A thorough insight into both the school and the home life of the Negro race led to a fuller realization of the truth of the words, "No race can rise higher than its women and its home life." A great need was seen of training the teachers how to live, how to do woman's work intelligently, practically. This need could be better met in a school where Negroes could be taught by themselves.

The purpose of the school is to train girls to be true gentlewomen in manners and thoughts, to be faithful mothers and homemakers, and, above all, to be earnest Christians. The desire also is to prepare them to earn a livelihood, to make them capable and efficient in some one industry, that will be of service to themselves, their families, and the community in which they live.

Soon after opening, the school was full, and has been crowded



GRADUATING CLASS, 1909, MONTGOMERY INDUSTRIAL SCHOOL



THREE COOKING CLASSES, MONTGOMERY INDUSTRIAL SCHOOL

to its limit ever since, although it has enlarged its quarters three times. The present buildings consist of a main hall, three recitation rooms, a kindergarten, library, sewing room, kitchen. The course of instruction includes the kindergarten, primary, and grammar grades, Bible study, music, and the industrial department, in which is taught cooking, sewing, housework, simple nursing, and raffia work. A true foundation is laid by beginning with the kindergarten, where some of the children are as young as four years, and are being taught practical facts, and the "why" of them.

Most of the pupils come from the city of 40,000 inhabitants and surrounding districts, although a few each year come from the country, and a few from other states. So many young children in the poorer homes have to help with the home work that it is here considered important to give such, as well as older ones, the industrial training. Girls ten to twelve years of age learn how to wash dishes, scrub, clean windows, polish tins and stoves. The younger children are taught to patch, darn, and do all kinds of mending; the older ones, having learned to mend, make garments of all kinds, cutting them out by pattern, and making a dress for themselves when in the graduating class.

Since 1886, many hundreds of pupils have been under the care of the school. Many of the graduates are married, and their homes show a marked improvement over those from which they came. Others have continued study in schools of higher instruction. Still others are supporting themselves as seamstresses and nurses, being employed by the white people. A few have



done good work teaching school. A large number of the pupils have become Christians during the years they have been in the school. In addition to the daily school work, a school prayer service is held weekly. A Christian Endeavor society has been organized, and meets regularly.

A circulating library of 2,500 volumes is open each Saturday. Visits are made in the homes of the pupils and among sick. Social entertainments are provided for the community.

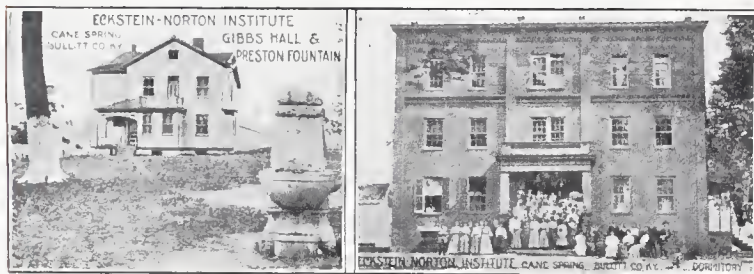
Two principals and five teachers are carrying on this work. During all the years of this school's progress, its support has come from God's people as churches and individuals. Through divine blessing and the practice of economy, the school has closed each year without debt; still it needs money to grow and do greater good.

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## **Eckstein Norton Institute. Cane Spring, Ky.**

**C. H. Parrish, A.M., D.D., President**

FOUNDED in 1890. The valuation of the property is \$37,000. The annual expenses are \$5,000, money for which is obtained from tuition and by solicitation. There were 47 male and 58 female students in 1908, ages averaging from ten to eighteen years. There are 3 male and 4 female Negro teachers. This



ECKSTEIN NORTON INSTITUTE, CANE SPRING, KY.

school has given instruction to more than 1,600 students. Two hundred and seventy-one have graduated from its departments, the majority of whom are doing creditable work among the people.

Its grounds comprise seventy-five acres of land, seventy of them fine agricultural land, and a large orchard. It is within thirty miles of a Negro population of 90,000. Its location is 29 miles south of Louisville. The main building is a sub-

stantial brick structure with twenty-five rooms, spacious halls and porches. There are six frame buildings with thirty rooms for dormitory purposes, an assembly hall, printing-office, laundry, and blacksmith shop.

The college is incorporated under the laws of Kentucky. Its affairs are conducted by a board of trustees,—not less than nine,—the present board consisting of some of the best white and colored citizens of the commonwealth.

All the pupils are required to work. They are taught to do, as well as to know. It is designed to give Christian education, and college advantages are given to those who show a special fitness for the higher training. Classes in cooking, elementary sewing, shoemaking, farming, carpentry, and blacksmithing.

Children as young as nine years are received, among them those who have not proper home surroundings and seem likely to become delinquent, ignorant, or dependent, some whose parents are in service and cannot conveniently have their children with them, some who have dropped out of their grade in the public schools, or who have become discouraged. Also, any young men or young women are received who have passed the age limit to attend the public schools, and persons who are so far behind in their studies that they are embarrassed to attend school at home where they are well known. Also, persons of riper age are welcome who desire Bible training and wholesome religious surroundings and who want to be fitted for better service.

The object of the school is "the instruction of youth in the various common school, academic, and collegiate branches, the best methods of teaching the same, and the best mode of practical industry in its application to agriculture and the mechanic arts and domestic science." Students are forbidden the use of tobacco and intoxicating drinks and profane language. Theater going and dancing are disallowed. Students are required to attend all devotional exercises.

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## **The West Virginia Colored Institute, Institute, W. Va.**

**J. McHenry Jones, President**

THE West Virginia Colored Institute was founded in 1891 by an act of the legislature. The annual expenses of \$35,000 are secured from the United States government and the legislature and the state.

There were 21 teachers and 235 students in 1908



PRESIDENT MCGHEE

NEW BUILDING

## Colored Orphan Home and Industrial School, Huntington, W. Va.

Rev. C. E. McGhee, President

**T**HE Colored Orphan Home and Industrial School was founded in 1900 by Rev. C. E. McGhee (Baptist). There were 6 teachers and 80 students in 1908. The annual expenses approximate \$7,000.

The object of the institution is to maintain a home for colored orphan children and to nourish them in any way that may seem best to fit and equip them for usefulness in life. Every child is given instruction in some useful domestic, mechanical, or other branches of industry. During the years it has been open the institution has given refuge to 200 homeless children. The buildings are encircled by one hundred and eighty acres of productive land well suited to agriculture, and embracing an orchard of more than one thousand choice fruit trees.

The motto of the home is: "These, too, are my children. For them, also, I died on the cross."

The following is an extract of a message of W. M. O. Dawson, governor of West Virginia, dated January 13, 1909.

Extract from the Message of Gov. W. M. O. Dawson, Governor of West Virginia, dated January 13, 1909.

"Early last spring I had the privilege of visiting the Colored Orphan Home and Industrial School, situated near Huntington. I was most agreeably surprised and greatly impressed with the great work that this institution is doing under the management of Mr. McGhee and a board of control, the members of which board give their time without compensation.

"The school has been wholly supported by voluntary contributions and by the products of the farm. The excellent farm, lying on the Guyandotte River, within a mile of the corporate limits of the city of Huntington, consists of two hundred and ten acres of land, estimated to be worth \$30 an acre. The building and material on hand are estimated at \$9,300; furniture, farming utensils, and live stock, \$1,270; the total indebtedness is \$6,174.64, of which \$1,475 is the amount due on the farm and \$3,035 is back salary due the teachers.

"I heartily recommend that the state pay the indebtedness, the state acquire ownership of the plant, that appropriation be made to complete the main building, and for other necessary purposes to maintain the school.

"I consider the care of dependent children of the state one of the highest demands that confront us; and an expenditure for such a purpose is sure to greatly repay us."



STUDENTS MAKING BRICK, HUNTINGTON, W. VA.





CLASS IN COOKING AND SEWING, COLORED ORPHAN HOME,  
HUNTINGTON, W. VA.

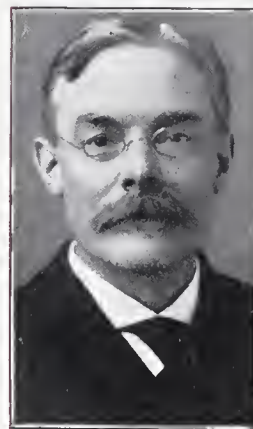


STUDENTS, COLORED ORPHAN HOME,  
HUNTINGTON, W. VA.

## Boydton Academic and Biblical Institute, Boydton, Va.

Rev. Ambrie Field, Principal

**F**OUNDED 1879. Rev. John R. Hague, superintendent. This school was from 1830 until after the close of the Civil War known as Randolph-Macon College (white) of Virginia. It enrolled 500 male students and graduated some of the leading men of the South: Bishops, ministers, lawyers, physicians. During the war both armies occupied the buildings and campus successively. After the close of the civil struggle, the college failed and the property was sold. In 1879, Dr. Charles Cullis, of Boston, purchased the property, with funds given by Dr. Owen, of Morristown, N. J., and established a Christian school for the colored race. This was opened May, 1879, with 13 students. In 1908, there were 12 teachers and 134 students.



John R. Hague

The school owns about four hundred and fifty acres of land. Immediately following chapel exercises, the first period daily is given to Bible study. The majority of the first-grade certificates among the colored teachers in the county are held by graduates of Boydton Institute. A leading lawyer of the county said that there had never been one of the pupils of Boydton in the county court since its establishment.

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## State Normal School, Montgomery, Ala.

W. P. Patterson, President

**F**OUNDED 1874. Property valued at \$57,000, — vested in the state of Alabama. Annual income for expenses, \$16,450, of which the state contributed \$8,500, in 1907; Slater Fund, \$3,500; the Peabody Fund, \$500; the rest was received from tuition. Twenty-six teachers, 1,010 students. Instruction is given in pedagogy; economics in the junior and senior years. Many of the students in carpentry and blacksmithing work at these trades during the summer.

## Roanoke Collegiate Institute, Elizabeth City, N. C.

Charles F. Graves, A.B., President

**T**HE Roanoke Collegiate Institute is located in Elizabeth City, N. C., — a city that has excellent advantages for school purposes. The institute was founded in 1896 by the Roanoke Missionary Baptist Association for the purpose of providing a high-grade school to be under their supervision, where their sons and daughters and neighbors might have the benefits of an education. It continues under these auspices.



CHARLES F. GRAVES, A.B.

The institute has one acre of land upon which are two buildings. One is used as an industrial room and "Model School Department"; the other is a recitation room and chapel. Arrangements have been made for the purchase of additional ground for the erection of a girls' dormitory. The present conditions have developed out of very humble beginnings. At the first there was a small, dilapidated two-story wood building, one teacher, and few pupils.

The chief object of the school is to assist pupils in the acquisition of a pure Christian character, and to train them for teachers and for business and professional life. Moral and religious training is constantly emphasized. There are devotional exercises in the chapel each morning, weekly prayer and praise services, and a regular course in Bible study. Students are required to attend all religious services during the week and on Sunday, and as far as possible to participate in the services.

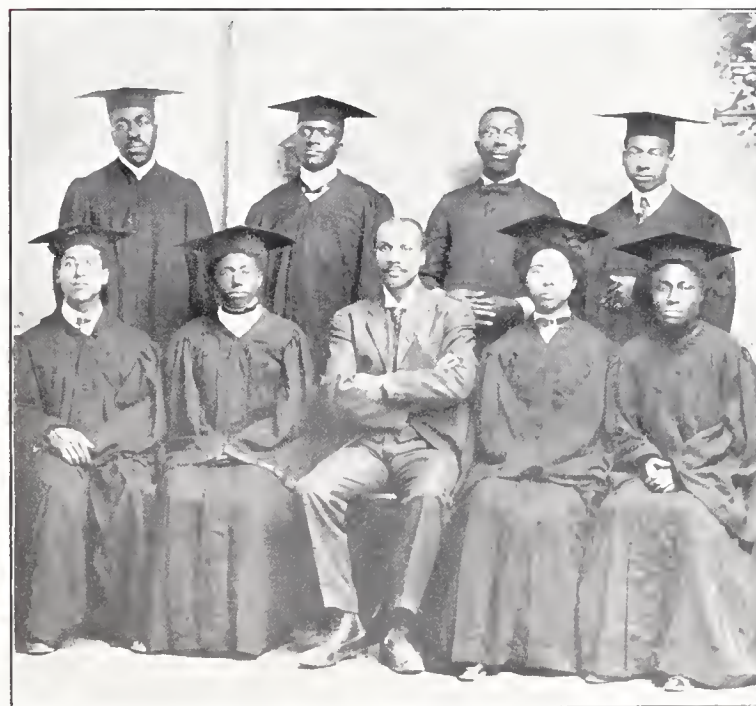
The valuation of the property is \$7,000, the annual expenses, \$3,000, secured from churches and a small tuition. There were 86 male and 168 female students in 1908, ranging from six to twenty years of age. These were under the care of 3 male and 4 female Negro teachers. Five of the students are studying for the ministry.

There is a literary society for the young men. A program is rendered one evening of each week affording an excellent opportunity for training in self control; acquiring a knowledge of parlia-

mentary procedure; and practice in studied and impromptu speech. Every member is required to take part in the exercises unless excused. There is a similar society for the young women. The societies are governed under supervision of the faculty by officers chosen from among themselves.



ROANOKE HALL, ROANOKE INSTITUTE



PRES. GRAVES AND GRADUATING CLASS, ROANOKE INSTITUTE





HENRY D. DAVIDSON



MRS. LULA J. DAVIDSON

## Centerville Industrial Institute

Henry D. Davidson, Principal

**T**HE Centerville Industrial Institute, located at Centerville, Ala., was founded in 1900 by Mr. and Mrs. H. D. Davidson. It is an independent, charitable institution. The property is valued at \$5,500. The approximate annual expenses are \$1,500. There were 152 students in 1908, 82 male and 70 female. There were 5 Negro teachers, 3 male and 2 female. Money for the expenses is secured from subscriptions, concerts, etc.

Eight of the students are studying for the ministry.

There is no other school for the industrial and advanced training of colored youth in Bibb County or the counties adjoining it. The aim of those most interested is to make this institu-



EMILY HOWLAND HALL, CENTERVILLE INSTITUTE

tion a center for industrial and high-school training of the advanced pupils of the various rural schools in the section.

In order that the families may have better access to the school, it was decided to cut off twenty acres from one corner of the farm and divide it into quarter-acre lots for homes, the lots to be sold at sufficiently low price to induce residence near the school.

Two crops of vegetables are raised on the truck patch each year, one in the spring and summer, one in the fall and winter.

Howland Hall, a five-room two-story frame structure, is the principal building on the grounds. Money for the erection of this building was mostly given by Miss Howland, of New York. The building is used as assembly room for the primary department, four smaller rooms being used as bedrooms. Frazier House, a five-room dwelling, is used for the principal's home, for classrooms, and for bedrooms. To supply the buildings with



SEWING CLASS, CENTERVILLE INSTITUTE

proper school furniture, such as charts, maps, desks, etc., is a hard task. There is not a teacher's desk in a single class room.

Mrs. Davidson, who died in 1903, practically gave her life for this school.

## Palmer Memorial Institute, Sedalia, N. C.

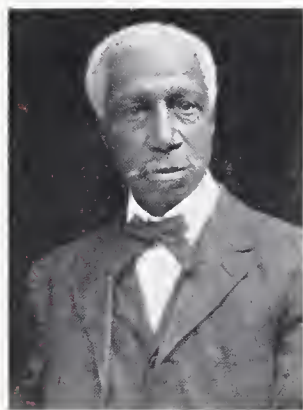
Charlotte E. Hawkins, President

**PALMER MEMORIAL INSTITUTE** was founded in 1903 by Charlotte E. Hawkins. There were 5 teachers and 2 helpers and 125 students in 1908. The annual expenses approximate \$3,500. The institute has for its end the development of rural life for Christian service. It aims to thoroughly arouse interest in Christian education in all the rural districts in the county. There are two buildings and eighty acres of land, worth \$15,000.

## Sherman Industrial Institute, Huntsville, Ala.

Prof. F. R. Davis, President

**T**HE Sherman Industrial Institute was organized in 1891, and first known as North Huntsville School. Its name was changed in 1894 in honor of the distinguished soldier and patriot, William T. Sherman.



F. R. DAVIS

The school is located in the cotton belt of North Alabama, where the colored people are in great numbers. Huntsville is a healthful place. With its high altitude, its mountains surrounding, its freedom from saloons and other evil allurements, it is an ideal place for the location of a school whose object is to give thorough Christian training through which may be built moral character and strong intellect.

The president, after twenty-nine years of training youth, says, "I am impressed that the first duty is to educate the heart, then head and hand."

The aim of the institute is to give such moral and religious instruction as shall be a benefit, instead of an injury, to the recipient and to the community. The endeavor is to Christianize as well as to educate and train in the industries. Children who are sent to this school are boarded in Christian families. Property value, \$7,500. Expenses, \$1,440.

In 1908, there were 64 male and 102 female students, ranging from eight to twenty years of age. There are 2 male and 4 female Negro teachers. Supported by donations from friends.

## Kentucky Normal and Industrial Institute, Frankfort, Ky.

John H. Jackson, A.B., A.M., President

FOUNDED 1886, by act of legislature. State and federal support only. Property, \$150,000. Expenses, \$11,000. There were 122 male and 220 female students in 1908. Average age, twenty years. Nine male and 6 female Negro teachers.

(Report and photographs were not received until November 13, too late for the insertion of any pictures.)

## Temperance Industrial and Collegiate Institute, Claremont, Va.

Rev. John J. Smallwood, Ph.D., President

**T**HE Temperance Industrial and Collegiate Institute was founded in 1892 by Rev. J. J. Smallwood, with "less than 10 pupils and less than \$50 in actual cash." There were 4 male and 4 female teachers, and 61 male and 98 female students — averaging nineteen and a half years of age — in 1908. Seventeen of the students — some, forty years of age — were studying for the ministry.

The property valuation is \$38,000. The expense, secured by voluntary contribution and from the school farm, approximates \$15,000. The school owns one hundred and fifty-nine acres.

The president has given thirty years of his life to Negro education and teaching in the backwoods and rural districts of Virginia and North Carolina. During his sixteen years at Claremont, he has arisen at 5.30 A.M., going to the fields to plow at 6.30, where he has worked until 10. From 11 to 3, he has given himself to direct school work, and then resumed his labor on the farm until 6 or 8 P.M., returning to his office to be occupied from then to 12.30 or 1.30 at night. Sometimes he has not known from whence would come the next meal.

The purpose of the institution is to teach morality, religion, race pride, industry, economy, social purity, sewing, cooking, laundering, scientific farming, and carpentry. The Bible is one of the text-books. The institute relies upon faith in God.

Seventeen of the graduates are in Africa as teachers and ministers; 178 are teaching in the South and Southwest; 18 are practising medicine; 8, practising law; 281 are practical farmers, from Florida to Maryland and from Virginia to Kentucky and Tennessee; 6 are occupied as special music teachers; 12 are public speakers for the cause of temperance and home buying among the Negroes; 194 have been married.

## State Colored Normal School, Elizabeth City, N. C.

P. W. Moore, Principal

FOUNDED 1892. Property, \$6,000, vested in the State Board of Education. The income for expenses, 1907, \$4,700. Seven teachers, 324 students. Twenty-five counties are represented in the school, which is doing an excellent work.



## **Corona Industrial Institute, Corona, Ala.**

**Prof. M. H. Griffin, Principal**

**T**HE Corona Industrial Institute was established in 1903 for the purpose of giving the people of that region, who were largely coal miners, an opportunity for education. It is within reach of four coal mines.



M. H. GRIFFIN

The course of study embraces six grades, including the beginners, two preparatory grades, two years in the normal course, and junior and senior years. Each miner above the age of fourteen years, regardless of whether he has children or not, pays \$1 per month the year round toward the support of this institution. In 1909, the college is receiving an average of \$230 per month from this source. The miners established this college and maintain it. In 1908, there was an enrollment of 76 male and 180 female students, and 4 male and 5 female Negro teachers.

The institute owns about \$7,900 worth of property. In 1908, on a twenty-seven-acre farm conducted by the students, a net profit of \$864.85 was realized. The annual expenses approximate \$3,500, secured from the local wage tax, \$500 from the public-school fund, and from various fields.

The normal years make a specialty of the subjects taught in the public schools, covering the requirement for the first-grade certificate in any of the Southern states. During the entire year, a night school is maintained. The regular teachers do the work. A large number of boys who must work during the day attend the night school. Many parents also are in attendance; one student is above fifty years old.

The farm comprises one hundred acres of land. This is cultivated by the students. There are continuous crops, spring, summer, fall, and winter. It is the aim of the school to give every boy such knowledge of the industries as will enable him to make a specialty of, and master, the trade to which he is best adapted. With the girls, also, a part of their school work is industrial. No one is excused.

The school is undenominational but Christian. Every member of the faculty is a Christian. Devotions are held every morning on opening the school. The Bible has a period each week. Christianity is presented as a requisite for a true man or a true woman. There is a weekly prayer meeting.

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## **Luther College, New Orleans, La.**

**Prof. F. Wenger, President**

LUTHER COLLEGE was founded in 1903 by the Evangelical Lutheran Synodical Conference of North America, by which it is supported.

Its property is valued at \$6,000. The annual expenses are \$2,500, secured chiefly by free contributions of the Lutheran Conference and small amounts from tuition. There were 14 male and 9 female students in 1908, ranging in age from thirteen to twenty-four years. There are 3 male white teachers. Six of the students are studying for the ministry. The college has a preparatory, a normal, and a theological department.

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## **State Colored Normal School, Fayetteville, N. C.**

**E. E. Smith, Principal**

FOUNDED 1877. Property valued at \$15,000, vested in the state. Income for expenses, 1907, \$3,500, of which all but \$304 was contributed by state. Expended on account of permanent improvements, 1907, \$11,000. Six teachers, 343 students. A new two-story brick school building erected on a portion of land of forty acres cost \$3,500, of which the state paid \$500 and the colored citizens, with their friends, the remainder.

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## **Prairie View State Normal and Industrial College**

THE Prairie View State Normal and Industrial College is located at Prairie View, Tex. The college was founded in 1879 by the state legislature (Texas). It has collateral federal support. The valuation of the property is \$250,000. The annual expenses, \$50,000.

In 1908, there were 187 male students and 324 female students, a total of 511. The entrance age limit is sixteen years; the average age of the pupils is twenty years. There are 16 male and 7 female teachers, a total of 23, all Negroes. Edward L. Blackshier, principal; T. T. Thompson, secretary.

## Manassas Industrial School, Manassas, Va.

Leslie P. Hill, Principal

FOUNDED 1895. The school is undenominational. In 1908, 10 teachers and 100 students were enrolled. The annual expenses of \$10,000 are provided for by subscriptions from interested friends in the North. The principal of the school writes, under date of April 15, 1909, saying: "We are only one of the small schools whose mission it is to carry industrial training into the less conspicuous places where need is great. We are now fourteen years old. Have eight pretty good buildings, with modern equipment; two hundred acres of timber land, and take care of 100 children, in round number, each year."



SCHOOL BUILDING, STATE AGRICULTURAL COLLEGE

## Colored Normal, Industrial, Agricultural and Mechanical College, Orangeburg, S. C.

Thomas E. Miller, President

THE Colored Normal, Industrial, Agricultural, and Mechanical College was founded in 1896 by the state of South Carolina. There were 26 teachers and 683 students in 1908. The annual expenses are \$80,000. Of this, \$15,000 is secured from the Land Script Fund, \$5,000 from the Morrill Enactment, \$8,000 from the state appropriations, and the remainder from students for board, books, clothing, and incidentals.



FARM SCENE, STATE AGRICULTURAL COLLEGE

## William McKinley Normal and Industrial School, Alexandria, Va.

Rev. Simon P. M. Drew, Ph.D., President

THE William McKinley Normal and Industrial School was founded in 1894 by M. L. and R. B. Robinson. There were 5 teachers and 100 students in 1908. The annual expenses approximate \$1,000. The school is supported by contributions from friends and the board of students. It was incorporated by the legislature of Virginia in 1898 as the John Hay Normal and Industrial School. With the approval of Hon. John Hay, the name was changed and the school incorporated, February 20, 1902, as the William McKinley Normal and Industrial School.

The object of the school is to give thorough elementary education and to train the students for trades that will prepare them for good citizenship and for the responsibilities of life.

The school is non-sectarian, but the students are required to attend Sunday-school and church services at least once each Sunday. Devotional exercises are held daily. There are 100,000 colored people residing within a radius of twenty miles.



## People's Village School, Mt. Meigs, Ala.

Miss Georgia Washington, President

**I**N 1893, Miss Georgia Washington had a call to Mt. Meigs as a teacher. On reaching there, she found that no schoolhouse nor boarding place had been provided. Though friendless and homeless, with "nowhere to lay her head," Miss Washington did not follow the advice to seek some other field of



PEOPLE'S VILLAGE SCHOOL, MT. MEIGS, ALA.

labor. In time, four students met the "Northern teacher" in the parsonage of the Antioch Baptist Church, and People's Village School had its beginning. It was incorporated in 1896, three years later.

A boarding place for the teacher was secured two and one-half miles away. Later she rented a small house in which she cooked, ate, and slept alone. Soon the school had outgrown the parsonage and found a place in the church building, with four teachers.

An acre of land was purchased, and a teachers' home (of two rooms) erected. One room served as class room by day and bed room by night. The other was kitchen, dining room, and pantry, with a bed in a corner.

A plan to build a schoolhouse was put into execution, although pronounced impractical. The present school building is the result. The next step was to secure land. The present property consists of a teachers' home, rated some time ago at \$2,000; a schoolhouse, \$3,500; a farm, \$1,400; live stock and farming implements, \$400; total, \$7,300. Annual expenses are approxi-

mately \$5,000, secured from donations and tuition. In 1908, the Negroes paid as tuition \$675, a little more than one third of the total running expenses of the school.

There were 80 male and 95 female students in 1908, from twelve to twenty-one years of age. There were 1 male and 6 female teachers. In the schoolroom, the children are taught not only from books, but are taught the dignity of labor. Domestic science for the girls and field and garden work for the boys are means of creating in them a love for the realities of home rather than stimulating a desire for the artificialities of the city.

Credit is given to the Lord for the wonderful blessings that have attended the work of this school.

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## Sandersville Normal and Industrial School, Sandersville, Ga.

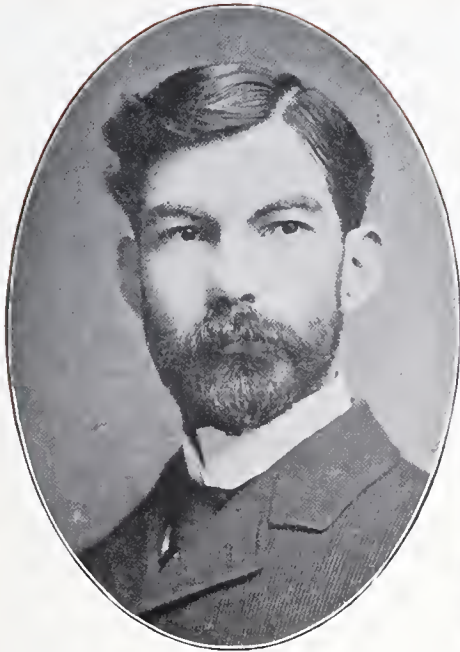
T. J. Elder, Principal

**FOUNDED 1889.** Property, valued at \$4,275, vested in the city school board. Approximate annual expenses, \$1,700, of which the city pays about \$1,000. Six teachers, 340 students. Students in agriculture, carpentry, sewing, basketry and other handicrafts, and music.

In 1900 an exhibit of work was sent to the Georgia State Fair and won a diploma; in 1901 a similar exhibit at the State Fair in Savannah received the first prize of fifty dollars, the highest prize offered to colored schools.



SANDERSVILLE NORMAL AND INDUSTRIAL SCHOOL



**H. A. HUNT**

Principal, Fort Valley High and Industrial School, Fort Valley, Ga. Three hundred and ninety-six students and 15 teachers in 1908. The enrollment varies with the cotton crop.



**FORT VALLEY HIGH AND INDUSTRIAL SCHOOL, FORT VALLEY, GA. FOUNDED 1895**

Founded by J. W. Davison. Thirty-five acres, on which are 8 buildings. The largest, Collis P. Huntington Memorial Hall (see picture), is the gift of Mrs. C. P. Huntington, and represents the work of students and instructors in the Building Trades Department. Regular grammar school work, also a four years' normal and industrial course. Expenses, \$10,000, received from friends, mainly in the North.

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### **Southern University, Agricultural and Mechanical College, New Orleans, La.**

**H. A. Hill, President**

FOUNDED 1880 by the legislature of Louisiana. Valuation of property, \$80,000. Annual expenses, \$26,000, secured from the state of Louisiana and from the United States Government. Seven white and 11 Negro teachers, and 135 male and 301 female students in 1908.

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### **Port Royal Agricultural School, Beaufort, S. C.**

**Joseph S. Shanklin, Principal**

FOUNDED 1901. The property valued at \$13,000. Approximate annual expenses, \$2,000. Four teachers, 158 students. The school represents a combination of a private boarding-school and public school. "It is one of the few colored schools in the South supported to an appreciable degree by the local white people over and above what they usually contribute to their taxes."

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### **Mather Academy and Browning Industrial Home, Camden, S. C. Founded 1886**

**Miss Frances V. Russell, Principal**

FOUNDED by Mrs. James Mather. Courses of study: Kindergarten and primary; preparatory; English, three years; normal; industrial department. Ten teachers and 180 students in 1908. Under the direction of the Woman's Home Mission Society of the Methodist Episcopal Church. Annual expenses, \$4,000, secured from board, tuition, and the Home Mission Society.

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### **Providence Normal Academy and Industrial School, Cowpens, S. C.**

**Rev. David H. Kearsse, President**

FOUNDED, 1903. A Methodist school, supported by private contributions. Annual expense, \$1,500. Seven teachers and 311 students in 1908. President Kearsse wrote, December 24, 1908. "In our work at this place, we are dealing with tremendous problems at first hand."





**BRANCH NORMAL (STATE) COLLEGE, PINE BLUFF, ARK.**

Founded 1875 by the state of Arkansas; Isaac Fisher, president. State and federal governments support. Valuation of property, \$92,000. Annual expenses, \$17,000. One hundred and sixty male, 156 female students in 1908; approximate age, twenty years. Two white, 8 Negro teachers. For some reason correspondence was delayed, and only the facts here stated are available.

**Georgia State and Industrial School,  
Savannah, Ga.**

**R. R. Wright, LL.D., President**

THE Georgia State and Industrial College was founded in 1891 by the state of Georgia. There were 14 teachers and 300 male and 72 female students in 1908. The annual expenses of about \$16,000 are secured by subscription.

**Shorter University, Argenta, Ark.**

**Rev. A. H. Hill, D.D., President**

FOUNDED in 1887 by Rev. J. P. Howard, of the A. M. E. Church. Named in honor of Bishop James A. Shorter, and supported by the A. M. E. Church. Two acres of land. Three buildings. Value, \$35,000. Ten teachers, 348 students (19 theological), in 1908.

**Snow Hill Normal and Industrial Institute,  
Snow Hill, Ala.**

**W. J. Edwards, Principal**

FOUNDED 1894. Has property valued at \$46,476, of which \$11,000 is productive endowment. Annual income for expenses, \$14,500. Twenty-one teachers, 287 students, in 1907. In

March, 1908, the Snow Hill Institute acquired possession of 3,500 acres of land adjoining the regular school property, and entered upon a scheme of renting the land and selling homes, thus building up a community and securing an annual income to the school. For 1908, nearly one thousand acres were rented. Farming, carpentry, wheelwrighting, blacksmithing, painting, brickmaking, printing, sewing, housekeeping are taught.



**CLASS IN PLAIN SEWING, SNOW HILL INSTITUTE**



**THE CARPENTER SHOP, SNOW HILL INSTITUTE**

## Institutions for Religious, Moral and Industrial Education of the Negro

IT is not assumed that the following is a complete list of all the institutions devoted to the education of the Negro. It is, however, as complete as we could obtain up to the time of going to press. It gives the name of the institution, its location, denomination, when founded, students in 1908.

In every case the information has been obtained from the denominational board operating, aiding, or supervising the school, or from the president or principal or some member of the faculty. Exceptional care has been used to insure accuracy. If errors exist, it is not the fault of our purpose and methods.

It is probable that there are institutions that ought to have been but are not reported. If so, it is not the fault of our endeavor. We have written not less than seven times to some of the institutions before we could get definite information.

You will notice in the preceding pages, 65-368 inclusive, containing fine half-tone plates and written accounts of the institutions, that some of them are given more space than others, and that some of the larger institutions have but little descriptive matter, and some of the smaller institutions have

more in proportion. It is only fair to say that it has been very difficult to obtain information from some of the schools.

It is only fair to state that we know that many of the school officials had at first wrong impressions as to the plans, the purposes, and the scope of our book. The purpose of the publisher was not known by many of the schools until too late for them to furnish the material sought. The president of one of the best schools, having more than three hundred students, said to us in our office, "Had I realized your purpose, I should have responded fully and promptly to your request, and given my institution the advantages that will accrue to all the schools that are reported in your book, 'An Era of Progress and Promise.'"

The publisher will gratefully receive additional information and photographs concerning any school in this list that is not adequately reported and which ought to appear in a second edition, if such shall be printed. It is our desire to have recorded every university, college, and secondary institution engaged in the teaching and the training of the Negro morally, religiously, and industrially.

### List of 259 Institutions for the Education of the Negro

Name and State	Location	Denomination	Founded	Students 1908	Name and State	Location	Denomination	Founded	Students 1908
<b>Alabama</b>					<b>Alabama (Continued)</b>				
ANNISTON NORMAL SCHOOL	Anniston	Baptist	1895	147	STATE NORMAL SCHOOL	Montgomery	Ind.	1874	1010
BARBER MEMORIAL SEMINARY	Anniston	Presb.	1896	167	PEOPLE'S VILLAGE SCHOOL	Mt. Meigs	Ind.	1893	175
TRINITY SCHOOL	Athens	Cong.	1866	198	COTTAGE GROVE INDUSTRIAL ACAD.	Nixburg	Cong.	1899	225
CENTRAL ALABAMA COLLEGE	Birmingham	M. E.	1904	200	AGRI. AND MECH. COLLEGE	Normal	Ind.	1875	300
MILES MEMORIAL COLLEGE	Birmingham	C. M. E.	1903	200	MIDWAY MISSION	Prairie	U. Presb.	1901	120
ST. MARK'S SCHOOL	Birmingham	Episcopal	1892	266	PRAIRIE INSTITUTE	Prairie	U. Presb.	1894	216
UNITED PRESBYTERIAN MISSION	Birmingham	U. Presb.	1905	251	KNOX ACADEMY	Selma	Ref. Presb.	1863	
CALHOUN COLORED SCHOOL	Calhoun	Ind.	1892	257	PAYNE UNIVERSITY	Selma	A. M. E.	1889	426
CAMDEN ACADEMY	Camden	U. Presb.	1895	337	SELMA UNIVERSITY	Selma	Baptist	1875	762
CANTON BLEND MISSION	Camden	U. Presb.	1896	154	SNOW HILL INSTITUTE	Snow Hill	Ind.	1894	327
CENTREVILLE IND. INSTITUTE	Centreville	Ind.	1900	152	TALLADEGA COLLEGE	Talladega	Cong.	1867	631
CORONA INDUSTRIAL SCHOOL	Corona	Ind.	1903	256	STILLMAN INSTITUTE	Tuscaloosa	So. Presb.	1876	62
BURRELL NORMAL SCHOOL	Florence	Cong.	1904	196	TUSKEGEE INSTITUTE	Tuskegee	Ind.	1881	1621
COTTON VALLEY SCHOOL	Fort Davis	Cong.	1884	230	MT. MEIGS COLORED INSTITUTE	Waugh	Ind.	1881	312
STEPHENS MEMORIAL SCHOOL	Greensboro	C. Baptist	1908	95					
LOMAX-HANNON INSTITUTE	Greenville	A. M. E. Z.	1895	120	<b>Arkansas</b>				
HAWKINSVILLE RURAL AND IND. SCH.	Hawkinsville	Ind.	1899	189	SHORTER COLLIGE	Argenta	A. M. E.	1887	345
SHERMAN IND. INSTITUTE	Huntsville	Ind.	1894	166	ARKADELPHIA ACADEMY	Arkadelphia	Presb.		134
KOWALIGA ACAD. AND IND. SCHOOL	Kowaliga	Cong.	1895	283	BRINKLEY ACADEMY	Brinkley	Baptist	1893	112
LUM GRADED SCHOOL	Lum	Christian	1884	84	COTTON PLANT COLLEGE	Cotton Plant	Presb.	1880	195
LINCOLN NORMAL SCHOOL	Marion	Cong.	1868	355	ARKANSAS BAPT. COLLEGE	Little Rock	Baptist	1884	490
MILLER'S FERRY NOR. AND IND. SCH.	Miller's Ferry	U. Presb.	1884	393	PHILANDER SMITH COLLEGE	Little Rock	M. E.	1877	577
EMERSON NORMAL AND IND. SCHOOL	Mobile	Cong.	1870	439	BRANCH NORMAL COLLEGE	Pine Bluff	Ind.	1875	316
ZION INSTITUTE	Mobile	A. M. E. Z.	1896	332	RICHARD ALLEN INSTITUTE	Pine Bluff	Presb.	1885	151
MONTGOMERY INDUSTRIAL SCHOOL	Montgomery	Ind.	1886	250	SOUTHLAND COLLEGE	Southland	Friends	1864	312
					HAYGOOD SEMINARY	Washington	C. M. E.	1883	166



## List of 259 Institutions for the Education of the Negro (Continued)

Name and State	Location	Denom-ination	Found-ed	Stu- dents 1908	Name and State	Location	Denom-ination	Found-ed	Stu- dents 1908
<b>District of Columbia</b>					<b>Louisiana</b>				
HOWARD UNIVERSITY	Washington	Ind.	1867	1091	DELHI INSTITUTE	Alexandria	A. M. E.	1890	110
NATIONAL TRAINING SCHOOL	Washington	C. Baptist	1909		PEABODY STATE NORMAL SCHOOL	Alexandria	Ind.	1899	746
<b>Florida</b>					GILBERT ACADEMY	Baldwin	M. E.	1875	212
ROBERT HUNGERFORD IND. SCHOOL	Eatonville	Ind.	1899	72	COLEMAN ACADEMY	Gibstland	Baptist	1887	320
FESSENDEN ACADEMY	Fessenden	Cong.	1895	393	HOMER COLLEGE	Homer	C. M. E.	1893	219
COOKMAN INSTITUTE	Jacksonville	M. E.	1872	487	LELAND UNIVERSITY	New Orleans	Ind.	1869	1975
FLORIDA BAPTIST ACADEMY	Jacksonville	Baptist	1892	343	LUTHER COLLEGE	New Orleans	Ev. Luth.	1903	23
EDWARD WATERS COLLEGE	Jacksonville	A. M. E.	1883	220	NEW ORLEANS UNIVERSITY	New Orleans	M. E.	1873	922
FLORIDA INSTITUTE	Live Oak	Baptist	1876	315	SOUTHERN UNIVERSITY	New Orleans	Ind.	1880	436
ORANGE PARK NORMAL SCHOOL	Orange Park	Cong.	1891	72	STRAIGHT UNIVERSITY	New Orleans	Cong.	1869	715
FLORIDA AGRI. AND MECH. COLLEGE	Tallahassee	Ind.	1887	289	<b>Maryland</b>				
<b>Georgia</b>					MORGAN COLLEGE	Baltimore	M. E.	1867	301
ALBANY NORMAL SCHOOL	Albany	Cong.	1894	375	PRINCESS ANNE ACADEMY	Princess Anne	M. E.	1896	134
AMERICUS INSTITUTE	Americus	Baptist	1897	193	<b>Missouri</b>				
KNOX INSTITUTE	Athens	Cong.	1878	338	WESTERN COLLEGE AND IND. INST.	Macon	Baptist	1890	102
JERUEL ACADEMY	Athens	Baptist	1886	283	GEORGE R. SMITH COLLEGE	Sedalia	M. E.	1894	174
ATLANTA BAPTIST COLLEGE	Atlanta	Baptist	1867	238	<b>Mississippi</b>				
ATLANTA UNIVERSITY	Atlanta	Ind.	1867	339	ALCORN AGRI. AND MECH. COLLEGE	Alcorn	Ind.	1871	541
CLARK UNIVERSITY	Atlanta	M. E.	1870	576	MT. HERMON SEMINARY	Clinton	Cong.	1875	110
GAMMON THEO. SEMINARY	Atlanta	M. E.	1883	106	SOUTHERN CHRISTIAN INSTITUTE	Edwards	Christian	1875	219
MORRIS BROWN COLLEGE	Atlanta	A. M. E.	1885	993	MISSISSIPPI INDUSTRIAL COLLEGE	Holly Springs	C. M. E.	1898	316
SPELMAN SEMINARY	Atlanta	Baptist	1881	661	RUST UNIVERSITY	Holly Springs	M. E.	1866	457
HAINES NORMAL AND IND. INSTITUTE	Augusta	Presb.	1886	694	J. P. CAMPBELL COLLEGE	Jackson	A. M. E.	1890	356
PAINE COLLEGE	Augusta	C. M. E.	1882	293	JACKSON COLLEGE	Jackson	Baptist	1877	356
WALKER BAPTIST INSTITUTE	Augusta	Baptist	1892	300	CENTRAL MISSISSIPPI COLLEGE	Kosciusko	Ind.	1893	329
ST. ATHANASIUS INDUSTRIAL SCHOOL	Brunswick	Episcopal	1888	450	LINCOLN SCHOOL	Meridian	Cong.	1888	311
SELDEN INSTITUTE	Brunswick	Ind.	1908	124	MERIDIAN ACADEMY	Meridian	M. E.	1878	325
HOLSEY ACADEMY	Cordele	C. M. E.	1893	175	GIRLS' INDUSTRIAL SCHOOL	Moorhead	Cong.	1892	125
HOWARD NORMAL SCHOOL	Cuthbert	Cong.	1870	340	MOUND BAYOU NORMAL INSTITUTE	Mound Bayou	Cong.	1892	155
PAYNE INSTITUTE	Cuthbert	A. M. E.	1888	164	NATCHEZ COLLEGE	Natchez	C. Bapt.	1885	275
FORSYTH NORMAL AND IND. SCHOOL	Forsyth	Cong.	1900	443	TOUGALOO UNIVERSITY	Tougaloo	Cong.	1860	502
FT. VALLEY HIGH AND IND. SCHOOL	Fort Valley	Ind.	1895	396	UTICA NORMAL AND IND. INST.	Utica	Ind.	1902	480
LA GRANGE ACADEMY	La Grange	M. E.	1874	184	ST. MARY'S SCHOOL	Vicksburg	Episcopal	1894	80
DORCHLSTER ACADEMY	McIntosh	Cong.	1881	251	MARY HOLMES SEMINARY	West Point	Presb.	1892	247
BALLARD SCHOOL	Macon	Cong.	1868	575	<b>North Carolina</b>				
CENTRAL CITY COLLEGE	Macon	Baptist	1899	325	SARAH LINCOLN ACADEMY	Aberdeen	Presb.	1896	126
LAMSON NORMAL SCHOOL	Marshallville	Cong.	1885	200	MARY B. MULLIN SCHOOL	Ayr	C. & M. A.	1907	52
SANDERSVILLE NOR. AND IND. SCH.	Sandersville	Ind.	1880	340	WASHBURN SEMINARY	Beaufort	Cong.	1867	124
BEACH INSTITUTE	Savannah	Cong.	1867	425	DAYTON ACADEMY	Carthage	Presb.	1880	80
STATE INDUSTRIAL COLLEGE	Savannah	Ind.	1891	309	BIDDLE UNIVERSITY	Charlotte	Presb.	1867	172
ALLEN NORMAL AND IND. SCHOOL	Thomasville	Cong.	1885	275	ST. MICHAEL'S TRAINING AND IND. SCHOOL	Charlotte	Episcopal	1884	265
HAVEN ACADEMY	Waynesboro	M. E.	1875	157	SCOTIA SEMINARY	Concord	Presb.	1870	291
<b>Illinois</b>					EDENTON INDUSTRIAL INSTITUTE	Edenton	A. M. E. Z.	1895	126
MANNING BIBLE INSTITUTE	Cairo	Free Bapt.	1900	25	ROANOKE COLLEGIATE INSTITUTE	Elizabeth City	Baptist	1896	254
<b>Kansas</b>					STATE NORMAL SCHOOL	Elizabeth City	Ind.	1892	324
WESTERN UNIVERSITY	Quindaro	A. M. E.	1880	300	JOSEPH K. BRICK IND. AND NORMAL SCHOOL	Enfield	Cong.	1895	284
<b>Kentucky</b>					STATE COLORED NORMAL SCHOOL	Fayetteville	Ind.	1877	343
FEE MEMORIAL INSTITUTE	Camp Nelson	Presb.	1904	85	ALBION ACADEMY-NORMAL SCHOOL	Franklinton	Presb.	1878	219
ECKSTEIN NORTON INSTITUTE	Cane Springs	Ind.	1890	105	GIRLS' TRAINING SCHOOL	Franklinton	Baptist	1890	273
NORMAL AND INDUSTRIAL INSTITUTE	Frankfort	Ind.			BENNETT COLLEGE	Greensboro	M. E.	1874	266
WAYMAN INSTITUTE	Harrodsburg	A. M. E.	1888	60	IMMANUEL LUTHERAN COLLEGE	Greensboro	Lutheran	1903	78
CHANDLER NORMAL SCHOOL	Lexington	Cong.	1889	312	HENDERSON NORMAL INSTITUTE	Henderson	U. Presb.	1891	400
LINCOLN INSTITUTE	Lincoln	Ind.	1909		HIGH POINT NOR. AND IND. SCH.	High Point	Friends	1893	427
LOUISVILLE CHRISTIAN BIBLE SCH.	Louisville	Christian	1892	17	STATE AGRI. AND MECH. COLLEGE	Greensboro	Ind.	1891	196
PRESBYTERIAN MISSIONS	Louisville	So. Presb.	1898	672	LINCOLN ACADEMY	King's Mt.	Cong.	1892	308
STATE UNIVERSITY	Louisville	Baptist	1879	288					
ATKINSON COLLEGE	Madisonville	A. M. E. Z.	1892	92					

## List of 259 Institutions for the Education of the Negro (Continued)

Name and State	Location	Demon-ination	Found-ed	Stu-dents 1908	Name and State	Location	Denom-ination	Found-ed	Stu-dents 1908
<b>North Carolina (Continued)</b>					<b>Tennessee</b>				
KITTRELL COLLEGE	Kittrell	A. M. E.	1886	236	ACADEMY OF ATHENS	Athens	U. Presb.	1888	100
DOUGLAS ACADEMY	Lawndale	Cong.	1901	135	BRISTOL NORMAL INSTITUTE	Bristol	U. Presb.	1900	143
THOMPSON INSTITUTE	Lumberton	Baptist	1900	180	CLEVELAND ACADEMY	Cleveland	U. Presb.	1900	126
LOVEJOY MISSIONARY INSTITUTE	Tryon	C. & M. A.	1905	21	GREENVILLE INDUSTRIAL COLLEGE	Greenville	A. M. E. Z.	1889	86
EASTERN N. C. IND. ACADEMY	New Bern	A. M. E. Z.	1901	250	LANE COLLEGE	Jackson	C. M. E.	1882	298
NEW BERN COLLEGIATE INSTITUTE	New Bern	Baptist	1902	153	WARNER INSTITUTE	Jonesboro	Christian	1907	97
MARY POTTER MEMORIAL SCHOOL	Oxford	Presb.	1893	285	KNOXVILLE COLLEGE	Knoxville	U. Presb.	1875	507
PALMER MEMORIAL INSTITUTE	Sedalia	Ind.	1903	125	HOWE BIBLE AND NORMAL INSTITUTE	Memphis	Baptist	1888	729
ST. AUGUSTINE'S SCHOOL	Raleigh	Episcopal	1867	428	LEMOYNE NORMAL INSTITUTE	Memphis	Cong.	1871	725
SHAW UNIVERSITY	Raleigh	Baptist	1865	516	MORRISTOWN COLLEGE	Morristown	M. E.	1881	346
LIVINGSTONE COLLEGE	Salisbury	A. M. E. Z.	1882	300	FISK UNIVERSITY	Nashville	Cong.	1866	571
BILLINGSLEY ACADEMY	Statesville	Presb.	1899	130	ROGER WILLIAMS UNIVERSITY	Nashville	Baptist	1866	100
PEABODY ACADEMY	Troy	Cong.	1886	207	MEHARRY MEDICAL COLLEGE	Nashville	M. E.	1876	480
GREGORY NORMAL INSTITUTE	Wilmington	Cong.	1865	281	WALDEN UNIVERSITY	Nashville	M. E.	1866	925
BERTIE ACADEMY	Windsor	Baptist	1895	221	WALLACE GRAMMAR SCHOOL	Riceville	U. Presb.	1900	85
WATERS NORMAL INSTITUTE	Winton	Baptist	1886	242	SWIFT MEMORIAL COLLEGE	Rogersville	Presb.	1883	280
SLATER STATE NORMAL AND INDUS- TRIAL SCHOOL	Winston-Salem	Ind.	1892	385	TURNER NORMAL COLLEGE	Shelbyville	A. M. E.	1886	120
<b>Ohio</b>					<b>Texas</b>				
WILBERFORCE UNIVERSITY	Wilberforce	A. M. E.	1856	335	SAMUEL HUSTON COLLEGE	Austin	M. E.	1900	375
WILBERFORCE THEO. SEMINARY	Wilberforce	A. M. E.	1890	42	TILLOTSON COLLEGE	Austin	Cong.	1881	225
<b>Oklahoma</b>					<b>Mary Allen Seminary</b>				
AGRI. AND NORMAL COLLEGE	Langston	Ind.			HOUSTON COLLEGE	Houston	Baptist	1885	113
OAK HILL INDUSTRIAL ACADEMY	Valliant	Presb.	1886	115	BISHOP COLLEGE	Marshall	Baptist	1881	334
<b>Pennsylvania</b>					<b>Wiley University</b>				
LINCOLN UNIVERSITY	Chester Co.	Presb.	1856	197	PRAIRIE VIEW STATE N. AND I. COLL.	Prairie View	Ind.	1879	511
INSTITUTE FOR COLORED YOUTH	Cheyney	Friends	1837		GUADALUPE COLLEGE	Seguin	Baptist	1884	193
<b>South Carolina</b>					<b>East Texas Academy</b>				
FERGUSON AND WILLIAMS COLLEGE	Abbeville	S. Presb.	1881	136	PHILLIPS COLLEGE	Tyler	C. M. E.	1895	310
HARBISON COLLEGE	Abbeville	Presb.	1901	216	PAUL QUINN COLLEGE	Waco	A. M. E.	1881	275
SCHOFIELD NORMAL AND INDUS- TRIAL SCHOOL	Aiken	Ind.	1868	300	<b>Virginia</b>				
HARDIN INSTITUTE	Allendale	Presb.	1808	156	MCKINLEY NOR. AND IND. SCHOOL	Alexandria	Ind.	1894	100
MATHER INDUSTRIAL SCHOOL	Beaufort	Baptist	1867	139	BOYDTON ACAD. AND BIBLICAL INST.	Boydton	Ind.	1879	134
PORT ROYAL AGRICULT. SCHOOL	Beaufort	Ind.	1901	158	INGLESIDE SEMINARY	Burkeville	Presb.	1802	120
BROWNING INDUSTRIAL HOME	Camden	M. E.	1887	180	CHRISTIANSBURG INSTITUTE	Cambria	Friends	1863	263
AVERY INSTITUTE	Charleston	Cong.	1865	346	GLOUCESTER HIGH AND IND. SCHOOL	Cappahoosic	Cong.	1801	137
CHARLESTON NORMAL AND INDUS- TRIAL INSTITUTE	Charleston	Baptist	1894	270	THYNE INSTITUTE	Chase City	U. Presb.	1876	224
BRAINERD INSTITUTE	Chester	Presb.	1868	205	TIDEWATER INSTITUTE	Chesapeake	Baptist	1801	107
ALLEN UNIVERSITY	Columbia	A. M. E.	1880	498	TEMPERANCE IND. AND COLL. INST.	Claremont	Ind.	1892	159
BENEDICT COLLEGE	Columbia	Baptist	1871	666	DINWIDDIE AGR. AND IND. COLLEGE	Dinwiddie	A. M. E. Z.	1899	114
PROVIDENCE NORMAL ACADEMY	Cowpens	Methodist	1903	311	HAMPTON INSTITUTE	Hampton	Ind.	1868	1387
VOORHEES INDUSTRIAL SCHOOL	Denmark	Ind.	1907	320	NORTHERN NECK IND. ACADEMY	Ivondale	Col. Baptist	1900	38
PENN NORMAL AND IND. SCHOOL	Frogmore	Ind.	1862	263	BLUE STONE MISSION	Jeffress	U. Presb.	1880	125
STERLING INDUSTRIAL COLLEGE	Greenville		1806	185	ST. PAUL NOR. AND IND. SCHOOL	Lawrenceville	Episcopal	1888	420
BREWER NORMAL SCHOOL	Greenwood	Cong.	1872	362	VA. COLLEGIATE AND IND. INST.	Lynchburg	M. E.	1891	80
BAILEY VIEW ACADEMY	Greers	Baptist	1904	75	VA. THEO. SEMINARY AND COLLEGE	Lynchburg	Baptist	1880	259
LANCASTER NORMAL INSTITUTE	Lancaster	A. M. E. Z.		280	MANASSAS IND. SCHOOL	Manassas	Ind.	1895	100
MCCORMICK IND. GRADED SCHOOL	McCormick	Col. Baptist	1903	40	MARTINSVILLE CHRISTIAN INST.	Martinsville	Christian	1900	65
FLEGLER HIGH SCHOOL	Marion	A. M. E.	1882	178	NORFOLK MISSION COLLEGE	Norfolk	U. Presb.	1883	653
MAYESVILLE INSTITUTE	Mayesville	Ind.	1872	553	RAPPAHANNOCK IND. SCHOOL	Ozeana	Baptist	1902	60
LAING SCHOOL	Mt. Pleasant	Friends	1865	349	BISHOP PAYNE DIVINITY SCHOOL	Petersburg	Episcopal	1878	16
CLAFLIN UNIVERSITY	Orangeburg	M. E.	1869	559	COREY MEMORIAL INSTITUTE	Portsmouth	Baptist	1906	181
COLORED NORMAL COLLEGE	Orangeburg	Ind.	1806	683	VA. NORMAL AND IND. INSTITUTE	Petersburg	Ind.	1882	528
CLINTON INSTITUTE	Rock Hill	A. M. E. Z.	1893	215	HARTSHORN MEMORIAL COLLEGE	Richmond	Baptist	1883	165
FRIENDSHIP NOR. AND IND. COLLEGE	Rock Hill	Col. Baptist	1891	300	VA. UNION UNIVERSITY	Richmond	Baptist	1865	253
KENDALL ACADEMY	Sumter	Presb.		427	<b>West Virginia</b>				
BETTIS ACADEMY	Warrick	Baptist	1881	500	STORER COLLEGE	Harper's Ferry	Free Bapt.	1867	234
					COL. ORPHAN HOME AND IND. SCH.	Huntington	Ind.	1900	80
					W. VA. COLORED INSTITUTE	Institute	Ind.	1891	235



## Leonard Street Orphans' Home, Atlanta, Ga.

Miss Amy A. Chadwick, Superintendent

Miss HARRIET E. GILES, president Spelman Seminary, Atlanta, Ga., pays the following tribute to Miss Chadwick:

"It is six years since a young Englishwoman, Miss Amy A. Chadwick, who had been trained for missionary work in Northfield Seminary, came to Atlanta to take charge of the Leonard Street Orphans' Home for Little Negro Girls, which its founder, Miss L. M. Lawson, was about to leave from failing health.



MISS AMY A. CHADWICK  
The heroine of the Orphans' Home

"Miss Chadwick's administration has been eminently successful in the essential matters of sensible methods; loving interest; impartial, kind, firm discipline; and intelligent moral and religious training. Her financial struggle has been pathetic. Frail in body, but a giant in faith and hope, she has bravely borne the burden of uncertain income and necessary outgo in the support of over fifty children. Some of these are absolutely dependent upon her; others bring to her a mere pittance; all are without

relatives able to give them a home and proper care. The location of the home was originally chosen close to Spelman grounds in order that Spelman's advantages for education might be available. Spelman Seminary gives tuition to all these children who are unable to pay it.



LEONARD STREET ORPHANS' HOME, ATLANTA, GA.

"I am heartily glad of an opportunity to tell you how highly I esteem Miss Chadwick and appreciate and approve her labors of love and self-sacrifice.

"HARRIET E. GILES,  
"President Spelman Seminary,"  
Atlanta, Ga., Oct., 1909.

To W. N. Hartshorn,  
85 Broad Street,  
Boston, Mass.

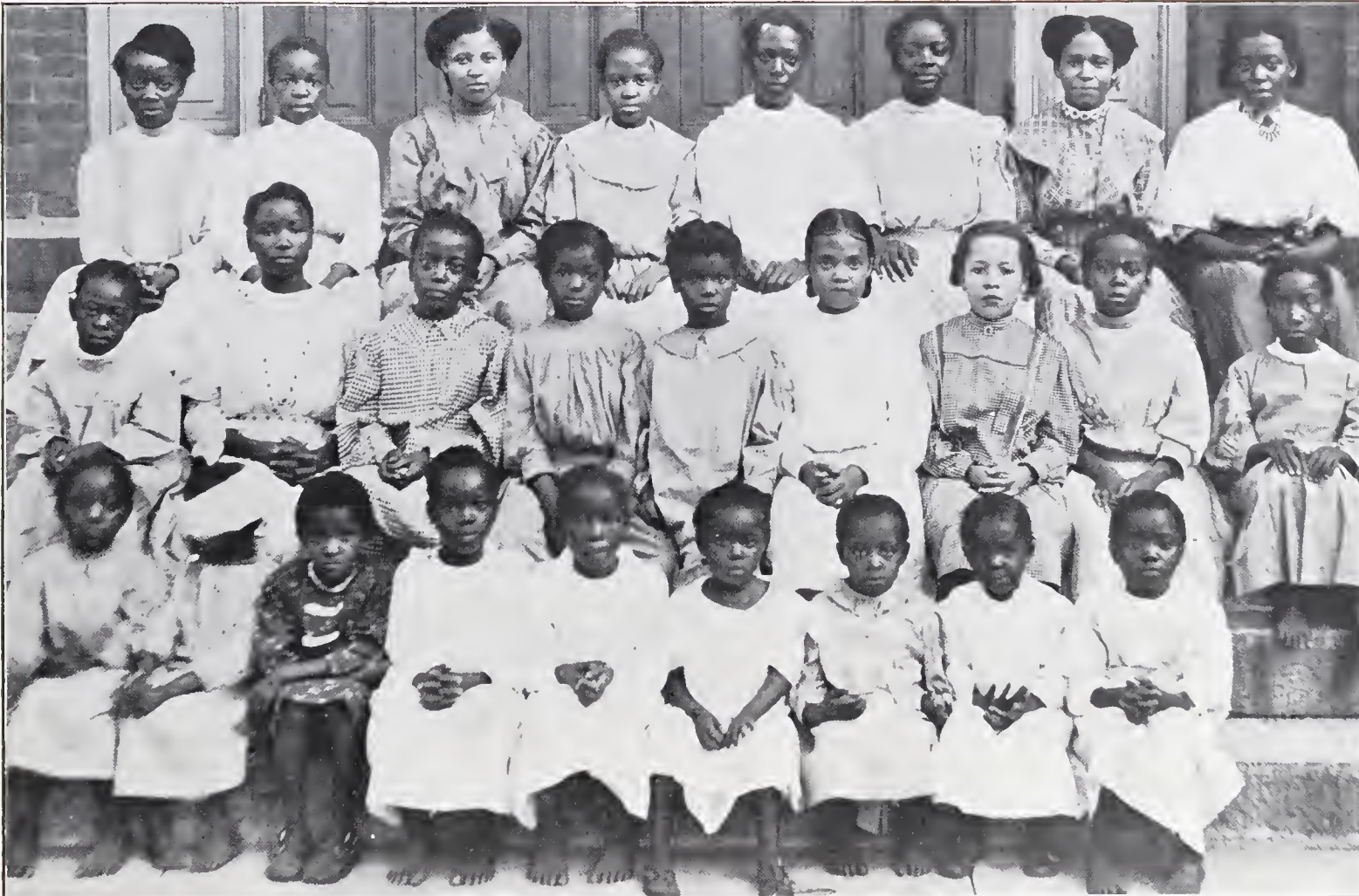


"ONE OF THE LEAST OF THESE"



THE FAMILY, LEONARD STREET ORPHANS' HOME





**LEONARD STREET ORPHANS' HOME, ATLANTA, GA.**

Since 1890 about 600 children have been cared for, and trained for usefulness in this school.

Leonard Street Orphans' Home first opened its doors to a few needy colored girls in 1890. Miss L. M. Lawson was its founder. Her endowment was, "My God shall supply all your need." Many interesting facts have proved the strength of the promise. Three times it has seemed as if the Home must be closed for lack of financial support, but each time God put it into the hearts of some of his children to send the needed help. In 1903 Miss Lawson resigned because of failing health.

Miss Amy A. Chadwick, who has superintended the work since that time, when asked concerning herself, reluctantly wrote as follows:

"There is little to tell about myself. I simply want to be useful, and especially to the little helpless children. My own home was broken up after my mother died, and I came to America. After being here two years I entered the Northfield Bible School with a view to entering into missionary work somewhere. After graduating from there I engaged in city missionary work in Chattanooga, Tenn., but after one year realized that I was not in the right place. Before returning North I came to visit Spelman Seminary and at its doors I found work awaiting me. The Home was about to be closed for want of some one who would be willing not only to supervise the Home, but to take the





THE CHILDREN AT PLAY, LEONARD STREET ORPHANS' HOME, ATLANTA, GA.

financial responsibility as well. I had nothing but myself to offer, but somehow I realized what a splendid opportunity there was for doing good, so, placing my trust in Him who is a father to the fatherless, I undertook the work, and I can confidently say that I have never regretted it for one moment, though the way many times has been hard."—AMY A. CHADWICK.



WE ARE GROWING UP

Since 1890 about 600 children have been cared for and trained for usefulness in this school. The Home can easily accommodate 55 children, besides the adult assistants. The present family is 55. About \$300 per month is necessary to meet all expenses. The buildings of the school are three of the old barracks that were built during the war for the Union officers. They need repairs that would cost at least \$500. The school ought to have a new building.

The children come mainly from the slums of Atlanta. Most of them have had no care and show marked signs of neglect, physically, mentally, and morally. Many of the girls have been deserted by father or mother—sometimes by both parents—and some are really fatherless and motherless, or both. *All are homeless.* If the Home did not



THE SWING



CHRISTMAS DOLLIES, LEONARD STREET ORPHANS' HOME, ATLANTA, GA.

take them, they would grow up on the streets, finding food and shelter as best they could. Of the group of children entirely dependent on the Home (see picture) for support, thirteen have been deserted by their father or mother, nine have been willingly resigned to the Home by some relative really unable to support them, and the rest have been brought to the Home from the streets by different colored people.

The father of "Alice Roosevelt" Shields (see picture) is blind. Before she came to the orphanage she was compelled to lead her father into the saloons and other places not fit for a child to visit. A colored woman brought her right off the streets to the Home. She was in rags and seemed wild. The kindergarten and home training are doing much for her. It is believed that in time, under right care, she will grow up to be a good, useful woman.

Only about half of the children brought to the Home can be received. Those taken in are kept as long as circumstances require. They usually leave the Home at sixteen years of age. When they go, some enter other institutions of learning, taking trades that are best for their individual talents. Some go into service, and others return home to help their widowed mothers, thus reuniting families.

Miss Ida Pinkard, whose picture appears in this



SEESAW, LEONARD STREET ORPHANS' HOME



RING GAME, LEONARD STREET ORPHANS' HOME





Barrels of clothing have been received from Illinois, Ohio, Massachusetts, Rhode Island, New Jersey, and Pennsylvania; also donations of money from Northern and Southern friends, for which we are most grateful. MONEY is needed to pay five dollars per month, the minimum cost of feeding and caring for each child. One thousand dollars are needed at once to make necessary repairs and meet present emergencies.



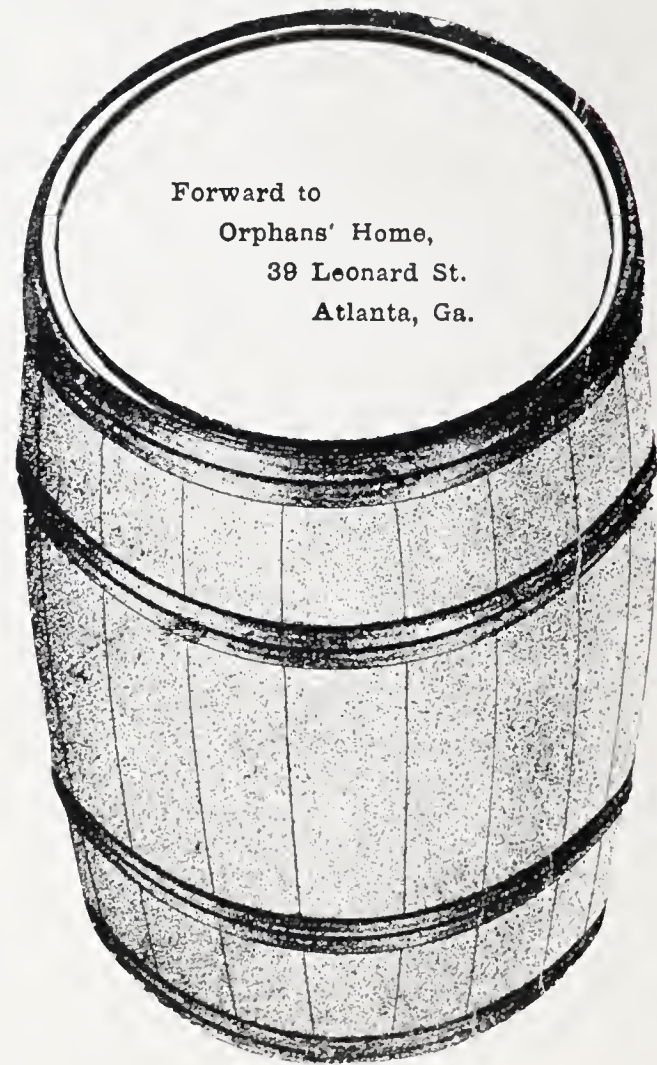
IDA PINKARD

article, was in the Home seven years. She worked her way through Spelman Seminary, graduating from the academic course; also the teachers' professional course, and is now doing excellent work in caring for the little ones in the Home.

Some who have been members of the Home are in Spelman now. The two "intelligent girls" whose pictures are shown on page 378, have been in the Home seven years. They expect to enter Barber Memorial Seminary, Anniston, Ala., after graduating at the grammar



GOING TO SCHOOL, LEONARD STREET ORPHANS' HOME



Forward to  
Orphans' Home,  
39 Leonard St.  
Atlanta, Ga.

THIS IS ABOUT THE RIGHT SIZE



MATTIE LOU

fourteen years old can read. Other pleasing gifts would be writing pads, pencils, colored crayons, needles, thread, thimbles, marking cotton, darning cotton, tooth-brushes, pins, buttons, soap, combs, teaspoons, forks, bowls, plates.



"ALICE ROOSEVELT"

school at Spelman. They intend to take dress-making. The one on the right has remarkable talent for painting, drawing, and sewing. The one on the left is a good little housekeeper and seamstress.

The Home is largely supported by donations from Christian people. The guardians of some of the children pay a little towards their support; the rest are entirely dependent upon the Home. About \$25 a month is received from friends who give a stated amount regularly. Five dollars a month will support a child in the home.

All kinds of girls' clothing, from three-year-old to fourteen-year-old sizes, are useful in the Home. Cast-off garments are acceptable. Other acceptable gifts will be playthings like dolls, dishes, balls, bean-bags, books, spades, blunt scissors, small brooms, wash tubs, irons, A B C blocks, building blocks, and educational games. Also books and pictures would be helpful, like Louisa Alcott's books, the Elsie Dinsmore Series, "What Every Child Should Know" Series, fables; Longfellow's, Tennyson's, and Whittier's poems; hero stories; Hawthorne's works; biographies suitable for girls; picture books for younger children; E. P. Roe's works; any instructive pictures; Perry pictures. All the girls from eight to

Some of the furniture needed is as follows: A new kitchen range, kindergarten chairs, dining-room chairs, small rocking chairs, tables suitable for girls to work on, bureaus, washstands for large girls' rooms, cribs for children from two to six years old, rugs for bedrooms, sheets for double beds, towels of every description, a washing machine, a large wringer. Please pre-pay express charges, as there are no funds for the purpose.

Household remedies would be acceptable, such as witch hazel, Scott's Emulsion, camphorated oil, castor oil, dioxogen, listerine. Bandages of all widths, pieces of old linen, flannel, etc., are needed.

The aim is to train the children to habits of industry and neatness and to fit them to be good "home-keepers." All the work of the Home is done by the children; each little girl has her daily duty, under supervision, and many daily occurrences give opportunity to help develop truthful, honest characters.

"Some children are like human scrawl books blotted all over with the sins and mistakes of their ancestors," and while heredity may be the pull on the life — either up or down — the



DOTTIE DIMPLE



I'M SO GLAD



GERTRUDE AND HER DOLL





MOTHERLESS FIVE YEARS

superintendent of the Home believes Christian environment is a stronger "pull." Some have heard for the first time in the Home the gospel message, while to many others it has been made more clear and practical. Besides morning and evening devotions, the Sunday-school lesson is taught each week, and hymns and Bible verses memorized.

Children are constantly reminded about putting into practice some of these Bible verses, and many interesting little testimonies have been given of overcoming temptation in various lines. One would be reminded of "do all things without murmurings and disputings" when inclined to "fuss" about a given task. Another will tell of how "be ye kind one to another" helped her, and so on.



FATHERLESS, MOTHERLESS, DESERTED

The children are also taught the blessedness of giving to others more needy than themselves. To this end there is a mission band that meets once a month to study about missions, and a "missionary pig" gathers in many pennies, which have been usually sent to help the little girls in Africa. There is an "honor roll" for good work. A "gold star" is given for work well done, and for each "gold star" a bright new penny is the reward, so that the children may have their own earnings to give to others.

It is not the wish to relieve any relative of responsibility by having them bind their children to the Home, but rather to increase the spirit of "self help." Therefore, they are asked to pay all they are able of the five dollars per month which is charged for board, though few are able to pay this amount, and some are without help from any source.

It is hoped that societies, churches, Sunday-schools, or individuals will undertake the support of some child, for only in this way can the more destitute be taken in. By special arrangements the children attend Spelman as day scholars.

Will you interest one person or more in the Leonard Street Orphans' Home?



INTELLIGENT GIRLS

## A MOST DESERVING CHARITY.

## WILL YOU HELP?

Mrs. Hartshorn and myself have several times visited the "Leonard Street Orphans' Home." We know it to be the most deserving work of its kind in America. We are contributing to its support. Miss Chadwick and the children need your help also.

Please notice what Miss Giles, president of the Spelman Seminary, says about Miss Chadwick, then read again the pathetic story. Can you yourself, your children, or some class in your Sunday-school or church, or group of young women or girls whom you can influence, undertake some definite work and gifts for this charity?

You can write to Miss Chadwick, Leonard Street Orphans' Home, Atlanta, Ga., asking any questions, sending money or articles for the children, and she will promptly acknowledge the same. If goods are sent by express or freight, please prepay all charges.

Money to pay imperative expenses is greatly needed. Second-hand clothing, games, books, etc., are also needed.

We will assist you at any time in your contributions to this beautiful charity.

MR. AND MRS. W. N. HARTSHORN.

54 The Fenway, or 85 Broad Street, Boston, Mass.

## Incidents in Real Negro Life

By Mrs. Ida Vose Woodbury

Field Superintendent, American Missionary Association, 14 Beacon Street,  
Boston, Mass.

MRS. IDA VOSE WOODBURY was born in Dennyville, Me., in 1854. She is a woman of large and varied experience in the work of Southern institutions for the education of the Negro. She is a platform speaker of rare gifts and power. She has held her present position since 1895. She



MRS. IDA VOSE WOODBURY

travels from twenty-five thousand to thirty thousand miles a year, and during the term of her service she has never failed to keep her appointments. For several years she has spoken on an average of once each day, presenting the varied phases of her work.

Speaking of some of the difficulties and inconveniences she has encountered, Mrs. Woodbury said:

"I have traveled hundreds of miles with horses and with mules, or on foot, fording rivers where the buggy would float, sitting with feet curled up under

me on the buggy seat, with my grip on my lap, because the bottom of the carriage was full of water. I have had some rich experiences in the rice swamps of Georgia.

"Come into the house of old Aunt Peggy. A bed and two boxes constitute the furniture of the room. The house is a borrowed one. Aunt Peggy is having a new one built. It will cost \$5.00, and when we ask her how she is going to pay for it, she tells us that she has a quarter already saved toward it, and she has promised the man who is building it her blankets, her only bedding besides an old comforter, as security."

The following incidents are pictures from real life, and are very strikingly portrayed by Mrs. Woodbury.

"Come with me for a moment down into Mississippi while I introduce you to old Aunt Margaret.

"Aunt Margaret had no opportunity for an education until she was seventy-five years of age, although her soul thirsted for one. Then, at that age, she started to school, and for four years with her slate and spelling book under her arm she trudged back and forth beneath the Mississippi sun. She learned to read, she learned to write her name, she learned to make change in a dollar. She had some mathematical aspirations, but they have had to be curbed. But Aunt Margaret has a wonderful fluency of Scripture, although possibly her exegesis might not commend itself to the theologians of the present day.



AUNT MARGARET.

"I found her one day reading the Bible, and I said to her, 'Aunt Margaret, what are you reading?' 'I'se reading whar it says, 'De bruised reed he will not break, nor the smoking flax he will not squench.'"

"'And what do you make out of that, Aunt Margaret,' I said. 'Oh, honey,' she said, 'de bruised reed, dat am de sinner man under conviction. He feels his sins so powerful, he feel like he been all bruised and beaten; dat am the sinner man under conviction, and the smoking flax is they dat am de backsliding man. They fust lub de Lord Jesus Christ seem like his heart was all afire wit de glory of de light ob de lub, but he done backslide, and now de fire am all gone out, and he hain't doing nuffin but smoke, but de Lord Jesus Christ hain't a-going to squench him as long as he smoke,' and so Aunt Margaret takes her optimistic gospel into places where I could not go, where you could not go, and where no preacher or teacher could go, and by her very audacity and by her uniqueness she preaches the gospel of everlasting life, whether men will hear or whether they will forbear. He makes the weak things of the earth sometimes to confound the mighty, and the base things and the things that are not, to set at naught those that are."

"Come with me now for a moment to an old ladies' home supported by a colored literary club down in the city of Knoxville. It is a poor place, a primitive place. You would hardly want to spend your last days there, but it is a haven of rest to the poor old souls gathered there, six of them, four of them wholly blind, the other two nearly so. . . .



"My friend read to them a few verses from the eleventh chapter of Matthew, 'Come unto me, all ye that labor, and are heavy laden,'— that universal chapter. I have read it in the hut of the Negro; I have read it in the heart of the Great Smoky and Cum-



"A HAVEN OF REST TO THE POOR OLD SOULS"

berland mountains, hundreds of miles from civilization; I have read it in the tepee of the Sioux, the Arapahoe, the Cheyenne; I have read it in the slums of great cities; I have read it in reformatory and penal institutions; I have read it in the homes of luxury and wealth where sorrow has come, and I say to you out of a full and varied experience, it is a universal chapter. 'Take my yoke upon you, and learn of me.'

"They had all been field hands; they knew the meaning of the yoke. It was a homely and familiar illustration, and their faces brightened as she spoke of the Saviour's yoke, and then we both prayed. And then Grandma, in her old, cracked, quavering voice, said, 'I would like it mighty well if somebody would sing.' I said to my friend, 'Can you sing?' She said, 'No, not a note; can you?' I said, 'No, but I will,' and I sang to them their old-time plantation melodies, 'Swing Low, Sweet Chariot,' 'Steal Away to Jesus,' 'Were you there when they crucified my Lord?' 'The cruel Jews took Jesus and nailed him to the cross,' and 'The Lord will bear my spirit home.'

'He rose, He rose, He rose from the dead,  
And the Lord will bear my spirit home.'

"And as I sang the simple words with the oft-repeated refrain, every voice in the room caught up the strain until it was filled with the music, and when we had finished the tears were streaming down from the old, sightless eyes. Aunt Mary hobbled up to me, and, putting her finger up and down my cheek, as if by the touch she could tell something of my complexion, said, 'Is you white, honey? Is you white?' And I said 'Yes.' Then she

said, 'Bress the Lord for dat, honey; bress the Lord for dat. Get right down on yo' knees, honey, and bress the Lord for dat. There hain't so big a blessing in the whole, wide earf as to be white.' And then she said, 'Oh, honey, when you sing, "He rose from de dead," it make a spark come right in dis ole heart like I hasn't had sence I growed blind. Dar was a spark when de freedom come and it seemed like the whole earf was full ob de glory of de brightness ob de freedom, and then I growed blind, and the light went out of my ole eyes, and out of my ole heart and out of my ole soul, and I'se been a-gropin' in de darkness eber sence like it was de darkness ob de shadow ob deaft, but when you sing, honey, when you sing "He rose from de dead, an' de Lord will bear my spirit home," it make a spark come right in dis poor ole heart like I hasn't had sence I growed blind; an' bress de Lord for de spark, honey; bress de Lord for de spark.'

"We are doing vastly more than solving the Negro problem by giving industrial training and Christian education to these nine million native-born American citizens. We are fulfilling prophecy; we are setting the solitary in families, the wilderness and the solitary places are being made glad, and the desert is rejoicing and blossoming as a rose."

#### The Brewer Normal School

At Greenwood, S. C., in a rapidly growing community, we have established one of the schools of the American Missionary Association known as the Brewer Normal School. It is quite near the historic site of the battleground of "Ninety-Six" and a great many interesting stories are told and pictures can be shown of breastworks and excavations and walls which still retain their form, although made so many years ago.

Brewer Normal School is provided with a very comfortable dormitory for the girls and with a school building. Although all such institutions need a vast deal in the way of equipment, yet the great need of Brewer Normal School is a boys' dormitory. At present they live in little cabins, such as were used in the old slavery days for the quarters. The boys occupy these one-roomed cabins, from four to six boys in each one. They make their own beds and wash their own floors and do their own personal washing, but board with the girls and the teachers in the girls' dormitory. The incongruities connected with these educational institutions are sometimes very great, but the success of the efforts is of marked character.

The picture here shows some of the teachers at Brewer standing amid the roses on the porch. The climate is such that the display of blossoms in the springtime is very luxuriant, and these teachers standing amid the flowers, with the earnest



TEACHERS AT BREWER NORMAL SCHOOL

purpose of their lives manifesting itself in their faces, add not only to the wealth but to the beauty of the scene.

Right across the street from this dormitory, however, is the little windowless, one-roomed cabin occu-

pied by a Negro family, which is typical of the condition from which Brewer Normal is trying to elevate the masses.

From the schools of the American Missionary Association have gone forth a vast number of young men and young women, all of them nominally Christian, and most of them actively so; and from this number have gone forth teachers who in turn have taught hundreds of thousands more.

It was customary a few years ago to give some estimate of the number of lives which had been touched directly or indirectly by these schools. But when we realize that in a single school in North Carolina, in a single room, for eight years, one of our graduates has taught on an average of over one hundred children a year, we find that anything in the way of calculation is utterly fallacious and we can only say that this work of Christian education is leavening the whole lump of seething humanity down in the black belt of the South.

But aside from these young people, we have a unique band of workers. I would like to introduce you to Sister Trigg. A good many years ago she with a number of other colored men and women, a herd of cattle, and a drove of mules were driven down from Virginia to Tennessee and sold as a job lot at auction. Sister Trigg had no opportunity for an education even after the

Emancipation, for her husband was sold away from her during slavery days and she was left to provide for herself. And her very soul thirsted for an education; so, after such persistency and courage as can hardly be imagined, she washed and ironed six days in the week for an entire year. Every penny which she could save from her actual necessities she added to her sacred hoard. Then she went to boarding school and stayed a year.

She learned to read and write; she learned to make change in a dollar, and, best of all, in her own estimation, she learned to play the cabinet organ, not that she might be accomplished *per se*, but because she knew the music would be a magnet to draw round her the little black boys and girls.

It was Sunday afternoon when we called on Sister Trigg. She is seventy-five, as near as she can reckon. Her little sitting-room, the kitchen beyond, the hall-way, the yard way out into the street, were filled with a group of bright, black faces. It was Sister Trigg's Sunday-school and her mission band. She led them in the singing of the gospel hymns, and the very roof rang with the music. She taught them the Sunday-school lesson with much more force and directness and personality. I dare say, than you or I were in the habit of using with our Sunday-school class. And then she instructed them in the work of home and foreign missions, and almost every little pickaninny there had his penny or his nickel to give for the coming in of the Lord's kingdom, and



"SISTER TRIGG"

"I listened and heard the children  
Of the poor and long enslaved,  
Reading the words of Jesus,  
Singing the psalms of David;  
Beheld the dumb lips speaking,  
The blind eyes seeing,  
The bones of the prophet's vision  
Warmed into being."

We all know the various theories which are advanced for the solution of the Negro problem. We all know the fallacy of the deportation scheme, the colonization scheme, and all the rest. There are two or three fundamental principles which we



all must consider in facing this problem, and one is this: That the success of any self-governing nation must depend upon the intelligence of its constituency.

And a second fundamental truth, just as self-evident and perhaps just as trite, is that we cannot have popular government without popular education.

The greatest need of America to-day is an enlightened, conscientious citizenship, a citizenship which shall consist of Christian education and Christian patriotism: for an education less than Christian is not sufficient for depressed peoples, and a patriotism which is less than Christian is neither sufficient nor safe in a self-governing nation, as we have seen three times to our cost during the last half century.

But after all has been said and done: after the lowest estimate has been placed on the Negro character which is possible for his



A DARK OUTLOOK

worst enemies to emphasize, I am constantly reminded of an experience down in the Great Smoky Mountains.

I called one day at one of the little mountain cabins. A woman had just finished washing in the branch; her clothes were hanging up on the line over the open fire in the house. It was raining and she was getting the clothes dry in order to carry them to the hotel, two or three miles away. So she must dry them in the one room of the little cabin, already occupied by a large family of children.

I said to her, "I should think the children would get cold with those wet clothes hanging there."

And in the ruminative, hopeless way of the mountain people she replied, "I reckon they do, but what you goin' to do 'bout it?"

She brought in an armful of wet clothes from the branch where she had been washing, and because she had no basket and no tub she laid them down on the bed, preparatory to hanging them on the line over the fire.

I said, "I should think the bed would get damp, if you lay the wet clothes down there, and the children would get cold."

#### "What are You Going to Do about It?"

Again came the meditative, hopeless answer, "I reckon they will, but what you goin' to do 'bout it?"

Then it began to rain and the water trickling through the leaking roof was soon evident in puddles on the floor. The woman got up slowly, with great deliberation, and rolled up her straw bed into a huge cylinder, putting it into the driest corner.

I said, "What did you do that for?"

"I didn't want to get it wet," she replied.

"Supposing it rains in the night," I suggested.

"I get up and roll up my bed."

"I should think that would be a great deal of trouble," I added.

"Yes," she said, in the same slow, meditative way, "but it ain't nearly so much bother as it would be if I let it get wet and it took two or three days to dry it out."

Then, because I did not know anything better to say, I used again my oft-repeated expression, "I should think that would be a great deal of trouble."

"Yes," she said, with an air of finality; "I reckon it is, but what you goin' to do 'bout it?"

When I face the various objections which are made to the education of the Negro; when I face the various criticisms which are made in regard to his character, in regard to his shiftlessness, his lack of gratitude, his lack of morality, and all the thousand and one charges which are made against him, I think over and over again of the woman down in the Great Smoky Mountains, "I reckon it is, but what you goin' to do 'bout it?" He is here, we brought him here, we are responsible for his being here, he is here to stay; the problem must be solved right here in this country. Slavery was a national sin; it required a national expiation; it requires a national restitution; and the Negro problem can only be solved by those agencies which are fundamental, in the schools of the various religious denominations, the farm, the shop, the school, the church, the home — and over them all, the Stars and Stripes.

## The Kind of Education the Negro Needs

Testimony from many teachers who have been for fifteen to forty years engaged in the education of the Negro; not "Closet Philosophers," but those who have lived and worked among them.

### "Religious Training should be Intensified"

"I BELIEVE the Negro race, in common with all races, needs an education along all lines, — religious, mental, moral, and industrial. The religious training should be intensified, both in the schools and outside of them."

### "Greatest Need, Religious and Moral Training"

"AFTER twenty-seven years of work among the Negroes, I know their greatest need to be religious and moral training; also the value of money and how to spend it, and the dignity of labor. I am more and more convinced each year that the higher education must be second to this. I am full of examples to prove this."

### "Education in Home, Social, and Industrial Life"

"THE great need of the colored people is Christian education along the line of home, social, and industrial life. The young people need the training in our higher schools to fit them to go into the rural districts, to lead their people to pure, intelligent, thrifty, temperate living; to show by precept and example that a Christian is one who lives his religion seven days in the week, at home and abroad."

### "I could Prove This by Results"

"I HAVE spent almost a quarter of a century in an effort to help the race, and I think I do know something of the case. I am, of course, a firm believer in their having all they can use. The workers for the race must come from the secondary schools. If a young Negro has a desire for a higher education, let him work for it, as do so many white boys and girls in New England.

"I believe it must always be a *Christian* education, an education of home life and family life. I could prove this by results in our own school."

### "Religious and Industrial rather than Higher Education"

"I AM most decided in my opinion that the Negro needs moral, religious, and industrial training rather than the higher education. He is not — that is, the masses — ready for the higher, and cannot grasp it just yet. A few can, and they should be given the chance to develop all the possibilities within them.

"A good missionary in the homes of the Negroes will do more for the race than five Greek and Latin professors. I should plant more schools to reach the masses, and not spend so much on a few who are trying for the higher education. One or more central colleges and theological schools where one professor could teach large classes would care for the higher education, and smaller schools should be in every *possible* place where the people could be reached. Let us reach the homes and we reach the masses."

### "More House-to-House Visitation"

"I KNOW that the Negro needs specifically moral and religious training, and I would have more house-to-house visitation, more mothers' meetings, more temperance instruction, moral and religious instruction, etc."

### "For the Few; For the Many; For All"

"AFTER thirty-five years' experience in educational work in the South, I believe in this outline of policy for the Negro.

"1. For the relative few: Preparation for leadership, by education in the best schools available.

"2. For the many: Industrial and economic efficiency, through acquaintance and practice, with the best forms of manual training.

"3. For all: Religious and social betterment, with property ownership, that we may have a general uplift of society, home, and church."

### Misfortune to Abolish

"SPEAKING from the eighteen years' experience of my work in the South, I should say that the masses of the Negroes need the uplift of the moral and religious education more than anything else. There are brilliant minds among them who can assimilate all the higher education can give them, but for the Negro race it would be an unspeakable misfortune to abolish the smaller schools and the personal work."

### Impulses Towards

"WHAT the Negro masses need is to have communicated to them the largest possible number of impulses towards true religion, temperance, thrift, better home life, larger life in every way. These can be best imparted to them by forceful personalities of their own race, working through the churches, schools, social organizations of various kind, and through the power of well-developed homes. This demands the putting into these various agencies, which should be greatly multiplied, a constantly



increasing number of thoroughly trained men and women. This means that the training schools and higher institutions generally should be made more efficient, capable of training into large efficiency a far greater number of young people."

**"The Small Schools must be Relied Upon"**

"THE masses need mental, moral, and industrial training that is so wisely given that they can assimilate it and apply it in their every-day living. I believe most emphatically in making all teaching eminently practical. All fresh knowledge must be connected with what is already possessed. The Negro needs especially to be taught the dignity of labor. The scattered schools in different communities are acting as leaven in those communities and doing a work that the large centralized schools cannot do. They get closer to the people as a whole than the large institutions can. The large institutions can train to a high degree the chosen few, but the small schools *must* be relied upon to reach the masses and stimulate them. Both kinds of schools are needed; neither can do the work of the other."

**"Educated Ministers, Physicians, Teachers"**

"MORE schools are needed for the Negro masses, but where are the teachers to be found? It is almost if not quite impossible to find adequate teachers, teachers who are interested outside of the schoolroom (I refer to white teachers), for schools now founded. To my mind the greatest need the Negro now has in the educational line is more broadly educated ministers and physicians, and a great multitude of teachers — men and women so educated that they see the condition of their own people so clearly that it becomes the desire and joy of their hearts to give their life to elevate the masses. It is the colored man and woman that to a great extent must do the house visitation."

**"Teachers trained in Higher Institutions"**

"ANOTHER thing, many of these colleges for the Negro are hardly worthy of being called a high school. If they could be regulated to their proper place it would be a grand thing, for the students themselves are deceived into the belief that they are college educated men and women. You know the unfortunate result. In our own school there is a growing sentiment among the young men of returning to their own community to work after leaving school, thinking less of where they can make the most money. I believe also in industrial schools, kindergartens, all other means of uplift, but unless the proper teachers can be in

these schools, not much can be accomplished, and these teachers must be trained in 'higher institutions.'"

**"Trained Mothers"**

"ONE of the greatest needs of the Negro to-day is trained mothers. Mothers are needed who have been taught how to prepare themselves for motherhood; who have learned the precious lessons of faith in God and a love beyond that of the animal for its young; who have learned the laws of health and cleanliness; mothers who have the knowledge to answer the questions of the awakening mind of the child and to arouse the desire to know how; mothers who can lead the lives of their children into the paths of purity. I have been impressed with the fact that the mothers must be reached if the race is to develop rightly. I have seen some try to be wise mothers and they succeed beyond what many of our white mothers ever dream. But the majority have no conception of what motherhood means."

**"The People are too Poor"**

"THERE are very many homes that are not even touched by the school; the people are too poor to send their children, and usually such people are living in very miserable places and have large families. The school teachers are usually either overworked, or themselves ignorant or too young. Religious teaching alone is not going to meet the need, but there is not to-day enough religious instruction. The schools need missionaries. There are very many teachers who are not first missionaries; but the trouble is, often, not that the teacher *would* not be a missionary, but that the demands of the teacher are so great that the right time and circumstance do not come together. Could I have used the circumstance, there were very many times when I might have been a true missionary, but the time was lacking and the opportunity was lost. I therefore think that one of the great needs is to make it possible for the teacher to do missionary work at any time."

**"To Make an Honest, Thrifty, Pure Home Life"**

"THE greatest need of the colored people in educational lines is how to make an honest, thrifty, pure home life. In order to accomplish this they need to learn to read. I do not mean by this merely the ability to read, but I mean a love for reading and a knowledge of the writings of our best authors, so that they will gather into their homes a small library of good books and spend their spare time reading rather than in idle talk

## Thirty-Two Negro Bishops of the Methodist Churches

THESE thirty-two Negro bishops represent four of the great divisions of the Methodist Church.

Three of these divisions are composed wholly of Negroes — the African Methodist Episcopal Church, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Church; and the fourth is the Methodist Episcopal Church, whose membership is both white and colored.

In these four divisions there are 14,982 colored churches or organizations, 1,160,866 members; 14,450 Sunday-schools, 96,605 Sunday-school officers and teachers, and 697,646 Sunday-school scholars. The value of the church property among the colored members of these four divisions is \$25,259,467.

A letter was sent to each of the 32 bishops, August 20, 1909, seeking biographical information, a portrait, and an article on "The Greatest Needs of the Negro Race." Twenty-four bishops responded with photographs, sketches or articles.

We have been unable, even after writing four letters and soliciting coöperation from official sources, to get in touch with the eight remaining bishops, and it is a matter of keen disappointment and regret that we are unable to present even a picture of them in this connection.

The portraits, sketches, and special articles received will be found on the following pages. The articles reflect the sentiment of men who are molders of opinion among their people and who are influential in the sphere of their manifold endeavors. The biographical sketches indicate the steps of progress by which they have risen to the positions of leadership, and the portraits reveal some of the characteristics of these "chief pastors." The names do not follow altogether in the order of their election to the episcopacy. This deviation has been necessary largely on account of the arrangement and make-up of the forms, and in several cases is due to the lateness of the receipt of portraits and information.

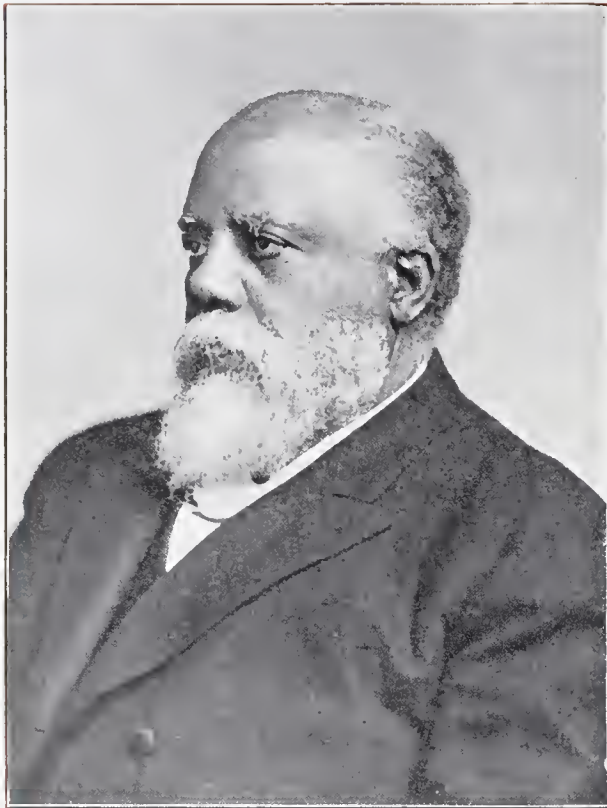
The following summary gives definite information concerning the bishops:

### BISHOPS OF THE METHODIST CHURCHES, 1909

NAME	RESIDENCE	Born	Licensed to Preach	Elected Bishop
<i>African Methodist Episcopal Church</i>				
Henry M. Turner	Atlanta, Ga.	1833	1852	1880
Wesley J. Gaines	Atlanta, Ga.	1840	1865	1888
Benj. T. Tanner	Philadelphia, Pa.	1835	1856	1888
Abraham Grant	Kansas City, Kan.	1848	1873	1888
Benjamin F. Lee	Wilberforce, Ohio	1844	1868	1892
Moses B. Salter	Charleston, S. C.	1841	1865	1892
James A. Handy	Baltimore, Md.	1826	1860	1892
William B. Derrick	Flushing, N. Y.	1843	1864	1896
Evans Tyree	Nashville, Tenn.	1854	1869	1900
Charles S. Smith	Detroit, Mich.	1852	1871	1900
Cornelius T. Shaffer	Chicago, Ill.	1847	1867	1900
Levi J. Coppin	Philadelphia, Pa.	1848	1876	1900
E. W. Lampton	Greenville, Miss.	1857	1875	1908
H. B. Parks	Chicago, Ill.			1908
J. S. Flipper	Atlanta, Ga.	1859	1879	1908
J. Albert Johnson	Cape Town, S. Africa			1908
W. H. Heard	Sierra Leone, W. Africa	1865		1908
<i>African Methodist Episcopal Zion Church</i>				
James W. Hood	Fayetteville, N. C.	1831	1856	1872
Cecero R. Harris	Salisbury, N. C.	1844	1872	1888
Alexander Walters	New York City	1838	1877	1892

NAME	RESIDENCE	Born	Licensed to Preach	Elected Bishop
<i>African Methodist Episcopal Zion — Continued</i>				
George W. Clinton	Charlotte, N. C.	1859	1879	1896
John Wesley Alstork	Montgomery, Ala.	1852	1878	1900
J. W. Smith	Washington, D. C.	1862	1881	1904
J. S. Caldwell	Philadelphia, Pa.	1861	1888	1904
G. L. Blackwell	Philadelphia, Pa.			
A. J. Warner	Charlotte, N. C.			
<i>Colored Methodist Episcopal Church</i>				
Lucius H. Holsey	Atlanta, Ga.	1845	1868	1873
Isaac Lane	Jackson, Tenn.	1834	1864	1873
R. S. Williams	Augusta, Ga.	1858	1876	1894
Elias Cottrell	Holly Springs, Miss.	1853	1875	1894
C. H. Phillips	Nashville, Tenn.	1858	1879	1902
<i>Methodist Episcopal Church</i>				
Isaac B. Scott	Monrovia, Liberia	1855	1880	1904





## **Bishop Wesley J. Gaines, D.D.**

**A. M. E. Church**

**Residence: Atlanta, Ga.**

BISHOP GAINES presides over the New York, New Jersey, Philadelphia, and New England conferences. He was born in Wilkes County, Georgia, October 4, 1840. His parents, William and Louisa Gaines, the former a Methodist and the latter a Baptist, raised him in slavery. He was converted at nine.

His boyhood was spent on the plantation. At eleven, he mastered the alphabet in a week, learned to write from a copy-book, and to read while sick, studying the Bible. In 1855, he removed to Stewart County, Georgia, in 1856 to Muscogee County, and dates his call to the ministry to this time, when he was wont to preach funeral sermons over dead birds and animals. He married, in 1863, Miss Julia A. Camper, who has made him a helpful wife; they have one child, Mary Louisa.

He was ordained to preach in 1865, admitted to the South Carolina Conference in 1866, and ordained elder in 1867. His appointments were the Florence Mission, Ga., 1866; Atlanta, Ga., 1867-69; Macon, 1871-73; Columbus, 1874-77; Macon, 1878-80; Atlanta, 1881-88. He was elected bishop at Indianapolis in 1888.

He has been book steward of the North Georgia Conference, member of the African Methodist Episcopal Financial Board, trustee and treasurer of Morris Brown College, Atlanta, Ga., and trustee of Wilberforce University, Ohio. He is president of the board of directors of Payne Theological Seminary, Wilber-

force, O., and president of the African Methodist Episcopal Board of Publication, Philadelphia. He received the degree of D.D. from Wilberforce in 1883.

A prominent member of the church says: "Bishop Gaines is one of the shining lights of the African Methodist Episcopal Church. He is a pious, well-informed, and eloquent preacher, of imposing presence, and of blended politeness and dignity. He possesses both administrative and creative capacity of a high order and adds to his energy, firmness, and ability, excellent tact and discretion. He has done some remarkable work in getting money and building churches." In his ministerial labors, he has raised \$400,000 for the African Methodist Episcopal Church. Early in his pastoral career he wiped out a debt of \$4,500 and completed Cotton Avenue Church, Macon, Ga.; built St. James Church, Columbus, Ga., at a cost of \$10,000; erected Bethel Church, Auburn Avenue, Atlanta, at a cost of \$25,000.

Bishop Gaines is a strong and eloquent preacher. He is a successful author, having published several well-written and valuable productions: "African Methodism in the South," "The Negro and the White Man," "The Gospel Ministry," etc. He has won distinction on the lecture platform. He presided over the Negro Young People's Congress, the greatest gathering of Negroes ever held in the United States.

He has traveled extensively in this country and in Europe, visiting many of the principal cities of England, Belgium, Holland, Germany, Switzerland, Italy, and France. He was present and delivered an address at the Clifton Conference. He was master of ceremonies at the meeting in February, 1909, in Atlanta, Ga., held in honor of President-elect William Howard Taft, by the colored citizens.

## **The Condition and Education of the Negro**

**Bishop W. J. Gaines, D.D.**

**N**ATIONS and races have their difficulties to surmount and the problems of their destiny to settle. Such a time has come in the history of the Negro on this continent of America. He finds himself confronted with questions as grave and far-reaching in their scope and bearing as were ever presented to any people in any age for settlement. I am not alarmed for the final issue to my people when I look into the face of these tremendous problems. I believe that that Providence which permitted our coming to these shores, and the working out of three hundred years of slavery, far from the land of our fathers, is yet guiding us on to a great destiny, and, for one, I look forward to the coming years, not with fearful heart and foreboding doubt, but with a sublime and unflinching faith, believing that the clouds which now overhang our skies shall break away and the sunlight of a glorious future burst upon us with unclouded splendor.

This destiny will not be wrought out by the sword, as has been the case with other peoples in other ages of the world. The day of blood and battlefields, thank God, is passing away. The triumphs of the future are on far nobler fields.

The hope, then, as I see it, for the Negro, or any other race of people, is to learn, as speedily as possible, how to take hold of the great forces that make for their industrial betterment. No nation has ever risen to a great position that did not first take hold of material agencies and make the forces of nature contribute to wealth and progress.

#### Time to Take a New Departure

First, then, we must turn our attention to technical education. I do not discount any of the work that is being done in the public schools, or in our secondary schools, or in our colleges and universities. On the other hand, I am proud of the record we have made and the success we have achieved along the lines of education as laid out by these great institutions. They have done a vast amount of good. And I hope never to see any decrease in the facilities which the Negro enjoys for common school and for college and university education. On the other hand, I want to see them multiplied a thousandfold.

But the time has come for the Negro, as a race, to take a new departure, to recognize the fact that there is now an urgent necessity that he become a skilled laborer and educated artisan, a worker in brass, and iron, and steel, and electricity. Turn which way you will and you will find a demand for men who know more than there is in books. Men who understand manufacturing; men who can manage electric devices and direct machinery; men who can build houses and bridges and viaducts; men who can wield the force, finger the telegraph board, carve wood into forms of utility and beauty, chisel marble into sculptural shapes, and swing the granite blocks into piles of architectural grandeur and symmetry.

The Negro can no longer be content to hold the place of an unskilled laborer and receive only the wages which underworkmen receive. He must aspire to a master workman, to make for himself a place among the educated, trained laborers of this country.

As a people, we must read the signs of the times. We must develop, as the white people of this country have done, our mechanical and inventive powers.

To do this, we must turn our attention to this great and pressing matter. We must begin to found and endow schools for the technical education of our people. We must wisely follow the lead of Hon. Booker T. Washington, and make industrial training prominent in our system of education.

Professor Washington has demonstrated beyond question that the Negro has the talent for industrial success; he has shown that he can become an artisan of the first class; that he can succeed in all technical labors equally as well as his white brother.

#### Open a New Chapter in the Negro's History

As I see it, the time has now fully come for our leaders to open a new chapter in the Negro's history, to launch him forth upon a career of industrial activity and development that will secure his place in the progressive development of this country.

We have now arrived at the stage in our history where it is practical to begin on a large scale this industrial education. For more than forty-five years we have been struggling to teach our people the rudiments of knowledge, to give them what is called a common-school education, and a few of them the blessings of secondary and higher education or college training. We have made rapid strides on these lines, and so great has been our success that we can say to the world, Fifty-eight per cent of the colored people of America can read and write—in other words, five million of Negroes in this country can read and write. We have, therefore, never been ready, as now, to divert our efforts for the education of the Negroes into the channels of technical training, for the simple reason that we had to teach them first to read and write.

But I believe that, in the providence of God, the hour has arrived for us to take this new departure. The foundation has been laid, and now we must begin work upon it by introducing this new feature of technical culture, so that we, as a race, may seize the opportunity of making ourselves trained artisans.

#### A Great Technological School

A great technological school for Negro boys should be erected in every Southern state, and an industrial school for our colored girls. The exigencies of the times demand it, and the necessity for it is so great that no thoughtful person can fail to see it.

We must bestir ourselves on this most vital question. The philanthropy of Northern men, which has prompted them to erect schools and colleges in the South for the higher education of the Negro, will be to a large extent wasted if they do not see to it that these schools and colleges are supplemented by industrial pursuits of life, and hand in hand will go the cultured citizen and the educated artisan.



I love my race. I long to see my people stand upon a firm footing of prosperity. I long to see them independent, self-respecting, and progressive. I wish for them, as I wish for nothing else in the world, a happy, peaceful, glorious future. I want to see our young men intelligent, industrious, capable, thrifty. I want to see our young women refined, virtuous, diligent, and self-respecting. I cannot hope for these things except through the constant betterment of their condition by intelligent training, not only in our primary and secondary schools, but in those schools also which teach them to wisely labor, to intelligently work, and to master those branches of technical education which will make them trained mechanics and artisans.

I know it is the purpose of God for the Negro to do well and wisely what lies before him to-day, to enter the open doors that are now inviting him, to seize the opportunities offered him, and to make the best possible use of his present environment.

We would say to the Negro of this country, Turn away from all those questions which irritate and disturb, concentrate your mightiest efforts, your vastest energies, upon the amelioration of your social, your industrial, your religious condition. Find your music in the noise of the hammer, the buzz of the saw, the roar of the mill, the whirl of buildings and bridges and factories going up, in the machinery, the rattle of the engines, the sound of land. Toil, intelligent toil, is the watchword; labor, educated labor, is the motto. Character, noble, lofty character, is the grand end to be sought, the glorious object to be attained.

#### Christian Character the Loftiest Type

Christian character is the loftiest type, and this is to be attained by the study of God's Word and application of the Word to every phase of life. Religious education is absolutely necessary if we are to succeed in life; and by religious education I mean knowledge of the Bible and of the teachings of Jesus Christ.

Our schools fail to accomplish that for which they have been instituted if there is a lack in this kind of teaching. With the education of the hand, for which I plead, there must be also the education of the heart.

Along these lines there is hope, abundant hope, for my people. The God of our fathers will be with us if we shall be faithful to these high ends, and all our problems will be solved in the best and most satisfactory way.



### **Bishop Henry M. Turner, D.C.L.**

**A. M. E. Church**

**Residence: Atlanta, Ga.**

BISHOP HENRY McNEAL TURNER was born near Newberry Court House, S. C., February 1, 1834. He grew up to considerable boyhood on the cotton fields of South Carolina, and learned to read and write by his own perseverance. When he was fifteen years old he was employed in a law office as a servant at Abbeville Court House, and the young lawyers in the office often assisted him with his studies. Afterward, he was employed in a medical university in Baltimore, and studied anatomy, physiology, and hygiene. He joined the Methodist Episcopal Church, South, in 1848, was licensed to preach in 1853, and traveled and preached among the colored people, many whites in South Carolina, Georgia, Alabama, Louisiana, and other Southern states. He transferred his membership to the African Methodist Episcopal Church in 1858, and shortly after joined the Missouri Annual Conference.

He was transferred to the Baltimore Conference, and remained there four years. The degree of LL.D. was given him by Pennsylvania University, 1872; D.D. by Wilberforce University, 1873; and D.C.L. by Liberia College, Africa, 1894.

He was pastor of Israel Church, Washington, D. C., in 1862 and 1863, and was commissioned chaplain of the First Regiment, United States colored troops, by President Lincoln (first colored chaplain ever commissioned in the United States). He was mustered out in September, 1865, and was again commissioned by President Johnson a chaplain in the regular army, but was detailed as an

officer in the Freedmen's Bureau, in Georgia. He soon resigned this commission and resumed the ministry. He organized schools for colored children for a time, and when the Reconstruction Laws were enacted by Congress, he called the first Republican Convention in Georgia, and stumped the state. He was elected a member of the Constitutional Convention in 1867, and a member of the Georgia Legislature in 1868 and 1870. He was appointed by President Grant postmaster in Macon, Ga.; later, he was appointed inspector of customs, and then United States secret detective. In 1876, he was elected by the General Conference of the African Methodist Episcopal Church, general manager of its publication, in Philadelphia, and in 1880 he was elected bishop by the General Conference, at St. Louis, Mo.

He believes that the colored race should return to Africa and build up a nation and a civilization of their own. He has organized four annual conferences in Africa, one in Sierra Leone, one in Liberia, one in Pretoria of the Transvaal, and one in Queenstown, South Africa.

Bishop Turner wrote the catechism of the African Methodist Episcopal Church and compiled a hymn book for the same, and is also the author of "Methodist Polity," which is recognized as authority in his church. He has also written various lectures, orations, and has projected two newspapers which the church has purchased and made organs of the same. Bishop Turner says he has received in the African Methodist Episcopal Church one hundred and six thousand members since he has been in the ministry, in the United States, Canada, the West India Islands, and Africa.

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## **Bishop C. T. Shaffer, D.D.**

**A. M. E. Church**

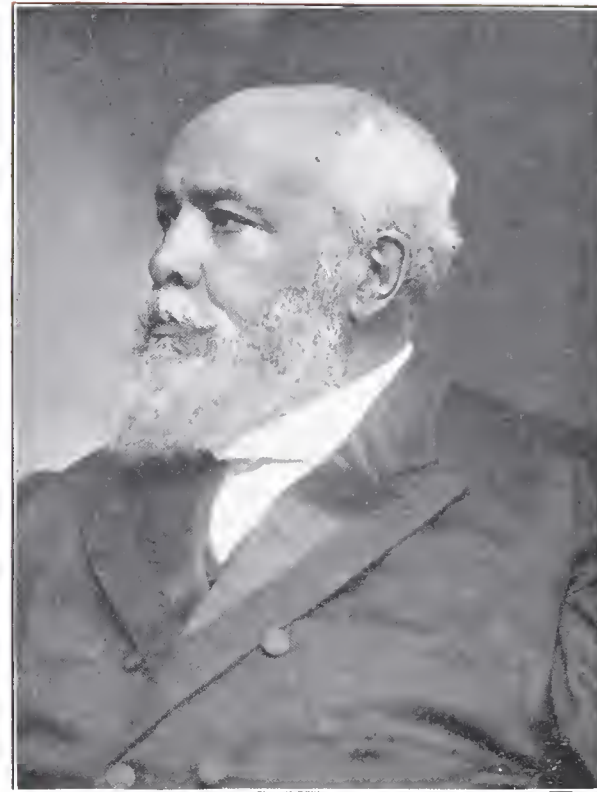
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**Residence: Chicago, Ill.**

BISHOP SHAFFER is in charge of the Fourth Episcopal District, which includes the conferences of Ontario, Michigan, Indiana, Iowa, Illinois, and Kentucky. He was born in Troy, Ohio, January 3, 1847, and was educated in the Ohio public schools.

At the age of seventeen he enlisted in the Twenty-third Ohio Volunteers, U. S. A. Later he was detailed to the One Hundredth United States Infantry on non-commissioned service in the medical department. He served in the Army of the Cumberland under Gen. George H. Thomas in the engagement at Nashville. After his muster out, he attended Berea College, also at Cadiz, Ohio, and Brooklyn, N. Y. He graduated in medicine at Jefferson Medical College, Philadelphia, 1888.

He entered the Christian ministry in 1870, and served African Methodist Episcopal churches in Ohio, Brooklyn, New York, Philadelphia, and Baltimore. He built the "Mother" Bethel Church, Philadelphia, on the original site, in 1890-91, at a cost of \$50,000. He was presiding elder in 1891, and a year later was elected secretary and treasurer of the newly created Board of Church Extension of the African Methodist Episcopal Church. In 1900 he was elected bishop, and since that time has held fifty-seven conferences, two of which were on the west coast of Africa. Bishop Shaffer is now chairman of the Board of Missions of the church. He was delegate to the Ecumenical Conference, London, 1901; also to the World's Missionary Congress, London, 1881, and is a member of the committee on the Ecumenical Conference at Toronto for 1911. He has been a trustee of Wilberforce University thirty-five years. Fidelity, untiring labor, and intelligent interest have crowned his work with success.



## **Bishop B. F. Lee, D.D.**

**A. M. E. Church**

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**Residence: Wilberforce, Ohio**

BISHOP LEE has supervision of the churches of South Carolina. He was born near Bridgeton, N. J., September 18, 1841.

His mother was his first teacher. He entered school at five years of age, continuing from three to six months annually. When ten years old, he lost his father and was "put out to work" three years for the annual consideration of food, clothing, and three months' schooling. In 1864 he began academic studies at Wilberforce University, Wilberforce, Ohio. In 1866 he entered the theological department and was graduated in 1872, having supported himself by manual labor, teaching, and supplying pulpits at intervals.

In 1868 he was licensed to preach. His pastoral service was rendered in Ohio, Pennsylvania, and Kentucky. He was professor of pastoral theology and homiletics, Wilberforce University, 1873-75, and president 1876-84. Editor of the *Christian Recorder*, 1884-92. Consecrated bishop, 1892.

He was a member of the committee of arrangements for the first Ecumenical Conference of Methodism, 1881, and a delegate to the conference of 1901. He is a member of the American Forestry Association and is secretary of the Council of Bishops and editor of the Official Literature of his church. He has been identified with the Wilberforce University, several years as lecturer, twenty-five years president of the Alumni Association, and thirty years trustee of the university. Bishop Lee says his "writings have been confined to journalistic and incidental performances."



## **Bishop Evans Tyree, D.D., M.D.**

**A. M. E. Church**

**Residence: Nashville, Tenn.**

BISHOP TYREE presides over the conferences of Texas and Mexico. He was born of slave parents, in De Kalb County, Tenn., August 19, 1854.

He was sold twice with his mother, from whom he was never separated by slavery, and who still lives with him. In 1865, mother and son started out to try to live as free people, finding their first home in an old deserted hut, which they occupied by permission of the owner of the farm on which it stood.

He was converted and joined the church at twelve years of age, was licensed to preach at fourteen, joined the conference at eighteen, and was made elder at twenty-two. He studied in the public school by permission for a year until he was twenty-three, and then went to Central Tennessee College for six years, the last year in the Medical Department. He was graduated from the medical department at Louisville in 1894, with the degree of M.D.

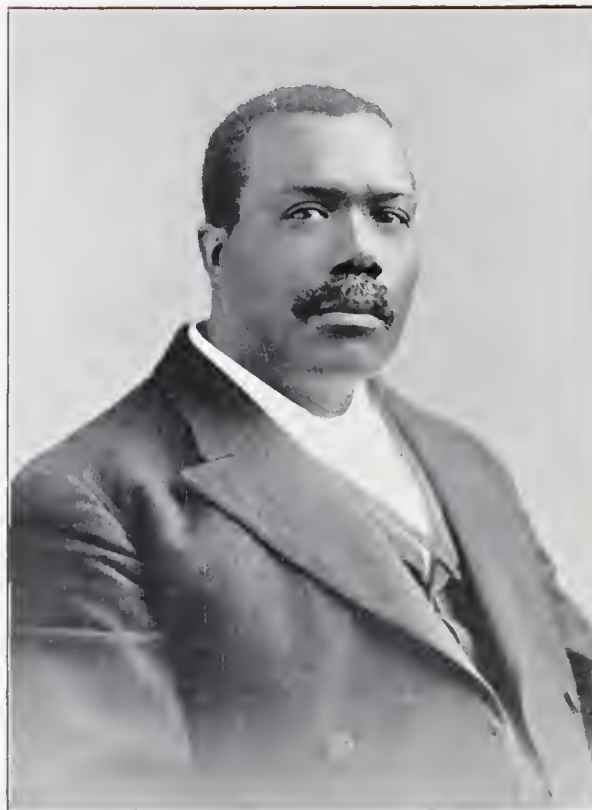
In 1900, at Columbus, Ohio, he was elected bishop of the African Methodist Episcopal Church, in whose service he had been a minister since 1872. He is serving his second quadrennium in charge of the Texas Conference, an unusual experience, but at the request of the people. He was a delegate to the Ecumenical Conference of Methodism in London, 1901.

### **Greatest Needs of the Negro Race** **Bishop Evans Tyree, D.D., M.D.**

ALONG moral lines, the greatest need is a high standard of life in the home; a greater regard shown by children for their parents; strict rules by parents for their children, administered with love and kindness; habits of industry and truthfulness; the reading of good books and magazines; and last but not least, Christian education.

The basis for Christian education is the Bible. With the Bible in the home, constantly and systematically studied, the influence of that home will be for high standards of living.

The second need is that religious activity shall be a real, vital fact rather than a theory. Our people need to be taught the habit of punctuality in all matters of obligation, whether secular or ecclesiastical, and they should be trained to deal honestly with their fellowmen in all



BISHOP EVANS TYREE, D.D., M.D.

things, not on account of fear, but for righteousness' sake, and for the honor there is in honest dealing. Too many accept religion as a feeling. It is more than that. It is a business, and it deals with immortal souls.

Our people should be taught that intelligence comes from many sources and that the avenues of approach should be carefully guarded. Some one has wisely said: "Intelligence is a luxury, sometimes useful, sometimes fatal. It is a torch or firebrand according to the use one makes of it."

Our people ought to be taught to read the best books, to discover the best that comes to the surface in man, both as to words and deeds, and then make the most of it by putting it into practice. The best reading — the book of books — is the Bible. It is the best selling book the world has ever known, and more men, women, and children are reading and studying it to-day than ever before in the world's history. Where can you find stories, literature, poetry, as you find them in the Bible? The stories of Ruth and Naomi, of Daniel, of David and Goliath, of Joseph, of Paul's shipwreck, and others, attract interest, and inspire us, and I commend their reading to all our people. In Sunday-school, the instruction is given from the Bible. The multiplication of efficient Sunday-schools is the hope of the church and the hope of the race through Christian education.

It is difficult to get a majority of the colored youth to settle down to steady work. The city craze has seized many of them, and large numbers have left the farms to go to the cities, seeking easy employment. In many instances they fail to get what they want and so get out of good, regular habits. Again, many of them would be in the country to-day if they could remain there unmolested, but in many cases it is a great risk of life to try and live outside the cities or big towns. The town becomes in a sense a protection to them. In many cases it is a veritable trap. In the third place, they will be allowed to do menial labor, but when they begin to show efficiency as mechanics, they do not get a fair chance and are frequently not allowed to work at the trade for which they have been preparing themselves for years. I believe that employers should pay living wages for labor to all alike.

## **Bishop Levi J. Coppin, D.D.**

**A. M. E. Church**

**Residence: Philadelphia, Pa.**

BISHOP COPPIN presides over the conferences of Maryland, Virginia, and North Carolina. He was born of free parents, in Fredericktown, Md., December 27, 1848.

He attributes the success of his early training to maternal influences. "My mother," he says, "taught me to read and was the supreme inspiration of my youthful life, both for knowledge and goodness."

He attended the public schools of his native county after the war, and in 1869 went to Wilmington, Del., where his studies were continued under public and private instructors. After teaching school for a brief period he entered the ministry of the African Methodist Episcopal Church, "impelled by an ever-present consciousness of a divine call to the work."

He studied theology in the Protestant Episcopal Divinity School, Philadelphia, graduating in 1887. In the work of the church he was rapidly advanced, and in 1888 was elected editor of the *African Methodist Episcopal Church Review*.

Elected bishop in 1900, he spent four years in charge of the work in South Africa, with headquarters at Cape Town. In addition to the regular episcopal supervision of the churches in his district in the South during the present quadrennium, holding annual conferences and visiting the churches, his special work is in connection with the development of Kittrell College, Kittrell, N. C., one of the leading Southern institutes for the education of the Negro.

### **Greatest Needs of the Negro Race**

**Bishop L. J. Coppin, D.D.**

FIRST of all, and greatest, is the need of better home conditions for the masses.

Those who are in the grasp of poverty and ignorance are in the majority. We have many splendid homes, with culture and refinement, where the children are coming up amid healthful and proper influences, but we have many more where refinement and comforts are not known. These are found in the morally and physically unhealthy portions of our large cities, and in country places that are far removed from railroads and civilizing influences. These homes are most prolific of children, and multitudes of youth are coming daily to manhood and womanhood without having had the very fundamental principles of a useful



BISHOP L. J. COPPIN, D.D.

and successful life. These homes must be reached and influenced for good. The foundation of life is laid in the home. Here, then, the problem begins.

The church as an agency has a better opportunity to begin the good work than any other. The school, with simply mental culture, will sadly fail unless the youth are given right ideas of life at the fireside. This brings us to consider the great need of intelligent mothers, with right ideas of morality and religion, and who know the sacredness and value of honest industry.

The church and school must work hand in hand to reach this neglected class. Especially should the church feel it to be its bounden duty to seek out and help these unfortunate youth through the Sunday-school by home missionary efforts that are not second in importance to foreign missionary enterprise. I sometimes fear that "distance lends enchantment," and that in our zeal to carry the light to those who are far away, we neglect our opportunity to do the work that is near us.

When by the combined efforts of the church and school we produce a different class of parents, we can hope to see a great change in the young citizens of the race.

The kind of education that is given in the schools is of the highest importance. A literary training, even with the much-talked-of industrial features, cannot produce strong men and women if that training is Godless and little or no attention is given to morality. Teachers should be selected with as much care as are preachers, else it will be found that one is tearing down while the other is building up.

Education should be of the most practical kind. The head, the hand, and the heart should receive due and equal consideration. Industrialism cannot make up for a lack of mental enlightenment and moral integrity any more than can these guide the youth to success in life who have not been taught the dignity and importance of work. In the work of education, none of these essential elements should be neglected or dealt with as being of minor importance.

These suggestions are not merely a matter of opinion but are borne out by the history of all races that have reached a high state of civilization, and our people will not be an exception to this universal rule.



**Bishop E. W. Lampton,  
D.D., LL.D.**

**A. M. E. Church**

**Residence: Greenville, Miss.**

BISHOP LAMPTON presides over the six conferences of Louisiana and Mississippi, known as the "Eighth Episcopal District."

He was born in Kingsville, Ky., October 21, 1857, of slave parents. His grandfather, the Rev. Edward Wilkinson, was the first preacher of the African Methodist Episcopal Church in Kentucky. Mr. Wilkinson was arrested and sent to prison in 1857 for attempting to organize the church of which his grandson is now an honored bishop.

Edward Wilkinson Lampton was converted at the age of seventeen years and shortly afterward prepared to enter the ministry. He is an alumnus of Alcorn College, Alcorn, Miss.; Campbell College, Jackson, Miss.; Shorter College, Little Rock, Ark.; and Payne Theological Seminary, Wilberforce, Ohio.

He was successful as a pastor in many leading appointments of the church, and has been very helpful to the church as the author of two books, "An Analysis on Baptism" and "A Digest on the Rulings and Decisions of the Bishops of the African Methodist Episcopal Church, 1847 to 1907."

In 1902 he was paymaster of the African Methodist Episcopal Church, with headquarters in Washington, and was elected without opposition. He has always been considered one of the leading financiers of the church. At the last General Conference, held in Norfolk, Va., May, 1908, he was elected bishop, and his election was received by the church at large with great satisfaction.

**Greatest Needs of the Negro Race**

**Bishop E. W. Lampton, D.D., LL.D.**

THE greatest need of any people is their moral and religious education. All other training or education is secondary. There is no true life which will meet the approval of God without a correct moral status. There can be no real race elevation if we undervalue the moral and religious phase of our existence. The Holy Scriptures truly say: "Righteousness exalteth a nation, but sin is a reproach to any people." In the study of the Book, we have the inspiration to a correct moral living, and the basis upon which we may build for the elevation of the race. There is no more important work than that of training the young in the truths and commands of the Bible.



BISHOP EDWARD W. LAMPTON, D.D., LL.D.

The needs of the moral and religious education of the Negro are clearly manifest. His opportunities for ethical training in some sections of our country, before his emancipation, were very meager, yet there were individual types of moral excellence even in the dark days of slavery, showing conclusively that if under the most adverse circumstances they could produce these characters of superior goodness, all they need at the present time is opportunity in the race of life, and the door of desire and expectancy left open that they may enter.

It could not be reasonably expected for any race of people to reach the zenith of our ambition in the short time that we have been free. Dr. John Lord, in his "Beacon Lights of History," says: "It took one thousand years to elevate the Germanic Barbarian." If the same period be allotted to the Negro, judging from the progress he has already made in a little more than forty years, it is safe to say he will, at the end of a thousand years, be far superior to many, and as highly cultured as any,

people upon the globe, and that is worth striving for.

The greatest need of to-day is a consecrated, educated, and business ministry. No people can rise above their religious instructors. It is important that the right kind of instruction be given in all our schools. The real progress of races can be more clearly traced to the gospel ministry of the Christian Church, assisted by good home training and the education acquired in the schoolroom, than to any other sources. Every effort should be made to give the Negro an educated ministry, and in our Southland, where the masses of our people dwell, none but the ablest, consecrated teachers should be employed in the schoolroom, — Christian men and women, who will teach by example as well as by books, to bring about desired results.

Through this method, and this alone, all other things being equal, will the race of which I am a member be in the scale of Christian civilization and usefulness and measure up to their possibilities in all departments of human endeavor. The systematic study of the Bible must be encouraged and the work of the Sunday-school is to be heartily commended. These are some of the great needs of the Negro race.



**Bishop J. S. Flipper, D.D., LL.D.**  
A. M. E. Church

**Residence: Atlanta, Ga.**

BISHOP FLIPPER presides over the churches in the Oklahoma and Arkansas conferences. He was born in Atlanta, Ga., February 22, 1859.

Immediately after the war he attended school in Bethel African Methodist Episcopal Church, Atlanta, Ga., and completed his education in Storrs School and Atlanta University. He taught school in country districts, 1877 to 1880. He was converted in 1877, and two years later was licensed to exhort and preach. He joined the Georgia Conference in 1880.

He served some of the largest churches in Georgia. In 1903 he became dean of the theological department of Morris Brown College, Atlanta, and served as president from 1904 to his election as bishop in 1908. He received the Ethiopian Church of South Africa into the African Methodist Episcopal Church, June 19, 1896.

**Bishop William H. Heard, D.D.**  
A. M. E. Church

**Residence: Sierra Leone, West Africa**

BISHOP HEARD presides over the Thirteenth Episcopal District of the African Methodist Episcopal Church, which embraces the Sierra Leon, Liberian, and



BISHOP WILLIAM H. HEARD, D.D.

Gold Coast conferences and all the west coast of Africa, beginning at Freetown, Sierra Leone, and extending as far south as Lagos. He was born in Elbert County, Georgia, of slave parents, and was a slave until the surrender of Lee.

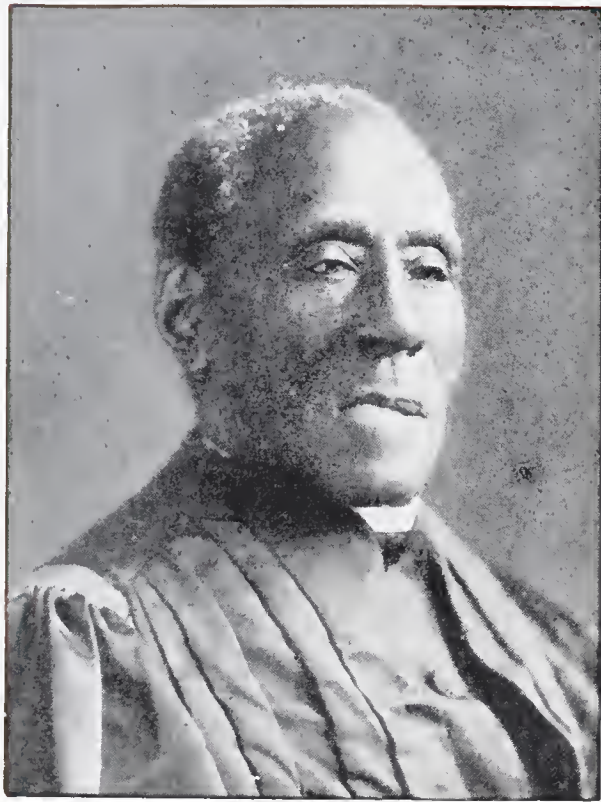
He was then fifteen years old, without even a knowledge of the alphabet. He did whatever service he could render in the vicinity in which he lived, and secured the services of a kind-hearted Yankee teacher to instruct him at night. In four years he had gained sufficient knowledge to engage in public-school work, which position he held for twelve years. He was a page in the South Carolina Legislature at the age of twenty-one, and at the same time was a student in the South Carolina University.

After five years of hard study in Greek, Latin, Hebrew, and the higher mathematics, he was appointed railway mail clerk, filling this position for several years. Soon after his conversion, he resigned the government position to enter the ministry. He filled many of the best appointments in the church and rose rapidly in the work, as minister, presiding elder, and general officer.

He was appointed by President Cleveland, in 1895, to be United States resident minister and con-general to the Republic of Liberia, which position he held with credit until the election of President McKinley.

Having spent four years in Africa and having become acquainted with its people and customs, their needs, etc., he aspired to return there, and in 1908 the General Conference elected him one of the bishops of the church and assigned him to his present districts. His wife, Mrs. Josephine Delphine Heard, is an accomplished musician, author, and educator.





**Bishop James A. Handy, D.D.**  
A. M. E. Church

**Residence: Baltimore, Md.**

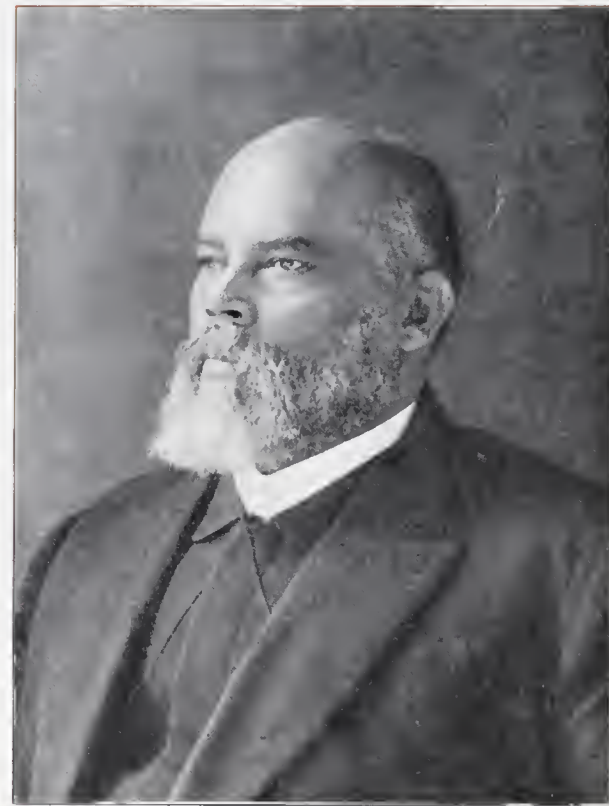
BISHOP HANDY has been ill for three years and is not in active service. He was born in Baltimore December 22, 1826; joined the African Methodist Episcopal Church in 1853; licensed to preach, 1860; elected bishop, 1892. Served many important churches during his pastorate. Secretary of the Missionary Department several years. Four years financial secretary African Methodist Episcopal Church. One of the great business men of the church, and one of the finest historians of the Negro race. Was a friend of Lincoln and a frequent adviser of the President. Bishop Handy is greatly beloved by his people.

**Bishop Abraham Grant, D.D.**  
A. M. E. Church

**Residence: Kansas City, Kan.**

BISHOP GRANT presides over the conferences of Missouri, Kansas, Nebraska, Colorado, Wyoming, Montana, Utah, Nevada, Washington, Oregon, California, Arizona, and New Mexico.

He was born a slave in Lake City, Fla., August 25, 1848, and was sold at Columbus, Ga., for \$6,000, Confederate money. At the close of the war he returned to Florida and was a clerk in a grocery store of his former owner, and a



BISHOP ABRAHAM GRANT, D.D.

steward in hotels. He was able to spend a few hours each day in a missionary school and later attended night school at Cookman Institute.

He was converted in 1868 at a camp meeting in Lake City, joined the African Methodist Episcopal Church, and was licensed to preach in 1873. He was ordained elder in 1876. While in Jacksonville he was inspector of customs, and was appointed by Governor Stearns as county commissioner of Duval County. He was transferred to Texas in 1878, and was a pastor at San Antonio and Austin, and later was presiding elder. In 1888 he was elected bishop.

Bishop Grant is greatly interested in the cause of Christian education. He has served three years, each, on the trustee boards of Edward Waters College, Jacksonville, Fla., and Allen University, Columbia, S. C., and four years each as president of the board of Paul Quinn College, Waco, Tex.; Morris Brown College, Atlanta, Ga.; Wilberforce University, Wilberforce, Ohio; and Western University, Quindaro, Kan.

He was twelve years president of the Church Extension Board; four years president of the Publication Board, and is now serving his second term of four years as president of the Financial Board, being the first member of his church to be elected to this position for the second consecutive term.

Bishop Grant was a member of the Ecumenical Conference in Washington, 1891. He has made two trips to Europe, and has presided over the conferences on the western coast of Africa. He was a member of the Ecumenical Missionary Conference in New York, 1900, and is at present a member of the board of the Anna T. Jeannes Foundation Fund of \$1,000,000, for the education of colored youth of the rural districts of the southern states.

## **Bishop J. W. Hood, D.D., LL.D.**

**A. M. E. Zion Church**

**Residence: Fayetteville, N. C.**

JAMES WALKER HOOD was born in Chester County, Pennsylvania, May 30, 1831. His parents were among the thirteen families that founded a separate Colored Methodist Church in Wilmington, Del. He was one of twelve children.

He was taken by a Jackson family, on verbal agreement that he should work for "food, clothing, and six weeks' schooling annually until he was sixteen years old." The Jackson family soon after retired from business and the young man grew up with limited educational advantages. He at one time escaped from an attempt to kidnap him and press him into slavery.

He was converted at the age of eleven, at twenty-five he was licensed to preach, and in 1859, at the age of twenty-eight, he was received into the New England Conference of the African Methodist Episcopal Zion Church. In 1860 he was sent as a missionary to Nova Scotia.

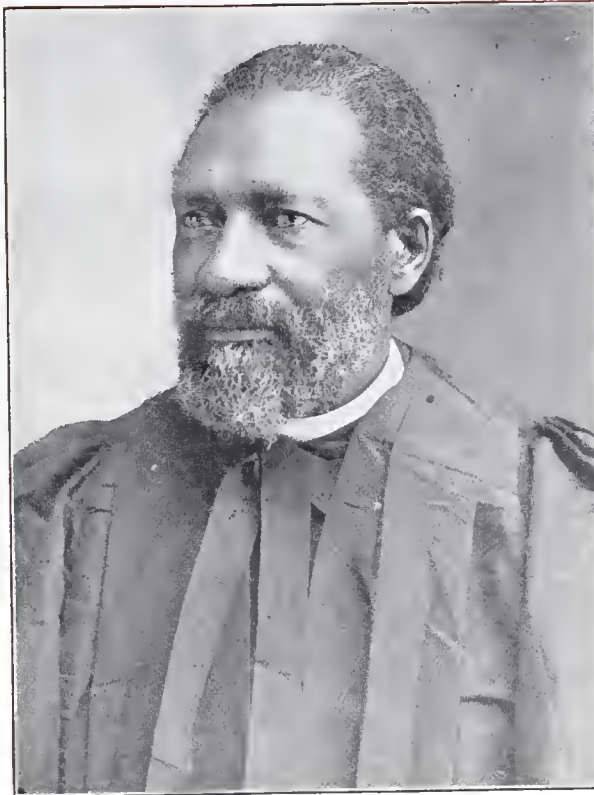
"He was the first one of his race appointed as a regular missionary to the Freedmen in the South" by reason of his appointment to North Carolina in 1863, and for a score of years his chief labors were in North Carolina, Virginia, and South Carolina. At one time he was assistant superintendent of Public Instruction in North Carolina. He was elected bishop in 1872. In 1881 he was a member of the Ecumenical Conference in London.

The late Rev. Dr. A. G. Haywood, of the Methodist Episcopal Church, South, said of Bishop Hood: "His ability, his eloquence, his zeal, and his usefulness have commanded the respect and confidence of the best people of both races. Bishop Hood entertains many broad and important views as to the wants and duties and future of his people. They should, he thinks, hang together, and he is persuaded that if his people are to succeed permanently and broadly in this country they must largely work out their own salvation."

### **Greatest Needs of the Negro Race**

**Bishop J. W. Hood, D.D., LL.D.**

THERE are two forces in the universe, both of which are useful. There are two forces which keep the earth in its orbit while traveling around the sun: one of which keeps it from tumbling into the sun, the other keeps it from flying off into unlimited space. If we were all conservatives we should come to a standstill; if we were all radicals we should break our necks. What we need is reasonable thought, speech, and



BISHOP J. W. HOOD, D.D., LL.D.

action. We shall make a great mistake if we judge the race by noisy pessimists.

We are sensible of the importance of schools of all grades. We know that we cannot have a complete man unless his head, hand, and heart are all trained. We need primary, grammar, and industrial schools; also colleges and universities; but we cannot have any of these doing the best work unless we have thoroughly trained teachers in charge. There is, therefore, plenty of work for all, and plenty of reasons why each one should be well supported in his particular work. Much has been done for the elevation of our people, but there is much more which must be done by ourselves. There is what is called "The Black Man's Burden."

We are not yet much affected by the incorporated monopolistic monstrosities which are causing the nation so many heart burnings, but we are up against gigantic evils which must be fought with all the energy that we can command. The twin evils—the using of intoxicating drinks as a beverage and tobacco

in the several forms—are the greatest evils with which we are affected. These lead to all other crimes and all forms of wickedness, degradation, waste, and woe. Whatever we can do to arrest the ravages of these evils is indispensable to the well-being of our people. Then there are minor evils which must be discouraged. We must discourage laziness and shiftlessness in our own children and our neighbors' children, and everything which leads to waste and hinders prosperity must be stopped. All should be taught that labor is honorable, and no honest person ought to think of living in this world without earning his living. "In the sweat of thy face shalt thou eat bread." How can a man be honest and true who undertakes to dodge this divine command?

The young people who waste their time in sight-seeing, performing social functions, and playing the "gentleman of leisure" when they have nothing to back such a course of life except what they get by their wicked wits or the indulgence of hard-working parents, ought not to be encouraged. In our condition we cannot afford to waste anything. The demand is *industry* and *frugality*. We should make all we can make honestly, and spend it only in useful ways.



## **Bishop Alexander Walters, D.D.**

**A. M. E. Zion Church**

**Residence: New York City, N. Y.**

BISHOP WALTERS presides over the conferences of New England, North Carolina, the Dominican Republic, and West Africa. He was born in Bardstown, Ky., August 1, 1858. He attended public schools for eight years, and later graduated from a theological school in California. Previous to his theological studies he worked in hotels, and on steamboats in Kentucky.

He joined the African Methodist Episcopal Zion Church in 1870, was licensed to preach in 1877, joined the Kentucky Conference in 1878, was elected assistant secretary of the conference in 1880, and secretary in 1882. In 1883 he was transferred to San Francisco, and three years later returned to the South and was stationed in Tennessee. Later he served four years as pastor of the "Mother Zion Church," New York City.

Dr. Walters attended the World's First Sunday-School Convention in London, 1887, as the representative of the New York Conference and Sunday-School Association. He visited several European countries, also Egypt and the Holy Land. In 1890, Livingstone College, Salisbury, N. C., gave him the degree of D.D.

He was a member of the General Conference of his church from 1884 until his election as bishop in 1892, an honor rarely conferred upon so young a man. He was a member of the Ecumenical Conference in 1891.

In 1895, the bishop was elected a trustee of the United Society of Christian Endeavor, and has continued in this service to the present day.

He has been president since 1898, with the exception of one year, of the African-American Council, an organization "for the amelioration of the condition of the Negroes in America." At the Pan-American Conference, which met in London in July, 1900, Bishop Walters was unanimously elected president for two years. This organization embraces in its membership representatives from all countries having Africans or those of African descent as subjects, and the position of president carries with it a world-wide influence with the race.

### **Greatest Needs of the Negro Race**

ONE of the most urgent needs of the race is the further development of the home life; great progress has been made within the last forty years in the esthetic and material advancement of the Negro home, but there is a crying need for more homes in which right principles of living are inculcated and better discipline maintained.



BISHOP ALEXANDER WALTERS, D.D.

Our preachers and teachers — indeed, all our leaders — should emphasize home training; next to this we should urge the parents to send their children to Sunday-school and to the church and thus put them early under the beneficial influence of religious training, for it is the consensus of opinion that Christianity is the greatest saving agency in all the world. The study of the Bible is a most important factor. The thoughtful members of my race appreciate the splendid work you and your associates are doing to assist in our moral, spiritual, and educational uplift. The interest manifested on your part means a great deal to our cause at this time when so much is being said and done to retard the progress of the black man.

Another important need is better schools, more in number, competent teachers, and longer terms. The safety of a race or nation is in the enlightenment of its people. I am of the opinion that, in proportion as the American people become educated and Christian-

ized, in that proportion will prejudice with all its direful consequences be eliminated.

Another need of the race in its uplift is the further encouragement of industry and the habit of frugality. Our boys and girls, like the boys and girls of all other races, must be taught the dignity of labor. This can be done by creating such a sentiment against idleness that the coming generation will be ashamed not to work. Honesty and patriotism must be inculcated. This work can be advanced by more ethical instruction in the public schools; the establishment of industrial and reform schools in the districts where there are none, and by the study of the Bible, which always teaches honesty and the highest type of patriotism, the ideal Christian citizenship.

We need the aid of our white friends in the creation of sentiment in favor of unrestricted labor opportunities for the black man — the opening of doors now closed to him because of race prejudice. The black man wants the opportunity to do any work for which he is fitted.

It is the duty of the members and friends of our race to labor as zealously to change these unfavorable conditions as others have done to bring them about.

## **Bishop George W. Clinton, D.D., LL.D.**

**A. M. E. Zion Church**

**Charlotte, N. C.**

BISHOP CLINTON presides over the New Jersey, Alabama, and Western North Carolina conferences. He was born in South Carolina, March 28, 1859.

He attended a "subscription" school until the free schools were established. When the free schools were closed, he studied under a native West Indian teacher employed by the colored people. In 1874 he entered the South Carolina University at Columbia, winning a state scholarship of \$200 for four years.

He studied theology at Livingstone College, Salisbury, N. C., and he was licensed to preach in 1879. He continued to preach in important pastorates and to teach in South Carolina until 1888, when he was appointed pastor at Pittsburg, Pa.

Previous to his election as bishop, in 1896, he founded and edited the *African Methodist Episcopal Zion Quarterly Review*; edited the *Afro-American Spokesman*, and edited *The Star of Zion*, the official organ of the church.

He has been a lecturer for fifteen years in the Bible Training School at Tuskegee Institute; is trustee of three educational institutions of his church, and was, three years ago, elected president of the Young People's Educational and Religious Congress. A volume of his sermons, entitled "Christianity under the Searchlight," has recently been published.

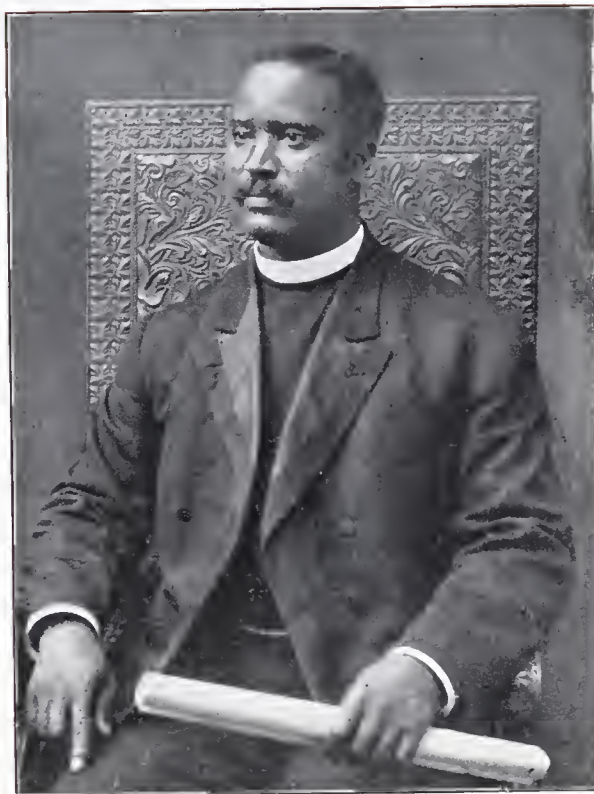
Bishop Clinton was a member of the Clifton Conference, and a member of the special committee to confer with the International Sunday-School Association Committee on "Work among the Negroes." He is a vice-president of the International Sunday-School Association, elected at the Louisville Convention in 1908.

## **Greatest Needs of the Negro Race**

**Bishop George W. Clinton, D.D., LL.D.**

No subject is of greater importance to this nation than the development of the Negro along moral, religious, intellectual, and industrial lines.

As the first step, the internal life of the Negro should be influenced in a healthy and elevating manner. He must be taught the value and importance, nay, more, the vital necessity of personal purity, integrity, self-respect, self-control, and self-reliance, and their place and power as contributory factors in his highest development. These lessons can



BISHOP GEORGE W. CLINTON, D.D., LL.D.

be best taught in well-ordered homes, where pious and intelligent parents preside. The schools and the various agencies of the church can also do much in inculcating these principles. The necessity for suitable dwellings and healthy surroundings should also be borne in mind.

There are thousands of my people who enjoy these propitious and helpful conditions, and it is noteworthy that these favorably circumstanced ones are making or have made the improvement which our best friends desire. The fact that there are millions who are not thus favorably environed and conditioned, and are failing to make the desired progress and to reach the goal of desirable citizenship, should be a matter of grave concern to the race and its friends, if for no other reason than on the ground that those who are in a healthy condition must consider the well-being of their unhealthy neighbors or later reap a harvest of some deadly epidemic, as a result of neglect.

How shall this class be helped? The Christian religion practically applied by precept and example, and working in conjunction with the measures indicated above, will solve the problem. Better homes, better schools, efficient Christian teachers in the public schools, consecrated and trained teachers in the Sunday-schools, qualified and consecrated ministers, and a few earnest workers with special preparation for missionary and house-to-house work are the most effective agencies to meet the need.

The Sunday-school has been a powerful factor in the moral, religious, and intellectual uplift of the Negro, and, if it can aid in preparing the kind of teachers and special workers needed, its contribution to the development of the race would be vastly increased. In addition to what it accomplishes on the Sabbath, the Sunday-school might reach the young men and women of the community in special week evening meetings of from one to two hours, when the Scriptures and other suitable and helpful subjects may be taught, and industrial training given.

Whatever help is given the Negro is intended to aid him to help himself. The best men and women should constitute a board to serve with the authorities in charge of the educational work of the neighborhood.



## **Bishop J. W. Smith, D.D.**

**A. M. E. Zion Church**

**Residence: Washington, D.C.**

BISHOP SMITH presides over the conferences of Philadelphia and Baltimore, Virginia, South Florida, Bahama Islands, and Cuba. He was born a slave, of slave parents, in Fayetteville, N. C., January 27, 1862. He attended the public graded schools and the State Normal School.

Converted in 1880, he joined the Central North Carolina Conference of the African Methodist Episcopal Zion Church in 1881 and was ordained elder in 1882. He served a number of important churches, and in 1896 was elected editor of *The Star of Zion*, the official organ of the church. He was re-elected in 1900, and in 1904 was elected bishop.

He is known in his denomination as "the militant writer." While pastor in Carlisle, Pa., in 1896, he led a movement that was successful in having all the white teachers removed from the colored schools of the city and colored teachers appointed in their places. The white public schools of the city would not have colored teachers, and Pastor Smith thought colored teachers ought to be given to the colored schools.

Bishop Smith is described as "a scriptural, practical, flowery, humorous, fearless preacher," and "a useful member of the household of faith." The bishop has been very successful as a builder of churches and parsonages both during his pastorate and since he assumed episcopal relations.

## **Greatest Needs of the Negro Race**

**Bishop J. W. Smith, D.D.**

SINCE the basal needs of the human race are the same, and both enemies and friends acknowledge that the Negro has capacity for knowledge and virtue, the same fundamental forces that have developed the great Anglo-Saxon race will also develop him.

Morally: Under the influence of their home, school, and church training since their freedom, their progress morally has been as rapid and genuine as any other race that came out of bondage. They feel that a trained body and mind are nothing without a high moral character; therefore, among the greatest needs now to their further development, morally, is a more attractive home of literature and music to keep their children off the streets at night, more refined association, and a closer individual and parental attention to character training.



BISHOP J. W. SMITH, D.D.

Religiously: Statistics show that nearly two thirds of the Negroes belong to the church. To further develop, religiously, they need an educated ministry, better church buildings in many places, and a great Christian devotion and self-sacrifice to build up the cause of Christ on earth. The study of the Bible in Sunday-school instruction will be a great help to knowledge. Our souls must have roots in God, whose kingdom is within us.

Intellectually: The thousands of black boys and girls of this country educated in Negro schools by Negro teachers, together with a host matriculating at white colleges in this and foreign lands, show conclusively the intellectual progress of the Negroes. To further develop, intellectually, the faculty of our schools and colleges must be of superior scholarship, each professor being a specialist in the books he teaches, and the students must give that close attention to study which will "open worlds of use and delight which are infinite and which each individual must redis-

cover for himself." Then they will see God in nature, history, science, geography, as well as in the Bible, hymns, and catechism.

Industrially: That the industrial schools are a blessing to the Negro youth, enabling them to enter as skilled workmen the industrial field and successfully compete with their white fellow-workmen for wealth, progress, and independence, is a fact that cannot be overturned. The industrial school is the student's workshop to give him a thorough, practical business training demanded now by business men everywhere, so that when he graduates for a paying position or trade he may be qualified to enter at once upon the duties of life. There are thousands of Negro boys and girls with what is known as a "good liberal education," and hundreds with college education, versed in Latin and Greek, yet unable to command a position that will pay them a living salary. "Book learning" is splendid as far as it goes, but if it will not give us a livelihood, it is no good to us. To develop further, the Afro-American needs "more practice and less theory," and to "learn by doing."

With an educated mind, a high moral character, a cleansed heart truly consecrated to God, trained and skilled hands, the Negro will rise triumphantly and reach the goal of his ambition.

## **Bishop J. S. Caldwell, D.D.**

**A. M. E. Zion Church**

**Residence: Philadelphia, Pa.**

BISHOP CALDWELL presides over the Alleghany and Ohio, California, Kentucky, West Alabama, and Hawaii conferences. He was born in Mecklenberg County, N. C., in August, 1861.

His early years were spent largely at work, and his "schooling" until he was fifteen was less than two months a year, but by severe application and "much burning of midnight oil," he secured a good education and graduated from Zion Wesley Institute, now Livingstone College, Salisbury, N. C., in 1888, subsequently taking a post-graduate theological course in Union Theological Seminary, New York.

Among his pastorates were those at the "Mother Zion Church," New York, and Wesley Church, Philadelphia. He was made financial secretary of the denomination for several years and was elected bishop in 1904.

An Episcopal associate, writing of Bishop Caldwell, says: "Physically, mentally, and morally Bishop Caldwell is one of the highest types of Negro manhood. A man of singular and exceptional executive ability, as well as a financier of his church, he has been pre-eminently successful. His reverent and fearless attitude in defense of right principles has been his dominant characteristic. He is an example of what pluck and perseverance can accomplish. With a singleness of purpose, keenly alive to the needs of his race, he has risen from obscurity, and by his own labor has attained the highest position in his church."

He is considered a safe and sane leader for his people both in ecclesiastical and civic affairs.

## **Greatest Needs of the Negro Race**

**Bishop J. S. Caldwell, D.D.**

THE Negro race has made remarkable progress since its emancipation, yet there is much to be done before the status of the race can be regarded as being anything like satisfactory, even to itself.

The means employed for its development have been, for the most part, the church and schools for higher education. These agencies are looked to more and more as the years go by, but in addition it is necessary to develop the physical man as well as the moral and intellectual. Hence, in recent years, an industrial phase of education has been coupled with most of our educational institutions.



BISHOP J. S. CALDWELL, D.D.

In the rural districts of the South the Negro race has not had the best possible educational advantages that it should have had. This condition is not improving as rapidly as it should. Some of the legislatures of the South are considering, and some have passed, a law which provides that the taxes accruing from property assessments of each be devoted to the education of said race. This has had a discouraging effect upon the Negroes, because it means a reduction in the school term for their children.

Since it is true that no people who are ignorant can keep pace with our advancing civilization, I am of the opinion that one of the needs, perhaps the most important one, is education for the masses.

The greatest progress that has been made by the race is along religious lines. It owns more real estate in church property than in any other. We have had from the very beginning of our career a fairly intelligent and an earnest ministry. At present our teaching from the pulpits by the men of our

own race will compare favorably in intelligence with the pulpits of the men of other races. A keen appreciation of the Bible, its great truths and its wonderful lessons, is an imperative need of our people, and any movement such as is suggested that looks to the religious training of our young people through a study of God's Word, and through Sunday-school methods, is worthy our best support because it responds to a great need.

A quickening of the business life of the Negro is a necessity. The race has not been entirely insensible or indifferent to this demand, but it has found itself circumscribed or hampered in this field.

The Negroes of the North, for the most part, are barred from labor unions and thereby prohibited from becoming skilled in many industrial pursuits, as well as being constantly subjected to the hardship of going without an opportunity, for long intervals, to earn a livelihood. The race needs a healthier sentiment created throughout the whole country in favor of equal opportunity and fair play for its members who have a desire to make progress along industrial lines.

I assure you I am in full sympathy with the work which you are undertaking to perform and will encourage the effort in any way possible.



## **Bishop J. W. Alstork, D.D., LL.D.**

**A. M. E. Zion Church**

**Residence: Montgomery, Alabama**

BISHOP ALSTORK presides over the Alabama, Florida, and Mississippi conferences. He was born in Talladega, Ala., September 1, 1852. He studied at night schools and worked on the railroad during the day as brakeman, baggageman, warehouse man, cotton marker, and sampler. Later, he attended Talladega College and then taught school.

He was called to the ministry in 1878, and after completing his theological course, in 1882, was appointed to some of the strong churches of the denomination. He was financial secretary for his conference for eight years, and was then elected financial secretary for the entire connection, in which position he served eight years. He was presiding elder eleven years, and in 1900 was elected bishop at the General Conference, in Washington. Livingstone College gave him the degree of D.D. in 1892, and Princeton Indiana University conferred the degree of LL.D. in 1908.

He was the founder, in 1898, of Lomax-Hammon High and Industrial Institute, at Greenville, Ala., and is chairman of the board of trustees. He is also trustee of Livingstone College, Salisbury, N. C., and of Landridge Academy. He was a member of the board of trustees of the State Normal School. He is National Grand Master of the Free and Accepted Ancient York Masons (Colored).

The bishop is an active, aggressive worker for the advancement of the race, especially interested in the moral development of his people. He emphasizes the need of industrial training.



BISHOP JOHN WESLEY ALSTORK, D.D., LL.D.

## **Greatest Needs of the Negro Race**

**Bishop J. W. Alstork, D.D., LL.D.**

THE first great need of the Negro race is a clear understanding of the Bible and its teachings. Upon this knowledge of the Holy Scriptures we may build character for service.

We need the help of all white people who are interested in good morals, as we try to help ourselves. We need to separate ourselves from that class of our people who seem determined to keep upon the lowest plane. There are many who judge the race by the attitude and condition of those careless, indifferent ones who do not manifest any ambition for progress along religious, moral, or even material lines.

We need to impress upon the white people the fact that there are thousands who are reaching out for better living, for clean living, and that they ought to be encouraged in this desire and conduct. In a certain city, houses of ill-repute are put in a section where some of the best colored people live, and where their children are compelled to gaze upon the obscenity of this lewd class of white people, and cannot help themselves. When the mayor of the city was appealed to, he said to the complainant, "If you do not like it, you can sell out and move to another part of the town."

If it were not for a few white friends we have, I don't know what would become of us. It would help wonderfully, from a moral point of view, if, when we are trying to separate ourselves from the moral evils which are so contaminating, all the better class of white people would encourage us.

We need a longer common school term, with better paid teachers. We feel that if the teachers receive better

pay, they will be more interested in their work.

As a people, we will work as earnestly and heartily as possible to bring about good results, and we will do all in our power to aid the schools that are doing so much for our people, fitting the young men and young women to be of service.

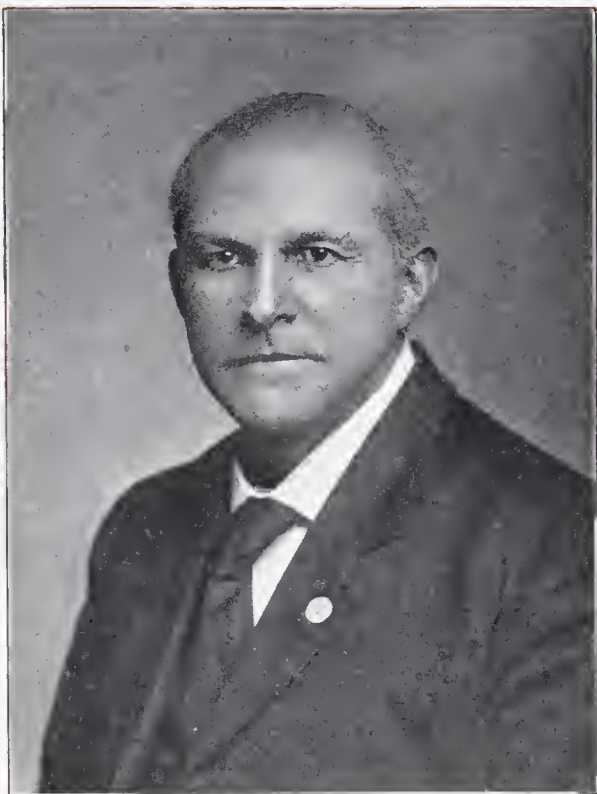
## **Bishop C. R. Harris, D.D.**

**A. M. E. Zion Church**

**Residence: Salisbury, N. C.**

BISHOP HARRIS presides over the Blue Ridge, Western New York, and South Florida conferences. He was born in Fayetteville, N. C., August 25, 1844. His father died when he was three years old, and three years later the family moved to Ohio. The young man received his education in the public schools of Ohio, graduating from the Cleveland High School in 1861.

In 1863, he became a member of the American Wesleyan Church, in Cleveland. In 1867, he transferred his membership to the African Methodist Episcopal Zion Church at Fayetteville, N. C. In 1866 he was employed by the American Missionary Association as a teacher in Fayetteville. In 1872, he was ordained a deacon in the African Methodist Episcopal Zion Conference and became



BISHOP C. R. HARRIS, D.D.

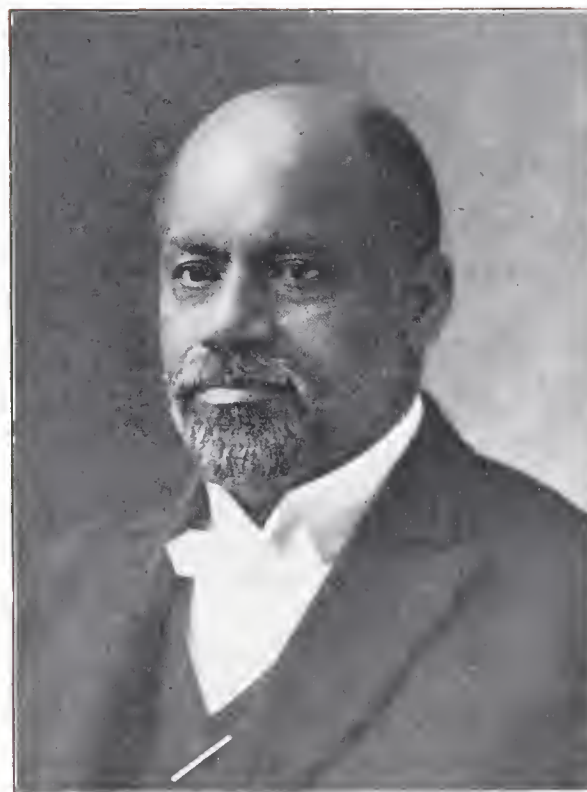
elder in 1875. He spent several years at Fayetteville as assistant to his brother who was the founder of the North Carolina Colored Normal School.

At the General Conference in 1880 he was appointed business manager of the *Star of Zion*, the chief connectional journal of the church. His connection with the educational work of the church began with the founding of Zion Wesley Institute (now Livingstone College) at Concord, N. C., in 1879, and from that time until he was ordained bishop, in 1888, he was active in the work of the institution, either as principal, treasurer, or business manager.

In the work of the church, he was active and influential. In 1876 he was assistant to the general secretary. Two years later, he was appointed General Secretary. In 1880, he was elected general steward, holding both offices until 1884. He continued to meet the favor and recognition of the church and in 1888 was elected and consecrated bishop.

A friend writing of the bishop says: "The bishop's mind is broad and well poised. As a preacher, he is persuasive and forceful, ever laying confidence in the power of the Word. As a Methodist, is strictly orthodox, and believes in evangelistic religion, pure and simple. Holding the highest honor his church can bestow, he has merited the confidence which he has received from the church."

He was married in 1879, and Mrs. Harris has heartily joined in his efforts in the advancement of the work and interests of the church. She served for several years as matron of Livingstone College, and secretary for the Ladies' Home Mission Society of the church. Bishop Harris was honored with the degree of D.D. by Howard University, in 1891.



**Bishop Isaiah B. Scott, D.D.**

**M. E. Church**

**Residence: Monrovia, Liberia**

BISHOP SCOTT is missionary bishop for Africa, coordinate in authority with Bishop Hartzell. He is the third Negro to be elected a missionary bishop in the Methodist Episcopal Church. He was born in Midway, Ky., in 1855, of slave parents. Through the help of a widowed mother, an older brother and Mrs. Bishop Peck, he was educated at Central Tennessee College, graduating from the classical course in 1880. He immediately entered the ministry in the Tennessee Conference of the Methodist Episcopal Church, and was appointed to the Nashville Circuit. He was transferred to the Texas Conference in 1881.

He was appointed presiding elder in 1887 by Bishop Bowman, serving six years, when, in 1893, he was called to the presidency of Wiley University, Marshall, Tex. Here he showed great ability in increasing the attendance at that institution and in the successful management of its financial affairs. In 1896, Dr. Scott was elected editor of the *Southwestern Christian Advocate*. In his editorials he was fair to all concerned, and fearless in his presentations of the truth. As an editor, he was loved and honored by the entire Negro race, and is regarded as one of the best editors the race has produced. His editorials commanded the attention of leading papers of the country. He was a member of five general conferences and of two ecumenical conferences.

Dr. Scott was elected a missionary bishop of the Methodist Episcopal Church for Africa at the general conference held in Los Angeles in 1904.



## **Bishop Lucius H. Holsey, D.D.**

**Colored M. E. Church**

**Residence: Atlanta, Ga.**

BISHOP HOLSEY was born in Columbus, Ga., in 1845, the eldest of a family of fourteen children.

His early education was obtained after a long, hard struggle. He bought his first book with a few hard-earned pennies, and learned his letters from the white children. He married, at an early age, Harriet A. Turner, a girl of fifteen years, who had been reared in the home of Bishop Pierce.

He was converted in 1858, licensed to preach in 1868, ordained an elder in 1869, and in 1873, five years after he was licensed to preach, he was chosen a bishop of the church.

He was a delegate to the Ecumenical Conference in London, 1881. Through his influence, Payne Institute, Augusta, Ga., was established in 1886, and is now a school with nearly seven hundred students. The bishop has aided in the establishment of several similar educational institutions.

In response to an inquiry by the writer, Bishop Holsey said: "I have been a bishop in the Colored Methodist Episcopal Church thirty-six years, and have conscientiously sought to obey the teachings of the Scriptures in all things and merit a 'well done' when ushered into the presence of the Judge of all mankind."

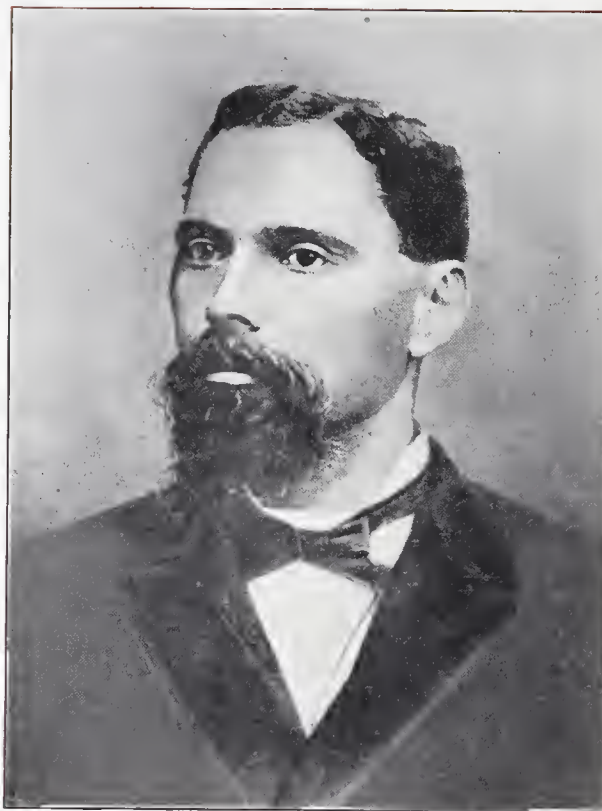
## **Greatest Needs of the Negro Race**

**Bishop L. H. Holsey, D.D.**

THE greatest need for the further advancement and development of the Afro-American people is the training of the mind in the direction of religious and moral development. It is a distinguishing fact in being, and accords with exact science, that the mind of man is the only real difference between the beasts and the entities of the human personality, and that this is the only ground of possible progress and development.

This is not only as in the present with the Afro-American, but it has been and will be so in all time to come with all peoples and races. When the mind is uncultured, and the intellect untrained, no real, true, or permanent progress can be made by a race or by an individual.

The great mistake that is now being made, as to the kind of training that is being allotted to Afro-Americans, is that half training is better for them than for other people, upon the presumption that such training



BISHOP L. H. HOLSEY, D.D.

will make them better citizens, better servants, and better laborers. Such sentiment, dominating and shaping the progressive forces of human development, is fatal to the ends in view; besides this, sentiment and practice prejudices the black race to the help proffered by the good people of the country; and the ideal is detrimental, if not destructive, to the interests involved. It destroys legitimate aspiration on the one side and waste of effort on the other, leaving many reasons for a more thorough and extended training of the mind.

Even the importance of skilled labor in the wake of an advancing civilization sinks into insignificance when compared to the development of the mind and heart. The moral faculties, with their high and lofty ideals, conceptions, and possibilities, constitute the necessary fundamentals in the personality of individuals, as also in the state, yet this force in human character can do nothing until the mind goes before, clears up the way, as did John the Baptist, crying, "Prepare the way," of the moral forces.

The black man, like the white man, needs more morality in his Christianity, and there can be but little morality where there is little or no mind to comprehend the reason for religion and morals.

True, there were many slaves who were Christians in the days of slavery, who exemplified the power of its living force in beautiful characters, but it has been found that such religious dominant proclivities were enforced by fear and sustained by autocratic rule. It is impossible to make a people true to the obligations of citizenship without imparting to them the knowledge to see the reasons of it.

All efforts to uplift a people to moral and mental standards, less than the possible, not only retard but woefully defeat the final ends. So we conclude that religious and moral education is the greatest need for the further development of the Afro-American people. While the black man needs industrial education, such education alone cannot make him what he is designed to be. No specific that limits the intellect or the efforts of the mind can put human nature on the God-given plane of its native environments and its best conditions.

Every effort should be to produce the highest and best productions by hand or mind.

## **Bishop R. S. Williams, D.D.**

**Colored M. E. Church**

**Residence: Augusta, Ga.**

BISHOP WILLIAMS presides over the conferences of North Carolina, South Carolina, Alabama, North Alabama, Washington, and Philadelphia. He was born in Louisiana, October 27, 1858. His boyhood days were spent on the farm. He was educated at Wiley University, Marshall, Tex., and Howard University, Washington, D. C.

Licensed to preach in 1876, he served churches in several states until his election as bishop in 1894. He has been secretary of the College of Bishops during his entire connection with the episcopacy. He is the author of a volume of sermons and of several pamphlets on religious subjects.

Bishop Williams has been honored frequently by his church and has ably represented his people on many important occasions. He was a delegate to the Ecumenical Conferences of Methodists in 1891 at Washington and 1901 at London, and he was the promoter and leader of the twentieth century movement which raised a large thank offering for missions and education. The bishop has a wife and six children, and their home is in Augusta, Ga.



BISHOP R. S. WILLIAMS, D.D.

## **Greatest Needs of the Negro Race**

**Bishop R. S. Williams, D.D.**

UNDER the dominance of the commercial spirit that would make a power-house of Niagara, turn parks into railroads, and churches into granaries, it is not strange that undue stress should be laid on industrialism as a factor in the development of the Negro race. But when "the tumult and the shouting dies," and reason and sentiment are among "the things that remain," the emphasis will be placed where Christ put it two thousand years ago when he said, "Seek ye first the kingdom of God, . . . and all these things shall be added."

With a race, as with a nation, the religious and moral ideals are the stars that light up the way of civilization. The Negro is no exception to the rule that has governed the development of all other races; his fundamental need is moral and spiritual in character.

The Negro must be taught the cardinal virtues of Christianity and the possibility of exemplifying them in his life; his already deep religious nature must be thrown under the sovereignty of the Christian ideal, so that his failings may not stand in the way of civic and industrial hope.

The greatest need for the development of the race will be met when the means for imparting this teaching are fully supplied. Give us trained and consecrated preachers, teachers, and Sunday-school workers in sufficient numbers, and it will not be long before results devoutly prayed for will be realized.

*The Preachers.* The center of the Negro's religious and social life is the church. His pastor is his final authority on the interpretation of God's Word, and the criterion for all social and religious conduct. How necessary, then, it is that he who undertakes this ministry "shall be the highest type of man morally, and the best qualified intellectually. The prejudices of illiterate preachers must be overcome, and their illiteracy reduced, by means of institutes and unions in charge of competent men; and the future leadership of the church must be insured by directing large numbers of promising young men to the colleges and theological schools to be trained for the Master's use.

*The Teachers.* The importance of a knowledge of the Scriptures should be urged upon every school teacher, especially those who work in the rural districts. Special lectures on methods of Bible study should be delivered at all teachers' institutes, so that the teachers may be prepared to go out and give good service in needy communities. In that way the masses of youth, untouched directly by our great institutions of learning, may be taught the principles of right living.

*The Sunday-School Workers.* I cannot better indicate the strong need for Sunday-school workers than by quoting the following from Dr. Holland: "The humanizing culture that comes to the youth through its [Sunday-school's] pure and pleasant music; the self-respect with which it inspires the poor and degraded, whom it brings into association with the better bred; the reverence for the Sabbath which it inculcates; the vital contact into which it brings multitudes of children with the most earnest and self-sacrificing spirits in the country, and, above all, its instruction of hundreds of thousands in the doctrines and precepts of the Christian religion, who, but for that instruction, would grow up in almost heathenish ignorance, — all these mark it as one of the most useful and important agencies in our hands for the redemption of our country and the world to purity and goodness."



## Bishop Charles H. Phillips, D.D.

Colored M. E. Church

Residence: Nashville, Tenn.

BISHOP PHILLIPS presides over the Tennessee, Texas, East Texas, and West Texas conferences, and his jurisdiction extends over portions of New Mexico, Arizona, and California.

He was born in Milledgeville, Ga., January 17, 1858. As a boy, he worked on his father's farm in summer and attended school during the winters. He entered Atlanta University in 1874, and four years later became a student at Walden University, Nashville, Tenn. He graduated from Walden in 1880 with the degree of A.B. He entered Meharry Medical College at the close of his work at Walden, and graduated with the degree of M.D. in 1882.

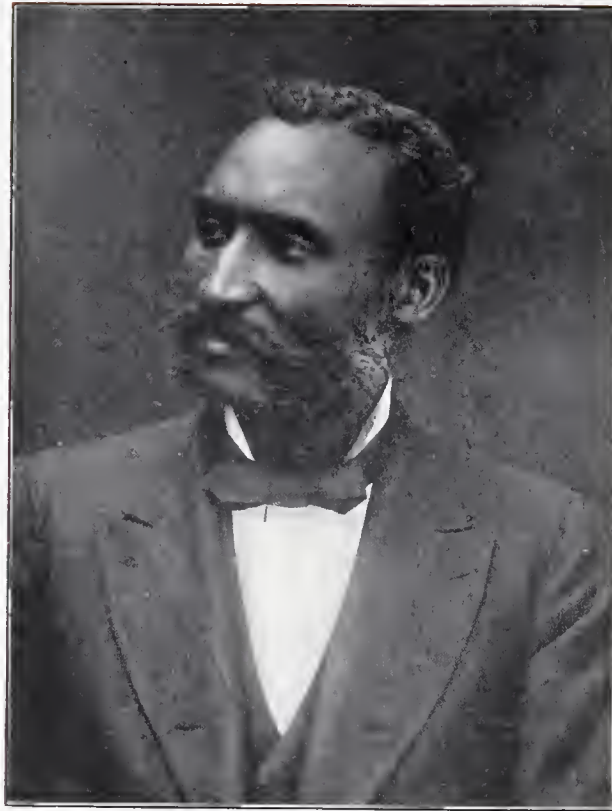
He was converted in 1874. He joined the Tennessee Conference of the Colored Methodist Episcopal Church in 1879; was president of Lane College, 1884-85; pastor in Memphis, Washington, and Louisville, 1886-92; presiding elder in Kentucky, 1893; editor *Christian Index*, the official organ of the Colored Methodist Episcopal Church, 1898-1902, and elected bishop 1902.

He has been the recipient of many additional honors. He was fraternal delegate to the General Conference of the Methodist Episcopal Church South, 1886; delegate from Washington to the World's First Sunday-School Convention, London, 1889; delegate to the Second Ecumenical Conference, Washington, 1891, and the third, London, 1901; fraternal delegate to the Methodist Episcopal General Conference, 1896; and one of the chief participants in the centennial of the "Mother Zion" Church in New York, in 1896.

As a preacher, financier, college president, and a trusted leader among his people, Bishop Phillips has an enviable record. In 1907, with three Texas conferences participating, he raised \$11,514,—said to be the largest amount ever raised under similar conditions by a Negro for education. Bishop Phillips has accomplished so much in the cause of the development of Texas College, at Tyler, Tex., that the trustees in recognition of his work changed the name of the school to Phillips University.

### Greatest Needs of the Negro Race

I HAVE been asked to give my opinion on what I regard as the greatest need for the further development of the Negro along moral, religious, intellectual, and industrial lines, and how these are related to our youth and in what order.



BISHOP CHARLES H. PHILLIPS, D.D.

In the study of this question I had no difficulty in arriving at the conclusion that the religious training of the Negro is of supreme importance, and in its relation to other forces and agencies must occupy first place in his continued development.

A serious, sincere, and deeply reverent spirit will obtain from the culture of his religious nature, and his moral awakening will naturally follow. He will act in accordance with the laws of right and wrong, and put into practical use these laws as they relate to the paying of debts, keeping one's word, honoring obligations, and in performing all the general businesses of life.

His moral development is only secondary in importance. His intellectual and industrial advancement has long been considered by many all-sufficient, and must, to a very large degree, play an incalculable part in his continued uplift. He responds to the same elevating agencies that have produced the civilization of other races. And what these agencies have wrought for the whites,

they will have the corresponding effect in producing the same results for the blacks. And now abide religious, moral, intellectual, and industrial forces in our race development, but the greatest of these is the religious.

I regard a larger number of converted, educated, consecrated leaders as the greatest need for the further development of the Negro along the lines indicated.

We need leaders who possess good judgment, large faith, optimistic spirit, and high moral ideals; leaders whose conception of honor and dishonor, of probity and righteousness, are on the highest plane. The qualities that contribute to the making of successful leaders, be they men or women, are needed in every home, church, Sunday-school, college, or Christian organization throughout the land.

For some time to come, these are to be the most powerful, as well as the most available, forums in which race propaganda are to be manufactured and Christian training crystallized. We want a large number of leaders who have faith in God, in themselves, and in others; leaders who look hopefully to the future.

“ And he who sees the future sure,  
The baffling present can endure.”

What is it that is not possible under the efforts of such leaders?

Our next greatest need is the proper training of our youth in conscience and in character.

That there are too many incorrigible, uncontrollable youngsters of both sexes who congregate in our cities and lead lives which add nothing to the asset of the race, admits of no argument. The remedy for this condition of things is one of prevention more than of cure. Greater attention must be given to the training of our young people. They must be saved while they are young, or they may not be saved when they are grown.

Are there any better places to carry forward this training than in the home and the Sunday-schools? The home underlies the whole fabric of our social and political institutions. Here we work upon the individual, and when the individual is trained and sent out into society, the aggregate will be right. The Sunday-school occupies its own unique place in the training of children. Sixty-five or seventy per cent of our churches had their origin in the Sunday-school, while millions of adults will testify that they owe their salvation to this nursery of the church.

The acquiring of homes by the homeless must enter as a factor in the problem of the race's continued development. A migratory, shiftless, nomadic people do not make our best citizens. Having nothing to restrain them, they are constantly moving from place to place. But when they possess homes and other property, they enter more easily into the civilization by which they are surrounded, and become valuable assets to the community in which they live.

Our fourth need is money. This is indispensably necessary to extend, develop, and foster the church with all its benevolence; to multiply and maintain Sunday-schools; to better equip our schools and colleges; and to answer all the purposes of our growing civilization. Other needs could be mentioned, but in the end they could be made to refer directly or indirectly to those recited.

When God in his providence will give us a larger number of able, consecrated men to labor for the uplift of the Negro; when his training will be more thorough and godly in the home by parents and guardians; when more money can be had by the church for her own expansion and conquest; when homes will be purchased in countless numbers by the homeless, — there will be such an awakening, such a going forward by the Negro along moral, religious, intellectual, and industrial lines, as will challenge the respect of our enemies and admiration of our friends.

Bishop Phillips is interested in the religious education of the Negro along the lines of Bible study, through the Sunday-school. Phillips University, named in his honor, is a successful school at Tyler, Tex., that has received his moral and material support in training young people in the essentials of Christian citizenship through a study and knowledge of God's Word.



**Bishop Isaac Lane, LL.D.**

**Colored M. E. Church**

**Residence: Jackson, Tenn.**

BISHOP LANE, one of the early founders of the Colored Methodist Episcopal Church, was born a slave in 1834 near Jackson, Tenn.

He grew to manhood on the plantation, and as a slave was denied all advantages of an education. He discovered that to be able to read and to write would give him advantages that he should have, and one which he was determined some day to acquire. He caught the sounds of letters by listening to the instruction given the white children on the place, and at the age of eighteen was able to read, write, and "figure" a little.

His desire for information was so keen that he would read by the light of a pine knot at night, and would only reluctantly give up his studies to go to rest in order to be able to do the allotted work of the coming day. He says that after his intellectual activities had been quickened, there was no power on earth sufficient to enslave his mind.

At the age of twenty he became a member of the Methodist Episcopal Church. At the Annual Conference in 1866, having had some experience in preaching, by authority of an exhorter's license, he was ordained deacon at the Annual Conference, and began a ministry that has been of great service to his people, as well as to the cause of the Master.

The war so impoverished Mr. Lane's old master that, at his death, the relatives were unable to give him a respectable funeral. Mr. Lane purchased



his former owner's library of literary works, and from the money thus obtained the family was able to give a funeral in keeping with his social standing in the community.

In 1873 Mr. Lane was elected and consecrated bishop of the Colored Methodist Episcopal Church, and for thirty-six years has been in the official service of the church as a "Chief Pastor." He has remarkable gifts as an organizer, and as a preacher is "logical, eloquent, and powerful."

In 1881, realizing the great need of better prepared preachers for his people, Bishop Lane began the work of establishing an educational institution in Jackson, Tenn., that is to-day known as Lane College. For more than twenty-seven years he has given much time, energy, and money to the work of this institution, of which his son, Prof. James Franklin Lane, is now president. The college maintains not only a theological course for the training of young men for the ministry, but employs fourteen teachers, has property valued at \$72,500, and is one of the most influential schools among the Negroes of the South, evidencing the desire upon the part of the Negro people to help themselves along educational lines.

Bishop Lane is a man of wide influence among his people as a teacher, preacher, and leader.

### **Greatest Needs of the Negro Race** **Bishop Isaac Lane, LL.D.**

THE needs of the Negro race are essentially the same as those of other races.

Because of his history, previous condition, and past training, we can safely assert that the Negro especially needs an education that will develop his productive power, elevate his ideals, strengthen his moral character, and enlarge his mental vision. Furthermore, he needs such training as will lead him to discover his own strength and power, encourage on his part self-assertion and independence of action and thought.

The summary, as given above, of the needs of our people makes it very apparent that all kinds of education — industrial, academic, professional, collegiate, moral, technical — are needed. In fact, the Negro needs and wants every kind of training enjoyed by other people that develops greater capacity for accomplishing good and enhances his usefulness and efficiency as a citizen and laborer.

Lastly, he must have the respect and confidence of his neighbors, the white people. This he should seek, not by cringing, but by his own moral worth and attainments, his own usefulness as a citizen and a man.

As an indispensable aid in the attainment of moral worth, and as an inspiration to citizenship and true manhood, the study of the Word is to be most heartily commended, and there is no greater need of the Negro than that he shall pattern his life by the life of the Man of Galilee.



**Bishop Elias Cottrell, D.D.**  
**Colored M. E. Church**

**Residence: Holly Springs, Miss.**

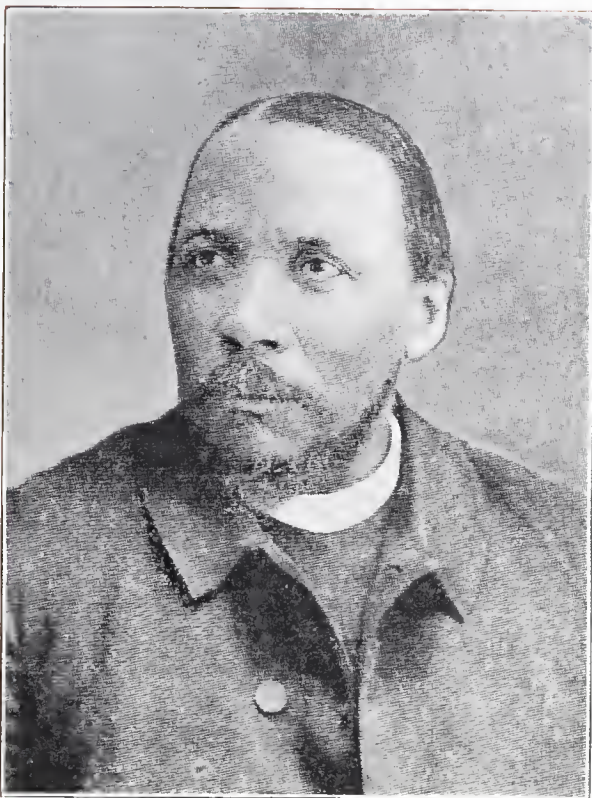
BISHOP COTTRELL was born in Marshall County, Mississippi, January 31, 1853.

He acquired the rudiments of education by reading scraps of paper and worn-out books thrown away by white children. He frequently borrowed books of others who were more able to buy them than he. He studied until late at night by the light made from fuel carried two miles during the day on his shoulder. Except the instruction given by his father, he had no one to assist him in obtaining an education. In his youthful poverty he split rails, cut cord wood, and picked cotton, to get means to educate himself.

He connected himself with the Colored Methodist Episcopal Church in 1875, and was licensed to preach. He spent several years in teaching public school. He acquired his Biblical training at Central Tennessee College, Nashville.

He has served as educational commissioner and book agent of his church. Also as delegate and fraternal messenger to the General Conferences of other churches. In 1894 he was elected bishop. Since that time he has given his whole time to matters pertaining to the church and the general uplift of his people. He is the founder of several church institutions and has brought harmony out of chaos. Among these institutions is the Mississippi Industrial College, Holly Springs, Miss., over which he exercises entire supervision.

Bishop and Mrs. Cottrell have one child. Their home is valued at \$10,000, and the bishop is also assessed for about \$10,000 worth of additional property.



**Bishop B. T. Tanner, LL.D.**  
A. M. E. Church

**Residence: Philadelphia, Pa.**

BISHOP BENJAMIN T. TANNER has retired from active service as a member of the episcopacy, and at the age of nearly seventy-four years is living quietly in Philadelphia.

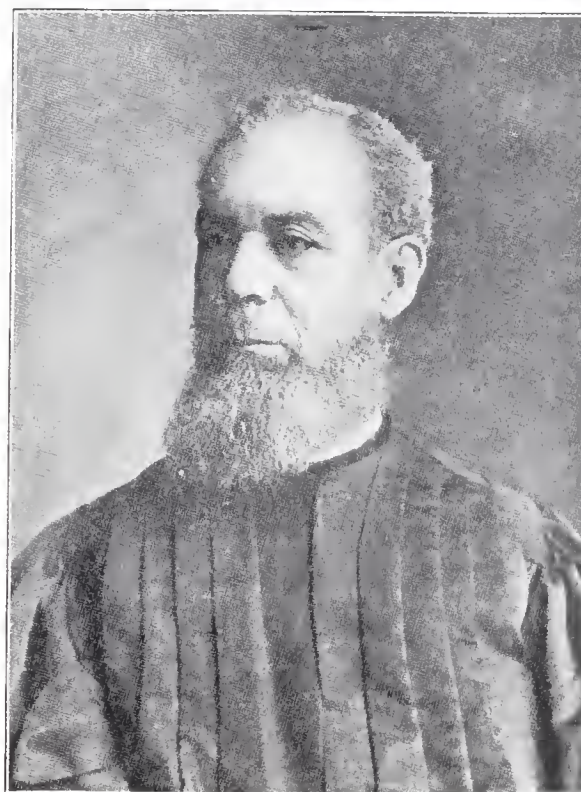
He was born in Pittsburg, Pa., Christmas Day, 1835. He studied at Avery College and at Western University, Allegheny, Pa. He was licensed to preach in 1856, but did not enter actively into the ministry until four years later. He became pastor of the 15th Street Presbyterian Church in Washington, and, while a resident of that city, organized the first school for freedmen in the United States Navy Yard, by permission of Admiral Dahlgren.

At the end of eighteen months in the pastorate of the Presbyterian Church, he returned to the African Methodist Episcopal Church, as a member of the Baltimore Conference.

He spent some time in Virginia in missionary work and organized the first church of his denomination in that state. He made rapid progress in successful work, and in 1868 was elected secretary of the General Conference.

The literary attainments of the preacher merited and received recognition, and in 1868 he was made editor of the *Christian Recorder*, the organ of the church, a position which he held until 1884, when he was elected managing editor of a new church publication, the *African Methodist Episcopal Church Review*. He was elected bishop in 1888. In 1870 Avery College gave him the honorary degree of A.M., and in 1878 Wilberforce University gave him D.D.

In addition to his pastoral and editorial work, and the care of the churches of Kansas, Missouri, Colorado, Nebraska, Wyoming, Montana, and Mexico, Bishop Tanner has contributed liberally and instructively to periodical literature, both prose and poetry, and he is the author of many works that have had a wide circulation, including: "The Negro African and American," "An Apology for African Methodism," "Outline of the History of the African Methodist Episcopal Church," "The Color of Solomon," etc.



**Bishop Moses B. Salter, D.D.**

A. M. E. Church

**Residence: Charleston, S. C.**

THE district over which Bishop Salter presides is the state of Florida.

He was born in Charleston, S. C., February 13, 1841. At the age of sixteen he was converted and became a member of the African Methodist Episcopal Church. He was licensed to preach in 1865 at Charleston, and later was admitted to the South Carolina Conference.

For several years he was pastor of some of the largest churches in South Carolina and Georgia, and in 1892, at the General Conference in the "Mother Bethel" Church, Philadelphia, was elected bishop and was assigned for his first term to his native state, with headquarters at Charleston. He is an able preacher of the evangelistic type, and is greatly beloved both by pastors and people.





**Bishop William B. Derrick, D.D.**

**A. M. E. Church**

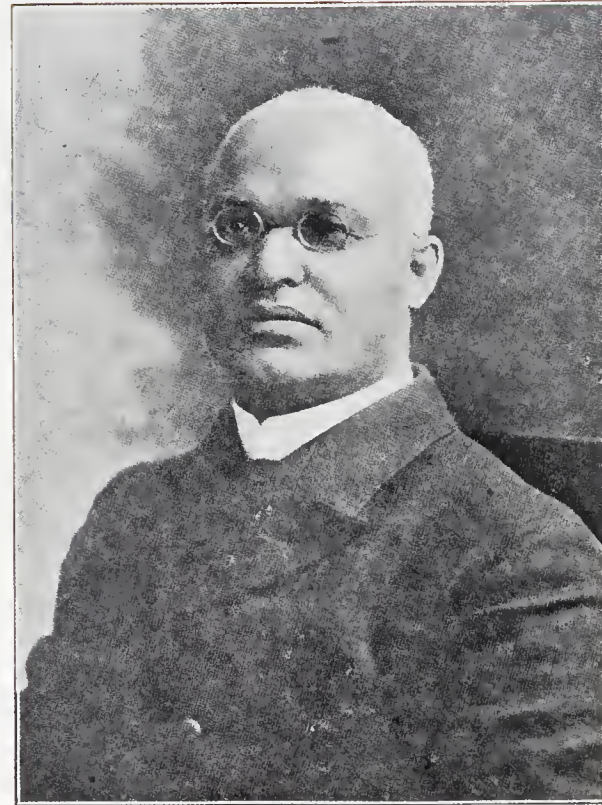
**Residence: Flushing, N. Y.**

BISHOP DERRICK was born July 27, 1843, in Antigua, West Indies. He came to the United States when a boy and entered the naval service. This was at about the beginning of the Civil War, and he remained in the service until 1865. He was aboard one of the vessels of the fleet that was attacked and nearly destroyed by the *Merrimac*.

He was converted at an early age. He united with the Protestant Episcopal Church. Upon meeting Bishop John M. Brown, of the African Methodist Episcopal Church, he transferred his membership to that church, where he received license as a local preacher. In 1867 he was received into the Virginia Conference and assigned to work in the mountains of that state. He taught a country school during the week and preached on the sabbath.

He rose rapidly in the ministry, and became pastor of the Third Street Church, Richmond, Va. Afterward he was pastor of the A. M. E. Church, Sullivan Street, New York City. Here he made a name for himself as a pulpit orator. He was secretary of the missionary department of the church twelve years.

In 1896, he was elected bishop, his vote being one of the largest ever given any man for that office. He is now serving the Pittsburg and Ohio conferences. After repeated efforts to plant an A. M. E. Church in South Africa, Bishop Derrick visited that country and succeeded in obtaining the permission of the government for the church to carry forward its work.



**Bishop Charles S. Smith, D.D.**

**A. M. E. Church**

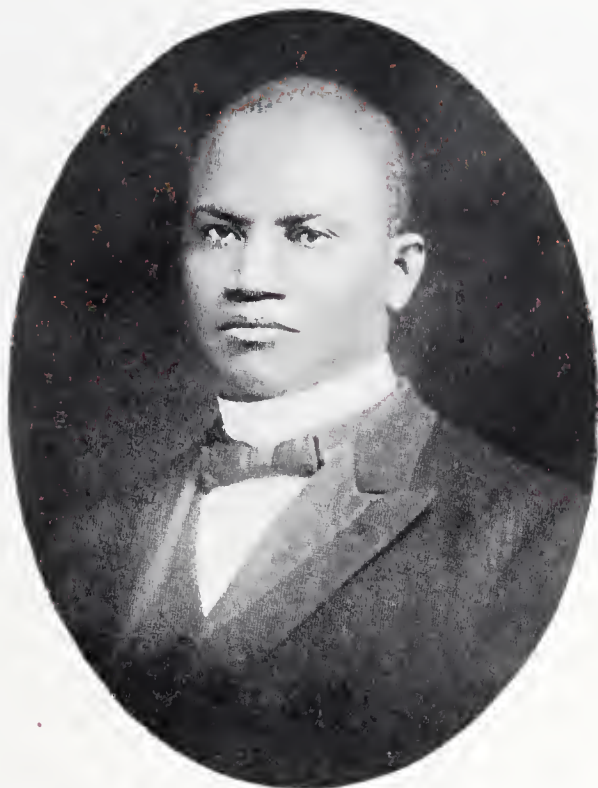
**Residence: Detroit, Mich.**

BISHOP SMITH was born in Calborne, Canada, November 16, 1852. He was converted, and united with the church in Kentucky, in 1859. He was licensed to preach at Jackson, Miss., in 1871, and joined the traveling connection in 1872. He was ordained a deacon in 1873 and an elder in 1875.

Before entering the ministry he had taken a medical course and received his degree of M.D. The call to the ministry was so forcibly impressed upon him that he dropped the practice of medicine and gave his entire time to preaching. He took rank among the great preachers of the connection. He is gifted in debate and is a magnetic orator. He has traveled extensively and has crossed the ocean a number of times. His book, "Glimpses of Africa," gives vivid pictures of life in the Dark Continent.

Bishop Smith was the organizer and manager of the Sunday-school department of the church at Nashville, Tenn. He held the position for sixteen years and built up a splendid institution for the young people of the church. To-day the Sunday-school publications of the denomination are printed by their own presses, run by their young men and women, and thousands of dollars' worth are published every month in this department organized by Dr. Smith.

He was elected bishop at the General Conference held at Columbus, Ohio, in May, 1900, and is now in charge of the largest episcopal district in the connection, — that of the state of Georgia.



**Bishop G. L. Blackwell, A.M., S.T.D.**  
A. M. E. Zion Church

**Residence: Philadelphia, Pa.**

BISHOP BLACKWELL was born in Henderson, N. C., July 31, 1861. He was converted in 1876; licensed to preach in 1879, and became a member of the North Carolina Conference of the African Methodist Episcopal Zion Church in 1881. He was pastor of many prominent churches and was eminently successful.

He succeeded the late Bishop J. B. Small as editor of the *Missionary Seer*. He was elected bishop in May, 1908.

**Bishop J. Albert Johnson, D.D.**  
A. M. E. Church

**Residence: Sierra Leone, South Africa**

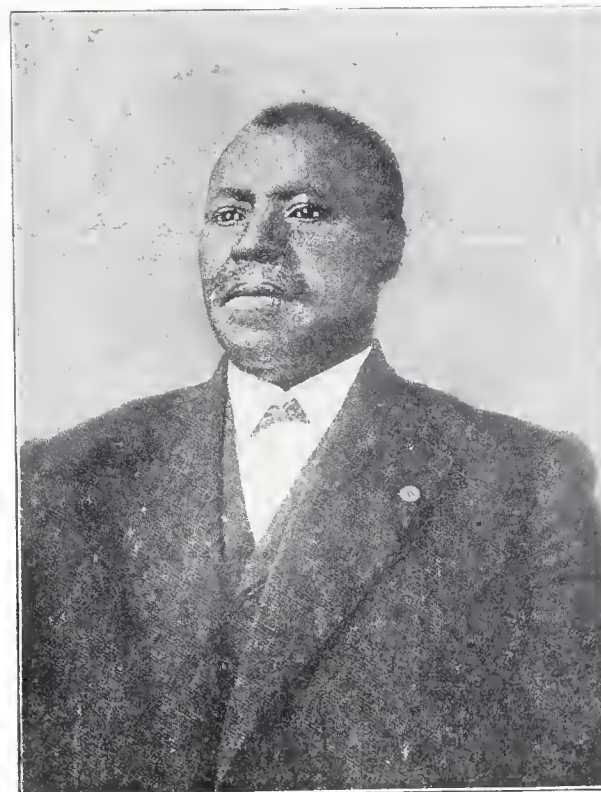
BISHOP JOHNSON was elected at the General Conference of 1908.

It was understood at the time of his election that he would go to South Africa and remain in that field for at least three quadrenniums to organize the church wherever possible in that land.

Following his almost unanimous election to the episcopacy, he sailed for Africa and has served "in labors abundant" for more than a year.

He has reorganized the church educational institution at Cape Town, the Bethel Institute, and it is now in excellent condition. There are four conferences organized, with more than three hundred preachers engaged in the work of the denomination.

Bishop Johnson was born in Canada and was educated in the schools of the Dominion. He is considered one of the best Bible scholars of the church, and during his five years as pastor of the Metropolitan Church, Washington, he had the reputation of being one of the leading pulpit orators of the city. While he is in Africa his family resides in Brooklyn, N. Y.



**Bishop A. J. Warner, D.D.**  
A. M. E. Zion Church

**Residence: Charlotte, N. C.**

BISHOP WARNER was born in Washington, Ky., March 4, 1850. As a boy he saw service during the Civil War. He was converted in 1873 and licensed to preach in 1874.

He was much interested in public affairs and received at one time the nomination for governor of Alabama. He was on two occasions offered the position of presidential elector from Alabama, but refused because of his church work and other activities.

The pastorates of Dr. Warner were noted for their revivals, financial success, and popular work in the affairs of the church. He received the degree of D.D. from Livingstone College. He was elected bishop in 1908.

NOTE.—Since page 385 was printed, sketches or pictures of the eight bishops have been received, making thirty-one in all. We regret that we cannot present the picture of Bishop Johnson, of the A. M. E. Church.



## Booker T. Washington, LL.D.

Principal of Tuskegee Normal and Industrial Institute,  
Tuskegee, Ala.

An Appreciation by Rev. Hollis Burke Frissell, LL.D.,  
Principal, Hampton Institute, Hampton, Va.

GENERAL ARMSTRONG was accustomed to say that if Hampton Institute had only sent out Booker Washington it would have paid back to the American people all the money that had ever been contributed to the school. When one considers what



Hollis B. Frissell, LL.D.

this one man has been able to accomplish for his race and for the country there is reason to feel that General Armstrong's statement was correct.

Booker Taliaferro Washington was born a slave in one of the western counties of Virginia. In his autobiography he tells the story of how he was called with the other slaves in front of the mansion house to hear the news of the emancipation. Not long since he met a son of his former master, who showed to him a list of the property of his former owner. This list contained, among other things, pigs, horses, cows, with their valuation, and also the name of *Booker*, valued at \$400.

In his early days he had the advantage of being trained by a thrifty New England woman who, as he tells us in his autobiography, was a very strict disciplinarian, and who gave to him certain ideas of industry and order which have been of untold value to him through his whole life.

In order to secure money to meet the necessities of his family, he went to the coal mines in West Virginia. There he heard of the Hampton School where a Negro boy could work his own way to an education. With a little money that he had obtained he made his way to Richmond; there his little store became exhausted and he was obliged to help load a vessel, sleeping at night on the sidewalks, in order to secure the necessary funds to bring him down to the Hampton School.

His insufficient preparation and his poor clothes made his general appearance unfortunate when he arrived at the school. It at first seemed doubtful whether he would be received, but the lady principal, in order to test him, told him to sweep and dust one of the rooms in the executive building. This he

did so well as to make her feel that he ought to have a chance. He worked his way through Hampton, showing such earnestness and capacity that General Armstrong felt that the very difficult task of dealing with the Indians at Hampton might wisely be committed to his hands. He remained in charge of them for a year and was most successful in dealing with them. At the end of that time there came a call for help from Alabama. A request was made by officials of the state to



RESIDENCE OF DR. WASHINGTON, TUSKEGEE, ALA.

General Armstrong to send them a white man to take charge of a normal school for the blacks. General Armstrong wrote to ask them to take a colored man instead, and suggested Booker Washington. They followed his suggestion and Booker Washington went to Alabama to start the Tuskegee School. With two small buildings and a very limited appropriation from the state he commenced the Tuskegee school, which now accommodates eighteen hundred students, has a corps of more than one hundred and fifty workers, and has sent out into the South thousands of young men and women who have taught their people lessons of industry and self-help.

Mr. Washington's book, "Up from Slavery," which has been translated into many languages, tells this wonderful story of his life. This slave boy has become the most distinguished Negro in the world. He was entertained by Queen Victoria and at homes of the nobility in England; he has received degrees from leading



BOOKER TALIAFERRO WASHINGTON

Born near Hale's Ford, Va., about 1859; teacher at Malden, W. Va.; graduated Hampton Institute, 1875; teacher at Hampton when elected as head of Tuskegee Institute, 1881, which he organized under the direction of the state, and has made one of the most successful industrial educational institutions in the world. Harvard gave him the degree of A.M., 1896; Dartmouth, LL.D., 1901. Author of many books on the history and progress of the Negro. A public speaker of remarkable ability. Founder and president, since 1900, of the National Negro Business League.

universities in the country, and is to-day recognized by both Northern and Southern men as one of the most useful citizens of our country. He has done perhaps more than any other one man to make his people believe in the dignity of work of the hand. It was natural that, after the war, the blacks should have felt that manual labor, because of its connection with slavery, was a

disgrace. When Mr. Washington left Hampton, instead of going to a city, he went to the "black belt" of Alabama and started a school of the most unpopular type, in which the emphasis was laid upon the work of the hand. It is very largely due to his leadership that the colored people have come to understand that their true progress is to be fought out on the soil and very largely with their own hands.

The Tuskegee Institute has sent out thousands of young men and women who have taught the people of their communities this same lesson of the dignity of labor. It is of the greatest importance, if the Negro race is to make progress, that it become possessed of land and that it remain in the country districts of the South. Mr. Washington's influence has been very strong in holding his people upon the land and in helping them to acquire their own homes. To-day the Negro race owns land equal to the whole of Belgium and Holland, and no single man has had more to do with the bringing of this about than Mr. Washington. His farmers' conferences have representatives from five different states who come to tell



MRS. MARGARET MURRY WASHINGTON

Born, Macon, Miss., March 9, 1865. Graduated Fisk University, 1889. Teacher of English Literature and later lady principal at Tuskegee Institute. Married Dr. Washington, 1892. First president National Federation of Colored Women's Clubs.

the story of their struggles toward home and land getting, and accomplish an important result for the Negro race.

The Business Men's League, which Mr. Washington started, and of which he is the president, has encouraged the Negro race to believe in the business ability of the black man. In bringing these Negro business men together and giving them instruction in business methods, and encouraging them to believe in the capacity of their own people, he has done much to increase the business efficiency of the race.

No single man has been able to accomplish more toward bringing about pleasant relations between the two races than Mr. Washington. Wherever he has gone he has taught his



people that the Southern white men must be their friends. In his notable speech at the opening of the Atlanta Exposition there occurred these words, "No man, either white or black, Northern or Southern, shall drag me down so low as to make me hate him." This fairly represents Mr. Washington's teaching as to the importance of good-will between the races. Perhaps no single man of either the Negro or white race has helped the people of the different sections of the country more to understand the real conditions of the Negro race in this country. Having in his veins the blood of two races, he has an understanding of them both that has been given to very few. His wonderful power as an orator has enabled him to hold great audiences in all parts

of this country. He has not hesitated to criticise the weaknesses of his own people, nor has he failed to tell the people of the white race his thought as to what they owe the blacks. His recent trips through the South, in which he has had opportunity to speak to thousands of Negroes and white people, have been of untold value.

"The Story of the Negro Race," which has recently appeared, gives an account such as no other man could give of the history of his own people. As really as Moses was chosen by God to help the people of Israel out from the land of Egypt, so really has Booker T. Washington been chosen to lead the Negroes of America out into the light and into a life of self-supporting industry.

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## The Negro in Business and Professional Life

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*Within forty years of only partial opportunity, the American Negro has cut down his illiteracy by fifty per cent, has produced a professional class, fifty thousand strong, including ministers, teachers, doctors, editors, authors, architects, and engineers, and is found in all higher lines of listed pursuits in which white men are engaged.*

*Nearly three thousand Negroes have taken collegiate degrees, over three hundred being from the best institutions in the North and West. Negro inventors have taken out four hundred patents as a contribution to the mechanical genius of America. There are scores of Negroes who for ability and achievement take respectable rank in the company of distinguished Americans. — Prof. Kelly Miller.*

On the following pages will be found pictures and brief sketches of more than one hundred and forty Negroes who are prominent in business and professional life.

This is only a partial list. Hundreds not included in this list have achieved success and prosperity along material lines. The use of a few names and sketches does not minimize the value of many who might properly be considered.

Pictures of scores of Negro presidents of educational institutions accompany the sketches and views of the institutions, in previous pages, and need not be repeated. These men are among the most successful of their race as educators, and many have remarkable executive and business ability.

The order in which these names appears is not a judgment as to the relative prominence and influence of the men named. Some of the best-known names of the race will be found in the closing pages of this department. Others not so well known to the general public may be noted in the first pages. No effort has been made to group these names with reference to business, trade, or profession. In the main, the order observed is that of the reception of pictures and sketches.



## The National Negro Business League

Louisville, Ky., August 18, 1909

“**T**HE need of an organization that will bring the colored people who are engaged in business together for consultation, and to secure information and inspiration from each other,” was emphasized by Dr. Booker T. Washington, in a letter dated June 15, 1900, calling a meeting for the organization of “a National Negro Business League,” to be held in Boston, August 23–24, 1900.

Dr. Washington said, “This meeting will present a great opportunity for us to show the world what progress we have made in business lines since our freedom.”

More than four hundred delegates, representing thirty-four states, responded to the call. The meeting was practical, enthusiastic, successful. The leading business men and women of the race were there, and from the moment that Dr. Samuel E. Courtney, of Boston, chairman of the local committee, called the company to order, to the closing word by Dr. Washington, who had been unanimously elected president of the new organization, there was an interest that betokened great good for the new force in the progress of the race. Business men and women became acquainted with each other and received not only information but inspiration.

The keynote of the meeting, and this has been the dominant note in all subsequent meetings, was sounded by Dr. Washington when he said: “This organization does not overlook the fact that mere material possessions are not, and should not be made, the chief end of life, but should be a means of aiding us in securing our rightful place as citizens and of enlarging our opportunities for securing that education and development which enhance our usefulness and produce that tenderness and goodness of heart which will make us live for the benefit of our fellowmen and for the promotion of our country’s highest welfare. No matter under what condition we may find ourselves surrounded, may we ever keep in mind that the law which recognizes and rewards merit, no matter under what skin found, is universal and eternal, and can no more be nullified than we can stop the life-giving influence of the daily sun.”

Dr. Washington has been president of the league since its formation, and has contributed to its work the strength and inspiration of his personality, his wonderful executive ability, and his intelligent appreciation of the needs of the race. Meetings of the National League following Boston have been in New York, 1901; Richmond, Va., 1902; Nashville, Tenn., 1903; Indian-



apolis, Ind., 1904; New York, 1905; Atlanta, Ga., 1906; Topeka, Kan., 1907; Baltimore, Md., 1908; Louisville, Ky., 1909.

One of the objects of the National League is to encourage the organization of local business leagues throughout the country, and to stimulate the business life of the race. At the convention in Louisville, Ky., August 18, 1909, Dr. Washington, in his annual address, directed attention to the success of the league, and added, "This organization has succeeded and will succeed because it has a constructive program and not a destructive one. A constructive program is the only one that will hold men together and make them work for a common cause. When we had our first meeting, there was comparatively little interest among our people in business, commercial, and industrial enterprises. This organization has grown during these years to the point where hundreds of our best men and women come together, representing all parts of our country, for these annual meetings. We have at least 500 local Negro Business Leagues scattered throughout the country. When we began work there were few drug stores under the control of black people; now we have nearly 200. A few years ago there were only about half a dozen Negro banks in the country; now there are 47. Dry-goods stores, grocery stores and industrial enterprises to the number of nearly 10,000 have sprung up in all parts of the country."

The membership of the league, both men and women, represents every section of the country, and every department and phase of business life. Outgrowths of the national meetings have been the organization of the National Negro Bankers' Association, the National Negro Press Association, the National Negro Funeral Directors' Association, and others. Many state business associations have been formed and are doing excellent work. The membership of the National League is of two classes: life members, who pay \$25, and annual members, who pay \$2.

Dr. Washington has been unanimously reelected the president of the league since his first election at the Boston convention in 1900. There are five vice-presidents: Charles Banks, Mound Bayou, Miss.; Dr. S. G. Elbert, Wilmington, Del.; Harry T. Pratt, Baltimore, Md.; J. T. Langford, Washington, D. C., and W. H. Steward, Louisville, Ky. The corresponding secretary is Emmett J. Scott, secretary to Dr. Washington at Tuskegee Institute. Gilbert C. Harris, Boston, has been treasurer of the league from the beginning. The other officers, each of whom is a representative business man, are as follows: S. Laing

Williams, Chicago, compiler; F. H. Gilbert, Brooklyn, N. Y., registrar; R. C. Houston, Fort Worth, Tex., assistant registrar; Wm. H. Davis, Washington, official stenographer; Cyrus Field Adams, Washington, transportation agent. The executive committee is composed of the following persons, all of whom are life members of the organization: J. C. Napier, chairman, Nashville, Tenn.; Dr. S. E. Courtney, Boston, Mass.; J. C. Jackson, Lexington, Ky.; W. S. Taylor, Richmond, Va.; E. P. Booze, Colorado Springs, Colo.; J. E. Bush, Little Rock, Ark.; J. B. Bell, Houston, Tex.; S. A. Furniss, Indianapolis, Ind.; M. M. Lewey, Pensacola, Fla.; N. T. Velar, Brinton, Pa.; W. T. Andrews, Sumter, S. C.; F. D. Patterson, Greenfield, Ohio. It is expected that the annual meeting for 1910 will be held in Boston.

At the convention in Louisville, Dr. Washington suggested the observance in 1913 of the half century of the Negro's freedom, and recommended that a committee be appointed to carry forward the movement to hold somewhere in the country an exhibition "to indicate by tangible and visible things the tremendous growth that has taken place in the material, educational, moral, and religious life of the Negro" during the past fifty years. The league authorized the appointment of such a committee, and plans are already being considered for a proper celebration of this important event.

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### **Emmett J. Scott**

**Tuskegee, Ala.**

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EXECUTIVE secretary of Tuskegee Institute, and secretary to Dr. Booker T. Washington since 1897; one of the founders, and corresponding secretary, of the National Negro Business League, and recently appointed by President Taft a member of the commission of the United States to Liberia, to investigate conditions in that country — the only Negro member.

Mr. Scott is probably the best known of the younger men of the race, and takes rank as a man of keen perceptions and rare executive ability, cordial in his manner, a good public speaker, and one who is intensely interested in the material and moral progress of the race.

Dr. Washington, in his book, "Tuskegee and Its People," says of Mr. Scott: "For many years Mr. Scott has served the school with rare fidelity and zeal, and has been to the

principal not only a loyal assistant in every phase of his manifold and frequently trying duties, but has proved a wise counselor in all of the most delicate matters, and exhibiting in emergencies a quality of judgment and diplomatic calmness rarely found in men of riper maturity or more extended experience. As far as one individual can fill the place of another, Mr. Scott has acted in the principal's stead at Tuskegee, seeing with

the principal's eyes, hearing with the principal's ears, and counting no sacrifice too great to be made for Tuskegee's welfare." This tribute is well deserved.

Mr. Scott was born in Houston, Tex., February 13, 1873, and attended the public schools until he was fourteen, when he entered Wiley University, Marshall, Tex., graduating in 1890, with honors.

He began work as janitor of the Houston *Daily Post* building, and was later given opportunity to do some

clerical work. He was promoted to office work and remained with the *Post* three years, retiring with the confidence and good will of the management to engage in the publication of the *Texas Freeman*, which was continued until he was called to Tuskegee in 1897.

The story of his life since that time is the story of Tuskegee and its work. With Dr. Washington he was one of the founders, at Boston, in 1900, of the National Business League, and has been its corresponding secretary nearly all the time since its organization. Next to Dr. Washington, he has been the most influential factor in the direction and development of the league.

He was appointed a member of the United States Commission to Liberia, to take the place of Dr. Washington, who was originally appointed as the Negro member of the commission. President Taft felt that he desired Dr. Washington to remain in this country during the early days of his administration that he might confer with him upon matters relating to the Negro people.

The report of the work of this commission indicates that Mr. Scott was a most efficient member, and that he rendered high-class service, realizing the expectations of his friends, who saw in this opportunity a new avenue of service for the Negro.



Emmett J. Scott

## James C. Napier

Nashville, Tenn.

LAWYER, banker, chairman executive committee National Negro Business League. Born near Nashville, June 9, 1848.

Received his early education in the public schools and in 1859 went to Wilberforce University, thence to Oberlin College, Oberlin, Ohio, where he remained until near the completion of his junior college year, when he left school to accept a position in the government service, war department, in Washington. In 1873 he was graduated from the law department of Howard University and was admitted to the District of Columbia bar.



James C. Napier

He passed a civil service examination and became a clerk in the bureau of the sixth auditor, the first of his race in that branch of government service.

After one promotion he was appointed revenue agent for Kentucky, Alabama, Tennessee, and Louisiana, and later returned to Nashville to become an internal revenue department gauger. In 1878 he married a daughter of Hon. John M. Langston, then United States minister to Hayti.

Immediately following his retirement from the government service, on the election of President Cleveland, he began the practice of law in Nashville and has been engaged there ever since. He was four times elected a member of the City Council of Nashville, and succeeded in securing the appointment of Negro teachers in the Negro public schools, the erection of new and additional school buildings, and the increase of the educational and financial condition of the colored people.

In addition to his law practice, Mr. Napier is cashier of the Penny Savings Bank, of which Rev. Dr. R. H. Boyd is president, and he is a large property owner. He is interested in the business movements of the race, and has been for several years chairman of the executive committee of the National Negro Business League. He has been active in political affairs, has been a member of the Republican state executive committee nearly twenty years, and has four times been a delegate to the Republican National Convention, an unusual honor. He is regarded as one of the most substantial colored citizens of Tennessee.



## Gilbert C. Harris

Boston, Mass.

MR. HARRIS is a prosperous business man and has been treasurer of the National Negro Business League since its first meeting in Boston, August, 1900; is president of the Boston League.

He was born in Petersburg, Va., April 26, 1853. His mother died when he was nine months old. At the age of seven years he was put to work in a tobacco factory, where he worked for three years. For several years he was a newsboy and bootblack and continued in this work until 1876, when he went to Boston, beginning work in a store at \$3 a week. Later he found employment in a hair store. He worked in this establishment fourteen years, and learned the business in all of its branches. He saved \$178, took a portion and became an itinerant merchant, peddling hair goods from house to house. His cash receipts for the first three weeks were ten cents; this represented one ladies' hair net, which cost him seven cents, so that his net profit for the three weeks was one cent a week.



Gilbert C. Harris

He found in the theatrical profession a profitable avenue for his trade. He started a store with a capital of \$38. John Stetson, of the Globe Theatre, gave him an order for \$600 worth of wigs. This was an opening for this line of work, and from that time he has been very successful. He now has the largest business in New England in his line.

At a meeting of the National Business League, Mr. Harris said, "I can do everything in my line, and there is no creation made in Paris that I cannot reproduce if I get my eye upon it. I carry a stock of goods, each year, valued from six to eight thousand dollars. My plan has always been to look out for some man who has made a success. Do not follow after men that have made failures. Follow the man who has succeeded, learn his traits, and you will be upon the right side."

The business of Mr. Harris is wig-making in all its branches, and all kinds of hair work. His trade extends from Maine to California, and all through the South. He owns considerable real estate and other property in Boston, valued at about \$15,000.

## Dr. Samuel E. Courtney

Boston, Mass.

DR. COURTNEY is a well-known, public-spirited citizen, a successful physician with a large practice, and a leader among his people in Massachusetts.

The first meeting of the founders of the National Negro Business League, in 1900, was held in his home, and from the inception of the movement he has been one of its leading directors as member of the executive committee.

He was born in Malden, W. Va., in 1855. He received his early education in the public school of which Booker T. Washington was the teacher.

Through the influence of the teacher, the young man went to Hampton Institute, graduating in 1879. He then spent several years in the State Normal School, Westfield, Mass., preparing for the profession of teacher. This was followed by five years as teacher of mathematics at Tuskegee Institute.

He returned to Massachusetts and became a student at Harvard Medical School, graduating in 1894. This was followed by service in the Boston City Hospital and as house physician in the Boston Lying-In Hospital. Dr. Courtney has a large practice both among white and colored people. He served several terms as vice-president of the National Medical Association.

He has been active in political affairs. At St. Louis and at Philadelphia, 1896 and 1900, he was an alternate delegate-at-large from Massachusetts to the Republican National Convention which placed Mr. McKinley in nomination for the Presidency. In 1896 he was the leader among the colored delegates in behalf of "the gold standard."

He served two terms of three years each as a member of the Boston School Committee, elected by popular vote.

In 1896 Dr. Courtney married Miss Lilla V. Davis, a well-known educator, founder and first teacher of the Cotton Valley School, Fort Davis, Ala., a successful institution of the American Missionary Association. Both Dr. and Mrs. Courtney are deeply interested in all matters of progress for the race, and in their home have frequently entertained Dr. Washington and others.

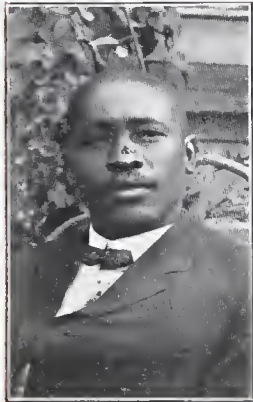


Dr. Samuel E. Courtney

## Charles Banks

Alcorn, Miss.

MR. BANKS is cashier of the Bank of Mound Bayou and first vice-president of the National Negro Business League. He owns the controlling interest in the bank, and has considerable property in the city, and also large farm holdings.



Charles Banks

He was born at Clarksdale, Miss., March 25, 1873. Educated in the public schools and at Rust University, Holly Springs, Miss. He was engaged in a mercantile business in Clarksdale from 1889 to 1903. In 1904 he made his home in Mound Bayou and organized the Bank of Mound Bayou, which is capitalized for \$100,000. He organized the Mississippi Business League in 1905, and has been its only president.

In 1901 he was elected third vice-president of the National Negro Business League, and in 1907 was elected first vice-president. He is a prominent member of the African Methodist Episcopal Church, and since 1896 has been a member of its general conferences. In 1907 he organized the Mound Bayou Oil Mill and Manufacturing Company. It is the only manufactory of such proportion owned by the race in America, and will cost, when completed, nearly \$100,000. He organized, in 1906, the Mound Bayou Land and Investment Company, with a capital of \$50,000, which has for its aim the keeping of the farm lands in and around Mound Bayou in the ownership of the Negro.

Mr. Banks has been very active in political life. He was "the original Taft supporter" in Mississippi, and at the Chicago convention was the choice of the Negroes to second the nomination of Mr. Taft. He had charge of the recent tour of Dr. Booker T. Washington through Mississippi, which was considered by many to be the most elaborate demonstration ever given the distinguished educator.

Mr. Banks is a business man of high character, and a public speaker of unusual talent. His wife, who has contributed so largely to his progress, is a woman of character and culture, and deservedly takes a position of leadership among the women of her race in Mississippi.

## Hon. William T. Vernon

Washington, D. C.

MR. VERNON is Register of the U. S. Treasury. He was born in Lebanon, Mo., July 11, 1871. His parents had been slaves. He remained in the public schools until he was fifteen years of age, when he entered Lincoln University, at Jefferson City, Mo., graduating in 1890 as valedictorian in his class, and class orator.



Hon. William T. Vernon

After teaching for six years he was placed in charge of Western University at Quindaro, Kan., an institution which at that time had one small building and less than 12 students, he being the only teacher. He remained at Quindaro for ten years, during which time he received appropriations from the state of Kansas, which have grown, until, with recent sums granted, they have increased to a million dollars in addition to other donations and collec-

tions. The institution now has thirteen acres of land, five large buildings, 20 teachers, and nearly 400 students.

Mr. Vernon has been active in religious affairs among his people as well as prominent in political life. When he was appointed Register of the Treasury by President Roosevelt, he was reelected president of Western University and granted leave of absence while serving as Register of the Treasury.

He is trustee of Western University and of Wilberforce University, Ohio. He has been a delegate to three General Conferences of the African Methodist Episcopal Church. Lincoln University gave him the degree of A.M., and Wilberforce honored him with the degrees of D.D. and LL.D.

Though occupying the position of Register of the Treasury, said to be the most representative position occupied by any colored man in the federal government, and with a busy career as a publicist, he has kept in close touch with his church, ranking among the leaders of his denomination. He was married in 1901 to Miss Emily, daughter of Bishop Embry.

In writing concerning the work represented by this book, he said, "I assure you that I deeply appreciate the effort you are making in behalf of our people, North and South, and shall be pleased to render any service possible."



## John H. Murphy

Baltimore, Md.

MR. MURPHY, editor and publisher of the *Afro-American*, was born in Baltimore of free parents, December 25, 1841.

He was sent to school at an early age and during the first year he mastered the old-fashioned spelling book known as John Comly's Spelling Book.



John H. Murphy

He remained in this school for three years, each year becoming more and more familiar with Mr. Comly's Spelling Book. He says: "The fact of the matter was that the teacher knew nothing else to teach. At that time this was thought to be sufficient education for a Negro boy. He would be able to read the names on the signs and tell the numbers on the doors, and he could get a good job as porter in a store because of his 'education.'"

When the Civil War opened, he left the farm where he had spent several years and enlisted in the Thirtieth Regiment, United States Colored Troops, and was made sergeant. He early became interested in church and Sunday-school work. In 1875 he was superintendent of St. John's African Methodist Episcopal Sunday-school in Baltimore and traveled extensively over the state, holding Sunday-school institutes and conventions.

He became interested in printing. His first newspaper venture was called *The Sunday-School Helper*. Later he established a paper which he called *The Afro-American*, which is now one of the best-known publications of its kind in the country, and is said to be the only colored paper in the country that has on its staff an Associated Press correspondent.

The Afro-American Company does a book and commercial printing business of about \$7,000 a year. It is one of the largest and best plants owned by an individual colored printer. When asked how much he is worth, he generally replies that he has invested most of his money in "brains."

He has served his church several times. He is on the Committee of Revision of Discipline, a committee on which a layman is rarely placed. He has been active in many things that have had to do with the affairs of his people in city and state.

## William H. Davis

Washington, D. C.

MR. DAVIS is principal of the Mott Night Business High School of Washington, and official stenographer of the Negro National Business League. He was born in Louisville, Ky., February 18, 1872, his parents being former slaves. Was educated in the public schools of Louisville, graduating from the Colored High School in 1888 as salutatorian.



William H. Davis

He applied for a position as janitor of a business college with the understanding that the applicant would receive free tuition in exchange for services rendered. The manager said that prejudice on the part of the white students would forbid the instruction of colored students under any circumstances. The young man was denied a chance of getting a business education at that school. The manager

said to the young man that it would be impossible for him to get a position even if he learned shorthand, typewriting, and bookkeeping. He advised him, as well as every young colored man, to learn "something that is practical, something you can utilize." Surmounting the difficulties, Mr. Davis acquired knowledge and skill as a stenographer, typewriter, and bookkeeper, as he puts it, "practically teaching myself in the university of experience."

He was for more than twenty years continuously employed as stenographer by some of the most prominent lawyers of the Kentucky bar, and bankers of Louisville. He was for two years private secretary of Mayor Todd of Louisville. He was the first Negro court stenographer to do court work in the state of Kentucky. He established a commercial department in connection with the Louisville colored school system. Howard University Medical Department gave him the degree of Doctor of Pharmacy in 1902.

The printed verbatim reports of the National Negro Business League reflect his ability as a "shorthand reporter."

There is a volume of truth in the motto which Mr. Davis keeps before his students: "Fit yourself well for a position in life and a position will open unto you."

## A. N. Johnson

Nashville, Tenn.

MR. JOHNSON conducts one of the largest undertaking establishments in the South and one of the most elaborate owned by any member of his race in the world.

He was born in Marion, Ala., December 22, 1866. His mother was able to send him only a few months to school. He was hired by a white *minister* when nine years of age and later by a Jewish merchant for \$3 a month, but was allowed to attend school, performing any service required out of school hours. He entered the State Normal School at Marion, Ala., and spent two years at Talladega College. He was licensed to teach at the age of fourteen years, and was married at twenty



A. N. Johnson

He was employed by the government as internal revenue officer in 1890 and

later as a railway postal clerk. He established the Mobile Press in 1893, and at the same time opened an undertaking establishment. He was interested in political work and was a member of the Republican National Conventions at St. Louis, Philadelphia, and Chicago. He was the last Negro nominated for Congress from Alabama by the Republican party.

His business enterprises were successful. He established branches of the paper and of his undertaking establishment in Memphis. These and two drug stores operated at the same time under his personal direction made unusual demands upon his strength and he retired from active work in the fall of 1906.

He opened the Johnson Funeral Directory in Nashville in 1907, purchasing valuable real estate almost under the shadow of the State Capitol, establishing a business that has grown to be one of the largest of its kind in that section of the country.

Mr. Johnson was recently elected national organizer and lecturer for the National Negro Funeral Directors' Association. He is a large tax payer in Alabama as well as in Tennessee. He owns three business houses in a leading retail street in Mobile, and a block almost in the center of Nashville.

He was recently elected first vice-president of the People's Saving and Trust Company of Nashville.

## Thomas Junius Calloway

Washington, D. C.

MR. CALLOWAY is a successful lawyer. He was born in Cleveland, Tenn., August 12, 1866, the fifth in a family of seven children. All the children attended the Cleveland public school, but supplemented this by study at Knoxville College, Tuskegee Institute and Fisk University, Thomas being graduated from the latter in 1889. He met his expenses by a state scholarship, by teaching, and by work at the University. Obtaining work in Chicago, he took a business college course. Later, while studying law at Howard University, he held a government position as clerk in the special correspondence division of the War Department, from which he resigned to enter business for himself.



Thomas J. Calloway

In educational work, he taught English in an Evansville (Ind.) high school, was principal of the Helena (Ark.) Normal School, president of the Alcorn Agricultural and Mechanical College, Miss., and was assistant principal to Booker T. Washington at Tuskegee Institute.

A part of his work for the Negro has been in connection with expositions, beginning with the Atlanta Exposition in 1895, of which he was a state commissioner. In 1900 he was appointed special commissioner to the Paris Exposition, by President McKinley, to make an exhibit of Negro progress in the United States. This exhibit was awarded seventeen gold, silver, and bronze medals and was in part later exhibited at the Buffalo Exposition and at Charleston.

At the Jamestown Exposition in 1907, the government appointed Mr. Calloway chairman of the committee in charge of the administration of the \$100,000 Negro department. In a building, one of the most beautiful of the exposition, 210 by 129 feet, designed and erected by Negro skill and labor, were installed nearly ten thousand exhibits from fifteen hundred exhibitors. These exhibits, showing the progress of the American Negro in education, agriculture, manufacture, inventions, and arts, were awarded twenty-five gold, fifty silver, and eighty-five bronze medals.



## Jesse Binga

Chicago, Ill.

MR. BINGA is the founder and owner of the first banking institution to be owned and operated by Negroes in Chicago. His bank is the first Negro bank west of the Alleghany Mountains, and has been a success from the start.



Jesse Binga

Mr. Binga was born in Detroit, 1869. He received his education in the public schools of that city. At the close of his school life, he worked at various occupations, and at the age of nineteen, having moved to Chicago, he began his business life as a peddler of fruits and vegetables. He accumulated some money, and in 1896 made his first venture in real estate. His success in this direction was immediate and pronounced, and to-day he is the most widely-known Negro real estate dealer in the West and Northwest. It

is said that he controls property worth more than a million dollars, and that he collects rents from "home property" occupied by more than three hundred tenants.

As agent, he disposed of some property to a western railroad company for a new station in Chicago, and it is said he received \$60,000 more than the owner expected for the lots. His real estate commissions for one month exceeded \$5,000.

In September, 1908, he opened the "Jesse Binga Bank." In one year the institution, which does a commercial banking, handles savings accounts, manages estates, loans on mortgages, operates a safety deposit department, and attends to real estate, had five hundred depositors in the savings department, and included among its patrons in the commercial department many prominent business men of Chicago.

Mr. Binga has an ambition to interest Negro business men within the next three years in a national banking institution, to be located in Chicago, and to be owned and managed by Negroes. The colored churches and secret societies of Chicago have nearly \$2,000,000 deposited among the several banks of the city, and Mr. Binga thinks that his bank, being the only bank conducted by Negroes, will receive a large share of this business in the future.

## Dr. Daniel H. Williams

Chicago, Ill.

DR. WILLIAMS has been called "by far the most conspicuous of Negro physicians for his skill as a surgeon and his unique contributions to science." He was born at Hollidaysburg, Pa., January 18, 1858. His early education was obtained at Hollidaysburg and at Annapolis, Md.

At the age of twelve he went to Janesville, Wis., and began a year later to support himself. He graduated from the Janesville High School and a secular academy and took a course in a business college. He spent two years in the office of Surgeon-General Palmer, of Wisconsin, and later attended Chicago Medical College, now Northwestern University, from which he was graduated in 1883, when he began the practice of medicine in Chicago where he has since lived.



Dr. D. H. Williams

He has been a member of the Illinois State Board of Health, attending surgeon of Cook County Hospital, Chicago, surgeon-in-chief of the Freedmen's Hospital, Washington, and professor of clinical surgery at Meharry Medical College, Nashville, Tenn. In January, 1909, he was appointed on the staff of St. Luke's Hospital, Chicago.

A number of the surgical cases of Dr. Williams have attracted the attention of the medical world. He successfully operated on the first case on record of a stab wound of the heart and of the pericardium, the first successful, or unsuccessful, case of suture ever recorded." He published in the *Annals of Surgery*, a paper of great importance on "Penetrating Wounds of the Chest, Perforating the Diaphragm and Involving the Abdominal Viscera."

In 1902 a medical journal published an article against Negro physicians, stating that the form of the Negro head was such that members of the race could never hope to gain efficiency in such a profession. It is reported that the editors wrote Dr. Williams, in blissful ignorance of his race, saying that they had read his paper entitled, "A Report of Two Cases of Cesarean Section under Positive Indications; with Termination in Recovery," and adding, "You are an attractive writer; is it possible to get you to do a little editorial writing for us?"

## H. D. Kealing

Nashville, Tenn.

MR. KEALING is editor of the *African Methodist Episcopal Review*, the magazine of the African Methodist Episcopal Church, and a strong intellectual force.

He was born in Austin, Tex., April 1, 1859, of slave parents.



H. D. Kealing

Educated in the public schools, at Straight University, and Tabor College, Tabor, Ia.

After teaching several months, he was principal of Paul Quinn College, Waco, Tex., for three years, and then assistant principal of the State Normal School, Prairie View, Tex. He made notable contributions by public speeches at the National Education Association at Topeka, Kan., and by writing to the *New England Journal of Education* and the *Century Magazine*, and other publications.

He organized the Austin, Tex., High School for colored children and was subsequently elected supervisor of all the colored schools of the city, a position created for him.

He returned to Paul Quinn College and served as president from 1892 to 1896, when he was elected editor of the *African Methodist Episcopal Review*, the quarterly magazine of the church. He was the first layman ever elected to such a position by the church. He has been re-elected three times by the General Conference in quadrennial session.

He was founder and twice president of the State Teachers Association of Texas. In 1901, was fraternal delegate to the Ecumenical Conference in London, and in 1902 was fraternal delegate to the General Conference of the Methodist Episcopal Church South. At the 1909 National Peace Congress in Chicago, he was the only man of his race on the program.

He has been active in promoting business and industrial enterprises among his people, and has himself made successful investments in real estate, mainly in Texas, Pennsylvania, and Washington (city). Mr. Kealing has given much time to public speaking and lecturing both in this country and in Europe. His lecture, "The American Jonah," is unique and witty.

## Dr. A. M. Curtis

Washington, D. C.

DR. AUSTIN M. CURTIS, one of the ablest and most skillful surgeons of his race, was born in Raleigh, N. C., in 1868, one of a family of ten children.

He graduated from the public schools of Raleigh, carrying off the honors. A northern lady teaching in the public schools of Raleigh, became interested and secured for him a scholarship at Lincoln University, Pennsylvania. He entered the freshman class in 1884, worked in hotels during the summer months to keep himself in funds during the succeeding school term, and graduated in four years, earning the degree of A.B. Later, Lincoln University conferred upon him the degree of A.M. He entered the Northwestern University Medical School, Chicago, graduating in 1891 with honors.



Dr. A. M. Curtis

Dr. Curtis was house surgeon for one year at Provident Hospital, Chicago, and was the first colored physician to be appointed on the staff of the Cook County Hospital of that city, where he served one year as attending surgeon. He served as attending surgeon at Provident Hospital until 1898. That year he was appointed surgeon-in-chief of Freedmen's Hospital at Washington, D. C., the most noted institution of its kind in the country. Here Dr. Curtis made a national reputation. Many of his cases received special notice in surgical literature. He served as surgeon-in-chief at Freedmen's Hospital four years, retiring to engage in private practice.

Dr. Curtis is associate professor of surgery at Howard University, attending surgeon at Freedmen's Hospital, and consulting surgeon, Provident Hospital, Baltimore, and Richmond Hospital, Richmond, Va. He makes frequent trips South to perform surgical operations in various cities.

Dr. Curtis had charge of the medical exhibit of the Negro department of the Jamestown Exposition, where he installed a model hospital, showing the progress of medical science and the latest and most approved ideas in hospital management. Dr. Curtis pays taxes on property in several cities.



## Rev. M. C. B. Mason, D.D.

Cincinnati, Ohio

DR. MASON is corresponding secretary of the Freedmen's Aid Society of the Methodist Episcopal Church.

He was born on a sugar farm in Louisiana. He entered school when he was twelve years of age, learning his alphabet the first day. The following Sunday he entered Sunday-school for the first time in his life. That morning, as Dr. Mason tells the story, the school was singing, "Shall we gather at the river?" "I could not," says he, "for the life of me find out what it all meant, but as a last resort made up my mind if there was going to be any swimming there I could do my share."



Rev. M. C. B. Mason, D.D.

Subsequently he entered a school of higher grade, and after years of struggling, working sometimes by day and night to remain in school, he graduated

from New Orleans University in 1888 and Gammon Theological Seminary in 1891. The first eight years of his ministry were spent in New Orleans and Atlanta. During his pastorate in Atlanta he increased the membership from 360 to 1,000 and paid off an indebtedness of \$11,000.

Dr. Mason was elected field secretary of the Freedmen's Aid Society in 1891, assistant corresponding secretary in 1895, and in 1896, at the General Conference, was elected corresponding secretary, being the first man of his race to hold such a position in the Methodist Episcopal Church. He was reelected in 1900, 1904, and 1908. Dr. Mason is one of the most popular orators of his race.

Dr. Mason at once, after his first election, undertook to develop the spirit of self-help among the colored people in the South, and in three years, in addition to the regular offerings for the educational work, he raised \$24,000 on the debt of the Society from the colored people alone. Under his leadership the spirit of self-help and self-reliance has been greatly developed among the colored people, as will be seen from the fact that nine years ago the aggregate amount contributed by them for the Freedmen's Aid Society was \$8,000. In 1908 they contributed \$32,250, being an increase of \$23,350.

## Rev. Charles C. Jacobs

Sumter, S. C.

DR. JACOBS is field secretary of the Sunday-schools of the Methodist Episcopal Church for colored conferences. He has served in that position since 1901.

He was born November 16, 1861, at Camden, S. C., and received his early education at the Jackson Normal School. At the age of seventeen he was teacher of a public school of the county, and three years later he began preparation for the ministry. He entered the South Carolina Conference of the Methodist Episcopal Church in 1884 and was first appointed to a church near Orangeburg, S. C., the site of Claflin University.



Rev. C. C. Jacobs

Dr. Jacobs was at this time the sole supporter of four orphan brothers and sisters. With two sisters and a brother he entered Claflin University. The other brother worked his way through Howard University, Washington, and Long Island Medical College, Brooklyn, N. Y. Dr. Jacobs graduated from the classical course of the university in 1890 as valedictorian of his class. In 1895 he was called from the pastorate of one of the churches of South Carolina to be state Sunday-school worker under the direction of Rev. Dr. Jesse L. Hurlbut, then corresponding secretary of the Sunday-School Union of the Methodist Episcopal Church. The work was enlarged so that his jurisdiction covered several other states. While in this work he was appointed presiding elder of the leading district of his conference. He accepted the position, although greatly surprised at the appointment. He remained in charge of this district for five years, when he was called to Sunday-school leadership of what is known as Washington Section of the Colored Conferences of the Methodist Episcopal Church, comprising ten annual conferences and fifteen states.

He was elected to two general conferences of the church, and at the General Conference of 1904, at Los Angeles, Cal., was selected as associate editor of the *Daily Christian Advocate*, published during the Conference. Dr. Jacobs was an interested and influential member of the Clifton Conference.

## Richard R. Wright

Savannah, Ga.

MR. WRIGHT is president of the Georgia State College, president of the Georgia Colored Fair Association, president of the Georgia Agricultural and Industrial Association, and president of the National Association of Teachers in Colored Schools.



R. R. Wright

When Gen. O. O. Howard addressed the colored people of Atlanta, Ga., on one occasion, at the conclusion of his address he asked, "What message shall I take back to the people in the North with me for you?" a little black boy arose in his place and sang out in a clear and determined voice, "Tell them, sir, we are rising." This boy was Richard Robert Wright, and his answer was prophetic for his race and for himself.

He was born ten years before the close of the war, and was a slave of slave parents. He worked by day and studied by night until he entered Atlanta University, graduating with the first collegiate class, in 1876. He later studied at Harvard, Cornell, and the University of Chicago, and traveled abroad.

In 1876, he started a school in Cutlibert, Ga., which later became the Howard Normal School; in 1880, he organized the first colored public high school in Georgia, at Augusta, and since 1891 has been president of the Georgia State Industrial College. He was president for many years of the Georgia State Colored Teachers' Association, which he organized in 1879. He is a trustee of Atlanta University.

For twenty years he was editor of a newspaper, first the *Journal of Progress*, Cutlibert, Ga., later the *Augusta Sentinel*. He was a delegate to four national Republican conventions. He declined the position of minister to Liberia. During the Spanish-American War he was appointed by President McKinley paymaster of the United States volunteers, with rank of major. He organized the Colored Farmers' Conference in 1898, and has organized three state fairs. He is now endeavoring to organize an exposition to show the progress of the Negro race in 1913, the semi-centennial of the American Negro's emancipation.

## Richard R. Wright, Jr., Ph.D., A.M.

Philadelphia, Pa.

MR. WRIGHT is editor of the *Christian Recorder*, Philadelphia, a sociologist, and a representative of the younger generation of Negroes who are of educated parents, and who have not known slavery.



R. R. Wright, Jr.

He was born in Cutlibert, Ga., April 16, 1878. He was educated in the public schools of Augusta, Ga., and at the Georgia State College, of which his father is president, and from which he received the degree of A.B.; the University of Chicago, from which he received the A.M. and B.D.; the University of Pennsylvania which will confer upon him Ph.D. at its next commencement; the Universities of Berlin and Leipzig, Germany. He taught school in Georgia public schools, and was two years instructor in Hebrew in

Wilberforce University, Ohio. He is editor of the organ of the African Methodist Episcopal Church, the oldest and largest religious periodical among the Negroes, and manager of the African Methodist Episcopal Book Concern.

He is interested in sociological study and experiment. He held the research fellowship in sociology for the University of Pennsylvania. He is secretary of the People's Savings Bank of Philadelphia, and is connected with various other associations for the uplift of his people. He has done sociological research for the United States Bureau of Labor, the Carnegie Institution, the University of Chicago, the Pittsburg Survey, the Committee of Twelve, and other institutions.

Some of his monographs are: "The Teaching of Jesus," a study in the theology of the gospels; "The Negroes of Xenia, Ohio; a Social Study," written for the *United States Bulletin of Labor*; "The Negroes of Philadelphia," written for the *Philadelphia Ledger*; "Self-Help in Negro Education," written for the Committee of Twelve for the Advancement of the Negro; "The Economic Condition of the Negro in the North," written for the *Southern Workman*; "The Negro and the Newspapers," leaflet of the *Star Center*; "The Negro Problem; What It Is, and What It Is Not," in *African Methodist Episcopal Review*.



**Robert E. Jones, A.M., D.D.**  
New Orleans, La.

MR. JONES is editor of the *Southwestern Christian Advocate*. He was born in Greensboro, N. C.

His paternal great-grandfather, a Negro, was a soldier at the battle of Guilford Court House during the Revolutionary War.



R. E. Jones

His paternal grandfather was a successful farmer, while his father was a fairly successful shoemaker. His mother, who is living, was one of the first colored teachers in that section of the country. Robert took his college course at Bennett College, Greensboro, N. C., graduating with the degree of A. B. in 1895. He earned his support during his entire college career, serving as a grocery clerk and as purchasing agent of the institution and later working at his trade as a paper hanger and painter. In 1895, he entered Gammon Theological Seminary,

Atlanta, Ga., graduating in 1897 with high rank in his class. He won the Stewart Missionary Foundation prize for the best oration on Africa during his senior year in the seminary.

He was appointed assistant business manager of the *Southwestern Christian Advocate*, New Orleans, La. After serving more than four years, he was appointed general Sunday-school field worker of the church, having charge of all the work among the colored people of the denomination west of the Mississippi River.

When Dr. Scott was elected missionary bishop for Africa, in 1896, Mr. Jones was elected editor of the *Advocate*. At the General Conference held in Baltimore in 1908, he received seven hundred and five votes out of a possible seven hundred and thirteen. The *Advocate*, the official organ of the Methodist Episcopal Church for its 300,000 colored members, is said to have the largest circulation of any religious paper published for Negroes in this country. It occupies its own building on one of the principal thoroughfares in New Orleans.

New Orleans University gave him the degree of D.D. in 1901, and Gammon Theological Seminary gave him a similar honor in April, 1909.

**Prof A. E. Meyzeek**  
Louisville, Ky.

PROFESSOR MEYZEEK is principal of the State Normal and Training School, an institution which is considered one of the most thorough of its kind in the South. He was born in Toledo, Ohio. His father was reared in the old French-Huguenot community of Charleston, S. C., which he left before the war, without permission, and journeyed to Canada. He angelicized his name and moved to Toledo. The young man was educated in the public schools of Toledo, in the High School of Terre Haute, Ind., and in the Indiana State Normal College, and the State University of Burlington, taking special research work in the last-named institution.



A. E. Meyzeek

He studied law under the late Senator Voorhis. Re-entering the educational field, he organized a new school district at Terre Haute, and was made

principal of the school. In 1893 he became principal of the Louisville High School and established a reference library, reorganized the school and extended the course of study to the regular four-year period. He was for seven years special instructor to the Jefferson County teachers.

He is a public-spirited citizen. He has served for sixteen years as a member of the Board of Management of the Colored Young Men's Christian Association of Louisville, and for the last ten years has been its president. The association building is one of the best connected with the Young Men's Christian Association work in this country. The land and building is worth \$50,000. Three fourths of the cost of the property was given by white citizens of Louisville, the other fourth by the colored people. This result was largely through the influence of Professor Meyzeek.

Professor Meyzeek is vice-president of the Falls City Realty Company, an organization holding \$10,000 worth of property. He has made commendable progress in material as well as spiritual things. He is happily married, lives modestly, and is possessed of about \$10,000 worth of property, located in Kentucky and Indiana.

## E. B. Taylor

Baltimore, Md.

MR. TAYLOR is a "society" caterer, of whom Paul Lawrence Dunbar wrote, "He has set a standard for the young men in the city that has the largest colored population in the world."

He was born in Baltimore in 1878, was educated in the public schools, and graduated from the Colored High School in the class of '97.



E. B. Taylor

When he graduated he was earning \$5 a week. He declined an appointment as teacher, at nearly double the compensation, saying that he wanted an opportunity in the business world. From bundle boy, he began at fifty cents a week, and he made upward progress until he became steward of the Atheneum Club of Baltimore, and later at the Baltimore Athletic Club, and the exclusive Baltimore Club. He was club steward for seven years,

when one of the leading caterers of Baltimore died suddenly and Mr. Taylor bought his business and has made a great success of it.

He was official caterer for the Jamestown Exposition. While he numbers many friends among the leading white people of the state, he says he is proud of the fact that he is a Negro. He has recently erected a fine building in Baltimore, of colonial style of architecture, to be used part as a home and part as a catering establishment.

He owns a farm of three hundred acres in Charles County, Maryland, and is assessed for several valuable pieces of property in Baltimore. He is vice-president of the Negro Business League; chairman of the Citizens' Committee, which is raising \$100,000 for Morgan College; president of the Board of Managers of the Home for Friendless Colored Children, and member of the Advisory Board of Provident Hospital. He is interested in every forward movement for the benefit of his people.

Paul Lawrence Dunbar said: "His influence upon his fellows is for good. He has taught them that striving is worth while, and by force of his example of industry and perseverance he stands out from the mass. He does not tell how to do things; he does them."

## Robert H. Terrell

Washington, D. C.

JUDGE TERRELL is judge of the Municipal Court of the District of Columbia, the first colored man ever made a federal judge in this country. Previous to his appointment, in February, 1909, he had been for seven years presiding justice of one of the Magistrate's Courts.



Robert H. Terrell

He was born in slavery in Glen Cave, Va., November 25, 1857. He attended the public schools of the District of Columbia. He prepared for college at Lawrence Academy, Groton, Mass. In 1880 he entered the freshman class at Harvard. He was graduated with the degree of A.B. *cum laude* and was one of the six honor men to represent his class as a commencement orator. Five years before his entrance to Harvard he worked days in Memorial Hall as a waiter, and studied

his books at night. The *Boston Transcript* said of him, at the time of his graduation, that "he entered one end of Memorial Hall as a menial and came out of the other with the highest honors that Harvard could bestow."

Appointed a teacher in the Colored High School, Washington, he was head of the department of Latin until September, 1889, when he became chief of a division of the U. S. Treasury.

He studied law at Howard University Law School, and graduated at the head of his class, in 1889. In 1893 he formed a law partnership with Hon. John R. Lynch. In 1898 Mr. Terrell was made principal of the Washington High School, the largest school for secondary education for colored youth in the country.

Judge Terrell has taken a prominent part in the activities and interests of the colored people. He has been a member of the Board of Trade of the District of Columbia for fifteen years. He was one of the two colored men placed upon the executive committee in charge of the inauguration of President Taft. He is president of the trustees of the Lincoln Memorial Congregational Temple. During his two terms as magistrate, he tried 17,429 cases, and the record shows that his decisions were seldom reversed by the Supreme Court. In the only case from his court that reached the United States Supreme Court he was sustained.



## W. E. Mollison

Vicksburg, Miss.

MR. MOLLISON is a lawyer, educator, and publicist. He was born at what is now Mayersville, Miss., in 1859. He could read at five years, and since that time has been a student. He attended the "blue-back speller" schools in his native town. He was at the head of his class. He went to the preparatory school of Fisk University in 1876, and entered Oberlin College with the class of 1883. He was married to a schoolmate in 1880. After his marriage he studied law and was admitted to the bar in 1881.



W. E. Mollison

He was appointed County Superintendent of Public Education, where he served two years, and in 1883 was elected Clerk of the Circuit and Chancery Courts of his county. He was reelected in 1887 without opposition. In 1892 he retired from this office and resumed practice of law. He was appointed district attorney, pro tem., 1893, a distinction which no other man of his race has ever enjoyed in Mississippi, and in this position made a notable record.

He was appointed by President McKinley, supervisor of the Twelfth Census, with one hundred and sixty-five enumerators under his direction. In the political world he had been chairman of the District Committee of his district, and secretary of the State Committee. He represented the state in the National Republican Convention of 1892 at Minneapolis and made a speech nominating James G. Blaine, which brought his name to the attention of the country. He has been a delegate to other national and state conventions of his party. He is in great demand as a "college orator" and is compelled to decline numerous invitations from many parts of the country. He has one of the best equipped law offices in the South, and his clients come from all races and classes.

Mr. Mollison organized and put in operation the first banking institution managed by colored men in the state, and to-day the Lincoln Savings Bank is well known as one of the most successful institutions of its class in the country.

## Scott Bond

Madison, Ark.

MR. BOND conducts a business in dry goods and groceries and general merchandise.

He was born in the state of Mississippi, March 15, 1852, and was brought to Arkansas by his mother. After the Civil War, he lived with his stepfather until he reached the age of twenty-two years, when he was married to Miss Magnolia Nash. Without money or credit, and practically with no education, they fought successfully the obstacles that confronted them. The first two years of their married life were spent upon a farm, where they worked as shear croppers. Having established a small credit, they were able to rent a small farm.



Scott Bond

In a few years Mr. Bond found himself the owner of one-half interest in this farm, consisting of 2,200 acres. He realized early that land in eastern Arkansas would some day become the garden spot of the South, and availed himself of every opportunity to purchase more, until now he owns more than 3,000 acres, valued at more than \$50 per acre. He harvests large crops of corn, cotton, and potatoes. Mr. Bond's general merchandise and financial business was launched upon a small scale, but it has grown until the receipts were \$75,000 in 1908. One thousand bales of cotton were handled by his firm.

Mr. Bond is also engaged in the cotton-gin business, having in operation three large, up-to-date continental Munger-system gin plants, their capacity being 180 bales per day. These plants are managed by one of his sons, who is able to meet successfully the seed competition. Mr. Bond is a member of the Baptist church. He is a Prohibitionist and has engaged actively in eradicating whiskey from the county. A friend of his race, he is constantly lending a helping hand to the worthy and deserving.

Mr. Bond at the National Negro Business League Convention at Louisville, Ky., in 1909, spoke on "Succeeding as a Farmer." He is said to be the largest Negro farmer in Arkansas, and the relation of his experiences and successes was a source of stimulus to others engaged in the same occupation.

## Marcus F. Wheatland

Newport, R. I.

DR. WHEATLAND is president of the National Medical Association, a member of the Newport Medical Society, the Rhode Island Medical Association, the American Medical Association, the American "Electro-Therapeutic" Association, the American



M. F. Wheatland

Association for the Advancement of Science, and the American Anthropological Association.

He was born in Bridgeton, Barbadoes, British West Indies, February 18, 1868. He was educated in the private school at Barbadoes until twelve years of age, when he left school and selected the trade of a shoemaker. During his apprenticeship he won first prize for shoes at the Barbadoes Annual Exhibition. He soon after went to work as a journeyman, but on account of his age and size was not

given work similar to the others.

He became dissatisfied with this and then followed the seaf or three years. In 1887 he came to America, and conducted a shoemaker's business on a small scale in Boston. Attendance at Sunday-afternoon meetings gave him a desire for knowledge, and he decided to study medicine. He prepared himself by studying, frequently during the day while at work at the bench. He graduated from Howard University Medical School in 1895, and began the practice of medicine in Newport, R. I., among strangers. After fifteen years he has built up a large practice among all classes of people, having among his patients some of the most distinguished Americans. His friends say that about ninety per cent of his patients are white people.

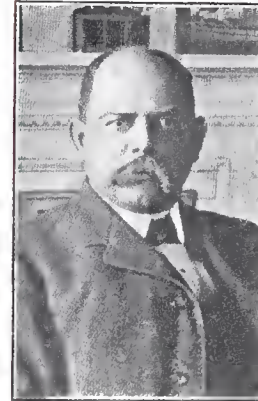
Dr. Wheatland received an honorary degree from Howard University in 1900. He is one of the examiners for the Rhode Island Sanatorium, a member of the Newport Association for the Relief and Prevention of Tuberculosis, and of the Newport Charity Organization.

Dr. Wheatland says that he has not accumulated much money because he has put back into his business all his available finances in an effort to build up a practice and a reputation for efficiency in his profession.

## W. D. Crum, M.D.

Charleston, S. C.

DR. CRUM is a well-known physician. He was born in Charleston, S. C., February 9, 1859. He first attended the Saxon School, established in 1869, a school founded by the military government for colored children. He then attended Avery



W. D. Crum, M.D.

Institute, established by the American Missionary Association, graduating in 1875 as valedictorian.

When the South Carolina University was opened to all the youths of the state, he won a scholarship, entered the university and remained through his junior year. When the state government changed hands, a reorganization took place, and colored students were excluded. Nothing daunted, he at once entered Howard University, Washington, D. C., and graduated in medicine in 1880.

He has been engaged in the practice of his profession since 1881. He has taken high rank, and is noted as a skilled diagnostician. He has devoted much time and study to tuberculosis, and has delivered many lectures in various cities, by invitation, on the prevention and cure of this plague. He is deeply interested in the spiritual, moral, and intellectual uplift of his people and is a trustee of Avery Institute and of several other educational institutions.

Dr. Crum is a Republican in politics. He has been delegate-at-large to four national conventions. He was appointed by President Roosevelt collector of the port of Charleston. This appointment met a storm of protest throughout the South. His friends say that "no charge was brought against him other than that of being a colored man, and that he discharged the duties of the office acceptably to the patrons and to the entire satisfaction of the government," earning a reappointment, as the President declared, "on his merit." On March 4, 1909, Dr. Crum resigned the collectorship to give his entire time to the practice of his profession.

One of the things most highly cherished by him is the letter of President Roosevelt accepting his resignation, in which he said, "You have justified every confidence I reposed in you."



## Charles C. Cater

Atlanta, Ga.

MR. CATER is cashier of the Atlanta State Savings Bank and is a dealer in staple and fancy groceries. He was born in Twiggs County, Georgia, February 8, 1857.

The first seventeen years of his life were spent on a farm, attending school a few months each summer as opportunity was afforded. Feeling the great need of a better education than could be thus obtained, he left the farm and worked two years in Macon, earning and saving enough money to allow him to spend three years at Atlanta University. At the end of this time his money was gone. His mother's health had failed, and as he was the oldest of several children he was forced to help support the family.



C. C. Cater

He was a mail carrier in Atlanta from 1881 to 1886. He then began the grocery business at the place where he may be found to-day. Mr. Cater has been twice married; in 1884, to Miss Mary O. Tate, a graduate of Atlanta University, who at the time of her death left five children; in 1908, to Mrs. Clara Maxwell, widow of the late L. B. Maxwell, who was the first colored field worker of the International Sunday-School Association.

In 1908, with three others, he organized the Gate City Drug Store, a business which has had a steady growth. For fifteen years he has been treasurer of the First Congregational Church in Atlanta, of which Rev. H. H. Proctor is pastor. This congregation erected in 1908 a new edifice costing, with fixtures, \$50,000. Mr. Cater is chairman and treasurer of the building fund. He has been for a number of years trustee and treasurer of the Carrie Steele Orphans' Home and Institution, established for the care of Negro children and partly supported by the city.

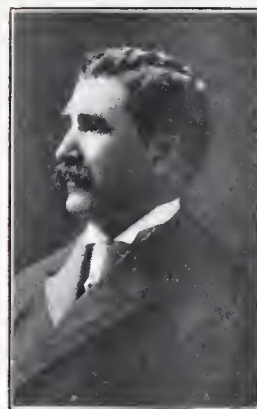
He has been able to give to his two sons the highest education to be obtained in southern colleges. The oldest has been in the medical department of the University of Pennsylvania three years. His second son is an instructor in Atlanta University. Mr. Cater has accumulated an estate valued at \$21,000. He was elected cashier of the Atlanta State Savings Bank in 1909.

## Rev. Jesse E. Moorland, D.D.

Washington, D. C.

DR. MOORLAND is a secretary of the International Committee of the Young Men's Christian Association of the Colored Men's Department.

He was born at Coldwater, Ohio, September 10, 1863. His parents migrated to Ohio from Newbern, N. C., where his forebears had lived as freemen for nearly two centuries. A great-grandfather was a noted Baptist preacher, a grandfather was a school teacher, and an uncle was a successful physician before 1850.



Rev. J. E. Moorland, D.D.

Jesse Edward was raised on a farm and received part of his education in the county school and in Northwestern Normal University. After teaching school a few years he entered Howard University, Washington, D. C., and was graduated from the theological department as salutatorian of his class. He entered the ministry and did missionary work in North Carolina and Virginia, organizing a church at South Boston, Va., which is in a prosperous condition to-day.

In 1891 Mr. Moorland was called to the general secretaryship of the colored Young Men's Christian Association at Washington, D. C., where he did successful work. He again entered the pastorate, first at Nashville, Tenn., and afterward served in Cleveland, Ohio, and in both cities his work was marked with exceptional success. He was called to the secretaryship of the International Committee in 1898 and has specialized on city Association work among colored men and boys.

Howard University conferred the degree of Doctor of Divinity upon Mr. Moorland in 1906, and in the following year elected him as one of its trustees. He is also a trustee of the Frederick Douglass Home Association, a member of the American Negro Academy, and of the Congregational Church. He married Miss Lucy Corbin Woodson, who is a graduate of Howard University and a descendant of a family of pioneer preachers and teachers.

In his work he touches the lives of hundreds of young men, and inspires them with high purpose for character and service.

## Noah Davis Thompson

Chicago, Ill.

Mr. THOMPSON is a special representative and solicitor for the United States Express Company. He was sent to the convention of the National Negro Business League, Louisville, Ky., in August, 1909, by the express company, whose general superintendent referred to him as "an enterprising young man who for nearly twenty years has been in the confidential employ of the company which he represents."



N. D. Thompson

He was born in Baltimore in 1874. After receiving a common school education he went to Chicago and entered the employ of the express company as office boy. He supplemented his education in the night schools, with private instruction in German and in stenography.

In 1900 he was offered the appointment as sergeant-at-arms of the American Commission to the Paris Exposition. He declined because he believed that he could give his attention to making a success along commercial lines that would benefit and inspire other ambitious Negroes.

He believed that positions could be created for his people, provided he could succeed in getting the well-to-do members of his race to deal principally with merchants who gave employment to Negroes.

The owner of one of the large department stores in Chicago appointed him general solicitor for the store, and a large number of colored men and women were given employment by the manager as an experiment. Another department store manager, realizing the cause of the loss of a large number of colored patrons, tried to regain them by displacing thirty or more white elevator conductors by colored men, and otherwise giving employment to Negroes.

Mr. Thompson says, "The day is not far distant when employers throughout the country will find it to their best interest to put all of their employees under a form of civil service examination and to engage only persons of good character and intelligence, and to promote them according to their efficiency, irrespective of color or creed."

## Henry A. Rucker

Atlanta, Ga.

Mr. RUCKER is collector of Internal Revenue for the District of Georgia. He was born November 15, 1852, in Washington, Ga., the seventh of fourteen children. In order to be near her husband, who was a slave in another family, Mrs. Rucker moved to Atlanta with the children "in the latter fifties."



H. A. Rucker

He attended the Storrs School at Atlanta, one of the first schools established by the American Missionary Association for Freedmen. He was a full-grown man when he was able to take up regular class work at Atlanta University, pursuing his studies there until his sophomore year. He turned his attention to medicine, studying in the office of one of Atlanta's best-known physicians.

He became interested in politics and attended the Chicago convention at Chicago in 1880. He was made store-keeper and ganger in the Internal Revenue Service of Georgia by President Garfield. Soon after his appointment as store-keeper, he was promoted to a clerkship and put in charge of the bonded account, seizures and sales of condemned property, and reports of storekeepers, gaugers, and distillers. During the administrations of President Cleveland, Mr. Rucker did not leave the government service, but rotated in subordinate positions. He is now collector of internal revenue, having been appointed by President McKinley and continued in office by ex-President Roosevelt and President Taft.

During his term as collector and disbursing agent he has also been custodian of the government building at Atlanta. The office has always maintained a high standard.

He has been a delegate to four National Republican Conventions, twice delegate-at-large, representing the state of Georgia, and is considered a leader among his people in affairs that may be considered of a political character.

He attributes whatever success he has attained "to the patient, painstaking care of his praying mother, and to the gentle influences of Christian teachers, and the excellent, self-sacrificing economy of a good home-loving wife."



## George F. Collins

Washington, D. C.

MR. COLLINS is a lawyer. He was born in St. Louis, Mo., in 1876, and secured his early education in the primary and high schools and a business college in his native city, afterward entering the Law School of Howard University, Washington, D. C., where he was graduated with honors in the class of 1901 with the degree of Bachelor of Laws.



George F. Collins

After graduation Mr. Collins decided to remain in Washington, where he was admitted to practice in October, 1901, on examination by the Supreme Court of the District of Columbia. He immediately opened offices and has since built up a large and lucrative practice, being constantly engaged before the United States courts and the various governmental departments.

He is secretary of the Rising Sun Lodge 1365, G. U. O. of O. F.; of the Anti-Tuberculosis Society of the District of Columbia; corresponding secretary of the Negro Business League; secretary and treasurer of the Business League Herald Publishing Company; secretary and manager of the Columbia Benefit Association; financial secretary of the Law School Alumni of Howard University; secretary of the National Negro Bar Association, and secretary of the National Negro Press Association. In the councils of the National Negro Business League he is active and influential.

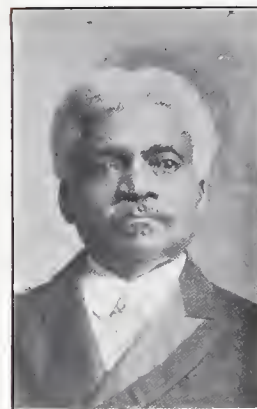
The Republican National Committee selected him as one of the supervisors of the election for delegates from the District of Columbia to the National Convention at Chicago, June, 1908. He is the only member of his race ever honored with the position of commissioner of deeds in this country, which position he holds for the state of New Jersey.

Mr. Collins is a highly respected member of the bar, and has earned a fine reputation in the civil branches of the law. He combines legal knowledge and experience with the true business instinct and an immense capacity for work. He was married, on Christmas Day, 1907, to Miss Bertha Grace Howard, a daughter of Rev. William J. Howard, D.D., pastor of Zion Baptist Church of Washington, D. C.

## George L. Knox

Indianapolis, Ind.

MR. KNOX has been, since 1897, proprietor and editor of *The Freeman*, an illustrated paper of large circulation and influence. He was born a slave on a plantation in Wilson County, Tennessee, September 16, 1841.



George L. Knox

During the Civil War his master espoused the cause of the Confederacy, and, as a matter of safe keeping, thought it better that "his man" accompany him to the front, and he found himself a part of the army of the South. George later escaped to the Union Army, where he was welcomed and employed as a teamster. At the close of his service he made his way North, and, after many trials, succeeded in reaching Greenfield, Ind., where he established himself in the barber business, made a success, accumulated

some property, and became prominent in the affairs of the community. At the age of twenty-six he began his first lessons, reciting to a tutor that he employed for that purpose. The strides he has made considering the time he began in his life work have been commented on favorably by those who know him. In 1884 he moved to Indianapolis and opened a barber shop, later establishing the famous "Bates House Shop," costing \$10,000. He now, in addition to his newspaper business, conducts two barber shops considered among the best in the state. Twenty-six persons find employment in these two business places.

Mr. Knox is a member of the Methodist Episcopal Church. He has served as a lay delegate on two occasions to the General Conference. At the Indianapolis International Convention of the Epworth Leagues, in 1899, he was a member of the Committee of Arrangements. He has served as delegate-at-large to the Republican National Convention, being the only Negro north of Mason and Dixon's line being thus accepted. He recently made an unsuccessful race for Congress. Mr. Knox has large property interests in Indianapolis. He is a member of the National Negro Business League, and one of the Executive Committee of the National Negro Press Association.

## John Hope, A.M.

Atlanta, Ga.

MR. HOPE is president of Atlanta Baptist College. He was born in Augusta, Ga., June 2, 1868.

He attended the public schools in Augusta until he was thirteen years old, and, having already begun to help to make his own



John Hope, A.M.

living, he continued to work in his native city until he was eighteen. He then went North to enter Worcester (Mass.) Academy. Finishing the course of study at this institution in 1890, he entered Brown University, Providence, R. I., and graduated in 1894 with the degree of Bachelor of Arts.

Mr. Hope's college career was marked by much hard work, as he was thrown entirely on his own resources. Outside interests, however, did not forbid his taking an active part in the life

of his college, and he was the orator of his class at graduation. From 1884 until 1898 he was professor of natural science at Roger Williams University, an institution formerly operated by the American Baptist Home Mission Society at Nashville, Tenn. On December 29, 1897, Mr. Hope was married to Miss Eugenia Burns, of Chicago.

In 1898, he was transferred to Atlanta Baptist College, in which institution he was professor of Greek until 1906, when he became president. Within the last few years Atlanta Baptist College has attracted general attention by its emphasis on all phases of manly development. The literary standard has been so raised that the institution is now given high rating by the great Northern universities; and the student activities, such as Young Men's Christian Association work, debating, and athletics, have been unusually successful.

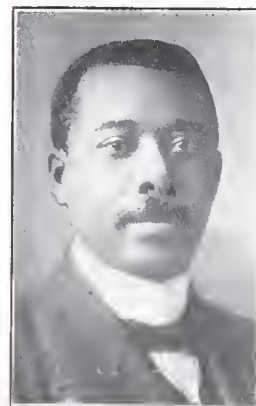
In 1907, in recognition of his work in Atlanta, Brown University conferred upon Mr. Hope the degree of Master of Arts, and since June, 1908, he has been president of the Colored State Teachers' Association of Georgia. He is deeply interested in the welfare of the Negro people, and in his own city has been identified with many forward movements in their behalf. He was a member of the Clifton Conference. See page 115.

## Dr. George C. Hall

Chicago, Ill.

DR. HALL is one of the most eminent surgeons in the country. He was born in Ypsilanti, Mich., in 1864.

His father, a Baptist minister, moved the family to Chicago in 1869, where the young man received his early education, going from the high school to Lincoln University, Pennsylvania, where he graduated with honors in 1886. Returning to Chicago, he began study immediately at Bennett Medical College, from which, although compelled to work his way through, and able to attend school only half of each day, he finished first in a class of fifty-four.



Dr. George C. Hall

Dr. Hall has had for his motto, "A man can be whatever he chooses to be if he is willing to pay the price." He chose to become a great surgeon.

After reaching that stage in general practice where a man might legitimately begin devoting his time to special work, he began a course in surgery under Dr. Byron Robinson, the noted anatomist and abdominal surgeon, following this with five years' work as assistant to the celebrated surgeon, Dr. T. J. Watkins.

A review of Dr. Hall's professional life would necessarily be a review of Provident Hospital, where he has served continuously since its founding in 1891, a member of the board of trustees since 1897, twice president of the medical staff, and later elected to the surgical staff. When this institution was in its infancy, Dr. Hall sent his patients and then bought the cots for them to lie on. When the founder left the hospital to take a position in Washington, Dr. Hall practically kept the work alive until the institution was on its feet.

Dr. Hall's reputation as a demonstrator in surgery and as an author of many practical suggestions for the betterment of the moral and physical conditions of the Negro, his inspiration and encouragement to the young men in the profession, has resulted in his being called to almost every Southern state for service.

He organized the Civic League of Illinois in 1897, bringing about many improvements in the housing conditions of Chicago Negroes



## C. First Johnson

Mobile, Ala.

Mr. JOHNSON is secretary and general manager of the Union Mutual Aid Association, district grand master of the Grand United Order of Odd Fellows in America, and one of the wealthiest Negroes in Alabama.



C. F. Johnson

He was born in Haynesville, Ala., of former slave parents, soon after the war. He is the eldest of twelve children. He went to school occasionally, and in ten years "got about ten months of schooling, such as it was." The old "blue-back speller" was his first book, and he says that each year when school was out,—“and it was always 'out' when the children were needed on the farms.”—he was put to work with his parents and other relatives, chopping cotton, planting potatoes, plowing corn, and doing other farm work.

His first view of Montgomery was from the top of a bale of cotton, on which he ate and slept as his father drove in from the far-away country home. At the age of fourteen he entered the State Normal School at Montgomery from which he graduated. He left school and entered politics. He became secretary of the Executive Committee of the state, was at one time employed at the Mobile Custom House, and received minor appointments, among them a chance to run the Custom House elevator.

He gave up politics to enter business. He organized the Union Mutual Aid Association, and in this work, as its first and only general manager, he has demonstrated his executive and financial ability. When he began the work of the association his capital was so small he did not dare offer it for deposit.

The business has grown to such proportions that more than six hundred Negro men and women are now on his pay-roll, having profitable employment in industrial insurance endeavors. Many teachers, physicians, and others laid the foundations in the employ of Mr. Johnson, as solicitors for his Association.

Mr. Johnson is a deacon of the Union Baptist Church and a trustee of Selma University. Some time ago he purchased as a home for his parents, who are still living, a part of the old farm of their former master. He is said to be worth about \$100,000.

## George W. Cable

Indianapolis, Ind.

Mr. CABLE is foreman of letter distributors in the Indianapolis post-office, president of Savings and Investment Association, and a public-spirited citizen.

He was born at Alton, Ill., in 1859. Soon after his birth the family located in Macoupin County, where, after years of close application to his work, the father, George Cable, acquired a controlling interest in a steam sawmill. The hostile race feeling at the breaking out of the Civil War, and the more inviting timbered region of Michigan, were causes which led the family, with six children, to move northward. A steam sawmill was erected in the town of Lawrence, Mich., and the family was located on a tract of woodland, six miles farther north. It was here George was reared, and where he laid foundations for future success.



G. W. Cable

His schooling consisted of the rudiments gained at a little country school during the four months' winter term. The rural life, which seemed to make "book learning" unnecessary; the Chicago fire, which destroyed large stores of lumber; and other reverses, left him without further schooling. But his love of books, and the resolution to never spend time in idleness, made it possible for him to become principal of one of the city schools of Topeka, Kan., in 1883. After eight years in Kansas, two years were spent as teacher in Indianapolis. In 1893 he entered the U. S. Postal Service.

For many years he has been identified with numerous help efforts among his people, having served as president of Flanner Guild, a colored Settlement House; president of the Industrial Savings and Investment Association, and chairman of one of the sections of voluntary probation officers of the Juvenile Court.

Mrs. Cable has for a number of years been a director of practice in the public schools of Indianapolis, and has taken a leading part in helping the home life of the children of her district by changing unsightly vacant spaces into gardens of flowers and vegetables. Their only child, Theodore, nineteen years of age, has entered Harvard College.

## Andrew J. Golden

Cary, Miss.

MR. GOLDEN is county correspondent of Sharkey County, Mississippi, for the United States Department of Agriculture. He was born September 29, 1858, in Selma, Ala. He graduated from the schools of Georgia at the age of sixteen years,



A. J. Golden

and has taught school for more than twenty-five years since receiving his graduation certificate. In 1882 he was active in politics, and was elected member of the Board of Supervisors of Sharkey District. He was also elected justice of the peace, in which capacity he served four years. In 1875, thinking to better serve his race, he founded and edited the *Weekly Negro World*, a national paper. It has a weekly issue of 30,000 copies, and is read by white and colored people throughout the United States, Canada,

and Cuba, ranking high in newspaper circles.

He served as census enumerator for the First District, Sharkey County, in 1900. In 1901 he was founder and promoter of the Southern Negro Conference, an organization designed to uplift the Negro race. Mr. Golden spent more than \$3,000 in this connection. At Cary, Miss., he owns a residence, a two-story office building, and a front block of nearly three acres in the city, and an orchard containing grapes, peaches, pears, figs, pecans, walnuts, pomegranates, plums, and apples. He has many kinds of trees, such as sugar maple, cherry, etc., surrounding his home. He also has property in Florida.

In 1904 he was appointed county correspondent of Sharkey County, Mississippi, for the United States Department of Agriculture, which office he now fills. In 1907 he was elected third vice-president of the Frederick Douglass League Club at Chicago, and in 1909 was elected third vice-president of the Half Century Colored Exposition Company of the United States, to meet in Chicago, 1913. Mr. Golden has achieved success by hard work and by earnest endeavors along high lines. He is an authority frequently consulted, not only in agricultural matters, but in the concerns of the race. A man of positive convictions, he is deeply interested in matters that mean progress for his people.

## Rev. Johnson W. Hill, M.D.

Boston, Mass.

Dr. HILL is pastor of St. Stephen's Baptist Church, located in Cambridge, Mass. He was born at Gunns Hill, Dinwiddie County, Va., in 1865, of former slave parents.



Rev. J. W. Hill

He was educated in the county schools and in Virginia Normal and Industrial Institute at Petersburg, graduating from this institution at the close of four years' study, in 1888. He supplemented this training by a year in the sophomore class of Brown University, and a year at Harvard College, and three years at the Newton Theological Institution. He was pastor of Calvary Baptist Church, Norwalk, Conn., for two years, and during that time he pursued studies in the Yale Divinity School. He was appointed General Missionary and Field Secretary for New England Baptist Missionary Convention, comprising the colored Baptist churches in New England and vicinity. In 1898 he was made pastor of the Twelfth Baptist Church, Boston, and then served the Everett Zion Baptist Church, the Third Baptist Church, Lawrence, and, for the past three years, St. Stephen's Church.

In 1900 he took up the study of medicine, and, after work at Harvard Medical School and Boston University, he took a course at the College of Physicians and Surgeons, and graduated from that institution, with the degree of M.D., in the class of 1908. He took a post-graduate course at Tufts College and was given the degree of S.T.B., the only colored man it is said, who ever received such a degree from Tufts.

Dr. Hill has been very prominent in the work of his denomination. He was Corresponding Secretary of the Massachusetts Baptist State Convention, Colored, for four years; was also Corresponding Secretary of the New England Baptist Missionary Convention; and is President of the State Convention.

Dr. Hill was a member of the Clifton Conference, and was an enthusiastic participant in its deliberations. His society has recently purchased the building of the Prospect Street Congregational Church, in a fine location, and the friends of the movement are rallying to its support.



## Dr. J. A. Kenney

Tuskegee, Ala.

DR. KENNEY is resident physician of Tuskegee Institute.

He was born in the county of Albemarle, Virginia, July 11, 1874, in a three-room log cabin. At the age of seven years he went to a school taught by a young teacher just graduated from Hampton Institute. His father, though uneducated, was largely instrumental in the establishment of this school. His father died when the boy was fourteen years old. During the next two years, he managed the farm, attending school from two to four months in the winter, working on neighboring farms at such times as he could.



Dr. J. A. Kenney

In 1891, after serving as a waiter, he obtained employment in a grocery store, and opened a bank account for the saving of his earnings. One morning he wrote in his diary that he would study medicine. This was the beginning of a great work.

In 1893, he entered the lowest class in Hampton Institute. He received three promotions in three months and graduated as valedictorian of the class. After three years of study he spent one year in the College Department of Shaw University, and then entered the Medical Department, graduating in 1901, receiving two gold medals for proficiency in chemistry and philosophy.

After graduating, he took the Virginia state medical examinations, receiving a certificate to practice medicine in the state. Later he entered the Freedmen's Hospital in Washington, D. C., where he spent one year as interne, when he was called to Tuskegee Institute as resident physician in 1902. The work there has grown until there are in the hospital 45 beds and an average of 1,000 in-patients annually. There is also a nurse training-school with 30 nurses in training. In 1904, at a meeting of the National Medical Association, in Lexington, Ky., Dr. Kenney was chosen to administer anesthetics for the operations done at the clinics. He was also unanimously elected secretary of the organization, and has been reelected every year.

In 1908 he began work with a medical journal, the first ever published by Negroes.

## James A. Cobb

Washington, D. C.

MR. COBB is Special Assistant United States Attorney in charge of the Naturalization Department of the District of Columbia, the collection of forfeited recognizances, and the prosecution of violations of the Pure Food laws.



J. A. Cobb

He was born in Oxford, Ala., in 1875. At the age of eleven he was thrown upon his own resources and was employed as assistant to a porter in a general merchandise store. He was too small to place the merchandise on the scales, but as he could read and write and figure accounts, the porter did the lifting, the boy the calculating, and the results were turned over to the bookkeeper.

Later he went to Shreveport, La., where he worked for two years for some Greeks who were candy makers.

He then was employed by a colored man of considerable means and took charge of his banking and other accounts. He completed his education at Straight University, New Orleans, La.; Fisk University, Nashville, Tenn., and Howard University, Washington, D.C. He worked during the summers to provide means for his tuition during the winters. He was graduated from the law department of Howard University in 1899 with the degree of LL.B. In 1900 he was given the degree of A.M.; in 1902, the degree of Pd.B.

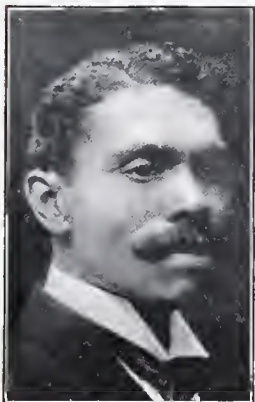
Admitted to the bar in 1901 he entered upon the practice of his profession. He was appointed special assistant attorney by Attorney-General Bonaparte, in 1907. He is a man of wealth, having investments in bank stocks, railroad securities, etc.

In answer to a question about himself, he said: "If what I have done may be considered success, I attribute it to the fact that early in life I decided what my vocation would be and that I have never diverted therefrom. Another reason for success is in the fact that I have always tried to be honest with my clients. While I have been accused of many things such as obstinacy and sometimes of inconsiderateness or perhaps recklessness in accomplishing a desired end, I have never been accused of dishonesty. This is the greatest pride of my life."

## Ralph W. Tyler

Washington, D. C.

MR. TYLER is auditor of the Navy Department in the Treasury Department in Washington. He was born in Columbus, March 18, 1860. He traces his ancestry back to the American Indians. He attended grammar and high schools in Columbus, and studied a year at Baldwin, Mo. He began teaching at the age of nineteen and continued several years.



Ralph W. Tyler

At the close of his school work, he secured employment in the Baltimore & Ohio Railroad offices as clerk in the supply department. Later, he became a letter carrier, and remained in the government service until the inauguration of President Cleveland, when, with many other Republicans, he gave up his place to a Democrat. He then worked as janitor for the Columbus *Evening Dispatch*. He

became interested in newspaper work, studied shorthand, and was soon promoted from janitor to the circulation, news, and business departments, assistant to the manager, and secretary to the proprietor.

He was employed on the *Dispatch* for seventeen years, but resigned to accept a similar position on the *Ohio State Journal* — the only Negro ever employed on the staff of a white daily in Ohio, and said to be the only one in the country to hold such a position in the business department of a white daily.

He was appointed auditor for the Navy Department of the Treasury Department in 1907 by President Roosevelt, the first intimation of the appointment being conveyed to Mr. Tyler by the Associated Press dispatches. The salary of this office is \$4,000 a year. He is at the head of a department having a force of one hundred and fifteen clerks, and auditing more than \$100,000,000 annually.

He has supported himself from the age of fourteen years, doing all kinds of work, from shoveling coal to his present position. He is married and has three sons. By industry and economy he has prospered, and it is said he can write his check for \$25,000. His success in public as well as private service is evidence of the possibilities open to young men.

## Major Robert R. Moton

Hampton, Va.

MAJOR MOTON is commandant of cadets at Hampton Institute. He was born of former slave parents, August 26, 1867, in Emelia County, Virginia.

He spent the first seventeen years of his life on a farm, in an adjoining county, going to school whenever the work on the farm allowed. His first education was obtained from his mother, who taught him how to read at night after his work was done. His mother's training and his association with the better class of white people were, perhaps, his best education in the earlier days.



R. R. Moton

He was eager to learn, and his efforts for an education resulted in his entering Hampton Institute in October, 1885. Hampton students, then, as now, earned their way through school by labor with their hands, and Robert

Moton worked in the sawmill for his first year, after which he passed through the institution, graduating in 1890.

Shortly before General Armstrong's death, in 1893, he was asked to assume the responsibilities of disciplinarian and military instructor of the school. Since then he has held the position as executive officer and commandant of cadets.

For several years he has devoted much time in the North with Dr. Frissell, raising money for the school, and creating sentiment in favor of Negro education.

He is a man of commanding presence, a fine speaker, and an attractive singer. In addition to his work in the North, he has devoted considerable time to travel through the South, where his accounts of Hampton's progressive work have been a help and an incentive to many who are struggling for an education.

Major Moton is frequently associated with Hampton's most distinguished graduate, Booker T. Washington, and has accompanied him on several trips through the South.

The Brooklyn *Eagle*, March 29, 1909, said of Dr. Washington and Major Moton: "The general work of both men is virtually the same high order of practical excellence. Both are bringing both races to a good understanding of the South."



## Albert S. White

Louisville, Ky.

MR. WHITE is dean of the Central Law School, Law Department of State University, Louisville, Ky.; president of the National Negro Bar Association, and president of the Negro Bar Association of Kentucky. He was born in Louisville June 25,



A. S. White

1868. His parents early instilled in him a love for the Bible and the Christian religion. He was a precocious child. With the assistance of his aunt he learned to read, and when a mere "tot" developed a taste for good literature which has increased.

Entering the public schools of Louisville, he advanced rapidly, and in 1883 was awarded one of the first honor scholarship medals offered by the Louisville *Commercial*. In 1892 he graduated from the law department of Howard University. While in Washington he represented several papers as correspondent.

Returning to Louisville, he became editor of the *New South*, dean of the Central Law School, engaged in politics, and rose in his profession until he was recognized as the leading Negro lawyer of Kentucky, and one of the ablest of the South.

He has a large and lucrative practice and has appeared in some of the most notable cases in Kentucky, chief among which was the contest of *Evans v. Turner* for a seat in Congress, in which he acted as one of the attorneys for Judge Walter Evans, now District Judge for Kentucky, and the case of *Spilman v. Jones*, involving the title to land worth nearly \$1,000,000.

He is president of the Civic and Political League of Kentucky, president of the Louisville Playground and Recreation League, chairman of the executive committee of the Louisville Negro Business League, president of the Citizens' Lyceum, and president of the Lincoln League, a leading local political organization.

Mrs. White is the only woman lawyer of her race in the South, and also a writer and speaker of great ability. From his practice, lectures, and literary work Mr. White has acquired a competence, and has extensive and valuable real estate holdings. His library is one of the best in the city.

## J. B. Bell

Houston, Texas

MR. BELL is an extensive real estate and large property owner. He was born in Townsboro, Ga., Christmas Day, 1858.

Left motherless in Texas at eight years of age, he attended the Houston public schools until he was sixteen, and during his school years served as clerk in a grocery store. A change in the proprietorship of the store necessitated seeking other employment, and he became a successful hostler, a clerk and waiter, and later a teacher in several schools.



J. B. Bell

In October, 1881, he entered Tillotson College, Austin, Tex., where he remained three months and then returned to work. He became a partner in a grocery business in 1883, and continued in the business until April, 1896.

Having accumulated some property, he began building and renting houses on his own account, and at the present time is a very successful real estate dealer. At the National Negro Business League in Topeka, Kan., 1907, he said, "In 1884 I bought my first real estate, and by energetic work, forbearance, patience, and economical savings, I have to-day forty-three houses, one store, and not an encumbrance of one cent; also a neat bank account." His monthly rentals amount to over \$400. He lives in one of the finest homes in Houston, Tex., and it is estimated that his property is worth more than \$100,000.

Mr. Bell has been a prominent officer and a member of several fraternal organizations for several years, and holds many positions of trust. He is deacon, trustee, and treasurer of the Antioch Baptist Church, which is one of the largest churches of the denomination in the state. He is a stockholder in the People's Boot and Shoe Company, and also a stockholder and director of the Bayou City Drug Company.

He has been actively interested in the work of the National Negro Business League for several years. At Topeka, Kan., 1907, he read a paper to the League on "Real Estate and Loans," and at that meeting was elected a member of the executive committee. He was re-elected in Baltimore, 1908, and Louisville, Ky., 1909.

## Prof. Kelly Miller

Washington, D. C.

PROFESSOR MILLER, who has been dean of the College of Arts and Sciences of Howard University since 1906, is described by Professor DuBois, of Atlanta University, as "a clean-hearted, clear-witted man of forceful personality, an inspirer of youth, a leader of his people, and one who is coming slowly to be recognized as a notable American."



Prof. Kelly Miller

He was born in Fairfield County, South Carolina, two years after the Emancipation Proclamation. He went to the public schools — then inaugurated for the first time in the state, and which ran for an average of three months in the year. He early showed a mathematical mind, and unusual keenness, and he was also noted for his ability to pick more cotton than any boy of his age in the neighborhood.

At the age of thirteen he attended Fairfield Institute, and walked two miles to and from school each day. He was one of the banner pupils to be sent to Howard University. He graduated with the degree of B.A. in 1896, and spent two years at Johns Hopkins University, Baltimore.

In 1889 he was appointed teacher of mathematics in the Washington High School, and in 1890 was called to the chair of mathematics of Howard University, which position he still holds.

Beyond this record of tangible work, Professor Miller has projected his influence into all sections of the country. He is a tireless worker in the general field of racial activities. He is a regular contributor to the leading magazines and periodicals of the country. A monograph which he wrote for the United States Bureau of Education is of exceptional value.

As a speaker, his voice has been heard and his services are in wide demand upon the platform, both North and South. His open letter to Thomas Dixon, Jr., in 1905, "As to 'The Leopard's Spots,'" is considered the greatest single contribution that has yet been made to the literature of the race problem. Professor Miller's book, "Race Adjustment," published in 1908, is referred to as "authority to all serious students of the problems growing out of the contact and attrition of the races."

## John Mitchell, Jr.

Richmond, Va.

MR. MITCHELL is president of the Mechanic's Savings Bank and proprietor of the *Richmond Planet*. He was born July 11, 1863, in Henrico County, Virginia, of slave parents.

He attended public school at Richmond, and graduated from the High and Normal School in 1881. After teaching three years, he became connected with the *Planet*, a weekly journal of the colored people, and this publication afterward passed into his possession as owner. He was for many years president of the National Afro-American Press Association. He was member of the Common Council for two years and member of the Board of Aldermen eight years.

He was known throughout the South for his fearlessness. At one time his life was threatened — a piece of hemp being sent him from Charlotte County, Va., together with a letter and a drawing of a skull and crossbones. He boarded a train and visited the county where the lynching had occurred and the condemning of which by him in the *Planet* had called forth the letter. He led a movement before Gov. Fitz-Hugh Lee, which saved a fifteen-year-old colored boy from the gallows.

In November, 1901, Mr. Mitchell organized the Mechanic's Savings Bank of Richmond, of which he is now president. The bank owns property valued at \$100,000. Mr. Mitchell attended the American Bankers' Association in New York several years ago, and made an address which was favorably commented upon throughout the country. He is the only Negro who has ever occupied a seat in that body. The Mechanic's Savings Bank is now erecting a four-story building, which will be an ornament to the city. The aggregate deposits have exceeded \$2,000,000.

Mr. Mitchell is a member of the Baptist Church, a large property owner, connected with five extensive enterprises, and is a man who has won the esteem and good-will of his business associates, both white and colored. A writer says his success has been due to his close application to business, his strict integrity, and his reputation for never breaking his word or disappointing in any of his engagements.



John Mitchell, Jr.



## Charles W. Chesnutt

Cleveland, Ohio

MR. CHESNUTT is the best-known novelist of his race. Dr. DuBois in a recent article said, "Chesnutt wrote powerfully but with great reserve and suggestiveness, touching a new realm in the borderland between the races, and making the world listen with one short story."



C. W. Chesnutt

He was born in Cleveland, Ohio June 20, 1858. His parents were North Carolinians of free ancestry for several generations, and with but a small admixture of Negro blood. He attended school until he was fifteen, when he became a teacher and was principal of the public school at eighteen, and later was principal of the State Colored Normal School at Fayetteville, N. C.

During his years as a teacher, he read widely and studied under private tutors, acquiring among other things a knowledge of French and German languages and of phonography. Resigning his position in the State Normal School, he went to New York, and thence to Cleveland. He was admitted to the Ohio bar in 1887.

Mr. Chesnutt's literary work began shortly after his return to Cleveland, when he contributed new stories and sketches to newspapers and magazines. A series of Southern stories in 1887, in the *Atlantic Monthly*, were afterward collected in his book, "The Conjure Woman." His best-known short story, "The Wife of His Youth," appeared in the *Atlantic Monthly* in 1888 and was republished in a volume "The Wife of His Youth, and Other Stories of the Color Line." He has written, "The House Behind the Cedars," 1900, a romantic love story with a color line motive; "The Marrow of Tradition," 1901, and "The Colonel's Dream," — volumes dealing with racial conditions in the South, and "A Life of Frederick Douglass."

Mr. Chesnutt says to young colored men: "Do first the duty nearest you. Cultivate high ideals, seeking to develop the best that is in you. And remember always that, in the long run, races, and individuals as well, will be judged by much the same standards, however difficult these may be, and must rise or fall, according to the degree in which they meet them."

## Sumner A. Furniss, M.D.

Indianapolis, Ind.

DR. FURNISS is a prominent physician and surgeon. He is a member of the Executive Committee of the National Negro Business League. He was born in Jackson, Miss., January 30, 1874, but has lived in Indianapolis since his early childhood.



Dr. S. A. Furniss

His father, a native of New England, is superintendent of the special delivery department of the Indianapolis post-office. A brother, Henry W., was United States consul at Bahia, Brazil, appointed by President McKinley. He later was promoted to represent the United States as minister to Hayti.

Sumner received his academic education in the Indianapolis schools and at Lincoln Institute, Jefferson City, Mo. He began the study of medicine in 1891, and graduated from the Medical College of Indiana in 1894, ranking second in a class of fifty-two members.

He was appointed interne at the City Hospital, Indianapolis, after his graduation, securing the position by competitive examination in a class of fourteen candidates. Since 1895 he has been engaged in general practice at his present location. He has applied himself to his chosen profession, and has won a high standing in professional circles. He is a man of broad culture and a thorough student, and is especially interested in all movements for the uplift of his race.

Dr. Furniss is a member of the County and State Medical Associations and the American Medical Association. He was one of the organizers and was the first president of the Young Men's Christian Association. He is a leader in the work of the colored hospital — Lincoln Hospital — of Indianapolis, and for six years has been on the executive committee of the National Negro Business League. He is prominent in secret societies and is a Republican party worker and leader. He possesses the confidence and esteem of the community in a rare degree, but has never manifested any aspirations for political honors, his profession seeming to him so large a field that he could never hope to satisfy all its exhaustive demands. He is an enthusiastic worker for the best advancement of his people.

## William A. Sinclair, A.M., D.D.

Philadelphia, Pa.

DR. SINCLAIR is financial secretary of the Frederick Douglass Memorial Hospital. He is author of a noted book, "The Aftermath of Slavery," a study of the condition and environment of the American Negro. It has been received by the press

and public as one of the most notable contributions ever made by a Negro to the consideration of the problems of his race.

Dr. Sinclair was born in slavery March 25, 1857, in Georgetown, S. C. He received his primary education in Georgetown and then spent two years in Claflin University, Orangeburg, S. C. He was two years in the University of South Carolina, until, by a change of administration, its doors were closed to colored students.



William A. Sinclair

The young man graduated from the Theological Department of Howard

University in 1880, and with the college class of 1881. For three years he was pastor of the Howard Congregational Church, under the American Missionary Association, at Nashville, Tenn. In 1884 he matriculated at Andover Theological Seminary, Mass., graduating from that school in 1885. He resumed work at Howard Congregational Church, remaining there until 1887. He studied at the Meharry Medical College, Nashville, and graduated in 1887, with the salutatory address.

He served a year in Livingstone College, Salisbury, N. C., at the head of the department of natural sciences, and taught some of the classes in the theological department. In 1888 he was appointed financial secretary of Howard University, Washington, D. C., and held the position for sixteen years. He settled in Philadelphia in 1904 and became associated with the work of the Frederick Douglass Memorial Hospital.

The "Aftermath of Slavery" is "an expression from the soul of a man who feels most keenly the awful burdens, wrongs, and oppressions heaped upon his people." Edward Atkinson, a well-known Boston publicist, said of this book in the *North American Review*, "It is the most remarkable book ever written by a colored man, unless we except the novels of Dumas."

## A. D. Price

Richmond, Va.

MR. PRICE is president of the Southern Aid Society of Virginia, director of the Mechanic's Savings Bank, the Capital Shoe and Supply Company, the American Beneficiary Insurance Company, and proprietor of one of the largest undertaking and livery establishments in the South.

He was born in Hanover County, Va., August 9, 1860, and attended the first public school established for colored children after the Civil War. Leaving school, he was clerk in Richmond for several years, when he learned the trade of blacksmithing, and in 1881 engaged in blacksmithing and wheelwrighting on his own account. He employed both white and colored mechanics, — twelve men and boys.

In 1886 he established an undertaking and livery business which was not successful. He resumed this business in 1893 and has since made it one of the most successful of the kind in the South. In addition to his business as an undertaker and livery man, he has large real estate interests. His residence is one of the finest owned by one of his race in the South. His business block contains halls that are used for public purposes and by lodges. He is constructing three of the most modern tenement buildings in the city of Richmond for colored tenants. His real estate holdings are about \$70,000. He owns a large brick warehouse where he carries stock for his undertaking business, as well as other things, giving employment to twenty-five persons, and deals with the trade in Virginia, the Carolinas, and Georgia. For many years Mr. Price has been active in Sunday-school work. For several years he was superintendent of a Sunday-school in Ashland, Va., and later was a teacher in the Ebenezer Sunday-school at Richmond.

The Southern Aid Society, of which Mr. Price is president, is the strongest financially of any sick benefit insurance company in Virginia. In 1907 it did a business of nearly \$122,000. It paid for losses in 1907 nearly fifty-one per cent of its gross receipts from premiums and assessments. It reaches hundreds of homes in the state with its benefits.



A. D. Price



## Rev. Edward P. Jones, D.D.

Vicksburg, Miss.

Mr. JONES is grand master of the Grand United Order of Odd Fellows of Mississippi, supreme master of the "United Reformers," pastor of a Baptist Church with a membership of 2,000, and a man of wide influence.



Rev. E. P. Jones, D.D.

He is recognized throughout the South as one of the great leaders in the fraternal societies among the colored people.

He was born February 21, 1872, in Hinds County, Mississippi. His father, Rev. George P. Jones, was an elder of the Missionary Baptist Church and for many years was a successful pastor and church builder. The young man attended the Vicksburg public schools, and afterward attended Alcorn Agricultural and Mechanical College at Alcorn, Miss., and Natchez College,

Natchez, Miss. He was valedictorian of his class in the public schools at Vicksburg and at Natchez College. After leaving school, he served several terms as a teacher in Mississippi schools, and in 1894 was ordained to the ministry in the Baptist church.

During his pastorate at Vicksburg he has built a modern, up-to-date church, at a cost of \$6,000. He has been very successful in church work and frequently has been honored with positions of responsibility and trust by the denomination.

Perhaps he is best known in the line of work with the fraternal societies. He has been grand master of the Odd Fellows since 1901, and has served the order as a fraternal delegate to Europe. He is supreme master of the "United Reformers," of America, Europe, Asia, and Africa, having been elected for five successive terms. This organization has grown very rapidly and is now the leader among the fraternal organizations of the colored people in America.

Dr. Jones says that whatever success he has attained is due very largely to the "devotion and wholesome advice of his wife." He is one of the leading orators of his race, and not only in religious affairs, but in material things, has achieved eminent success. His property in Mississippi alone is worth about \$40,000.

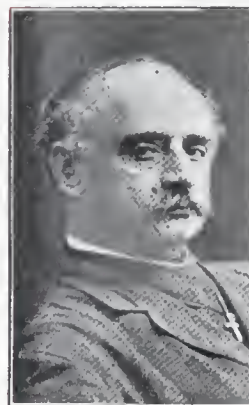
## Rev. Thomas W. Henderson, D.D.

Boston, Mass.

DR. HENDERSON is pastor of the Charles Street African Methodist Episcopal Church, one of the largest and most influential churches of the denomination.

He was born in Greensboro, North Carolina, October 12, 1845.

His parents were proprietors of a bakery, and Thomas was a clerk in the bakery when he was a boy. At the age of fourteen he was sent to Oberlin, Ohio, where he had the advantage of Oberlin College for six years.



Rev. T. W. Henderson, D.D.

When he left college he became a teacher and a preacher. He spent eleven years in Kansas. He was the owner and publisher of the first colored newspaper in Kansas. He published the *Colored Radical* in Leavenworth, which was afterward merged into the *Colored Citizen*, at

Topeka, and was an influential paper.

He entered the realm of politics and came within a few votes of being named for lieutenant-governor on the ticket with Gov. John P. St. John. He was unanimously elected chaplain of the Kansas House of Representatives, and was twice elected a member of the Board of Education of Lawrence, Kan. He was interested in fraternal societies while in Kansas, and held nearly every office in the gift of the Masonic order.

He left Kansas in 1879 and was four years pastor of St. Paul's Church, St. Louis, adding nine hundred members and raising more than \$40,000 for the work of the church. He has been pastor in Chicago, Kansas City, and New York in some of the largest charges of the church. He served four years as business manager of the publishing department, and gave evidence of unusual business and executive ability. He gave the church the "Musical Edition of the Church Hymnal," the first of the kind published by the race; and *The Recorder*, the organ of the church, and the oldest paper of its kind published by the race, received a remarkable increase in circulation and influence. Dr. Henderson has been mentioned for the episcopacy. He was a member of the Clifton Conference and is enthusiastically interested in the success of its plans.

## Rev. George L. White

Boston, Mass.

MR. WHITE is pastor of the Columbus Avenue African Methodist Episcopal Zion Church. He was born in Jacksonville, N. C., July 15, 1868, of slave parents.

He was born in an ox-cart on the public highway while his



Rev. G. L. White

parents were moving from one plantation to another. His father died when the boy was eight years of age. George was taught to read and write by the planter whose father was the former owner of the young man's mother. The planter desired George to know how to read and write in order that he might be able to weigh the cotton in the field for the planter. This gave him an inspiration for an education, and he afterwards attended the public schools, then the State Normal School at Newbern, and later Shaw University.

He was obliged to work hard whenever opportunity offered while he was obtaining an education. His widowed mother continued to cook for the planter and did laundry work at night in order that the desire of her son for an education might be realized. While he was attending Shaw University he did janitor work in Raleigh, making enough, with his mother's help, to support himself in the school. He graduated in 1888 with honor. Since his graduation he has given nearly all of his time to the ministry in the African Methodist Episcopal Zion Church and to the practice of medicine. He is considered one of the foremost pastors and leaders of the church.

His appointments have been in North Carolina, Florida, Tennessee, Alabama, Mississippi, New York, Virginia, and his present pastorate in Boston. His work in Boston has been crowned with large success. The church is thoroughly organized and is considered, because of its organization and work, one of the leading churches of the denomination.

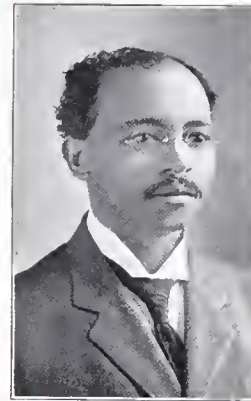
Mr. White was a prominent member of the Clifton Conference. He has frequently shown great interest in the work of the conference and expresses himself as willing to do any service for the uplift and advancement of his people.

## Rev. Samuel A. Brown

Boston, Mass.

MR. BROWN is pastor of the St. Mark Congregational Church. He was born in Kingston, Tenn., November 9, 1870. His mother and father died, leaving him alone in the world, when he was a young boy. Before they died he was permitted to attend

school three or four months each summer. The death of his parents made it necessary for him to seek work and "shift for himself."



Rev. S. A. Brown

Samuel went to Kentucky and found employment, but became dissatisfied because there was no opportunity there to attend school. From Kentucky he went to Indianapolis, but here his hope to gain an education was buried in hard work. He kept his courage, however, until an opportunity to go to Washington, D. C., appeared. After working for a year in business and saving from

his small wages, he became a student in Howard University. He was able to remain for several years at this institution and practically finished his preparatory course.

An opportunity was offered him to go to Boston and a chance to enter the Boston University opened for him. He graduated from the school of theology in 1901. While a student in Boston University he was invited, in 1899, by the members of a little Home Missionary Church in the South End of Boston, St. Mark's Congregational Church, to be their pastor. The field looked most promising to the young student and he accepted the call and accepted the pastorate of the little flock, and has remained with the church ever since.

Although having passed through many rough and exacting places, after seven years of hard work in this place, Mr. Brown has brought his church out of the experimental stage, and a future of usefulness is assured. He has introduced into his church some institutional features, such as music, sewing, and physical culture classes. There is also a literary society which meets regularly, and a Sunday-school of which they may feel proud. Mr. Brown was a member of the Clifton Conference and in the development of its plans has manifested keen interest and thorough appreciation.



## Prof. J. D. Stevenson

Tuskegee, Ala.

SUPERINTENDENT of Young Men's Christian Association and Sunday-school work at Tuskegee Institute.

He was born in Malden, W. Va., June 22, 1873. He attended the public school about six months each year. At the age of eighteen he entered Hampton Institute, where he studied for four years. After leaving Hampton, he went to Boston, to complete a course in business college, where he studied for two years, and was immediately called to Tuskegee, in 1905, to take up work in the auditing department of the Institute.



Prof. J. D. Stevenson

During his stay in Boston he connected himself with the Young Men's Christian Association. He connected himself with a small band of young men who called themselves the "Emmanuel Praying Band," whose object was to lead others to Christ. "To this band more than any one thing," he says, "I owe all the success which I have had in Christian work at Tuskegee. God has used me each year since being here in leading from fifty to seventy-five young men to Christ through personal work."

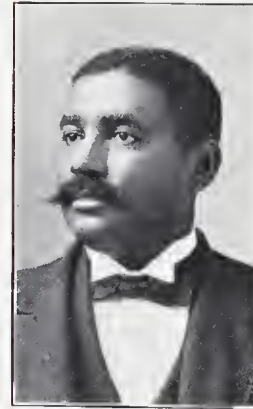
On arriving at Tuskegee, he engaged in work with young men. At that time the membership of the Young Men's Christian Association was small; to-day it is nearly four hundred. So rapidly did the work grow that the school thought it wise, more than a year ago, to have Professor Stevenson installed as the general secretary of the Young Men's Christian Association work. He has organized the smaller boys of the school into a club called the "Careful Builders Club," whose membership is near one hundred. This club is doing much for the moral and spiritual growth of the boys. Each year the Bible study work conducted under the auspices of the Y. M. C. A. of the school has an enrollment of about six hundred men and boys.

Shortly after his arrival at Tuskegee he was called to the superintendency of the Sunday-school, which position he has held each year since. The Sunday-school is composed of more than 1,500 pupils, with 60 teachers.

## Rev. Wesley F. Graham

Richmond, Va.

PASTOR of the Fifth Street Baptist Church. Born at Forest, Scott County, Miss., May 10, 1858. He was a slave and still has vivid recollections of the time, in 1863, when he, his parents and a large number of other slaves were refuged to Montgomery, Ala., for safe keeping. After the war was over he was carried by his parents to Bolivar, Tenn., where they spent two years farming. In 1871 they moved to Lee County, Ark., where young Graham spent several years on the cotton farms, in brick yards, and cutting timber.



W. F. Graham, D.D.

He joined the church in 1874 and became an active Sunday-school worker. At nineteen he was licensed to preach by the First Baptist Church, Forrest City, Ark. After attending the public schools of Lee County for

several years young Graham entered as a state student the Branch Normal College at Pine Bluff, Ark. He began his studies there in the fall of 1878 and graduated in 1881. While in Pine Bluff he was ordained as pastor of the Middle Baptist Church. In October, 1881, he went to Wayland Seminary, Washington, D. C., under the presidency of Dr. G. M. P. King, and finished his course of study in 1883.

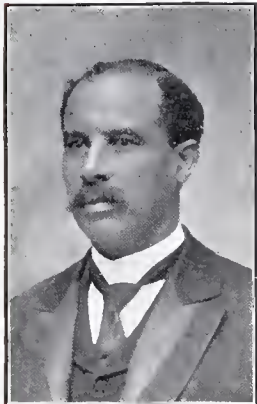
He has been a pastor in Virginia for twenty-six years. His work has been very successful. His present charge is one of the best in Virginia, having more than 1,500 members. He became pastor of this church in 1892. He was married to Miss Josie A. Shields, March, 1884. His wife is also a graduate of Wayland Seminary. Dr. Graham has shown keen interest in the business life of his race. He is at the head of an industrial insurance company which employs over 200 persons and handles \$150,000 a year. He is a regular contributor to the literature of the National Baptist Publishing Board, and has for years been the chairman of the trustee board of Virginia Seminary located in Lynchburg, Va. Dr. Graham, pastor and business man, occupies a position of leadership among the Baptists because of his unusual business and executive ability, his literary attainments, and his personal qualities.

## Rev. S. R. Hughes, A.M., D.D.

Baltimore, Md.

DR. HUGHES is district superintendent of the Stanton District, Washington Conference, of the Methodist Episcopal Church.

He was born in Carroll County, Maryland, March 24, 1853. His father was born a slave who purchased himself and his wife, and became a noted preacher of Maryland.



Rev. S. R. Hughes, A.M., D.D.

The young man received his primary training in the public schools of Carroll County, and his academic training in Morgan College. He taught in the public schools of Maryland twelve years. For five years he was excursion agent of the Baltimore & Ohio Railroad, and for ten years was ticket and excursion agent of the Baltimore & Annapolis Short Line Railroad.

He entered Howard University, Washington, and took a special course in the college and theological departments, graduating in 1885. He entered the ministry in the Washington Conference, and has been pastor of churches in Baltimore, Washington, and vicinity, recording secretary, statistical secretary, treasurer, and examiner of the Conference.

In 1907 he was appointed by Bishop McDowell as presiding elder of the Stanton District, which covers a portion of Virginia and West Virginia. He has been continued in this position to the present time, although the title of the office was changed by the General Conference in 1908 to that of district superintendent.

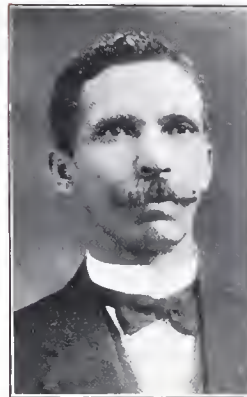
Dr. Hughes has quite a remarkable family of children: The Rev. W. A. C. Hughes is pastor of the Sharp Street Church, Baltimore, one of the leading churches of the denomination; another son is Dr. S. B. Hughes, a leading physician and surgeon of Baltimore; a third son is pastor at Grottoes, Va.; a daughter is the wife of Rev. Dr. A. Howard, of New York; another daughter is in business, and two younger children are about to graduate from the high and academic course in school.

Howard University in 1892 conferred upon him the degree of "A. M.," and he received the degree of "D. D." from the same institution in 1902. Dr. Hughes was a member of the Clifton Conference.

## Rev. H. L. McCrorey

Charlotte, N. C.

PRESIDENT, Biddle University. Was born in Fairfield County, March 2, 1863. He was reared on a farm, attending public school one month a year, until he was seventeen years of age. At this time he left the farm and entered Willard Richardson Normal School, Wimsboro, S. C., where he completed five years' work in three years. He taught in the public schools of South Carolina for three years.



Rev. H. L. McCrorey

In 1886 he entered the preparatory school of Biddle University, graduating from the collegiate department with honors, in 1892, as valedictorian of his class. He received the alumni gold medal in the junior prize oratorical contest. He graduated from the theological department of Biddle University in 1895, and then took advanced work in Hebrew at the University of

Chicago under President W. R. Harper. He spent two summers in Chicago studying the Semitic languages. After his graduation from the theological department of Biddle, he was appointed teacher in the preparatory school of the institution and served there four years, two as principal, and was appointed professor of Latin in the college department, and then to the chair of Hebrew and Greek exegesis, in the theological department, dean of the theological department, and in 1907 was elected president of the university, in which position he has continued the successful work begun in earlier years.

His alma mater has conferred upon him the degrees of A.B., S.T.B., A.M., D.D. President McCrorey was ordained to the ministry in the Presbyterian Church in the United States of America in 1895. Was twice elected moderator of the Catawba Presbytery, once moderator of the Catawba Synod, was a commissioner of the General Assembly at Kansas City, Mo., 1908, and delegate to the Pan-Presbyterian Council in New York, 1909.

Dr. McCrorey was an active member of the Clifton Conference. In an address he said, among other things, "The Negro is making more progress in Christian development than ever before. The real education that is needed is Christian education. This kind the world needs. It fills a man with love."



## Harry C. Smith

Cleveland, Ohio

EDITOR of the *Cleveland Gazette*. A man of positive character, well known and influential in political circles, and a leader among the men of his race.

He was born in Clarksburg, Va., January 28, 1863, just twenty-eight days after Lincoln's Emancipation Proclamation went into effect. He has lived in Cleveland, Ohio, since he was two years of age. He is a product of the public schools of Cleveland.



Harry C. Smith

He founded the first high school orchestra in Cleveland, and was the only Afro-American member of the orchestra. Later he became director of the Excelsior Cornet Company in Cleveland, and appeared in concerts throughout the United States. He is well known as a composer of music. His ballad "Bright Eyes" is his best-

known and most popular composition.

Mr. Smith has been for more than thirty years in the newspaper work, nearly twenty-seven as editor of the *Cleveland Gazette*, of which he has been sole proprietor for twenty-two years. He was elected three times to the legislature of Ohio, the last time by more than 10,000 plurality, the largest ever given an Afro-American candidate for such an office.

As a legislator he is best known because of the passage of the "Ohio Civil Rights Law," and the "Anti-Lynching Law," two measures that owe their success to his energy and influence. He won a place as an orator in 1896 when, as a leader of a delegation of five hundred Negroes, he visited Canton, the home of Governor McKinley, and presented the greetings of the Negroes to Mr. McKinley, and their best wishes for success.

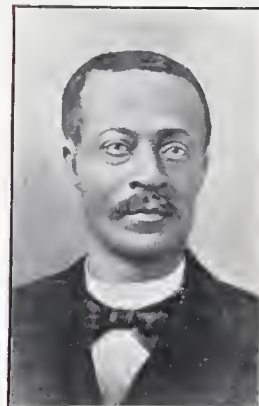
He was state oil inspector in Ohio for four years. Mr. Smith is the owner of considerable property in Cleveland.

President Scarborough, of Wilberforce University, Wilberforce, Ohio, says: "The *Gazette* is one among the best to be edited by colored journalists in the United States. It is vigorous in tone, fearless in its advocacy of equal rights of all men without distinction, an uncompromising enemy of prejudice in all its forms, and has principle, rather than expediency, for its basis."

## Matthew M. Lewey

Pensacola, Fla.

MR. LEWEY is editor of the *Florida Sentinel*, a member of the executive committee of the National Negro Business League since its organization in 1900, a member of the executive committee of the National Negro Press Association, and president of the Florida State Negro Business League.



M. M. Lewey

He was born in Baltimore, Md., in 1848, of free parents. As there was no public school in Baltimore for Negro children before the Civil War, young Lewey learned something of the common branches of study through private teaching, which at best was very imperfect. At the age of twelve he began to learn the calker's trade with his father. Four years later he went to New York to live with his grandfather, a minister of the African

Methodist Episcopal Zion Church.

In 1863 he went to Massachusetts and enlisted in the Fifty-fifth Volunteer Regiment, to serve during the war. He was made corporal and color bearer of Company D. He was one of the first volunteers to enter Fort Wagner after its fall in the summer of 1863. At the battle of Honeyhill, South Carolina, November, 1864, while bearing the colors of his regiment, he was severely wounded and permanently disabled. After his release from the hospital he was honorably discharged in 1865.

He attended school at Lincoln University, Pennsylvania, graduating from the college department in 1872, and then spent a year in the Law School of Howard University. He then went to Florida, serving for several years as teacher at Newmansville, and was elected mayor of the town by both political parties. In 1881 he removed to Gainesville, practiced law, published the *Florida Sentinel* seven years, and was elected to the legislature. He was instrumental in establishing the State Agricultural and Mechanical College at Tallahassee, in 1877. Later he moved to Pensacola where he has a prosperous newspaper plant and a finely equipped "job office." He numbers among his customers many white firms, and does practically all of the "Negro job work" in Pensacola. His property is valued at \$12,000.

## Benjamin Carr

Hartsville, Tenn.

MR. CARR is a prosperous farmer who spends his summers on the farm at Hartsville, and his winters in Nashville, forty miles away.

He was born in Tennessee in 1862 on the farm of his mother's former master. Up to the age of twenty years he did not attend school a single day. He was early obliged to go to work upon the farm. His first wages were \$30 a year, for doing work that boys now receive from \$10 to \$13 per month for. This sum his mother appropriated for the use of the family. He worked under discouraging circumstances until he was able to earn \$10 per month and his board, and he finally saved \$75. He borrowed \$25 from a white gentleman, and bought a piece of land. He borrowed a pair of mules



Benjamin Carr

from another white man, borrowed a cow from another man, and started farming for himself.

The first year he made nearly enough to pay for the farm and its equipment. He then took time to go to the district school long enough to read and write. After a few years he went to Roger Williams University at Nashville, and added to his education so that he was able to do business for himself. He is now a trustee of the university.

Careful management and steady, hard work have developed the farm of about four hundred acres, with fine pastures, good orchards, and a two-story, seven-room house, and two tenant houses, several barns, with teams, horse mules, sheep, cows, hogs, etc.

Mr. Carr was one of the speakers at the National Negro Business League at Louisville, in August, 1909, giving an address on "Succeeding as a Farmer." In addition to his property at Hartsville, he has a home in Nashville, where the family spend the winter in order that the children may attend Fisk University. Mr. Carr says, "I have been handicapped in my own efforts because I lack the proper literary training, but I hope to so thoroughly equip my boy, now two years of age, that he can take care of an agricultural experiment station, if he so desires."

## Rev. Preston Taylor

Nashville, Tenn.

PREACHER, undertaker, landlord, owner of a park, proprietor of a cemetery, and a business man of rare ability.

He was born in Shreveport, La., November 7, 1849, of slave parents. In early childhood he expressed a desire to become a minister, and this ambition became the potent factor in his life. This he regards as his chief calling, though a man of large business affairs.



Rev. Preston Taylor

He preaches twice every Sunday at the Lee Avenue Christian Church, Nashville, of which he has been pastor since 1892, and conducts the regular weekly prayer meeting. He allows nothing to interfere with this duty.

In 1864 he joined a band of soldiers marching along the road, and saw service at Richmond and Petersburg, and was at Appomattox when Lee surrendered. After the war he learned the trade of a stone cutter and marble worker, and, though he became a skilled workman, he was unable to secure work on account of the fact that white men refused to work with him. He worked on the Louisville & Chattanooga R. R., four years.

He joined the Christian Church, studied for the ministry, and has been a pastor for more than thirty-five years, fifteen of which he spent in Mt. Sterling, Ky., and the remainder has been in Nashville. He is trustee and financial agent of the Louisville Bible College. He constructed part of the Big Sandy Railroad, at a cost of \$75,000, winning the commendation of C. P. Huntington, president of the road.

Mr. Taylor is a public-spirited, philanthropic citizen, and many stories are told of his unostentatious yet most helpful charities. He conducts one of the largest undertaking establishments in the South; owns Greenwood Cemetery, a tract of forty acres, about four miles from Nashville; has recently purchased and improved "Greenwood Park," for colored people, and for one half of which he was offered \$40,000; was one of the prime movers for the purchase of a "Masonic Home" near Greenwood Park, and is a director of the One Cent Savings Bank. His wife was one of the original "Fisk Jubilee Singers."



## D. L. Knight

Louisville, Ky.

MR. KNIGHT is engaged in the transfer business. He was born in Bullitt County, April 16, 1863. His widowed mother, having five small children, was unable to give him the advantages of an education. He learned the alphabet at an early age in the Sunday-school. Later he received private lessons and by hard study, in a few leisure hours, acquired an education.



D. L. Knight

At the age of fourteen, he went to Louisville and worked at the hardest of manual labor. A year later he sent for his mother and her children, and then began to study what he could do to enable him to support them.

One day while working in a brick yard he saw an old horse grazing in the field. He was impressed to buy the horse. He bought the horse and a dilapidated wagon and in a week was a vegetable peddler.

His trade grew so rapidly that he was soon able to buy a coal wagon and two mules, and began to deliver coal. His business increased until he was able to buy a transfer wagon and horses, and began the transfer business.

The beginning was very discouraging. He made only seventy-five cents during his first few weeks. He persisted, however, and at the present time has a business that averages about \$12,000 a year, and he owns seventeen wagons and twenty horses and mules, in addition to other property.

His "Lightning Transfer" Company was the first of the kind run by Negroes in Louisville. About two years ago he leased a farm three miles from the city. Upon this farm he has raised more than enough to supply his stock for a year, and he has realized about \$500 from the sale of garden products.

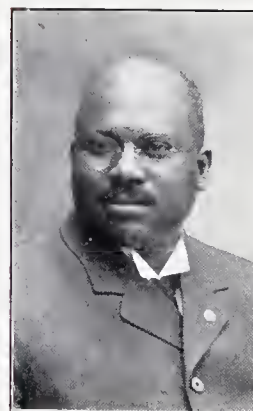
Mr. Knight owns real estate in Louisville valued at \$8,000.

At the annual convention of the Negro Business League in Louisville, in August, 1909, he was chairman of the General Committee of Arrangements. His address of welcome was brief, cordial, and in good taste. He occupies a very prominent place among his people, and is considered one of their most successful business men.

## Albert W. Williams, M.D.

Chicago, Ill.

DR. WILLIAMS is a physician and surgeon. He was born on a cotton plantation near Monroe, La., January 31, 1863, of slave parentage. He worked in the cotton and sugar-cane fields until he was fourteen years old.



A. W. Williams, M.D.

When a small boy, he heard of the North and especially of the state of Ohio, and had a desire to go North for education. In those days there were no public schools in Louisiana.

In December, 1876, a Missouri mule trader hired Williams to herd mules through the South to be sold, and he worked so well that he finally succeeded in realizing his desire, as the trader paid his way to Springfield, Mo., where he secured a job on a farm for \$10 per month and board. He saved money, paid the money advanced for transportation, and, having saved more money, bought books, and entered school for the first time at the age of fourteen, learned his ABC's. He passed the district examination in 1881, and spent ten years in study and in teaching.

He studied medicine in Northwestern University Medical School, Chicago, three years, graduating in 1894. He was resident physician of Provident Hospital and Training School two years, and for twelve years has been attending physician. He was secretary of Provident Hospital medical staff six years, and president of medical board 1906-1907. Dr. Williams has been treasurer of the National Medical Association of Colored Physicians, Dentists, and Pharmacists five years; member of the American Medical Association, Chicago Medical Society, Illinois Medical Society. At present he is making a specialty of lung diseases. In 1908, he delivered a series of lectures on tuberculosis. He is secretary of the sub-committee of the Chicago Tuberculosis Institute, which meets in different colored churches for the purpose of instituting plans to prevent the spread of that disease. Dr. Williams is a large property owner in Chicago. He is president of the Black Diamond Development Company, which produces and markets natural gas, and which has \$50,000 assets.

## W. Sidney Pittman

Washington, D. C.

MR. PITTMAN is considered the leading architect of his race.

He is the only colored architect who has ever been awarded a contract by the United States government for the plans of one of its buildings. His principal national achievement was the construction of the Negro Building at the Jamestown Exposition, an honor which he won by competition.



W. S. Pittman

He planned and superintended the Collis P. Huntington Memorial Building, Tuskegee's largest and costliest building, and evidences of his intelligent skill are to be found in every section of the South.

He was born in Montgomery, Ala., April 21, 1875. His parents were ex-slaves. He was the youngest of the family. He attended the public schools of Montgomery and Birmingham, and at the age of seventeen entered Tuskegee Institute as a "work" student. He "worked" his way through the school, paying all his expenses. He graduated at Tuskegee in 1897, in wheelwrighting, structural work, and in a three years' course in architectural drawing. He also finished in the normal department, receiving a fine equipment for future service.

Soon after his graduation at Tuskegee he was admitted to Drexel Institute, Philadelphia, Penn., and by means of financial support, advanced by the Tuskegee Institute, was enabled to complete the regular course in architecture and a special course in mechanical drawing. He made such an impression upon the instructors that the faculty of Drexel Institute voluntarily voted him a free scholarship in architecture and all allied subjects. He graduated in 1900 as one of the "honored" students of the class, receiving special mention by the president at the awarding of diplomas.

Immediately following his graduation at Drexel he returned to Tuskegee, according to regular agreement, and was placed in charge of the department of architectural drawing and of all the planning and superintending of buildings for the Institute.

During the five years he remained at Tuskegee more than \$250,000 worth of buildings were constructed after his plans for

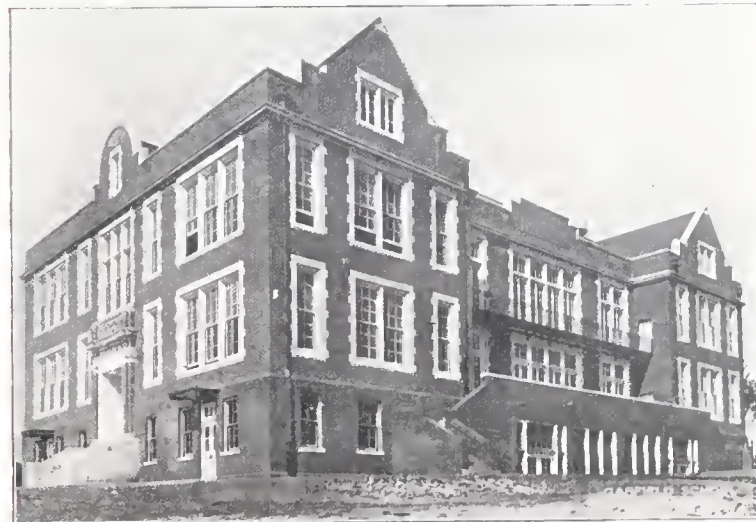
the school, besides nearly \$150,000 worth of work in other parts of the South. In addition to the Collis P. Huntington Memorial Building, Douglass Hall, Emery dormitories, Carnegie Library, and Rockefeller Hall were constructed while he was at Tuskegee.



C. P. HUNTINGTON MEMORIAL BUILDING, TUSKEGEE, ALA.

In October, 1905, he opened offices in Washington, D. C., having resigned his position at Tuskegee. His success in Washington has been of marked character. His clientage is about evenly divided between the white and colored. He is regularly employed and recommended, not only by colored real estate men, lawyers, contractors, and builders, but by white contractors and real estate lawyers.

In Washington he has had many important commissions. In



GARFIELD SCHOOL, WASHINGTON, D. C.



1907 he was selected by unanimous vote of the committee to prepare plans for and superintend the construction of a \$75,000 building for the colored branch of the Young Men's Christian Association. In 1908 he was awarded the contract, by the municipal government of the District of Columbia, for a \$90,000 public school building, known as the Garfield School.

His work has not been confined to Washington, however, for in every section of the South may be found buildings constructed in accordance with his planning. He recently completed plans for a large trade school building for the Voorhees Industrial School at Denmark, S. C. In February, 1909, he completed plans and specifications for the new Willbank Agricultural Building at Tuskegee, to cost \$30,000. He is now constructing two Kentucky state government buildings at Frankfort for the Kentucky Normal and Industrial Institute, for colored people, stone structures, to cost \$30,000. One is a trades' building and the other a large auditorium and administration building.



NEGRO BUILDING, JAMESTOWN EXPOSITION

In addition to the Negro Building at the Jamestown Exposition, he planned for the construction of several smaller buildings, in connection with the Negro department, and also for the remodeling of a large hotel building at Norfolk, Va.

Mr. Pittman organized and is president of the Fairmont Heights Improvement Company of Washington, an investment company which has just completed a \$3,000 public hall building in the colored suburb of Washington known as Fairmont Heights. He was elected president of the Heights Citizens' Committee at its last election.

He has been earnestly interested in the Negro Business League of the District of Columbia, which he organized, and of which he

has for two years been the president. This league has an enrollment of more than one hundred active professional and business men and women. He is editor of the *Negro Business League Herald*, a monthly magazine devoted to the commercial and material advancement of the members of the National and Local Negro Business Leagues and of the race in general.

He was one of the organizers and is president of the Lincoln Memorial Building Company, a corporation organized for the purpose of constructing a memorial to Lincoln and to the thrift and energy of the American Negro, in the form of a large theater and office building in the heart of the business district of Washington, to be exclusively owned and managed by Negroes. The corporation is capitalized at \$400,000.

Mr. Pittman is the son-in-law of Dr. Booker T. Washington of Tuskegee Institute.

## Frederick D. Patterson

Greenfield, Ohio

MR. PATTERSON is a carriage builder, general manager of the firm of C. R. Patterson & Sons. He was born in Greenfield, Ohio, in 1871. His father was a man of usefulness and influence in the community, and, by reason of his mechanical

skill, enjoyed opportunities not usually accorded thirty years or more ago to one of his race. He was a partner with white men in a representative business firm for a number of years. Frederick was given every possible educational advantage, receiving instruction in the public schools, and finally in a course at the Ohio State University, Columbus. At the end of his college course he became a teacher in the Louisville High School, resigning in 1901 to engage with his father and brother in carriage manufacturing in Greenfield. The business has assets



Frederick D. Patterson

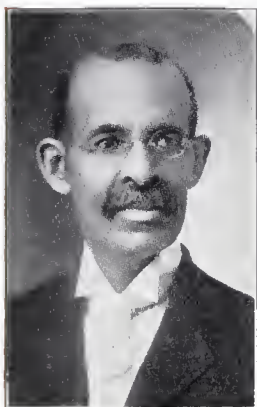
that will aggregate \$40,000; a trade employing 40 skilled mechanics; an output of 500 new high-grade vehicles each year; an annual business of \$75,000.

Mr. Patterson is a member of the Executive Committee of the National Negro Business League.

## Edward C. Berry

Athens, Ohio

MR. BERRY is manager of Hotel Berry, and is considered the leading Negro hotel keeper in the United States. He was born in Oberlin, Ohio, in 1854, and two years later was taken by his parents to Albany, Ohio. His father was a prominent member of the Albany Abolition Settlement, and took an active part in the "underground railroad."



E. C. Berry

At the age of eighteen years, having attended the Albany public schools and Albany Enterprise Academy, a school for colored youth, he was obliged to leave school and help provide for the large family, which included eight children younger than himself. His first work was in the brick yard at Athens, Ohio, and his pay was fifty cents a day. He engaged in this service during the summers and in the

winters found employment in stores as a delivery boy, or clerk. It is reported that when he was working in the brick yard, he worked every day and half the nights, thus making his week nine days long. After working in Parkersburg, W. Va., he returned to Athens, secured employment in a restaurant, and laid the foundation for his future business success.

He started in the restaurant business on a capital of \$40. Notwithstanding many obstacles and difficulties, the business prospered, and in 1880 Mr. Berry bought a lot for \$1,300 and put up his first building which is to-day a part of the Hotel Berry. In 1893 he entered the hotel business.

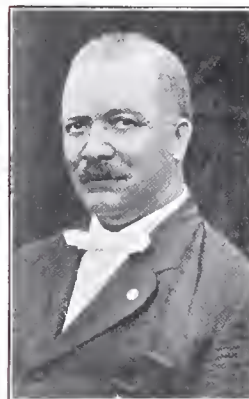
Some of the merchants of Athens decided to boycott any traveling salesman who stopped at Hotel Berry. It was also difficult for Mr. Berry to buy supplies, even for cash. He says that during the panic in July, 1893, his hotel closed on many nights with the name of only one guest upon the register. It was impossible to continue this boycott successfully, and gradually the trade began to come in the direction of Hotel Berry.

The establishment now is the leading hotel in Athens. There are fifty-five rooms, with all modern conveniences, and the plant is worth more than \$50,000. Mr. Berry does a business amounting to from \$30,000 to \$35,000 a year.

## John E. Bush

Little Rock, Ark.

MR. BUSH is receiver of the United States Land Office, the highest federal appointment held by any Negro west of the Mississippi River. He was born a slave in Moscow, Tenn., in 1858. He never knew his father. During the Civil War his mother moved to Arkansas.



J. E. Bush

His early life was spent upon a farm. During the short time intervening between "harvesting the crop" and "spring plowing" he attended school. He used the money he had earned to pay his schooling during the winter and rainy seasons to complete the public school course in Little Rock.

He served as teacher for a brief period. He was twelve years in the Railway Mail Service. In 1883 he organized the National Order of Mosaic Templars of America, a fraternal organization, beginning with less than 25 members. It now has 20,000 in various parts of the United States. It has paid out more than \$500,000 to widows and orphans. In 1908 he took the business of a bankrupt insurance company. It is now in a thriving condition, and gives employment to more young Negroes than any other organization in Arkansas. He is national secretary of the Mosaic Templars of America, president of the Arkansas Mutual Insurance Company, and member of the executive committee of the National Negro Business League. He is an interesting writer and one of the most attractive speakers of his race. Mr. Bush began to be a property owner at the age of nineteen, when he was teaching school. His financial ventures have been successful, and to-day he owns a fine home in Little Rock, a brick block worth \$15,000, from which his monthly rents are \$125. He owns fifteen houses in different parts of the city, and has property in the suburbs valued at more than \$12,000.

His address, "The Negro Servant Girl," given at the convention of the National Negro Business League at Louisville in August, 1909, attracted wide attention throughout the country. It was the subject of many editorial comments by the editors of both races.



## William S. Lofton, D.D.S.

Washington, D. C.

DR. LOFTON is a dentist. He was born in Batesville, Ark. At the age of fourteen, by the death of his father, he was forced to discontinue his training in the public schools of Washington, D. C., where he then lived, and go to work, principally in hotels,



Dr. William S. Lofton

restaurants, and clubhouses, as bell-boy or waiter. Later, he obtained a position as laborer in the Treasury Department, at a salary of \$660 per year. He was a messenger for thirteen months, when he was relieved under a Democratic administration. He completed a course in a business college, attending school several nights of each week, and often serving dinner parties the other nights, and filling in all spare time with such jobs as he could get. He had managed to save \$375, which he used to begin a catering

business, in which he then expected to continue.

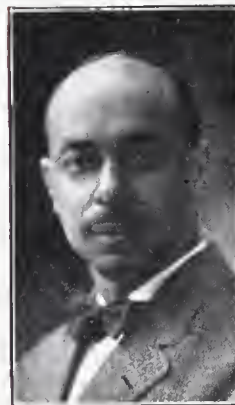
At the end of a year he gave up his business and devoted his entire time to the study of dentistry. He graduated in 1888 from Howard University Medical Department as a Doctor of Dental Surgery and began a practice of his profession. Associated with this practice, he has held for the past twenty-one years various responsible positions, such as demonstrator of prosthetic dentistry in Howard University during the years 1891, 1892, 1893; organizer and first president of the Washington Dental Society; member of the Fourth International Dental Congress at St. Louis, Mo., in 1905; organizer of the dental section of the National Medical Association at Baltimore, Md., in 1907. He is vice-president of the National Medical Association; associate editor of the *National Medical Association Journal*, in charge of the dental department; a member of the board of directors, and one of the incorporators, of the Anti-Tuberculosis Society of the District of Columbia, and a member of the Washington Board of Trade.

He enjoys a profitable practice, has a modern home, and a well-equipped office with all modern improvements and dental apparatus, — all the result of his industry and economy, — and is recognized as one of the successful men of his race.

## Roscoe C. Bruce

Washington, D. C.

ASSISTANT superintendent of the public schools, in "sole charge," to quote the language of the statute, of more than 500 teachers and 16,000 children in the capital of the nation. This is considered the most important position in the education of the urban Negro in America.



Roscoe C. Bruce

Roscoe Conkling Bruce was born in Washington, D. C., April 21, 1879. His father, Hon. Blanche K. Bruce, of Mississippi, was the only man of Negro blood ever elected to a full term in the United States Senate. He was named in honor of United States Senator Roscoe Conkling of New York, because when Senator Bruce first entered the United States Senate chamber to take the oath of office, Mr. Conkling was the first man to offer him a welcome.

The young man attended the Friends School in Washington, and the public elementary and secondary schools. After two years at Phillips-Exeter Academy, where he won distinction in scholarship, debating, and in school journalism, Roscoe entered Harvard College. Here his studies were in the social sciences, philosophy, and education.

In debating, he won the sophomore and the Pasteur medals, the Coolidge prize, and medals for being on the winning varsity teams against both Princeton and Yale. He was president of the Sophomore Debating Club, and for two terms president of the University Debating Club. He graduated, a member of Phi Beta Kappa, with special honors in political economy and in philosophy. Mr. Bruce was chosen by a large majority as class-day orator; his oration was devoted to the problem of national education in America and attracted wide attention.

Upon graduation Mr. Bruce entered at once upon a career in educational administration as director of the academic department of Tuskegee Normal and Industrial Institute, 1902-6. June 3, 1903, he was married to Miss Clara Washington Burrill, a student at Radcliffe College. In September, 1906, Mr. Bruce became supervising principal of the tenth division of the public schools of Washington, D. C., and since September, 1907, has been assistant superintendent of public schools.

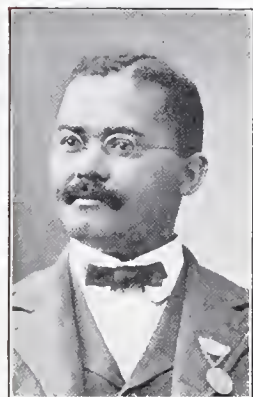
## W. B. Matthews

Atlanta, Ga.

MR. MATTHEWS has been principal of the Gate City Public School since 1890. This is one of the largest public schools for Negroes in the South.

He was born in Powersville, Ga., July 31, 1865, and received his education in the public schools and the Lewis High School, now the Ballard Normal School, Macon, Ga., and at Atlanta University. He received the degree of B.A. from Atlanta University, in 1890.

In order to get the best possible results, he worked hard during the summer months for seven years, in order to take the courses during the winter months at Atlanta University. He is president of the Alumni Association, and for seven years has been a trustee of the university.



W. B. Matthews

He is a member of the First Congregational Church, of which Rev. H. H. Proctor, D.D., is pastor, and has served nineteen years as the superintendent of the Sunday-school. Mr. Matthews has been president of the colored branch of the Young Men's Christian Association since 1900. He was chairman of the local committee which entertained the Negro Young People's Congress in 1903, and in 1906 was chairman of the Atlanta committee on the reception of the National Negro Business League.

He spent half his time for nearly two years in the service of the International Sunday-School Association as field worker for Georgia, interesting local Sunday-schools in the plans of the organized work, and addressing a number of conventions with marked success. He emphasizes the necessity of Bible instruction as an aid to success in life's work.

Mr. Matthews was a member of the Clifton Conference and gave an address on "The Present Needs of the Negro," which is published on page 58 of this book. His wide experience as an educator and Christian worker made his address one of the strongest of the conference. He occupies a place of influence, and is thoroughly in sympathy with the plans of the International Sunday-School Association for its work among the Negroes.

## Prof. W. B. Matthews' Introduction of President-Elect Taft

Atlanta, Ga., January 16, 1909

[From *The Constitution*, Atlanta, Ga., January 17, 1909]

PRESIDENT-ELECT TAFT made an address to the colored people yesterday morning at Big Bethel Church, on Auburn Avenue. Before reaching the church, he stopped a few moments at the First Congregational Negro Church, where the pastor, Rev. H. H. Proctor, introduced him to several of the members while the choir sang a hymn.

At Bethel Church, Bishop Gaines presided. The entire congregation sang "America," and Dr. Proctor led in prayer. The Atlanta Glee Club, of the Atlanta University, sang "The Star-Spangled Banner." Bishop Gaines presented Prof. W. B. Matthews, principal of the Houston Street School, who introduced Judge Taft in the following words:

### "The Noblest Deeds Wrought by Man"

"Master of Ceremonies, Our Distinguished Guest, Ladies, and Gentlemen, — The noblest deeds wrought by man are the acts of service to his fellow-man. This service is doubly ennobled when it is the spontaneous outflow of a righteous purpose to give justice to all mankind everywhere. Indeed, it is thrice ennobled when rendered by those who are charged with a great and public trust.

"We are here to-day to greet a man who is the peer of any living American citizen in serving his fellow-countrymen. Study his public life. As judge of the United States Court, he was always just, courageous in the highest degree, unbought by gain, and unawed by fear. As governor-general of the Philippines, a duty fraught with many perils and great difficulties, he proved himself equal to every emergency, and again served his country beyond the peradventure of the most sanguine doubter.

### "He Made Peace with Warring Elements"

He made peace with warring elements, he calmed the winds of strife and confusion of a foreign people, and brought home their hearts to his fellow-countrymen.

"When called to a higher station in the public service, as Secretary of War, he again met every problem with undaunted courage and a clear vision which brought to him the plaudits not only of his fellow-countrymen but of all mankind around the



world. For, it was while he was thus serving that he helped Cuba into self-government, made his famous trip around the world, and acted as mediator between Japan and Russia.

“His has been a noble service, teaching the American people that the responsibilities of the hour are not rights and privileges, but duties and service.

#### “Honor to Whom Honor is Due”

“‘Honor to whom honor is due’ — and this people’s honor to our distinguished guest for such faithful service has been the greatest popular vote ever received by any candidate for the presidency in the history of the nation.

“Ladies and gentlemen, I esteem it a high privilege and a great honor to present to you the Hon. William H. Taft, President-elect, not of the East, not of the West, not of the North, not of the South, but of a union one and inseparable, and we pray, now and forever, the United States of America.”

#### President-Elect Taft’s Reply to the Addresses of Welcome, Atlanta, Ga., January 16, 1909

In his address to the Negroes, Judge Taft said he was glad to be present before such an assemblage.

“Bishop Gaines, Professor Matthews, Ladies, and Gentlemen, — I am very glad to be here in this presence. Had circumstances prevented me from having an opportunity of meeting my colored fellow-citizens in my visit to Georgia, I should have thought it a great misfortune for me. I should have regarded my visit to Georgia as not complete in failing to meet a part of the citizenship of this section in whose development, in whose progress, in whose prosperity, I have the profoundest interest; and with whose efforts to uplift themselves I have the deepest sympathy. It is true that in your history and in the consideration of what has happened in the past, and possibly what will happen in the future, it is difficult to exclude political conditions and to avoid discussing your present and your future political issues on this occasion.

#### “Offer Words of Encouragement”

“But you will understand me, I am sure, when I say to you that here as the coming President, should the Lord permit me to live until the 4th of March, I must stand as the representative of all the people and avoid in every way partisan and politi-

cal discussion, but I can conceive that the President of the United States can have no more sacred function than to offer words of encouragement, of suggestion, and of hope to those to whom fate in the past has not been kind and with respect to whom the whole American people has the highest obligation of trusteeship and guardianship.

#### We All Know More

“Now we know a great deal more to-day than we knew thirty years ago, all of us, whether on one side or the other. We know that we were not always right in every particular ourselves, and that the other side who differed from us was not always wrong in every particular, and we can afford in the progress that has been made to rejoice that that progress makes assurance of further progress and further prosperity for all of us. One of the things that the past teaches us, one of the things that it impresses on every man who gives earnest consideration to the working out of the Providence of God, is that in the man himself must be found the seeds of his progress. I say to you colored men and colored women of this country that, hard as your lot has been and hard as the road is likely to be onward

#### “Abide by the Judgment of Your Conscience”

and upward, if you will abide by the judgment of your conscience, by those very ideals that lead to self-restraint, to honest effort, to providence, you will attain a condition in the future that you hardly dream of to-day. Look back to what you were forty years ago. Your people were not, five per cent of them, able to read and write, and to-day you have reached nearly the figure of fifty per cent of literacy among you, and you must consider the conditions, and the hard conditions, under which that improvement has been made. Brought here against your will, put here in a condition of slavery for years and years, and then made the subject of a bloody war, this country to which your fortunes must always be attached was reduced to a condition of poverty and straitened circumstances that it was almost impossible for the white owners of property to live, much less those who had no property and no education, and yet, under those circumstances, you have gone on so that to-day a large part of the farming — I could give you the statistics — is in the hands of the colored people of the South, and dotted over the South are model places which show to you what can be done when you approach your problems with common sense and a

determination to recognize the facts that stand before you and to meet those facts with courage and bravery.

#### Argument Does No Good

“I don’t intend to discuss race feeling and race prejudice, because the discussion of it and the argument of it never did anybody any good. You must recognize the facts, and in the face of those facts, because they cannot keep you down, you can go on to a brighter and brighter future. Every one of you knows in his heart, because every one knows noble, earnest, sympathetic white men in the South, that your greatest aid and your greatest hope is in the sympathy and the help of those white men who are your neighbors. And I thank God that in the South

#### A Stronger Sympathy Developing

there is developing fast evidence of a stronger and stronger sympathy with the effort to uplift the race among the white men of the South who feel themselves responsible for the whole southern civilization. Your people have faults that grow out of your history and your training, but the first step and indication in an improvement of faults is the knowledge that you have them, and when you read in the sermons of your own people, in the lectures of your own people, the cold — I want to call it cold because it is not cold — but the sympathetic truth in respect to yourselves and the necessities that present themselves to you in your path upward, one of the greatest steps possible has been achieved, and the need of improvement is emphasized.

#### Praises Dr. Booker T. Washington

“You have among you men who do credit to the entire American manhood. Without being invidious, no one can read the life of Booker Washington, and know what he has done, without being proud that our country has produced such a man, and I say it without invidious distinction, because there are doubtless others that deserve similar tribute, but it has come to me personally to know him and to be associated with him and to understand the marvelous perception that he has into the future of your race and the necessities that are presented to you in winning higher place in life. Of course, the first thing is education. The first thing is to give every man who is to enjoy civil rights knowledge enough to know what those rights are and how he can protect himself in them. Of course it is a great

#### “It is a Great Mistake”

mistake, either among white men or colored men, to think that, because a man gets a university education, therefore he is better than other people or in a better condition. Whether the university education does him good or not depends upon the foundation of character that he has. You need among you, as the white men need among them, university education for their leaders. — your ministers, who control so much of your public opinion; your physicians, and there ought to be a great many more of them well educated in order to teach the race the rules of hygiene that in the country are so often widely departed from. And you need in all branches of the profession, because you must have leaders among them, the opportunity for giving them the best education that the world affords, but that is a compara-

#### “The Great Body of the Race”

tively small number. The great body of the race are those who are to be the workers, the manual workers, and what is needed for the great body of your race is primary and industrial education, so that you shall commend yourselves to the community in which you live as absolutely indispensable to its proper and future growth and prosperity; that when you have carpenters, they shall be honest carpenters who know their craft; that your blacksmiths, your machinists, and all those who engage in manual labor, skilled or unskilled, shall have the intelligence and the knowledge to make them as good as possible in rendering the service for which they are to receive a just compensation.

#### “A Musical and Oratorical Race”

“Now, my friends, I did not come here prepared to make a speech. And I always come before an audience of your race with a great deal of hesitation because your race is a musical race, and it is an oratorical race, and I am neither musical nor oratorical. But I did want to come here because I know the hardships in your road; I know every once in a while that you fall on your knees and pray to God to relieve you from the burdens that you have, and I believe that the expression of sympathy is one that helps people along — it helps me along; but in that expression of sympathy I would not have you for a moment abate the thought of the duty that is imposed on every one of you of making as much of the talent that the Lord gives you as you can.”



## Edward W. Brown

Richmond, Va.

EDITOR *The Reformer*; a director of the International Realty and Loan Company, Inc.; church and fraternal society worker.

He was born in Drewryville, Va., in 1864. His early education was obtained under difficulties, but he showed unusual aptitude and at fifteen was admitted to Hampton Institute, where he remained three years, leaving school to become a teacher in the public schools, where he served four years.



Edward W. Brown

He developed as a public speaker and entered the realm of politics. In 1893 he was unanimously elected commissioner of revenue and he continued his work as a teacher. He also engaged in business as a merchant, later studying medicine and law. In 1896 he made his home in Richmond, intending to complete his course in medicine,

and found employment in the True Reformers' Savings Bank. He became interested in the order of Reformers and was appointed a deputy, organizing several "fountains." His work was so satisfactory to the leaders of the order that he became the successor of the late John H. Smythe as editor of *The Reformer*, one of the most widely read newspapers published by the race.

Mr. Brown has been identified with Christian work since his boyhood. He was clerk of the Drewryville Baptist Church at the age of twelve, and is now a deacon, a trustee, and clerk of the Mt. Carmel Baptist Church, Richmond.

In a recent editorial (November 20, 1909), Mr. Brown emphasizes the need of high moral and religious training for the young people of his race. He says: "When a Negro boy has a glimpse of the real meaning of life and its possibilities, he should awake to his responsibilities. The first thing is to build a beautiful and noble character. Not what we do, but what we are, is always the most important thing in our lives. No measure of success in the world is anything more than a mere shell if one be not good at heart, true, righteous, and worthy in life. Nothing can take the place of character, founded on the truth of God, — character, built up in every part of things that perish not."

## Rev. D. Webster Davis, A.M., D.D.

Richmond, Va.

PASTOR, since 1895, of the Second Baptist Church, Manchester, Va. Orator, teacher, author, business man, and a leader among his people.

Dr. Davis was born in Hanover County, Virginia, March 25, 1842. He was taken to Richmond, with his mother, at the close of the Civil War. He attended the public schools of Richmond and graduated from the high and normal schools with high honors in 1875. Since 1880 he has been a teacher in the Richmond public schools.



D. Webster Davis

He was ordained a Baptist minister in 1895. Guadalupe College, Seguin, Tex., gave him the degrees of A.M. and D.D.

He is regarded as an able instructor, and has frequently been called upon to conduct summer normal schools in Virginia and West Virginia. His summer normal work at Hampton Normal Institute brought him into special prominence, and his presentation of "Negro Ideals" won for him a wide reputation.

During his fourteen years as pastor of the Second Baptist Church, Manchester, Va., the membership has grown from 32 to more than 300; a fine modern brick church building has been erected at a cost of \$15,000. In connection with its regular work, the church conducts a day and night school, and several forms of charitable and benevolent work.

Dr. Davis has successfully served as Young Men's Christian Association secretary and State Sunday-school missionary. He is president of the Jonesboro Agricultural and Industrial Academy, the Dunbar Literary and Historical Society, and the Virginia Negro State Fair Association, and vice-president of the Negro Development Corporation of Richmond.

He has published several works that have had large sale, among them: "Idle Moments," "Webb Down South," books of poems, "An Industrial History of the Negro Race," "The Life and Public Service of William Washington Brown."

Dr. Davis is popular with both races in his own city and has won for himself a national reputation as "a safe and sane leader."

## Rev. William L. Taylor, D.D.

Richmond, Va.

PASTOR, banker, Grand Master of the United Order of True Reformers, and member of the executive committee of the National Negro Business League.

Dr. Taylor was born a slave in 1834 in Caroline County, Virginia, and was reared by his grandmother and his mistress on a farm. At the age of eleven years, with his mother he was hired out to a farmer for five barrels of corn a year. This was valued at about twenty-five dollars. For three years he and his mother worked in this manner, never receiving more than thirty dollars a year.

He then entered the employ of the Chesapeake & Ohio Railroad Company at \$40 a month. While supporting his mother and sister, he was able to save nearly one half of his earnings.

He was early interested in the affairs of the Ebenezer Baptist Church and was clerk of the church. He received instruction in Richmond Institute, Va., where he spent three years, and then, after a year on a farm, was called to the pastorate of Pleasant Grove Baptist Church, where he served for two years.

He served the Mount Zion Baptist Church in Louisiana County, Virginia, for nine years, and in 1893 was called to the Jerusalem Baptist Church of Doswell, Va., of which he is now pastor.

He became active in fraternal society work among his people in the Grand Fountain of the United Order of True Reformers. In 1891 he was made Vice Grand Master of the organization, and since 1897 has been the Grand Master, in charge of its affairs, having been unanimously elected for a term of four years each in 1898, 1902, and 1906.

The United Order of True Reformers is one of the most remarkable institutions conducted by Negroes. It is a benefit society of 85,000 members, with branches in 24 states. It has real estate holdings valued at more than two million dollars; has paid in death benefits more than half a million dollars; and in benefits on account of sickness of members, in excess of one million dollars.



W. L. Taylor

The True Reformers' Bank, of which Dr. Taylor is president, was chartered by the legislature of Virginia in 1888 and is the oldest incorporated Negro bank in the country. When the application for a charter for this bank was made, the Virginia legislature was not disposed to think seriously of it, and it is said that many members voted for it out of the spirit of fun, never expecting to see a real Negro bank in Virginia. Since that time, however, more than half a hundred Negro banks have been organized, and nearly all of them are in good condition at the present time.

### "Business More than \$16,000,000"

At the National Negro Business League in Topeka, Kan., in August, 1907, Dr. Taylor said that since the bank opened business in April, 1889, the volume of business has been more than sixteen million dollars. "In the panic of 1893, when the white banks of Richmond were either shutting their doors or paying script, the True Reformers' Bank remained open and paid everything in cash, not only to its depositors, but many white employers had to get money with which to pay their employees. And the school board of Richmond relied upon us with which to pay the city teaching force. In our bank, and other institutions in Richmond, we have employed nearly one hundred people; our plant is located in the business section of the city. We own all the buildings in which we transact our business and each department must balance his books to a penny at the close of

### A Variety of Interests

each day." The work of the organization includes, also, the Reformers' Building and Loan Association; the Reformers' Mercantile and Industrial Company, conducting a number of stores in different parts of the country; an Old Folks' Home, which is a part of the insurance end of the business; a hotel with accommodations for more than one hundred guests. The Grand Fountain of the Order publishes a paper and owns an extensive printing plant. The office building of the Order was erected at a cost of \$45,000.

Dr. Taylor is one of the most promising men of his race. In addition to his work in Richmond he is interested in the National Negro Business League and has been a member of its executive committee for several years. He has traveled extensively in different parts of this country and in Europe. With his wife and nine children he maintains a handsome home in Richmond.



## **Rev. W. A. C. Hughes, D.D.**

**Baltimore, Md.**

DR. HUGHES has been pastor since 1905 of the Sharp Street Memorial Methodist Episcopal Church which has a membership of 1,200 and a "following" of more than 3,000. He also is superintendent of one of the largest Sunday-schools in the denomination.



Rev. W. A. C. Hughes, D.D.

He was born in Westminster, Md., June 19, 1877. He is a graduate of Morgan College and of Gammon Theological Seminary, and had a course in philosophy at Taylor University, Upland, Ind.

He was admitted to the Washington Conference when he was nineteen years of age. In 1898 he was appointed pastor at Hudson, N. Y. During his first year of service at Hudson there were more conversions than in all of the twenty-five previous years of the life of the church. In 1901 he was appointed to Leigh Street Church, Richmond, Va., where he did splendid work along spiritual and financial lines, which placed him in the front rank in his conference.

In 1903 he was sent to Jackson Street Church, Lynchburg, Va., the leading Negro Methodist Episcopal Church in the city. This Negro congregation mortgaged its church, not for improvements on the buildings, but to give ten acres of land costing \$4,500 and to advance \$5,000, making \$9,000 in all, to aid some white friends of the Negro to build the Virginia Collegiate and Industrial Institute, a building costing \$40,000, in the city of Lynchburg. During the administration of Dr. Hughes, every dollar of this indebtedness was canceled, proving the Negro's willingness to help in the education of the Negro youth.

Dr. Hughes, in the spring of 1905, was appointed to the Sharp Street Memorial Methodist Episcopal Church. A writer, in speaking of the church and its work, says, "This is the most magnificent building ever constructed by the Negro race in the world."

Dr. Hughes was a member of the Clifton Conference. In speaking on the topic, "The Negro in Slavery Days," he said: "If the Negro had not fifty years ago assumed high moral stan-

dard, nevertheless he found God, and his songs were those of a burdened soul. He learned to know God, and, knowing him, and having aspired to something higher, he was in the way of manhood and in the way of development."



SHARP STREET MEMORIAL M. E. CHURCH

## **The Sharp Street Memorial M. E. Church, Baltimore, Md.**

THIS is said to be the finest structure in the world built by Negroes for the worship of God.

The institution is more than one hundred years old, but the church was built in 1898. It is an imposing structure, meeting practically all requirements for effective church service.

The property holdings of the church, including the land, building, and equipment, aggregate nearly \$150,000.

Rev. Dr. W. A. C. Hughes has been pastor of the church since the spring of 1905. The church has a membership of 1,200 and a "following" of more than 3,000, and one of the largest Sunday-schools in the denomination. Dr. Hughes has led the church in forward movements for the denomination and the race, and is successful as a leader in all departments of Christian effort.

## Rev. J. Milton Waldron, S.T.D.

Washington, D. C.

PASTOR of Shiloh Baptist Church and an active leader in public affairs.

Born in Lynchburg, Va., May 19, 1865. Received his first instruction in a little log-cabin schoolhouse in Virginia. Graduated from the academic course at Richmond Institute in 1882; from Lincoln University, Chester County, Pennsylvania, 1886, delivering the philological oration; and from the Newton Theological Institution, Newton Center, Mass., 1889. Lincoln University gave him the degree of S.T.D. in 1904.



J. Milton Waldron, S.T.D.

Dr. Waldron began his career as minister at the age of seventeen, and has had a large experience as pastor, Young Men's Christian Association secretary, and editor. While at Newton he supplied two churches in Maine.

He was unanimously elected president of the Brotherhood, a missionary organization in the institution for training and instructing in slum and rescue work. He declined the pastorate of a leading Baptist church near Boston, preferring to devote his life to the uplifting of his own people in the South.

In 1890 he began his pastorate of the Berean Baptist Church, Washington, then the wealthiest colored Baptist Church of its size in America. Two years later he became pastor of the Bethel Baptist Church, Jacksonville, Fla., the oldest Baptist church, but one, in the state. He remained with this church a little more than five years, and while in Florida was thoroughly identified with the religious, educational, and business life of his race, and edited, at various times, three religious papers. He organized the Afro-American Industrial and Benefit Association, an industrial insurance company with a membership of 30,000 and resources amounting to \$25,000. He increased the membership of Bethel Church from 500 to more than 1,200, and made it the first colored institutional church in the South.

In 1907 he built the present structure of Bethel Church, one of the most attractive and convenient church buildings in the South. Dr. Waldron has been, since his return to Washington in 1907, at the head of the National Negro Political League.

## Dr. W. Alexander Cox

Cambridge, Mass.

OWNER and publisher of the *Advocate*; president of the Commercial Institution; dentist with a large practice among white and colored people; the founder and now president of the dental section of the National Medical Association.



W. Alexander Cox

Dr. Cox was born in Granite, Md., July 25, 1872, and attended the public schools of Baltimore before making his home in Cambridge. He graduated from the Cambridge Grammar School and the Cambridge Manual Training School, and in 1892 was employed as a mechanical dentist in Boston, where he worked seven years. After three years as manager of the mechanical department of the Bates Dental Company, he passed the examination of the Massachusetts Board of Registration in Dentistry and began practice for him-

self. He has had large success in his profession and is a man of large property and financial interests.

He was for five years chairman of the directors of the Cambridge Realty Association and is now president of the Commercial Pioneer Institution, which has large real estate interests. The Advocate Publishing Company has the only newspaper plant owned and operated by colored people in New England.

Dr. Cox is greatly interested in the work of the National Medical Association. He was one of the founders of the dental section of the Association and is at present its vice-president. He was one of the hosts at the recent meetings of the Association in Boston, August, 1909. He takes an active part in the business affairs of his people. He was one of the early members of the Boston Business League and is now its corresponding secretary.

He has a fine home in one of the aristocratic sections of Cambridge and is identified with all movements of a progressive character in which the people of his race are interested. The *Advocate* circulates large in the New England states and is a newsy paper that is welcomed in many homes.

Dr. Cox represents the successful young colored men of the North who have improved the opportunities offered them in the lines of business endeavor.





THE FIRST CONGREGATIONAL CHURCH, ATLANTA, GA. REV. HENRY H. PROCTOR, D.D., PASTOR

Erected, 1908-1909. Cost, \$50,000

"A MODEL institutional church for the colored people," in the state that has the largest Negro population of any civilized state in the world. The church was organized in 1867. The doors of the new structure were opened February, 1909. There are 50,000 colored people in Atlanta. "Recent events," says

Dr. Proctor, "bear unimpeachable testimony that the danger points in the South are in its cities, to which the undeveloped masses of both races are hurrying all too rapidly. . . . To lessen the friction by civilizing influences, let the Church, the most potent agency within the race, open its doors and supply the need."

## Henry H. Proctor, D.D.

Atlanta, Ga.

PASTOR of the First Congregational Church, "one of the best-equipped and trained Afro-American clergymen in the South," a trusted leader, and an orator of great power. Of Mr. Proctor, the *Atlanta Leader* said: "No citizen of Atlanta merits greater

consideration. He is sagacious, tactful, conservative, honorable, and far-sighted."

Mr. Proctor was born in Fayetteville, Tenn., December 8, 1868. After attending the public schools he was graduated from Fisk University, and was given the degree of A.B. in 1891. Later he attended Yale Divinity School, receiving his diploma with the highest honors the faculty could bestow.

Upon his graduation he was called to the pastorate of the First Congregational Church, Atlanta, Ga., now the largest Congregational church among the colored people in America.

Mr. Proctor is deeply interested in the social condition of his people and has been active in presenting legislation in Georgia addressed to the colored race. He is an eloquent, popular public speaker and his addresses as well as his sermons are models of felicity of manner; clear, tactful statements and a quiet dignity and impressiveness.

The First Congregational Church of Atlanta is considered one of the finest institutional churches in the South, a model church for the colored people. Organized in 1867, it "opened its doors for social service to the 50,000 colored people in the city, February, 1909, on the one hundredth anniversary of Lincoln." Dr. Booker T. Washington turned the first spade of earth for the new building, and the movement has received material as well as moral support from all parts of the country. President Taft has made a special visit to the church.

In addition to the ordinary facilities of a church building it has an auditorium for public gatherings seating 1,000, a library of 3,000 volumes, a gymnasium, a model kitchen, bath, kindergarten, sewing room, music room, and a women's parlor. "In this Industrial Temple," says Dr. Proctor, "auditorium



H. H. Proctor, D.D.

and organ, book and paper, dumb-bell and needle, skillet and tub, parlor and pulpit, all are dedicated to the glory of God and the redemption of a people."

The church was built by Mr. R. E. Pharrow (colored), of Birmingham, Ala., a contractor and builder who has achieved success in his work. Beginning as an apprentice in 1883, at less than 50 cents a day, Mr. Pharrow is now one of the leading contractors and builders in the South. Among the buildings erected by him are Central Alabama College, Birmingham; Odd Fellows and Pythian Temple, Birmingham; Miles Memorial College, Birmingham; Ferguson-Williams Academy, Abbeville, S. C.; Morris Brown College, Atlanta; the Elter Building, Jacksonville; Miller Presbyterian Church, Birmingham, and many others.

## Alexander D. Hamilton

Atlanta, Ga.

MR. HAMILTON is a contractor and builder, one of the largest contractors among colored people in this country. He was born in Eufaula, Ala., November 24, 1870. In 1877 his parents moved to Atlanta, Ga., where he has since resided.



Alexander D. Hamilton

He joined the First Congregational Church at the age of eleven years. He is now a member of the board of trustees of that church, and a director in the Colored Young Men's Christian Association. He received his education at the Storrs School, an institution then under the management of the American Missionary Association. He then spent three years at Atlanta University.

Leaving school at the age of sixteen, he began work with his father as a carpenter. In 1890 he became business partner with his father, and the contracting firm of Alexander Hamilton & Son has since continued doing a large general contracting business. Alexander D. has been in charge of the business management of the firm for twelve years. They have in their employ men who were with the senior member of the firm when the junior member was still a boy in school. The



firm is one of the oldest, if not the oldest, of the kind in business in Atlanta. The volume of business has reached as high as \$70,000 a year, and some of the best residences in Atlanta have been built by the Hamiltons.

Mr. Hamilton has a wife and seven children, and his residence is one of the finest owned by a colored man in the South. He has large real estate holdings and is an enthusiastic believer in life insurance.

Mr. Hamilton attributes his success in business to strict application, honest service, and fair dealings. He says his motto has always been, "If a man knows his business, he is always satisfied when his work is completed. His customer is sure, also, to be satisfied."

### William Calvin Chase

Washington, D. C.

MR. CHASE is a lawyer and a journalist. He was born in the city of Washington. At the age of nine years he attended school of John E. Cooke, held in the basement of the Fifteenth Street Presbyterian Church. It was while Mr. Chase was attending this school, with his sisters, that his father, who was a blacksmith, was accidentally shot in his shop.



William C. Chase

The subject of this sketch left Washington at the age of eleven years and removed to Methuen, Mass., where he lived for a short time. After returning to Washington, he studied in the public schools, and later went to Howard University. During his boyhood days, while a student, he sold newspapers for a living. At Howard University he read law at the law school and was subsequently admitted to the bar of Virginia, and later to the Supreme Court of the District of Columbia. Mr. Chase is editor of the *Washington Bee*, a political journal, established in 1880.

As a lawyer, he is reputed to be one of the most active in the District of Columbia. He is a stirring politician and is known as a fearless agitator. Although he has been defeated in many political contests, it is said he has usually ultimately come out successful. An uncompromising friend and defender of his people, he knows no fear when he thinks he is in the right.

### John S. Thompson

Des Moines, Ia.

LAWYER and editor of the *Iowa State Bystander*, the oldest colored paper in the state.

Mr. Thompson was born on his father's farm in Des Moines County, Iowa, May 28, 1869. He was educated in the county public schools, in the Iowa Business College, Des Moines, in Callanan Normal School, and Drake University. He graduated from the law department of Drake University in 1897 and was admitted to the bar the same year, and has since been admitted to practice in the United States Federal Courts. Mr. Thompson has made a specialty of equity, probate, and damage cases, avoiding the practice of criminal law.



John S. Thompson

He became editor of the *Bystander* in 1896, and has made a success of the paper. In 1894 he was elected file clerk in the Iowa State Senate, the first and only colored man ever honored with such a position. He was reelected for a second term, and appointed in 1900 one of the deputy city assessors of Des Moines. He later served four years as deputy county treasurer, and was appointed by Governor Cummins as one of the deputy clerks of the archives department at the State Historical Building.

When President Roosevelt made his trip through Iowa, Mr. Thompson was a member of the reception committee appointed by the governor of the state to accompany the President in his special car. He has a wide reputation as an orator, beginning with the address which he gave in Missouri on the Emancipation Day, January 1, 1886, when he was seventeen years of age. While a student at Drake University he won a gold medal in an oratorical contest in which the representatives of nine other colleges participated.

Mr. Thompson is an active church worker, and an official in the Congregational church and Sunday-school. He is president of the Western Negro Press Association, a member of the Polk County Bar Association, and is affiliated with a number of secret societies.

## S. N. Vass

Superintendent for Colored Work of the American Baptist  
Publication Society

Raleigh, N. C.

DR. VASS was born at Raleigh, N. C., May 22, 1866, and educated in St. Augustine's School and Shaw University, located in his native city.

At fourteen years of age, being poor, he began teaching school in the country during vacation and also for two months during the school session, but he kept up with his studies. Graduating from St. Augustine's School at seventeen, he was elected vice-principal of one of the public schools in Raleigh, but before serving was called to teach at Shaw University. He began at the bottom, but was promoted gradually until he was the dean of the college department. He



S. N. VASS

resigned at Shaw in 1893 to become Sunday-school missionary of the American Baptist Publication Society for Virginia, Maryland, and the District of Columbia. After serving as missionary for about three years, he was made the District Secretary for the southern states, with headquarters at Atlanta, Ga.

About this time many leaders of the colored race inclined to a policy of entire separation from their white friends in all denominational work, and the great National Baptist Convention itself lent its influence for a while in this direction, and great race bitterness was developed, and bitter dissensions among the Negro Baptist leaders. Dr. Vass was the central figure in this controversy, which lasted a decade, his position being that the

time had not arrived for Negroes to part with their white friends in denominational work, and he advocated coöperation as the proper policy of the race and denomination.

To-day, coöperation is the watchword of the entire Negro Baptist family. Negro Baptists constitute so large a percentage of the Negro race that the policy of the Baptists largely dominated the policy of the race, with the result that Dr. Vass began to assume national importance and is to-day one of the most prominent men of the race.

During the sixteen years he has been continuously in the service of the Publication Society he has been twice offered the presidency of one institution of learning, and was recently elected to take charge of another school at Augusta, Ga. He has also been urged to assume the pastorate, but he has preferred the field work on account of the great possibilities of reaching the largest number for good.

The Publication Society has promoted Dr. Vass to become its Superintendent for Colored Work for the entire United States. He supervises the field work of colored missionaries and suggests to them the best methods of doing the field work, and from time to time calls them all together into a school of methods.

### Bible Study and Teaching

Dr. Vass has made a specialty of normal work, and he restricts his normal work to its application to Bible study and teaching. He illustrates his method by actually imparting Bible knowledge at the same time he teaches method. In fact, he pays as much attention to teaching the Bible as he does to imparting method, and he often gathers ministers and other workers into conference at strategic points for the special study of the Bible. A recent conference at Shreveport, La., had an attendance of more than a hundred preachers.

He is often invited to do this normal Bible work before state conventions. There is a very close coöperation between the work of Dr. Vass and that of the National Baptist Convention, and he holds joint meetings with National Convention workers on the field and occupies an important and influential place among the leaders of that body to-day. Dr. Vass is considered to be the most experienced Bible teacher and missionary worker in the Negro Baptist family to-day, and enjoys the highest confidence of the great society under which he works and all sorts of conventions in his own race.

Dr. Vass was a valued member of the Clifton Conference.



## Col. James H. Young

Raleigh, N. C.

CHURCH and Sunday-school leader, deputy collector of internal revenue. An influential citizen.

Col. J. H. Young was born in Henderson, N. C., and attended the schools of that town until 1874, when he entered Shaw University, where he was a student for two years.



Col. James H. Young

He left Shaw in 1876 to become a messenger in the office of the collector of internal revenue. He was soon promoted to the position of deputy collector, which he held until July, 1885. He was removed by President Cleveland.

He was made deputy register of deeds, 1885-1889, resigning in 1889 to become a special inspector of customs under President Harrison. Mr. Cleveland, again succeeding to the Presidency, caused his removal from that position. He served two terms in the legislature, and then accepted a position in the Agricultural Department, resigning in April, 1898, to become major of the Russell Black Battalion in the Spanish-American War. The battalion later was the Third North Carolina Regiment, and Major Young was made colonel. At the close of this service he was appointed deputy collector of internal revenue, and he still holds the position.

He is a zealous worker in religious organizations. For twenty-five years he has been clerk of the First Baptist Church of Raleigh, N. C., and superintendent of its Sunday-school. He has been president of the Baptist State Sunday-School Convention and has been for many years the treasurer. He has been since its organization, in July, 1903, president of the International Sunday-School Convention for the Colored Race in North Carolina.

He is prominently identified with fraternal organizations and holds important official positions.

He is well and favorably known throughout the state and enjoys the respect and confidence of the people of both races. He takes great pride in the fact that he has always stood for law and order and for friendship between the races.

## Rev. J. L. Dart, A.M.

Charleston, S. C.

MR. DART is a successful and influential leader. He is a pastor of the Shiloh Baptist Church; founder and principal, since 1894, of the Charleston Normal and Industrial Institute; editor of the *Southern Reporter*, and president of the Local Negro Business League.



Rev. J. L. Dart, A.M.

He was born in Charleston, March 10, 1854, of free parents. He graduated from the Avery Normal Institute in 1872 at the head of his class. At the age of seventeen he was baptized into the fellowship of the Morris Street Baptist Church, of which his father was one of the founders and officers.

He entered Atlanta University to prepare himself for the ministry, graduating as valedictorian of his class in 1879. During his college career, he partially supported himself and provided for his widowed mother, by teaching school and by engaging in missionary and evangelistic work. After his graduation from Atlanta University, he took a full theological course at Newton Theological Institution, Newton, Mass., — the only Negro in a class of twenty-one. On graduating in 1882, taking one of the honors, in church history, he gave an address on "The North African Church." He was ordained in the Newton Center Baptist Church, of which he was then a member.

Atlanta University in 1882 gave him the degree of Master of Arts. After teaching several months in the High School at Washington, D. C., he served for nearly a year as pastor of the Congdon Street Baptist Church, Providence, R. I. In 1885 he went to Augusta, Ga., as pastor of the Green Street Baptist Church, serving there two years. He then was pastor of the Morris Street Baptist Church, Charleston, for sixteen years, during which time 1,335 were received and baptized. The church raised for current, missionary, and benevolent purposes more than \$38,000.

In 1894 he founded the Charleston Normal and Industrial Institute. The school property now includes about an acre of land and four buildings, in the midst of a large population of Negroes. It is maintained by benevolent contributions.

## William H. Steward

Louisville, Ky.

MR. STEWARD has been for many years editor of the *American Baptist*, "the oldest colored paper in the country." He was born of slave parents in Brandenburg, Ky., July 26, 1847. Under a custom which prevailed in that section, his parents hired their



W. H. Steward

time and removed to Louisville, Ky., when he was about nine years of age, where he has since lived. He was allowed to attend private schools taught by colored teachers until 1865, when he completed the limited courses which were taught at that time.

He taught school several years in Kentucky. He was the first colored man appointed as a letter carrier in Louisville, and has filled numerous positions of honor and trust. He has always taken an active part in all race movements, and is one of the most

prominent laymen in the Baptist denomination.

He has been chairman of the Board of Trustees of the State University, Louisville, Ky., since its establishment in 1879. Has been secretary of the General Association of Colored Baptists of Kentucky since 1876, and was the first secretary of the National Baptist Convention, serving until he declined to continue.

He was the only colored Baptist layman who attended the World's Baptist Congress in London, 1905, representing the National Baptist Convention.

As Sunday-school superintendent and choir leader of the Fifth Street Baptist Church, Louisville, where he has been a member since 1867, he has done his most effective service. He is the friend of the young people.

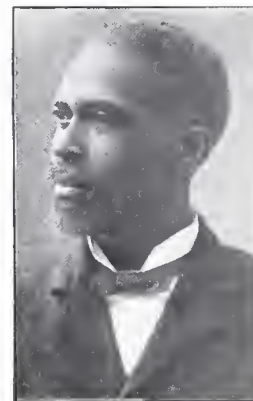
He has been president of the National Afro-American Council and National Press Association, vice-president of the National Negro Business League, and has held other prominent positions in race and fraternal organizations. His family consists of a wife and four children, who live in a fine home on one of the prominent streets of the city, and number among their friends many prominent men and women of both races. Mr. Steward is interested in the education of his race, and is a generous contributor to all good causes.

## W. R. Pettiford

Birmingham, Ala.

MR. PETTIFORD is president of the Alabama Savings Bank and a leading business man of Birmingham.

He was born in Granville County, N. C., January 20, 1847. Both of his parents were free. While a boy he had little opportunity for an education. After he was seventeen he saved enough money to buy a pig from his father, and began raising hogs. His father allowed him to use some land, on which he sowed oats with which he fattened the hogs in the fall, which he afterwards sold for cash.



W. R. Pettiford

On July 4, 1868, he was converted and was baptized. This event gave him new hope and stimulated his ambition to accomplish something in life. He soon left North Carolina, looking for better advantages. He went to Alabama and found employment, studying at night. Having saved enough money for the purpose, he entered Marion Normal School and continued there for seven years. During this time he worked in the summer. When he graduated, he was elected president of the school at Uniontown, Ala., where he served four years, later being elected assistant teacher at Selma University, with the privilege of studying theology.

In 1883 he took charge of the Sixteenth Street Church, Birmingham, Ala. It was during his pastorate here that he observed the careless spending of the miners and laborers and conceived the idea of organizing a Negro bank. This led to the founding of the Alabama Savings Bank, one of the largest institutions of its kind in the country. He had a hard struggle at first, working for a long time without salary, then for \$30 a month. He was elected president of the institution in 1889 and has been elected each year since.

At the National Convention in St. Louis, which nominated President McKinley, Mr. Pettiford was a delegate from Alabama.

In August, 1909, Mr. Pettiford organized a new movement, the National Negro Bankers' Association, of which he is president. He is also actively engaged in a system of settlement work among miners around Birmingham.



## A. W. Pegues, Ph.D., D.D.

Raleigh, N. C.

DR. PEGUES is supervisor of the North Carolina State School for the Blind and Deaf; has been pastor of the Franklinton Baptist Church twenty years; corresponding secretary of the Baptist State Sunday-school Convention eleven years; treasurer of the Wake Baptist Association, and chairman of the State Home Mission Board, fifteen years; and secretary of the Lott Carey Baptist Foreign Mission Convention since its organization in 1897.



A. W. Pegues, Ph.D., D.D.

He was born of slave parents November 25, 1859, in northeastern South Carolina.

He began to work at the age of seven. In 1876 he had saved enough money to enter what is now Benedict College, Columbia, S. C.

Soon after entering the school he became a Christian and joined the Baptist church. In 1879 he entered the Richmond Institute, now Virginia Union University, graduating as valedictorian of his class in 1882. He matriculated in the freshman class at Bucknell University, Lewisburg, Pa., graduating from the classical course, number three in his class, in 1886. In addition to the regular course, during the last year he took special courses in psychology. In 1889 he delivered the Master's Oration before the University.

Dr. Pegues, since leaving college, has taken special courses in philosophy and economics leading to the degree of Ph.D. After a year as principal of the Summer High School, Parkersburg, W. Va., he became principal teacher of the college department of Shaw University. At the end of six years he accepted the supervision of the North Carolina State School for the Blind and the Deaf. Three years later, he was returned to Shaw as dean of the theological department. He resigned in 1907 and has since been supervisor of the State School for the Blind and the Deaf at Raleigh.

During his pastorate at Franklinton he has baptized nearly 600 persons, and the congregation owns fine property on the prominent street of the town.

Dr. Pegues is active also in the Sunday-school work, as secre-

tary of the Baptist State Sunday-School Convention. In cooperation with the American Baptist Publication Society, it supports three missionaries upon the field, partially supports from twenty-five to thirty young women in school, and contributes to the support of some of the secondary schools.

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## J. C. Myers

Tyler, Texas

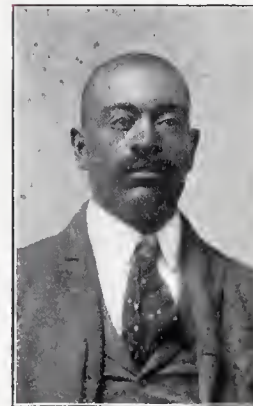
MR. MYERS is one of the most successful Negro farmers in the southern states.

He was born May 22, 1872, in Green County, Kentucky.

The young man attended the free public schools in Kentucky

until he was eighteen years of age.

The care of his mother and sister devolved upon him and he left school and went to work. He lived on the Kentucky farm until 1902, when he moved to Temple, Tex. He reached Temple with \$75 in money and a family including five children. He began work for one-half cotton and one-third corn for two years, after which he had his own team and tools, and went to work on third and fourth.



J. C. Myers

In 1905 he bought two hundred acres of land at \$40 an acre and costing him \$8,000, and in 1909 he added seventy acres at \$70 an acre. He was offered, the latter part of 1909, \$100 an acre for this property. He says that he will make sixty bales of cotton in 1909, and hopes to increase it in 1910.

With reference to his financial success, he says, "I have no surplus money on hand, for I work for my money and then let my money work for me. I had saved \$2,000, but I bought the last seventy acres of land with this, and will finish paying for it in the fall of 1909." He also says: "I want my children to have a better education than I have, or that I ever had the opportunity to obtain. I advise the Negro race to stick to farms, and get the children to work. I believe thoroughly in education, but I believe in the education of the hands as well as the head. My success as a farmer has taught me that no one can ride to success on a padded cushion."

Mr. Myers is a good example of the value of his teachings.

## W. E. B. Du Bois, Ph.D.

Professor of Economics and History

Atlanta University

PROFESSOR DU BOIS' family name is that of his grandfather, a French physician in the West Indies. He was born on February 23, 1868, at Great Barrington, Mass., a typical New England village, where he spent his childhood and youth. The cultural influences that he was under in this high-class community in his early life no doubt contributed measurably toward laying the foundations of that exceptional intellectual and ethical culture that has distinguished his later career as an educator and an author.

The wise use that was made of these early advantages, open to his childhood and youth, prepared him for entrance upon the classical course at Fisk University at about the age when most boys of his race find their way into the academies and preparatory schools. He graduated from Fisk in the class of 1888, at the age of twenty. Two years later he graduated from Harvard, from which, at the end of the following year, he received the degree of master of arts. His excellent work at Harvard drew to himself the attention of the trustees of the John F. Slater Fund, who made it possible for him to enjoy two years abroad in the study of history and political science, which were spent at the University of Berlin.

Following his return from Germany, he was for two years fellow in sociology at Harvard. At the end of this period he was awarded the degree of doctor of philosophy. Then he became professor of Latin in Wilberforce University, Ohio. It was at about this time that he married Nina Gomer. He resigned his professorship at Wilberforce in order to accept the position of assistant in the department of sociology in the University of Pennsylvania. To his special charge there was committed the investigation of the condition of the Negro people in the city of Philadelphia made by the university. Upon the completion



PROF. W. E. BURGHARDT DU BOIS, PH.D.

of this investigation, he wrote the elaborate report which was published under the title, "The Philadelphia Negro."

In 1896 Professor Du Bois entered upon his notable career at Atlanta University as professor of economics and history. Under his direction the university has made the Negro problem the subject of a series of profound and far-reaching investigations. In the sketch of Atlanta University, which begins at page 311 of this work, reference is made to these investigations, and to the series of volumes containing the reports of them that has been issued. Students of social science everywhere have recognized the value of this work, so that, in the words of Professor Bassett, of Trinity College, North Carolina, "his position among students of American social conditions is very good."

In addition to his work as an educator and scientific investigator of social conditions, Professor Du Bois has made a name for himself as an author. To quote again from Professor Bassett, "He has written some good books of a distinctly scholarly character." The first of these to appear was "The Suppression of the Slave Trade," which was published in 1896. In 1903 he made his noteworthy contribution to the literature of the Negro problem in his stirring book entitled, "The Souls of Black Folk," which has been aptly characterized as "a plea for soul opportunity." The force of the arguments, the high quality of the matter, and the literary excellence of this book, have been felt and generally acknowledged. To quote still further from Professor Bassett's editorial, "Two Negro Leaders," which appeared in the second volume of *The South Atlanta Quarterly*, "One ought not to speak of 'The Souls of Black Folk' without referring to the style in which it is written. It is doubtful if another writer can surpass the rhythmical and half-poetical prose in which its descriptive and narrative chapters are written. One feels here the same warm directness which one feels in



James Lane Allen's stories, in Sidney Lanier's letters, and now and again in some plain sentences of Booker T. Washington's 'Up from Slavery.' If sometimes there are over-wrought figures, they ought to be attributed to the strong feeling of the author in regard to the matter under discussion. They seem to warrant the prophecy that with a more severe reining of his fancy, he would make for himself a prominent place among America descriptive writers."

"Professor Du Bois is a student. He represents in his early life in a New England village, and in his later career, the most intellectual side of the life of the American Negro."

As a leader of his people, he approaches their great problem from the standpoint of ethical culture. He does not, in the first place, believe in the efficacy of the gospel of material wealth. He always pleads for the Negro leadership of the Negro.

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### **Paul Laurence Dunbar:**

#### **The Poet of His People**

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IN his generous introduction to the "Lyrics of the Lowly," the collection of Dunbar's poetry that first brought him into general notice, William Dean Howells said: "Paul Dunbar is the only man of pure African blood and American civilization to feel the

Negro life aesthetically and express it lyrically. . . . I do not know any one else at present who could have written the dialect pieces. These are divinations and reports of what passes in the minds and hearts of lowly people whose poetry had hitherto been inarticulately expressed in music, but now finds, for the first time in our tongue, literary interpretation of a very artistic completeness. . . . If he should do no more than he has done, I should feel that he had made the strongest claim for the Negro in English literature that the



P. L. Dunbar

Negro has yet made. He has at least produced something that, however we may critically disagree, we cannot well refuse to enjoy; in more than one piece he has produced a work of art."

With Howells, James Lane Allen agrees, who, writing at a later period said: "I think Paul Laurence Dunbar reached, in some of his poems, the highest level that his race has yet attained

in form and feeling." Writing to his biographer, President Roosevelt said: "While I had the pleasure of meeting Mr. Dunbar once or twice, I was a great admirer of his poetry and his prose. . . . I had been struck by the artistic merit of his work." It is fitting that in this work notice at some length should be made of the man and his achievements, of whom all of this, and more, has been said.

Paul Laurence Dunbar was born, brought up, educated, and lived all his life in the North. He was born at Dayton, Ohio, June 27, 1872, and there he died February 10, 1906. His parents were Negroes of pure African descent, without any admixture whatsoever of white blood. His father had been a slave in Kentucky, but had made his escape to Canada in the days when the North Star had peculiar attractions for black people, and when the Underground Railroad was in active operation. The war coming on, he enlisted and served through that awful conflict in the Fifty-fifth Massachusetts Infantry. The woman who became his wife had been freed by the events of the war, and she with many other Negroes moved northward in the sixties, and found a place where the soles of her feet might rest at Dayton. Here Joshua and Matilda found each other. At the instance of the father, their son was called Paul, a name, the father maintained, befitting one who some day might be heard from in the world.

Though neither parent could read or write, yet both, like a great multitude of Negro parents before and since their day, cherished the advantages of education for their young son. These they sought and obtained in the public schools of Dayton, whose wide doors stood open to the children of the most lowly, as well as to those whom circumstance had favored more highly. The boy made his way through the primary and grammar schools and at last out through the high school, attended by the chances and mischances for mental training that everywhere befall the children of the poor. However, his work was in the main that of a diligent pupil, and it drew to him the notice of his teachers and fellow-pupils. Already his poetical and literary gifts began to manifest themselves. Part of the time that he was in the high school he was honored with a position on the staff of the school journal, the *High School Times*, which was edited by the pupils and issued monthly. The old files of this little magazine contain a number of his effusions in both prose and verse. He graduated in the class of 1891, having been chosen to write the class song, which was sung at commencement.

When he turned his back upon the school that had opened the gates of a higher life to him, he faced the struggle that the great majority of boys, white and black, are compelled to enter in finding their way and place in the world. In the main the character of this struggle is not subtracted from or added to appreciably by considerations of geography or race. Those who rise must pay the price of toil, and often the price is toil plus tears. The necessity was upon this young Negro of northern birth and northern rearing of waiving all ceremony and joining the army of breadwinners without undue delay. For his father had now died, and the support of his mother, as well as a living for himself, depended upon his own efforts. The first position that opened to this high-school graduate in whom the fires of genius were burning was that of an elevator boy in an office building, with a salary attached of four dollars per week. He accepted it, and as he went about his work he employed his spare moments in further preparation for the next call to service that might come to him, which he hoped might be to some occupation more in keeping with his tastes and the bent of his genius.

It was while he was still serving as an elevator boy that the opportunity came to him—and which he improved—to enlarge his circle of acquaintances among literary workers through a meeting at Dayton of an association of writers over which Dr. John Clark Ridpath, the historian, presided. He was given a small part in the welcome which was extended to that body, and he acquitted himself with such credit that he won the attention of a number of persons who were sensitive to the presence of genius. The way opened now for him to enter journalism, which offered pursuits agreeable to his tastes, and to which he continued to sustain more or less close relations during his entire career. He was free now comparatively to study and write, as his inclination might carry him, though he found, as has many another budding genius, that all the world was not standing in eager expectation of the appearance of a new poet, particularly a black one.

His verses began to appear here and there in the newspapers and other publications that were not specially distinguished for their high literary standards. Some of these poems that had appeared thus in print, and others still in manuscript, were gathered together in sufficient quantity to make a modest volume. The publisher for this initial volume was not easily found. At length, however, the United Brethren Publishing House of Dayton was prevailed upon to stand in this very important capacity, with the result that, in 1892, Dunbar's first volume

of poems, "Oak and Ivy," appeared. It would be entirely too much to say that this volume gained for him instant and wide recognition as a writer of power and promise, but it did win the attention of a few such men as William Dean Howells and James Whitcomb Riley, who were prompt to encourage meritorious work, though it was that of a poor and friendless young Negro. Through this first venture into the realm of bookdom he made a number of new friends who encouraged him to undertake further work and further publication.

Events followed one upon another in rapid succession, checkering the career of the young poet with incidents that have had their parallels many times in the experiences of men who have risen above the great common level; some of these were filled with light, while others cast deep shadows. At Toledo, staunch friends were raised up for him in the persons of Dr. H. A. Tobey, the distinguished superintendent of the State Hospital for the Insane, which is located at that place; Mayor Brand Whitlock; Mr. Charles Thatcher, a member of the bar; and Mr. Charles Cottrill, a business man. Through their kindness many a mile of progress was smoothed. These friends directed the attention of influential men and women among their acquaintances to the young black man and his work. Later on, as his volumes appeared, some of these persons greatly encouraged him. One to be mentioned is the late Col. Robert G. Ingersoll, who said, after reading some of his poetry, "Some of the poems are really wonderful, full of poetry and philosophy. 'The Mystery' is a poem worthy of the greatest. 'Ere sleep comes down to soothe the weary eyes' is a wonderful poem; the fifth verse is perfect. I have only time to say that Dunbar is a genius."

It was during this period in which Dunbar was struggling for recognition that an incident occurred that brought him to the favorable notice of influential members of his own race. At the Columbian Exposition, on "Colored Folks' Day," he was given a place on the program, which he filled by readings from his own writings. His work caught the fancy of the assembled multitude, and his success was little short of a personal triumph. It was upon this occasion that the distinguished representative of his own race, the Hon. Frederick Douglass, said, "I regard Paul Dunbar as the most promising young colored man in America." This among other favorable circumstances brought him invitations to fill the rôle of a public entertainer. For some months he did lyceum work under the management of the late Major James B. Pond. Later on he was induced to visit London



and some of the provincial cities and towns of England and give readings from his own writings. Though he was treated shabbily by his manager, he won not a few friends and admirers among the English. He became greatly indebted to the kindness of some Americans residing in London and elsewhere in England, among them the American ambassador, the Hon. John Hay.

Previous to his visit to England he had filled for a short time one of the minor offices of the Common Pleas Court of Montgomery County, Ohio, and shortly after his return he obtained an appointment to the position of assistant in the Congressional Library at Washington, which he filled from October 1, 1897, until the end of December of the year following, when broken health forced his resignation. It was while he resided in Washington that he was married to the sweetheart of his youth, Alice Ruth Moore, of New Orleans, who shared his literary tastes and ambitions, and who, in 1899, issued, through Dodd, Mead & Co., a volume of prose entitled, "The Goodness of St. Roque, and Other Stories."

For the next seven years following upon his retirement from the service of the Congressional Library, Dunbar's resources were heavily drawn upon in a losing battle with the "white plague." His literary work was carried forward with dogged persistence, though it was interrupted again and again by the deplorable conditions of his health, which made necessary, among other things, journeys and residence in Colorado and other parts of the country remote from his Ohio home, in the hope that at least temporary relief might be found.

Our narrative has carried us somewhat past the record of the further appearance of his literary work in verse and prose. Let us now resume that. His initial volume of poetry, "Oak and Ivy," which appeared in 1892, brought him neither fame nor fortune. The wider recognition of his work came with the publication, through Dodd, Mead & Co., in 1896, of "Lyrics of the Lowly," which bore a felicitous introduction and a generous appreciation of his art by William Dean Howells, from which we have quoted in the opening paragraph of this sketch. We can do no more now than merely mention in the order of their appearance the various volumes that are set down to his credit, and which reflect the genius of the first writer of his race: "Oak and Ivy" (1892), "Majors and Minors" (1895), "Lyrics of the Lowly" (1896), "Folks from Dixie" (1898), "The Uncalled" (1898), "Lyrics of the Hearthside" (1899), "Poems of Cabin and Field" (1899), "The Strength of Gideon, and Other

Stories" (1900), "The Love of Landry" (1900), "The Fanatic" (1901), "Candle-Lightin' Time" (1902), "When Malindy Sings" (1903), "Lyrics of Love and Laughter" (1903), "In Old Plantation Days" (1903), "Lyrics of Sunshine and Shadow" (1905), "Joggin' Erlong" (1906).

In addition to these volumes, there appeared among his latest works, "The Spirit of the Gods," which, in the estimation of competent critics, is Dunbar's best work in prose and his most impressive contribution to the literature of the Negro problem. His outlook upon the future of his race was optimistic. This is expressed typically and finely in the concluding sentence of the chapter "Representative Negroes," which he contributed to the volume, "The Negro Problem," that was put out some years ago by representative men of that race, and which is as follows, "It is a little dark still, but there are warnings of the day, and somewhere out of the darkness a bird is singing to the Dawn."

The space at our command does not permit the quotation of more than two or three passages from Dunbar's poetry; these represent him at his best. Reference has been made already to one of these which has elicited much admiration, the fifth stanza of his poem entitled, "Ere sleep comes down to soothe the weary eyes":

"Ere sleep comes down to soothe the weary eyes,  
How questioneth the soul that other soul —  
The inner sense that neither cheats nor lies,  
But self exposes unto self; a scroll  
Full writ with all life's acts, unwise or wise,  
In characters indelible and known.  
So, trembling with the shock of sad surprise,  
The soul doth view its awful self alone,  
Ere sleep comes down to soothe the weary eyes."

We have in "The Crisis" a fine sample of his art, which is at the same time a revelation of his soul. We quote the last stanza:

"Mere human strength may stand ill-fortune's frown,  
So I prevailed, for human strength was mine:  
But from the killing strength of great renown  
Naught may protect me save a strength divine;  
Help me, O Lord, in this my trembling cause, —  
I scorn men's curses, but I dread applause."

As it became evident that he was losing in his battle with disease, and that the Destroyer was surely though slowly approaching, he sought the familiar scenes and friendships of his childhood and youth at Dayton, where he died on February 10, 1906.

When all was done, there remained among his writings his own Swan Song in the following beautiful poem:

WHEN ALL IS DONE.

When all is done, and my last word is said,  
And ye who loved me murmur, "He is dead,"  
Let no one weep, for fear that I should know  
And sorrow too, that ye should sorrow so.

When all is done and in the oozing clay  
Ye lay this cast-off hull of mine away,  
Pray not for me, for, after long despair,  
The quiet of the grave will be a prayer.

For I have suffered loss and grievous pain,  
The hurts of hatred and the world's disdain,  
And wounds so deep that love, well-tried and pure,  
Had not the power to ease them, or to cure.

When all is done, say not my day is o'er,  
And that through night I seek a dimmer shore!  
Say rather that my morn has just begun, —  
I greet the dawn and not the setting sun,  
When all is done.

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## Henry O. Tanner

Paris, France

MR. TANNER is the most eminent painter of his race. His pictures hang in many of the world's best galleries. Professor Du Bois, of Atlanta University, one of the most scholarly men of the race in this country, recently classed Mr. Tanner as one of the three great artists among the Negro people who have risen to places of recognized prominence and importance in the world. Paul Laurence Dunbar, the poet, and Charles W. Chesnutt, the novelist, shared honors with Mr. Tanner.



H. O. Tanner

Henry O. Tanner was born in Philadelphia, the son of Bishop Benjamin T. Tanner of the African Methodist Episcopal Church. As a boy he enjoyed the privileges of the city schools, and early in life his artistic temperament and genius were manifest. He entered the Pennsylvania Academy of Fine Arts, and became a pupil of Professor Eakins. The struggle with

poverty was his portion, and shortly after leaving the Pennsylvania Academy he became a photographer in Atlanta, Ga. Failing in this, he then spent a year at Clark University, Atlanta, where he taught freehand drawing and gave instruction in painting to private classes, white and colored, in and out of the institution.

He had a great desire to go to Paris to study the great masters of his art, and with the assistance of friends his desire was at last gratified. Shortly after arriving in Paris he was taken ill and was in the hospital for more than two months with typhoid fever. After his recovery he became a pupil of Benjamin Constant. Later on he returned to America, where he remained for eighteen months. During this time he painted several pictures.

The first picture that he exhibited at the Salon was called "The Banjo Lesson," which was sold to Mr. Robert C. Ogden, of New York, who from that time on has been his friend and patron. Mr. Tanner acknowledges that he is much indebted to Mr. Ogden for whatever success he has achieved. Another picture, "The Thankful Poor," was sold to Mr. John T. Morris. At the World's Fair in Chicago, in 1893, there were exhibited one hundred representative pictures painted by American art students at home and abroad. Mr. Tanner's "The First Lesson on the Bagpipe," painted from a scene in Brittany, was one of this number. From this list of one hundred pictures a committee of art critics selected the best forty, making a catalogue of them. Mr. Tanner's picture was one of the forty, and it was afterwards exhibited at the Cotton States Exposition in Atlanta, Ga., in 1895.

Returning to Paris in 1894, Mr. Tanner resumed his art studies under Laurens and Constant. Since then he has spent much of his time in Paris and in other art centers of Europe. Perhaps the pictures by which he is best known, and which have won for him fame as a great artist, are "Daniel in the Lion's Den," which received "*mention honorable*"; "The Raising of Lazarus from the Dead," which not only received the third medal, but was purchased by the French government and hangs amid the beauties of the Luxembourg, and "The Ammunition."

A writer says of Mr. Tanner, "He likes Paris because of the companionship of artists, and he will probably spend the remainder of his life there; still he glories in the fact that he is an American citizen, and he will retain that title as long as he lives."



## William A. Hunton

Washington, D. C.

MR. HUNTON is one of the general secretaries of the colored men's department of the Y. M. C. A. He was born in Canada in 1863.

His father made an unsuccessful attempt to escape from slavery on the Underground Railroad, was captured at Erie, Pa., and brought back to Virginia. He purchased his freedom, however, in the early "forties," by working overtime in a hotel in the Virginia mountains. After this he worked in Cincinnati a few years, assisted his brother in purchasing his freedom, and then settled in Canada.



William A. Hunton

The mother of Mr. Hunton was carried in the arms of her mother from Maryland on the Underground Railroad, as she escaped from slavery.

He was graduated from the collegiate department of Wilberforce Educational Institute, Chat-ham, in 1884.

He was appointed to a clerkship in the Canadian Civil Service, in the Department of Indian affairs, at Ottawa, and resigned after three years, to accept the secretaryship of the Y. M. C. A. at Norfolk, Va., the first colored association to employ such an officer.

In 1890 Mr. Hunton was called to the secretaryship of the colored men's department of the International Committee of the Y. M. C. A.

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## Rev. G. W. Allen, D.D.

Columbus, Ga.

EDITOR of the *Southern Christian Recorder*, the official organ of the African Methodist Episcopal Church.

He was born near Smith Station, Ala., August 10, 1850. He received an excellent education and for fifteen years taught school in Bullock County, Alabama.

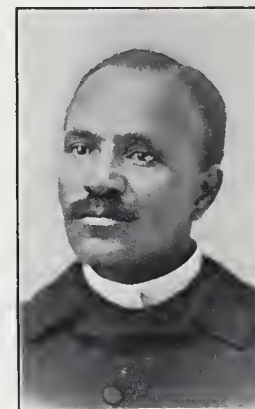
He was recognized as one of the leading men of his race in that section of the state, and in 1874 was sent to the Alabama legislature, and reelected for a second term.

For seventeen years succeeding his legislative service he was principal of the public school in Girard City, Ala., and also served as pastor at several mission points — building the missions — until they became strong enough to support local pastors. Three of the prominent African Methodist Episcopal churches in eastern Alabama were built by his tireless and intelligent endeavors.

In 1899 he was appointed presiding elder of the Montgomery District by Bishop Turner. He held that position for four years, and was then transferred in the same official capacity to the Union Springs District.

About this time the General Conference had its session in Chicago and made him editor and official manager of the *Southern Christian Recorder*, and in that capacity he has achieved great success for the work of the church.

Dr. Allen is one of the worthy men of his race in the South. He has large property interests in Gerard and Phoenix cities and other places, and is a director in the Queen City Real Estate Company of Columbus, Ga. He is well known throughout the South and has worked as a pastor, editor, and financier, which have all given him a position of great influence among his people.



Rev. G. W. Allen, D.D.

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## Dock A. Hart

Nashville, Tenn.

PRESIDENT of the Globe Publishing Company; editor of the *Nashville Globe*, and general foreman, since January, 1903, of the National Baptist Publishing House.

Mr. Hart was born in Carthage, Tenn., December 20, 1872. His parents moved to Nashville when he was quite young, and he began to work at the age of eighteen in the office of the *Nashville Tribune*, a weekly newspaper. He remained with this company about six months, and, though he failed to receive his wages regularly, he kept his work until he secured a position in 1891 with the African Methodist Episcopal Church Sunday-School Union. In this work he was associated with Dr. C. S. (now Bishop) Smith and others who were

pioneers in giving young Negroes of the South an opportunity to get in touch with modern printing methods.



Dock A. Hart

He remained with the Sunday-School Union four years and was in full charge of the printing department when the house was destroyed by fire in 1895. His work since then has been as follows: Foreman of the Lexington, Ky., *Standard*, one year; clerk, African Methodist Episcopal Church Sunday-School Union, one year; porter, Brandon Printing Company, Nashville, 1896-98; foreman, printing department National Baptist Publishing House, four years; foreman, printing department African Methodist Episcopal Church Sunday-School Union, a few months; compositor, National Baptist Publishing House, and since January, 1903, general foreman of the National Baptist Publishing House.

Mr. Hart has made the publication of Sunday-school literature a practical study for nearly twenty years.

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### Chris J. Perry

Philadelphia, Pa.

PROPRIETOR and editor of the Philadelphia *Tribune*, a paper having a large circulation and wide circle of influence.

He was born in Baltimore, Md., in 1859. At the age of eighteen he left the public schools of that city and went to Philadelphia to take advantage of its school facilities. He worked in private families and cafés during the day, and applied himself to study at night.



Chris J. Perry

In 1880 he was encouraged by the fact that his news notes were accepted by several daily papers. This determined him to enter the journalistic field, and he was soon editor of a column for colored readers in one of the local Sunday papers. In November, 1884, he established the Philadelphia *Tribune* which has become a very successful property. All the work of the

paper is done at the *Tribune* office, and a large job plant is also owned by Mr. Perry. The property of the *Tribune* is valued at \$8,000, and Mr. Perry has been successful along other lines, with large investments in securities and in real estate.

He has been a member of the Presbyterian Church for twenty-five years; was trustee of the Lombard Street Church for five years; superintendent of the Sunday-school eight years, and is now a teacher in the Sunday-school.

Modest and unassuming, Mr. Perry takes no credit to himself for his success in business life. "What I am," he says, "is through the munificence which day by day flows from the bountiful hand of God, and which may be enjoyed by all of his trusting children."

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### William T. Scott

Springfield, Ill.

EDITOR of *The Leader*. The first and only Negro ever nominated for President of the United States.

He was born in Newark, Ohio, 1846, and attended the public schools. After leaving school he learned the barber's trade, and while engaged in this occupation in Cincinnati, in 1863, enlisted in the United States Navy and was assigned to the receiving ship *Victoria*, then lying at Cairo, Ill.

He was mustered out of the service in 1865 and engaged in business in Cairo with financial success. Active in politics, he organized a new party, known as "The National Liberty Party," and in 1904 at a national convention of four hundred Negroes from thirty-six states, in St. Louis, he was nominated as the party candidate for President of the United States.



Col. W. T. Scott

For more than twenty-five years Mr. Scott has been active as a newspaper editor and publisher. He established the Cairo, Ill., *Weekly Gazette* in 1862; the *Daily Gazette* in 1885, the first Negro daily newspaper published in America; was editorial manager of the Chicago *Gazette* in 1893, and publisher of the East St. Louis *Leader* in 1903. He is now editor and manager of the Springfield *Leader*.



In addition to his editorial and political work, Mr. Scott is known as "a secret society man." A writer in commenting upon this phase of his activities says: "It is probable that no man of the race is a member of so many societies as Colonel Scott. He is a member of all the prominent organizations and their auxiliaries. He is in possession of three hundred grips and four hundred pass words, which is more than any other man has in this country."

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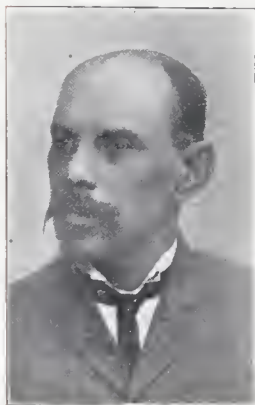
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## L. K. Atwood, LL.D.

Jackson, Miss.

PRESIDENT of the Southern Bank, lawyer, financier, Master of the Order of Jacobs, and editor of the *Jacobs' Watchman*.

He was born in Alabama and received his education in Ohio and Pennsylvania, graduating from Lincoln University, Pa., in 1874 with first honors of his class. He spent some time as a teacher in Hinds County, Mississippi, and then engaged in mercantile business. He read law several years and was admitted to the Mississippi bar in 1879.



L. K. Atwood

In 1879 and 1883 he was a member of the Mississippi legislature, receiving each time he was a candidate the largest vote ever polled for a representative in that county. His successful legislative effort to secure a liberal state appropriation for Alcorn College, Alcorn, Miss., gave him a reputation.

In 1899 he was deputy U. S. collector of internal revenue for Mississippi and Louisiana.

Mr. Atwood is an active promoter of the interests of benevolent insurance and fraternal societies among the Negroes. In 1884 he joined the Order of Jacobs and has seen it grow until it has paid out in benefits more than \$410,000 to the Negroes of the state. He is editor of the *Jacobs' Watchman*, a fraternal paper with a large circulation.

In 1904 he became a banker, organizing the American Trust and Savings Bank of Jackson. This bank paid as its first dividend 27 per cent. Two years later he resigned and organized the Southern Bank, of which he is president.

He is one of the wealthiest men of his race in Mississippi.

## John B. Watson

Atlanta, Ga.

MR. WATSON is a general secretary of the colored Y. M. C. A. He was born in 1872 in Smith County, Texas. As he was one of a family of thirteen children, nine of whom were girls, there was little opportunity in his early years to obtain an education, so that when, at the age of twenty, he went to Marshall, Tex., to attend Bishop College, he found it necessary for him to enter the eighth grade of a grammar school on the college campus.



John B. Watson

After five years' study he graduated from the academic department of Bishop College and spent the next two years in teaching. In 1900 he entered Colgate University, but in order to more easily support himself, he transferred to Brown University in

1901, where he was graduated with the class of 1904.

While in college Mr. Watson kept his general average above eighty per cent. At the same time he earned more than \$500 taking care of furnaces, and his board by waiting on table.

After graduating, Mr. Watson taught at Atlanta Baptist College until the International Committee of the Y. M. C. A. called him into its service as student secretary of the Colored Men's Department.

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## E. C. Brown

Newport News, Va.

MR. BROWN is an extensive real estate dealer.

He was born in Philadelphia in 1876, and was educated in the public schools of that city. After leaving school he was employed as mail clerk with Bradstreet Mercantile Agency three years. He then became stenographer to William T. Bell, vice-president of the National Railway Company. This position brought him in contact with the leading railroad and steel men of that day. When this company merged with a larger concern, Mr. Brown, with several others, found himself out of employment. He then started on a fruitless search for a position as stenographer, being practically barred on account of his color.

With the same indomitable courage that made him very successful in later years, he turned his face southward, after spending a number of years as a hotel waiter, and began the real estate business in Newport News. His friends say, "Mr. Brown has actually coined prejudice into cash," boldly announcing that he is a colored man, and he makes a specialty of handling colored tenement property.



E. C. Brown

In June, 1908, he organized the Brown Savings Bank of Newport News, Va. In addition to this, he is now operating the Brown Savings and Banking Company, Norfolk, Va. Mr. Brown has also extended his realty

operations to Norfolk.

This young man, thirty-four years of age, whose mother died when he was nine years old, and whose father left him to fight life's battle when he was eighteen, is now the president of two flourishing banks, the owner of considerable real estate, and the operator of a very large real estate business.

## James Franklin Lane

Jackson, Tenn.

PRESIDENT of Lane College, the leading educational institution of the Colored Methodist Episcopal Church.



Pres. J. F. Lane

Mr. Lane was born February 18, 1875, the youngest son of Bishop Isaac Lane, who has been bishop of the Colored Methodist Episcopal Church since 1873. His parents were formerly slaves. He was educated in Lane College, then Lane Institute, and in Walden University, Nashville, Tenn., graduating from the last-named institution in 1896 with the degree of A.B.

He became principal of the Penola High School at Sardis, Miss., then the largest and most important public school for Negro youth in northern

Mississippi. In the summer of 1898 he took a course in Latin

in the University of Chicago. In 1899 he began his work at Lane College, serving two years as principal of the grammar department of the college, then five years in the chair of mathematics. When the teacher-training department of the college was established he was made its dean. He took summer courses in philosophy and the science of education at Harvard, and in 1907 was selected as president of Lane College, where he is serving with great success for the college, and with credit to himself.

He is familiar with every department of the work, not only as a member of the faculty, but he has been treasurer and secretary of the college, which gives him a familiarity with all its financial matters. In 1901 he was a member of the Ecumenical Conference, and at the age of twenty-six was the youngest man ever sent as a delegate to an Ecumenical Conference. Professor Lane was a member of the Clifton Conference and participated actively and helpfully in its work.

## W. T. Andrews

Sumter, S. C.

EDITOR, lawyer, and real estate dealer. The largest Negro tax payer in the city. Owns forty tenant houses and other property valued at \$40,000.

He was born in Sumter March 25, 1864. His father was a Methodist minister and taught school, which the son attended for eight years. From the age of thirteen to twenty he was put to work. When he was thirteen he was placed in charge of a small grocery business by his father. Four years later he began attending the rural school in South Carolina.

He entered Fisk University, Nashville, Tenn., at the age of twenty-two and remained in that institution four years, graduating from the college department in 1890. He then spent two years at Howard University, graduating from the Law School in 1892. He was four years engaged in the government service in Washington.

Returning to South Carolina, he became principal of the

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W. T. Andrews



school at Darlington in 1898, and resigned in 1900 to take up school work in Sumter, which he continued for three years, deciding to devote his entire time to law and to real estate. He has since been engaged in the law and in realty business.

He is also the editor and publisher of the weekly newspaper, *The Defender*. Mr. Andrews is prominent in the councils of the National Negro Business League, a member of its executive committee, and of the executive committee of the National Negro Press Association and the Negro Bar Association.

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## Moses Amos

Atlanta, Ga.

MOSES AMOS is the pioneer Negro druggist of the South. He was born in Georgia in 1866. When nine years old he was employed by Dr. J. C. Huss, a Southern white man, as a delivery boy in his drug store. He held this position continuously for more than thirteen years, until the death of Dr. Huss in 1889. During these thirteen years of work in this drug store young Amos paid unusual attention to the business.



Moses Amos

At the death of Dr. Huss, Mr. Amos organized a company of colored men and bought the drug store in which he had been employed for so many years. He then became the manager of the pioneer drug store in the Southern states. By strict attention and careful study he soon became the prescriptionist for his company. The Gate City Drug Store is the name given to his company, and it has, under Mr. Amos's management, enjoyed twenty years of successful business. He now employs eight clerks all the time in this store.

An evidence of confidence in his business ability and integrity is the fact that a sub-post-office has been located in the Gate City Drug Store for twelve years.

The fact that there have been no changes in the membership of the company during the twenty years of its existence is another evidence of the good business ability of Mr. Amos.

Strangers visiting Atlanta seldom ever leave without seeing this pioneer Negro drug store, and Mr. Amos, its founder.

## Dr. W. F. Penn, M.D.

South Atlanta, Ga.

DR. PENN is a prominent physician and surgeon.

He was born of slave parents in Amherst, Ga., January 16, 1871. His parents moved to Lynchburg, Va., when he was two years of age. His education was received in the public schools of Lynchburg and in the Virginia Normal and Collegiate Institute, Petersburg, Va.



W. F. Penn, M.D.

Following his graduation he was principal of one of the public schools of Lynchburg. In 1892 he became a student in Leonard Medical School, Shaw University, Raleigh, N. C. A year later he went to New England with a company of singers, representing the Virginia Normal and Industrial Institute of Lynchburg.

He met some prominent northern men who expressed a desire to help deserving young colored men to secure an education. As a result, Dr. Penn entered Yale Medical College, and in addition to the support received from friends, he worked in a local restaurant during the summer months.

He was elected assistant editor of the Class Book, an unusual honor for a colored man. He graduated in 1897. Afterwards he spent some time as interne at the Freedmen's Hospital, Washington, D. C. In 1898 he moved to Atlanta and began the practice of medicine and surgery. He has been for many years the physician for Clark University, of which he is also a trustee, and is also connected with Atlanta University and Gammon Theological Seminary.

He has been identified with the movements for the betterment of his race that have been inaugurated since his residence in Atlanta. He is connected with the Fair Haven Infirmary, and has been very successful in surgical cases in that institution.

The editor of his Class Book at Yale declared that he was "a man without fear and without reproach." These qualifications have enabled him to rise to the position in life which he now occupies as a trusted leader among his people. His brother, Prof. I. Garland Penn, is one of the best known of the leaders of his race in the South.

## David B. Allen

Newport, R. I.

MR. ALLEN is proprietor of the leading restaurant in the popular Rhode Island summer resort.

He was born in Danville, Va., January 2, 1855. His boyhood was spent upon a farm, where he worked until 1874, when he found employment in a tobacco factory. He moved to Newport in 1880 and worked for several years as head cook in a hotel in that city.



David B. Allen

He opened a café in Newport in 1886 and was chef, waiter, cashier, and "boss." This has grown to be one of the largest restaurants in the state. For several years Mr. Allen has conducted a very prosperous catering business in Newport.

In 1892 he became a member of the African Methodist Episcopal Church and has had several official positions. He has twice been a member of the General Conference of the African Methodist Episcopal Church since 1900. He is a member of the commission on the location and the program for the General Conference of 1912. He is a member of several fraternal organizations. He is president of the Rhode Island Loan and Investment Company, and was a charter member of the Negro Business League in Boston, 1900. He owns a fine home in Newport.

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## G. W. Franklin

Chattanooga, Tenn.

MR. FRANKLIN has been for three years president of the National Negro Funeral Directors' Association. He is a life member of the National Negro Business League, and is a successful business man and extensive property owner.

He was born in Quitman, Ga., in 1865, and learned the blacksmith's trade with his father, beginning at the age of ten years. Before he had reached the age of twenty-one years he was engaged in four distinct lines of business: he was a blacksmith, the owner of a hack line, proprietor of a coal yard, and an undertaker.

He decided to concentrate his energies in one direction and selected the business of undertaker. After nine years in Rome, Ga., he moved to Chattanooga, Tenn., in 1894, and though the field was discouraging and decidedly unfavorable, he laid the foundation of what has become a large business.

In addition to the equipment of his undertaking establishment, which is said by his friends to compare favorably with that of any undertaker, white or black, in the South, he owns and operates two cemeteries for colored people, and some valuable real estate in the exclusive part of the city.

He does a business of about \$30,000 a year. He has been closely identified with the National Negro Business League from the beginning, and is a man of commanding influence.



G. W. Franklin

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## Nick Chiles

Topeka, Kan.

EDITOR and proprietor of the Topeka *Plaindealer*, one of the most influential and widely known journals in the state. Mr. Chiles is forty-eight years of age. He was born in Greenville, S. C., and like many Negro boys at the close of the war he was "turned adrift" and left to shift for himself.

After several years of aimless wanderings and adventures, he settled in Topeka, about twenty years ago, with total assets of about \$15 in cash.

He immediately began work, and to work hard, accepting whatever honorable employment came to him. He was of a thrifty disposition and saved money and invested it in real estate. To-day he has property valued at more than \$50,000, and owns one of the finest residences in Kansas. This residence



Nick Chiles

is located in "Governor's Square," near the executive mansion of the governor of Kansas.



Mr. Chiles is a man of striking personality, aggressive, and loyal. A friend writing of him says, "He understands every word in the English language, except the word 'surrender.'"

The *Plaindealer* is considered a great power in western political affairs. It has a \$7,000 plant, located in its own handsome brick building on Kansas Avenue, the principal thoroughfare of Topeka.

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### **C. V. Roman, Ph.D., M.D.**

**Nashville, Tenn.**

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DR. ROMAN was born in Pennsylvania in 1864 and was reared and educated in Ontario. He taught school in Kentucky and Tennessee; graduated in medicine at Meharry Medical College, 1890, and took post-graduate courses in Chicago and Philadelphia, and in the Royal London Ophthalmic Hospitals.



C. V. Roman

After nearly fifteen years practice in medicine and surgery, and while practicing in Dallas, Tex., in 1904 he accepted a call to the position he now holds in Meharry College, and has since made his home in Nashville. In 1904 he was elected president of the National Medical Association. At the session of the Association in Boston, August, 1909, he was selected to respond to the addresses of welcome, and in a speech of rare character and ability

fully sustained the high reputation for scholarship and eloquence which preceded him.

Dr. Roman is now editor-in-chief of a quarterly magazine, *The Journal of the National Medical Association*, published at Tuskegee Institute, the only medical journal published by a society of colored people.

The Association, of which Dr. M. F. Wheatland, of Newport, R. I., is president, is one of the most active and helpful organizations among the colored people. Dr. Roman says: "Conceived in no spirit of racial exclusiveness, fostering no ethnic antagonism, but born of the exigencies of American environment, the National Medical Association has for its object the banding together, for mutual coöperation and helpfulness, the men and

women of African descent who are legally and honorably engaged in the practice of the cognate professions of medicine, surgery, pharmacy, and dentistry."

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### **Rev. W. H. Brooks, D.D.**

**New York**

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MR. BROOKS is pastor of St. Mark's Methodist Episcopal Church, one of the leading colored churches of the denomination.

He was born in Calvert County, Maryland, September 6, 1859. His education was obtained at Morgan College, Maryland;



Rev. W. H. Brooks

Howard University, Washington, D. C.; Union Seminary, New York, and New York University. He has had some of the prominent appointments in the work of the church among Negroes. Among them, churches at Harper's Ferry; Wheeling, W. Va.; and Central Church, Washington. He has been district superintendent of the Washington District, and is now serving his thirteenth year as pastor of St. Mark's Church.

His work has been of a very successful character, and he is interested in many departments of endeavors for the uplift of his race. He helped to organize the Young Men's Christian Association among the Negroes; is a member of the Board of Control of the White Rose Missions, an institution in the service of women, and was one of the organizers of the industrial committee for the improvement of the Negro in New York.

During his ministration at St. Mark's, more than two thousand persons have been received into the church, and he has raised more than \$70,000 for church purposes.

Mr. Brooks was a member of the Clifton Conference and gave an eloquent and helpful address on "The Negro as a Free Man," taking the place of Rev. Dr. J. W. E. Bowen, president of Gammon Seminary, Atlanta, Ga., who was unavoidably detained. In writing about this book, Mr. Brooks says: "Such a book must fill a large place in the development of the character of our people, and influence the thought and lives of others concerning us."

## Rev. G. Alexander McGuire, M.D.

Cambridge, Mass.

ARCHDEACON of the Protestant Episcopal Church.

Dr. McGuire was born March 26, 1866, in Antigua, B. W. I. He graduated from the Mice College in 1886 and from the Nisky Theological Seminary in 1889. He was a clergyman in the Moravian Church in the West Indies until 1893, when he came



Rev. G. A. McGuire, M.D.

to the United States. By baptism and early training a member of the Church of England, he sought and received holy orders in the Episcopal Church in this country, being ordained deacon in 1896 and priest in 1897.

He has served the church and his race effectually during the period of his residence in this country. Becoming a citizen of the United States as soon as the constitution permitted him to do so, he has identified himself with many movements tending towards the moral, social, intellectual, and material elevation

of the Negro race. He is justly regarded by the authorities of the Episcopal Church as one of the leading colored clergymen.

After successful work in Ohio and Virginia he was called to Philadelphia in 1901 to be rector of the oldest parish among American Negroes, the Church of St. Thomas, founded in 1794, and now located in the business center of the city. His labors there, his ability as organizer and administrator, no less than his reputation as a forcible, eloquent, and persuasive preacher, marked him out for distinction, and when a Negro priest was sought for to become archdeacon in the diocese of Arkansas, he was unanimously recommended by his brethren of the clergy for this responsible office, the highest in the Episcopal Church to which any resident American Negro has been chosen. Between 1905 and 1908 he served in Arkansas, and, finding but one mission of the Episcopal Church among Negroes in that state, he organized nine others before he left for the East at the expiration of his term of service.

Bishop Lawrence invited him to come to Massachusetts in July, 1908, and in eighteen months he has founded, organized and financed a congregation in Cambridge which has been regarded little less than phenomenal. The largest class in the

diocese of Massachusetts to be confirmed by Bishop Lawrence in 1909 was one presented by Dr. McGuire. His congregation, not yet two years old, is self-supporting, has enlarged its church building once, and is now planning for a second enlargement or for a new and larger edifice.

To reach the colored people he had identified himself with their fraternal societies, business institutions, and literary organizations, and is constantly engaged in giving lectures, addresses, and sermons to white as well as colored congregations. He has succeeded in taking a four years' medical course and plans to establish soon a children's dispensary and sanitarium.

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## Walter O. Taylor, A.M., M.D.

Boston, Mass.

DR. TAYLOR was born March 26, 1877, in the country village of Cedar Grove, near Johnson City, Tenn. He was graduated from the public schools of Johnson City, where he taught for three years. In his twentieth year he was admitted to Lincoln



Walter O. Taylor, A.M., M.D.

University, Pennsylvania, as a "working student." His wife, to whom he had just been married, entered service as a domestic in the family of one of the professors of the university. Thus husband and wife toiled together for a common end. The young student spent his summers working in hotels. In the class of 1902 he was graduated with the degree of A.B., carrying the added honor of *magna cum laude*. In 1905 he graduated from the theological department of the university, receiving the post-graduate degree of A.M.

He entered the Boston College of Physicians and Surgeons, from which he graduated in June, 1909, having made the highest average of any member of the class during the four years of his course, in recognition of which he was awarded a set of surgical instruments. He then passed the examination of the Massachusetts Board and was admitted to the practice of his profession.

Dr. Taylor is chorister of the A. M. E. Zion Church, and a member of the People's Choral Union, the Boston Historical and Literary Society, and of the faculty of Plymouth Hospital and Training School for Nurses.



## Dr. Cornelius N. Garland

Boston, Mass.

**F**OUNDER and president of the Plymouth Hospital and Nurses' Training School. A leading physician of Boston, vice-president for Massachusetts of the National Medical Association.

Dr. Garland was born in Alabama. He was the oldest boy of



PLYMOUTH HOSPITAL AND NURSES'  
TRAINING SCHOOL

a large family. He received his early education in the public schools of Tuscaloosa and later was able to go to Livingstone College, Salisbury, N. C., from which he graduated in May, 1897. In October, 1897, he entered the medical department of Shaw University. He became popular with his associates and was particularly prominent because of the interest he took in the charity work which was assigned to him. He was skilled as an athlete, and was known as a young man with unusual executive ability. In his senior year he was made president of the Athletic Association, and was also prominent in the invincible football team of Shaw University. He graduated in 1901 from the medical course with high honors, and later took a post-graduate

course in the medical department of London University, England, having the privilege of associating with Sir Frederiek Treves and other noted and skilled medical men of England.

Most of his time while in England was spent in operative surgery and in specializing in the diseases of women and children. He returned to this country and in 1903 began practicing in Massachusetts, passing the State Board examination with high honors.

In February, 1908, he purchased a dwelling at 12 East Springfield Street, and converted it into a hospital, known as "The Plymouth Hospital," which, during a little more than a year, has established its right to live because of the excellent character of its work. The hospital was established to meet the increasing demand for hospital accommodations, where colored physicians might diagnose and treat their own cases.

The hospital is chartered by the state and is open to all who are in need of medical or surgical care, regardless of race, color, or religion.

The Nurses' Training School connected with the hospital is chartered according to the laws of Massachusetts with power to grant diplomas. The hospital since its



DR. C. N. GARLAND, BOSTON, MASS.



OFFICE, PLYMOUTH HOSPITAL, BOSTON, MASS



A GROUP OF NURSES, PLYMOUTH HOSPITAL AND TRAINING SCHOOL FOR NURSES, BOSTON, MASS., CLASS 1910-1911.

opening has treated, free of charge, in its out-patient department, one hundred and sixteen patients.

In 1908 there were registered twenty-two students, and nearly all completed the first year's course. Several of the student nurses are doing work at St. Monica's Home and in private practice. The Nurses' Training School is open to all between the ages of nineteen and thirty-five who possess a grammar-school education and the physical capacity to undergo the strenuous life which necessarily accompanies the profession of a nurse.

The work of the hospital and training school is not confined to the institution itself, but many of the nurses go out into the homes of the poor and needy to minister to them. This feature of the work has greatly developed during the year and has been especially successful.

During the year twenty-five cases were admitted to the hospital, and the total number of weeks of training was about ninety-seven. One hundred and sixteen cases were treated free for the out-patients, and fifteen of these were surgical cases. The



OPERATING ROOM, PLYMOUTH HOSPITAL, BOSTON, MASS.



number of cases cared for by the nurses in what is known as the free district work was fifty-two during the year.

This free district work is with those who are not in position to pay for nurse care. Frequently the nurse carries bed linen and other material where the need is imperative. The medicines are furnished free to these district patients, and there are many evidences of grateful appreciation on the part of the recipients of this work. A number of white patients were visited in 1908-9, though nearly all the work was among the colored people.

The work among the out-patients is practically of the same character as the free district plan, and the hospital works in



TABORIAN WARD, [PLYMOUTH HOSPITAL, BOSTON, MASS.

harmony with the churches in the matter of patients, — the churches reporting the need and the hospital attending to the rest.

The announcement of the hospital says, "It is non-sectarian and non-discriminating in its management, and open to all who are in need of medical or surgical aid, regardless of race, color, or religion."

Dr. Garland owns a fine home on West Canton Street. He is a member of several of the secret societies among the Negroes, and on the occasion of the National Medical Association in Boston, August, 1909, was a prominent member of the Local Committee on Arrangements.

## R. C. Childress

Little Rock, Ark.

Principal of the Highland Park Public School. A church and Sunday-school leader of wide influence.

Professor Childress was born in Power, Laurens County, S. C., April 2, 1867, and was educated in the public schools of South Carolina and Arkansas. He attended Philander Smith College, Little Rock, and since his graduation, in 1888, has taught in the public schools of the state. He was for eight years in charge of the department of mathematics in Philander Smith College. He is a member of the Methodist Episcopal Church. For twenty years he has been a member of the official board of his local church, and for twelve years has been the superintendent of the Sunday-school. His influence among his people has been of a most uplifting and helpful character.



R. C. Childress

The members of the First Annual Conference recognized his ability by electing him a member of the General Conference of the Methodist Episcopal Church, which met in Chicago, in 1900.

In 1905 he was selected by the Committee on Work among the Negroes, representing the International Sunday-School Association, as state secretary among the colored people in Arkansas, and served in this capacity for three years. His work was of a high character, and was very helpful in the promotion of plans for more efficient Sunday-schools and Sunday-school work.

He was a member of the Greensboro Conference in 1906, of the Raleigh Conference, 1907, and the Clifton Conference in 1908. At the Clifton Conference he gave an excellent address on "The Present Condition of the Negro" in his mental, moral, religious, and secular life, drawing largely upon his own educational and religious experience, making a very interesting presentation of the subject.

Professor Childress has traveled extensively throughout the South in the interests of the work among his people, and has won and retained the confidence of the white and colored people alike wherever he is known.

## Rev. E. C. Morris, D.D.

Helena, Ark.

PRESIDENT National Baptist Convention, the largest deliberative body of Negroes in the world. Of the 3,685,097 Negro church members or communicants reported by the United States census of 1906 (published 1909), 2,261,607 were members of the National Baptist Convention, of which Dr. Morris has been president since its organization, 1894.



E. C. Morris, D.D.

He was born a slave in Murray County, Georgia, May 7, 1855. His early educational advantages were limited to the common schools in Dalton, Ga., where his parents lived after the close of the war. He took advantage of every opportunity presented and became a careful student and a keen observer of men and affairs.

In 1874 he joined the Baptist church, and later, in 1877, entered upon the work of the ministry as pastor of the Centennial Baptist Church, Helena, Ark., which position he occupies to-day. He established and for two years edited the first religious paper published by his race in Arkansas.

He organized in 1884 the educational institution now known as Arkansas Baptist College, and has been chairman of the board of trustees and greatly interested in its work from the beginning. For a score of years, as president of the Baptist State Convention, he has been a leader among the people of his race in the state, and his presidency of the National Convention gives him a position of unusual prominence and influence. The State University, Louisville, Ky., gave him the degree of D.D.

The Baptist Young People's Union, the *Convention Teacher*, and other forces in the church have felt the impress of his personality and his wise direction. The National Baptist Convention in Columbus, Ohio, September, 1909, unanimously re-elected him as the leader for another year of service.

The annual address of Dr. Morris at the national convention is a survey of conditions during the year and a "keynote" for future work. It is widely distributed. Dr. Morris possesses unusual qualifications for intelligent leadership.

### Messages of Dr. E. C. Morris

Dr. Morris, in recent addresses to the National Baptist Convention, has spoken freely upon the needs and work of the race. In 1908 he said:

"I wish to urge the importance of resisting, with all the powers of mind and soul, the present-day inclination to so modernize Christianity as to strip it of all the fires of enthusiasm and make of it a cold, frozen bundle of relics of the past, which have lost their value. Your position and achievements have set you forward, and you can well afford to point with pride to the achievements of the Negro ministry since the emancipation of our race in this country.

"Nothing short of the great judgment morning will disclose the many heartaches and privations borne by the men who have been the foundation builders of a race of people in a country like ours.

"The one and only solvent for the inequality which exists in the civil and political rights of the people is Christianity.

"It should be gratifying to you to know that, as the years roll by and the race becomes more and more enlightened, the denomination increases in numbers, wealth, and influence, which fact is a refutation of the oft-repeated statement that the colored Baptists are not friends to educational progress. It is not extravagant to say that fully five eighths of all the Negroes are Baptists or inclined to Baptist principles. The last religious census taken by the government of the United States showed them to be in the majority over all the other Negro denominations in the country. The ratio of increase in membership is far greater than the increase of the Negro population."

At the convention of 1909 Dr. Morris said: "The most serious aspect of the race question in this country is the fact that it has taken the front seats in many of the Christian churches in our country. And in saying this, I do not mean to advocate inter-racial churches; for it has pleased all-wise Providence to permit separate churches for the races to exist and prosper.

"The gospel of Jesus Christ is either an unselfish gospel or it is no gospel at all. It will either unite the world in one Christian brotherhood, or it will utterly fail of its purpose.

"But, thank God, it cannot fail. Heaven and earth may pass away, but his word shall not fail. It may be hindered for awhile by those who think more on how to keep alive race hatred than they do on how to get the people of the world saved; still, time will change all these conditions."

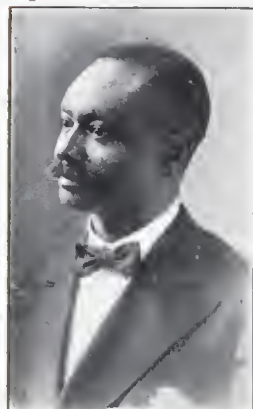


## Prof. R. B. Hudson

Selma, Ala.

PROFESSOR HUDSON is recording secretary of the National Baptist Convention, and enjoys the distinction of being the only layman in the denomination to hold a national office.

He is a religious teacher, an educator, and a successful business man. This is a rare combination. He has been principal of the public schools of Selma for nineteen years. The supervisor of the schools of Selma said at the graduating exercises, May, 1909: "Professor Hudson's school is the best-managed school in the state. I saw in his school the best number work I ever saw in my life."



R. B. Hudson

He is secretary of the Board of Trustees of Selma University, and member of its executive committee. For twenty-two years he has been superintendent of the Tabernacle

Baptist Sunday-school—the leading Sunday-school of the denomination in the state; fourteen years secretary of the Baptist State Convention; president of one of the largest district conventions in Alabama; president of the Negro State Teachers' Association, and the state statistician.

He was born in Perry County, Alabama, February 7, 1866. His education was obtained under many difficulties, but he finally succeeded in graduating from the Normal Department of Selma University in 1884, and from the college department in 1890.

The *Southern Watchman* says: "Professor Hudson is a born leader, and men follow him willingly. His peculiar power fits him to do much work and to do it well." In Dr. Washington's book, "The Negro in Business," there is a chapter on "Some Conspicuous Business Successes," and the coal and wood business of R. B. Hudson, of Alabama, leads the list. Of the six coal firms in Selma, his ranks second in volume. He has a commodious coal yard, a private side track, and employs fifteen men. It is said that the white and colored schools of Selma buy their coal of Mr. Hudson. In a letter to the *Colored Alabamian*, Dr. Washington said, "R. B. Hudson is a clear-headed, systematic thinker and worker."

## Rev. Thomas O. Fuller, A.M., Ph.D.

Memphis, Tenn.

DR. FULLER is principal of Howe Bible Institute, Memphis, Tenn. He was born October 25, 1867, at Franklinton, N. C., of ex-slave parents. Thomas received early training in the public school of his county, in the State Normal at Franklin, N. C., and in 1885 entered Shaw University, from which he graduated in 1890 with honors.



T. O. Fuller, A.M., Ph.D.

He began his early career as a public school teacher in Granville County. His first school was several miles from any railroad station, and was located on the farm of the county superintendent of education, who often secured the young Negro's help in preparing the questions to be used in examining the teachers of the county.

He was ordained in 1891 and accepted a call to a humble country church which had only a log cabin for a meeting place. Within two years land was secured and a church erected, where a good-sized congregation assembled.

In 1894 he founded the Girls' Training School in Franklinton and secured money to erect a suitable building. Dr. Fuller was elected state senator in 1898 and served two years, being the only colored member. In 1900 he was called to the First Baptist Church, Memphis, where he has erected a fine brick structure and increased the membership.

In 1902 he was chosen principal of Howe Institute, after having taught theology for two years in the Institute. When elected principal many discouragements confronted him, and the sentiments in the state and city were hostile to his school because of limitations in the deed transferring the property to the colored people. The principal and the school have gained the confidence of the whole state of Tennessee, and it is said that Howe Institute, under the leadership of Dr. Fuller, is proving to be a blessing to the Negro youth of the "Delta."

Dr. Fuller was a member of the Clifton Conference. He is active in the work of the National Baptist Convention, and is one of its most efficient officials, serving as first assistant secretary to Professor Hudson.

## Rev. C. H. Parrish, D.D.

Louisville, Ky.

DR. PARRISH is chairman of the Foreign Mission Board of the National Baptist Convention; has been president of Eckstein-Norton Institute, Cane Spring, Ky., since 1890; chairman of the Executive Board of the General Association of Kentucky Baptists;



C. H. Parrish, D.D.

president of the Kentucky Home for Colored Children, and pastor of Calvary Baptist Church, Louisville, since 1884.

He was born a slave in Lexington, Ky. The young man was early obliged to make his own way in the world. A writer says, "He always had the gumption to attempt things he felt to be right and the grit to hold on until that thing was accomplished." This was characteristic of him from the time he scrubbed floors until he became professor of Greek in his own alma mater.

Dr. Parrish has been greatly interested in all that pertains to his race, and on many occasions he has been a delegate to represent his church and race at notable gatherings. Among them, the Ecumenical Missionary Conference in New York in 1900. In 1904 the National Baptist Convention sent him as a delegate to the World's Fourth Sunday-School Convention at Jerusalem. On that memorable trip he was called upon on several occasions for notable service.

Mr. W. N. Hartshorn, in his "Glimpses of Bible Lands," referring to the representative of King Menelik at the great meeting in the tent at Jerusalem, says, "His words of greeting were repeated in translation by a colored pastor from Kentucky, Rev. C. H. Parrish, D.D., whose presence in the theater at Ephesus had made a profound impression."

In 1905 he attended the World's Baptist Congress in London, as a messenger from the National Baptist Convention. After the convention he made a tour through Germany with Rev. Karl Masch, preaching in seventeen towns in Germany. There were six hundred conversions during the tour. At Blackenburg he occupied the same pulpit with Messrs. Torrey and Alexander.

Dr. Parrish has been elected a delegate to the World's Missionary Convention in Edinburgh, June, 1910.

## Rev. L. G. Jordan, D.D.

Louisville, Ky.

DR. JORDAN is corresponding secretary of the Foreign Mission Board of the National Baptist Convention, which conducts missionary work, helpful and important, in South Africa, West Africa, East Central Africa, the British West Indies, and Russia, in addition to important work in the home field.



L. G. Jordan, D.D.

He was born a slave near Meridian, Miss., about June, 1853. He never knew a father—the name of Louis Garnett Jordan was selected by himself. A friend writing of Dr. Jordan says, "The only name by which young Jordan was known, when a slave, was 'Nigger,' and he was called 'Nig' for short until he selected a name for himself in the soldiers' camp at Meridian, Miss., after his emancipation."

While at work on a farm owned by the late Jefferson Davis, he was converted and baptized in 1871, was licensed to preach in 1873, and ordained to the work of the ministry in Louisiana in 1875.

He recognized the need of literary training for the ministry, and entered Roger Williams University, Nashville, Tenn., where he remained until he began his work at Yazoo City, Miss.

In 1882 he moved to Waco, Tex., where he remained seven years. While in Waco he founded *The Baptist Pilot*, out of which grew *The Southwestern Baptist* and *The Baptist Star*. Later he was pastor in Philadelphia. During his work in Texas he became noted as a temperance lecturer, and was familiarly called "The Texas Cyclone." In 1888 he was a delegate to the National Prohibition Convention, and in 1884 was named by the Prohibitionists of Pennsylvania for congressman-at-large.

He has been corresponding secretary of the Foreign Mission Board of the National Baptist Convention since February, 1896. By his vigilant and untiring efforts the colored Baptists of the country have been educated on the subject of missions, and inspired to a greater missionary activity than at any time during the history of the National Baptist Convention.

He has twice visited Africa, and is familiar with the field in which the Missionary Board directs its work.



## Miss Nannie H. Burroughs, A.M.

Louisville, Ky.

MISS BURROUGHS is corresponding secretary of the Women's Convention Auxiliary of the National Baptist Convention and president of the National Training School for Women and Girls at Washington, D. C., the only vocational training school for



MISS NANNIE H. BURROUGHS, A.M.

colored women in the world, and is a writer and lecturer of rare powers, and a leader of unusual gifts and influence among the colored Baptists, who number nearly two thirds of the membership of the Negro churches in the land.

Miss Burroughs was born in Orange, Va., May 2, 1878. Her parents had been slaves, and her grandfather was known as "Lizah, the Slave Carpenter."

At the age of seven she was stricken with typhoid fever and remained out of school four years. On her return, for several years she made two grades a year, graduating from the high school and from the academic course in the Washington High School, making a good record in deportment and scholarship in both departments.

On account of her remarkable oratorical powers and executive ability, she was soon after head of a girls' literary society and participated in all public debates. She took an active part in the church and Sunday-school work.

Leaving Washington, she became associate editor of the *Christian Banner* of Philadelphia. Returning to her home, she took a position as bookkeeper for a manufacturing house.

Her interest in the work of the church brought her in contact with the officers of the National Baptist Convention. She was for several years private secretary for Dr. L. G. Jordan, secretary of

the Foreign Mission Board, and when the Women's Convention Auxiliary was organized, Miss Burroughs was selected to take part in the work. She lectured in various parts of the country, and wrote very much for denominational papers. New life came into the churches, and missionary work was stimulated as never before. In the ten years since the auxiliary was organized much good has been done, and in 1908 the colored women gave more than \$13,000 for missionary and educational work. Many girls and boys have been brought from Africa to be educated by the National Baptist Convention and have returned home to work among their own people. Miss Burroughs says, "We do this because it strengthens our sympathy and makes us more convinced of our duty to our brothers who are bone of our bone and flesh of our flesh."

The work that perhaps will reflect the greatest credit upon this young woman as leader and organizer, able to bring things to pass, is the establishment of the National Training School for Women and Girls at Washington, D. C. This school was opened October 19, 1909. It is national in scope and opened to women and girls of all denominations. Miss Burroughs is president, and directs the affairs of this school. She says that the prospects are very bright for its success.

"Two thirds of the colored women must work with their hands for a living, and it is indeed an oversight not to prepare this army of breadwinners to do their work well. Every woman ought to be taught to think, but at the same time she should be taught to work. The colored women are too poor to take but one thing at a time, especially since it is impossible to take both at once. I believe in a marketable education; the smattering of industrial training that we get in the public schools will not fit us to give satisfactory service."

In July, 1905, Miss Burroughs attended the World's Baptist Congress in London. She gave an address at the Congress on "Woman's Part in the World's Work," which caused favorable comment from delegates from all parts of the world. The *London Mirror* said: "She was one of the most notable personages at the meeting. She addressed thousands at a great mass meeting in Hyde Park, London."

A friend writing of Miss Burroughs says: "She lives a simple life, and is free from vanity and affectation. She has a head full of common sense, and that head is well pinned on. Success does not turn it. Women in all walks of life admire her. She is not affected by praise. Hers is a story of a young woman who is

just beyond thirty and has come from the bottom of the round to the position of president of the only school of national character over which a Negro woman presides.”



DOUGLASS BUILDING, LOUISVILLE, KY.

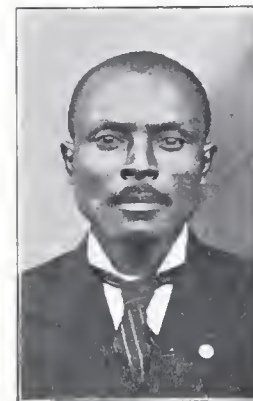
Miss Burroughs is part owner of the Douglass Building, Walnut Street, Louisville, a fine office building, headquarters of the Women's Auxiliary, the Foreign Mission Board, and other work of the National Baptist Convention. She is the originator and successful promoter of the "Negro Picture Calendar," which, with its pictures of homes and incidents in the lives of colored people, has met with large success.

## Rev. A. A. Cosey

Mound Bayou, Miss.

MR. COSEY is corresponding secretary of the National Baptist Benefit Association, a director of the Bank of Mound Bayou, secretary of the Mound Bayou Oil Mill and Manufacturing Company, and pastor since December, 1905, of the Green Grove Baptist Church.

He was born near Newellton, La., July 2, 1874. He attended the public schools and Natchez College, from which institution he graduated in 1895. Mr. Cosey was converted in October, 1889, was baptized, and joined the Stonewall Baptist Church. He felt called to the gospel ministry, and began preaching soon after joining the church. While in school, he took his Bible and literary courses at the same time. After leaving school, he taught in the public schools of Louisiana and Mississippi, and preached whenever and wherever he could. In 1897 he represented the National Baptist Publishing Board of Nashville, Tenn., in Mississippi.



A. A. Cosey

In 1898 he was called to the pastorate of the Metropolitan Baptist Church, at Clarksdale, Miss., where he remained until December, 1905. While at Clarksdale he built up a strong church, and also conducted a large school. In May, 1905, he was elected corresponding secretary of the National Baptist Benefit Association, with headquarters at Helena, Ark., which position he has held since, being elected every year at the meeting of the National Baptist Convention. In December, 1905, he was called to the pastorate of the Green Grove Baptist Church, Mound Bayou, Miss. He has greatly built up this church, and is a moving spirit for good in the community along all lines.

Mr. Cosey is chief grand mentor of Mississippi for the International Order of Twelve of Knights and Daughters of Tabor, one of the strongest fraternal organizations in the state. He filled the position of vice grand mentor for several years, and succeeded to the highest position in July, 1909.

In 1901, he married Ida Hope Carter, a graduate of the Agricultural and Mechanical College of Normal, Ala.



## Rev. R. C. Judkins, D.D.

Montgomery, Ala.

DR. JUDKINS is editor of the *Colored Alabamian*, a paper of large circulation and wide influence. He was born in Montgomery County, Alabama, about twenty-five miles from Tuskegee in 1871.



R. C. Judkins, D.D.

He was the oldest of five children left fatherless at the age of ten years. He worked hard and sent a brother and sister to Mt. Meigs Institute, and at the age of twenty-three entered the same school, from which he graduated in 1898. He spent two winters in Talladega College, and then entered Virginia Union University, graduating from the Greek and Hebrew course in that institution in 1904.

After a year as pastor of the Shiloh Baptist Church, Fredericks Bay, Va., he became pastor of the Dexter Avenue Baptist Church, Montgomery, June, 1905. During his pastorate the membership of the church has more than doubled, and it is now in the first rank in educational and mission work among the colored churches in the United States.

He is well known in religious and educational circles. As founder, in 1907, and editor of the *Colored Alabamian*, the most widely read colored newspaper in Alabama, he maintains a prominent position in the work of race uplift, and has been awarded many honors because of his ability and success as a leader. At the sessions of the National Baptist Convention, Columbus, Ohio, September, 1909, he was chosen one of the delegates to the Ecumenical Religious Conference to be held in Edinburgh, Scotland, in June, 1910.

The State University, Louisville, Ky., gave him the degree of D.D. in 1908. Mrs. Judkins, who was one of the leading colored teachers of Richmond, Va., public schools, is a very helpful associate in his pastoral and editorial work.

In a report at Columbus, he said: "The religious and moral status of the Negro is rapidly improving, and the Negro people are doing more for their own education than at any time since their emancipation. We ask no special favors but we demand every right guaranteed to us under the fundamental law."

## Rev. R. T. Pollard, Jr., D.D.

Selma, Ala.

PRESIDENT Selma University. A leader among the colored Baptists of Alabama.

Dr. Pollard was born in Gainesville, Ala., October 4, 1860, the son of R. T. Pollard, Sr., a prominent Baptist minister.



R. T. Pollard, Jr., D.D.

His parents moved to Mississippi while he was quite young, and he received his early education in the public schools of Meridian. He entered the Alabama Normal and Theological School at Selma, 1882, and graduated from the normal course in 1884, and later finished the college course.

He was converted and baptized in 1873 and entered the pastorate in 1876. He has held pastorates in Marion, Ala.; the Dexter Green Baptist Church, Montgomery; the First African Baptist Church, Eufaula, Ala.; the Tabernacle Baptist Church, Selma, Ala. While pastor of the Tabernacle Baptist Church he was elected president, in 1902, of Selma University, a successful educational institution owned by the colored Baptists of Alabama, enrolling 762 students in 1908 and having at the present time property valuation of \$40,000.

For ten years Dr. Pollard was recording secretary of the Alabama State Convention; was Sunday-school missionary for the American Baptist Publishing Society and Alabama State Convention; general missionary for the Alabama Southern Baptist Convention. Natchez College gave him the degree of D.D.

He was a member of the Clifton Conference and gave an address on "The Present Needs of the Negro" (see page 62).

Dr. Pollard's administration of the affairs at Selma University has given the institution a substantial place in the educational world. In addition to the intellectual progress which has been made, the enrollment of the school has doubled, the faculty has been increased from 13 to 19 members, Dinkins Memorial Chapel has been erected and paid for at a cost of \$18,000, the buildings have been wired and fitted with incandescent lights, water works and sewerage are being put in, and about \$7,000 have been secured towards a proposed ten-thousand-dollar building.

## Rev. E. W. D. Isaac, D.D.

Nashville, Tenn.

DR. ISAAC has been for ten years corresponding secretary of the National Baptist Young People's Union Board of the National Baptist Convention, and editor of the *National Baptist Union*, the organ of the denomination.



E. W. D. Isaac, D.D.

He was born in Marshall, Tex., January 2, 1863. His early home was fifteen miles from the county seat on the banks of the Sabine River, where his father, a pioneer Baptist preacher, lived and was permitted to conduct religious services among his people, enjoying the privilege of a gospel minister, during the days of slavery.

He first attended school at Marshall Academy, and then went to Wiley University, a Methodist school at Marshall, and Bishop College, one of the schools of the American Baptist

Home Mission Society. After his graduation from Bishop College, he served as missionary of the Louisiana and Texas Associations, and was then called to the pastorate of the First Baptist Church, Tyler, Tex., where he served six years in one of the largest and most progressive Baptist churches in western Texas. During his residence at Tyler, he taught music in the public schools and served as a member of the board of commissioners for the colored teachers in Smith County.

At the close of his Sunday-school pastorate he was elected state Sunday-school missionary and served the Texas Baptist State Sunday-School Association in coöperation with the American Baptist Publication Society for several years.

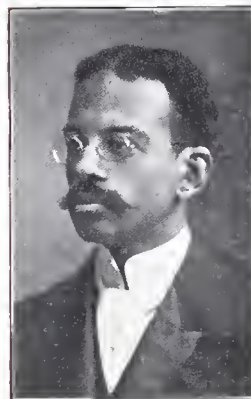
He served ten years as pastor of the New Hope Baptist Church, Dallas, Tex., the largest Negro church in the state. During his pastorate the membership was increased from 900 to 2,000. The first pipe organ that was installed in a Negro church in Texas was put in the New Hope Church. He served three years in the Missionary and Educational Convention of Texas, as editor of the denominational paper, the *Baptist Star*. For the past ten years he has been connected with the successful work of the Young People's Union Board of the National Baptist Convention.

## Rev. N. H. Pius, D.D.

Nashville, Tenn.

SUPERINTENDENT of the Teacher Training Service of the National Baptist Convention, conducted by the National Baptist Publishing Board, headquarters at Nashville.

Dr. Pius was born in Mobile, Ala., September 3, 1869. When



N. H. Pius, D.D.

three years of age his parents moved to Galveston, Tex. While he and his brother were quite young, their father died, and they were left to the care of their mother, who succeeded in giving them a public school education.

Nathaniel attended Leland University, New Orleans, five years, graduating as salutatorian of his class in 1889. Returning to Galveston after graduation, he taught in the public schools for a time, and then accepted a position at Hearne Academy, Hearne, Tex., as assistant principal and musical director.

After two years he accepted a similar position at the Baptist Bible and Normal Institute, Memphis, Tenn., and was associated with Professor Traver, who was president of Leland University during a portion of the time that he was a student there. When Professor Traver resigned, in 1886, Dr. Pius was appointed acting principal, and in 1897 was elected principal, holding the place two years, when he accepted a call to the pastorate of the Tabernacle Baptist Church, Memphis.

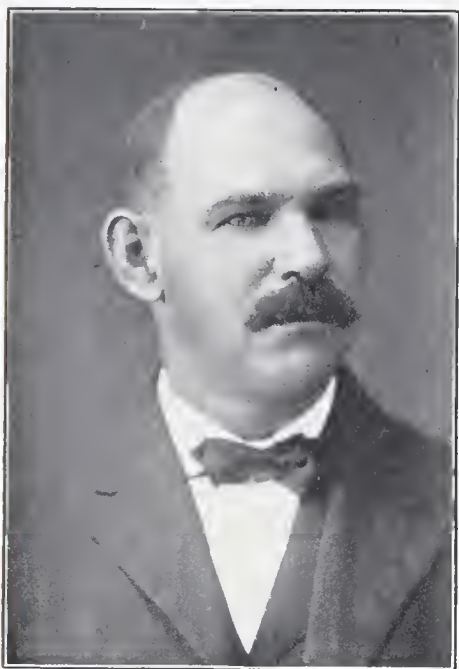
When the Baptist Young People's Union Board was organized, by the National Baptist Convention, in 1899, Dr. Pius was elected chairman of the board, continuing in the position for four years, rendering exceptionally valuable service. In 1903 he was elected business manager of the Clarion Publishing Company, and editor of the *Clarion*, the organ of the Tennessee colored Baptists.

For two years he has been musical director of the National Baptist Convention. Since leaving the Tabernacle Baptist Church at Memphis, he has been a pastor in Waco, Tex., and has held pastorates in Springfield, Ohio. Resigning at Springfield, he accepted his present position, which gives him opportunity for great usefulness in leading Sunday-school teachers to a better knowledge of the Bible and methods of teaching.



**Rev. C. S. Brown, D.D.**  
Principal of the Waters Normal Institute  
Winton, N. C.

DR. BROWN was born at Salisbury, N. C., March 23, 1859. At the close of the Civil War his family was living on a farm near Pilot Mountain in Surry County. His childhood was passed under the hard conditions that confronted the Negroes in the



C. S. BROWN, D.D.

Carolinias during the reconstruction period. After the war, the family returned to Salisbury to live. School soon began under the supervision of the Freedmen's Aid Association of Philadelphia, and the subject of this sketch was numbered among the first pupils. Though the father was poor, very poor, he resolved to keep his children in school. This boy was kept in school constantly until he was sixteen years old, and had finished the course prescribed. In the meantime his father had died, leaving a widow and six children. The mother's health was frail, and starvation seemed to face the children. For days and months they lived on a little corn bread and water. Corn bread and a little black molasses was their usual food, and during the winter, soup and fuel being furnished by the town, they were on the charity list.

About this time the federal government decided to establish a national cemetery at Salisbury, especially for the soldiers who had died in the prison pen at that place. Young Brown was employed to keep "tally" of the bodies that were dug up, and to stay at night in the cemetery. He was paid twenty dollars per month for this service, and in this way he managed to pay for a town lot in Salisbury for his mother, and erect a humble cabin home thereon.

He remained in the government service until the work was finished, and 12,115 bodies were dug up and reburied. He then secured a first-grade teacher's certificate and began to teach in the public schools of Stokes County. In the meantime he had professed faith in Christ and joined the Baptist church in Salisbury. In his new field of labor he found ample opportunity for Christian service. He did not meet a single Christian among the colored people in that section. He spent most of his salary buying Bibles and religious books and tracts, with the result that in a short time several churches sprang out of the Sunday-schools which he had organized.

In the fall of 1880 he made his way to Shaw University, Raleigh, N. C., having scarcely enough money to pay his railroad fare to Raleigh. He had provided as best he could for the comfort and support of his mother and sisters during the approaching winter. He stopped in the city with a friend during the first two months. He was selected to take part in a public debate in the school on Thanksgiving evening. A number of visitors were present from the North. Some one became interested in him and arranged with Dr. Tupper, the president, to pay his bills. In this way he was enabled to complete the college and theological courses. In May, 1886, he graduated as valedictorian of his class, receiving the degree of A.B.

During his school days he was active in Christian work and traveled extensively in the state conducting revivals and doing mission work. He was also chosen as secretary of the Negro Baptist State Convention. He served also as private secretary to Dr. Tupper. More than a year previous to his graduation he was called to be pastor of the Pleasant Plains Negro Baptist Church, Hertford County, located in the "Black Belt" of the state. Dr. Tupper advised him to accept the call, at a salary of \$150 a year, and begin school work in that neglected section. He did so, and by the time he graduated he had succeeded in putting up the first frame school building at Winton, which was to be the beginning of Waters Normal Institute. This was a rural section, thirty miles from a railroad, right out in the primitive forest.

Leaving school in May, 1886, he entered at once upon work. The beginning was hard. The people generally were openly hostile to education and did their best to discourage the new enterprise. He was abused, vilified, denounced by both whites and Negroes for several years, except by a few true and tried friends. The number grew with the years, and so did the work.

Mr. Horace Waters, of New York, met him, heard the story of his sufferings and struggles, and gave him \$1,500 to help the work. Mrs. M. C. Reynolds, of Boston, now of Chicago, brought him to the notice of the Baptist Home Mission Society and secured some help for his work. In this way the work has become a great power among the people.

For twenty-four years Dr. Brown has given himself to this work, preaching, teaching, and lecturing, and nowhere else in the entire South are there greater evidences of progress among the colored people than in this section. The people who at the beginning were hostile have grown to be its staunchest friends, and the white people are exceptionally friendly.

He says, "Think of how the Lord has used us! We have sent out hundreds of teachers who are now doing service in our public schools, scores of ministers who are now preaching the gospel, and dozens of men in other walks of life. I have been pastor, and am now pastor, of five country churches, and have baptized two thousand or more persons. I am now president of the Lott Carey Foreign Mission Convention that supports several missionaries in Africa, moderator of the West Roanoke Baptist Association that raises about three thousand dollars a year for education, corresponding secretary of the Baptist State Educational and Missionary Convention, and editor of *The Baptist Sentinel*, Raleigh, N. C.

"My people have time and again endeavored to thrust political honors on me. I refused twice the position of delegate to the National Republican Convention from my district, refused once a nomination for Congress, but served a term of two years as a member of the County Board of Education. I have taken part in several political campaigns and was heard with great courtesy by the opposing party. During the noted "Red Shirt" campaign I took part freely in the canvass and denounced the proposed constitutional amendment that was intended to disfranchise the Negro. It was thought that my life was in jeopardy, and for some time armed guards protected my home at night, but no harm came to me.

"I have urged my people to buy land — farm land; and the result is that the colored people own about one third of all the land in this county, and pay one third of the public taxes. We have here at Winton perhaps more colored registered voters under the amendment than at any other voting precinct in the state. The people own their farms, live in better houses than you find in any other rural section, and the race feeling is perhaps

better here than anywhere else in the South. We boast of having the only Negro postmaster in the state, and colored men are holding satisfactorily other positions of trust where they are brought into personal touch with the white people."

A banker of Winton, N. C., said, "Waters Normal Institute (of which Dr. Brown is principal) has been worth more than \$100,000 to the town."

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## Rev. Benjamin W. Farris, S.T.D.

Boston, Mass.

DR. FARRIS was born in Woodville, Miss., July 31, 1869. He was educated for the Christian ministry, studying in Dennison University, Ohio; McMasters University, Toronto, Canada; Harvard University, and Newton Baptist Theological Institution, Newton, Mass.



B. W. Farris, S.T.D.

After completing his theological course at Newton, he became pastor of the Corinthian Baptist Church at Frankfort, Ky., in 1892. In 1894 he was elected president of the Glasgow Theological and Industrial Institute, Glasgow, Ky., and the following year he was elected chaplain of the Kentucky state legislature.

In 1896 he resigned his position in Kentucky and accepted a call to the pastorate of St. Paul's Baptist Church, Boston. This church is the oldest colored church organization in New England. It was instituted in 1805. When Dr. Farris took charge in 1896, there were only forty members, worshiping in a church in the West End of the city, where the church had stood for nearly a century. The new pastor saw the great opportunities for the church in a new location, and purchased the present desirable property in a popular section of the South End of the city, at a cost of \$40,000. He has succeeded in reducing the indebtedness to \$14,000 and has increased the membership from 40 to 1,500, which is the largest membership of any colored church organization in New England.

Dr. Farris was a member of the Clifton Conference. He is very active not only in church but in public work.



## Rev. M. W. Gilbert, D.D.

New York City

PASTOR Mount Olivet Baptist Church, said to be the largest colored congregation in the North. Vice-president of the Southern Baptist Annual Association, consisting of sixty-nine Baptist churches, only five of which are colored. He was recently elected recording secretary of the permanent council of the Baptists of New York City, the first time a colored man was ever elected to this position. He is also a member of the executive committee of the Baptist City Mission Society of New York.



M. W. Gilbert, D.D.

He was born in Mechanicsville, Sumter County, S. C., of slave parents, July 25, 1864. His father, through the kindness of one of his young masters, obtained a fair English training during the days of slavery, which he developed by study after his emancipation.

Matthew attended the public school of South Carolina, taught by his own father and some white teachers. He entered Benedict Institute, now Benedict College, at the age of seventeen, graduating from the classical course in 1883. He then entered Colgate University, graduating from there in the college department, and subsequently took a theological course at the Union Theological Seminary. He graduated from that institution with the degree of B.D. Colgate University gave him the degree of M.A., and Guadalupe College, Seguin, Tex., that of D.D.

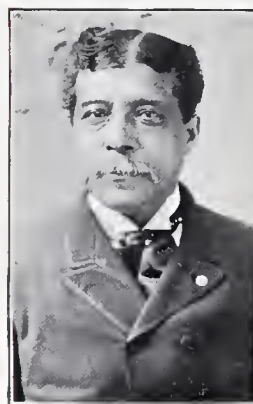
After his graduation he was pastor in Nashville, Tenn.; Jacksonville, Fla.; Savannah, Ga.; and Charleston, S. C. He was greatly interested in educational work and was professor at Florida Institute, Live Oak, Fla. Dr. Gilbert was also a professor for two years in the Colored State College, Orangeburg, S. C., and in Benedict College, Columbia, S. C. While at Orangeburg he was elected vice-president of the State College. At Nashville, Jacksonville, and Columbia he edited successful papers. He has been pastor of Mount Olivet Church since 1904.

Dr. Gilbert's life has been that of a student as well as an active pastor. He has mastered ten languages and is often called upon for addresses and lectures outside the field of his own church labors.

## James H. Wolff

Boston, Mass.

MR. WOLFF is a well-known lawyer who makes a specialty of probate business. He was born in Holderness, N. H., August 4, 1847, received his education in the Boston public schools; the Kimball Union Academy, Meriden, N. H.; and the New Hampshire College of Agriculture and Mechanic Arts.



J. H. Wolff

At the age of fourteen he enlisted in the United States Navy, and was in active service under Admirals Farragut and Porter at Fort Fisher, Mobile Bay, and New Orleans. At the close of the war he completed the course at Dartmouth College for which he had prepared previous to his enlistment and then entered the Harvard Law School. After his graduation he went to Maryland and was the first colored man in that state admitted to

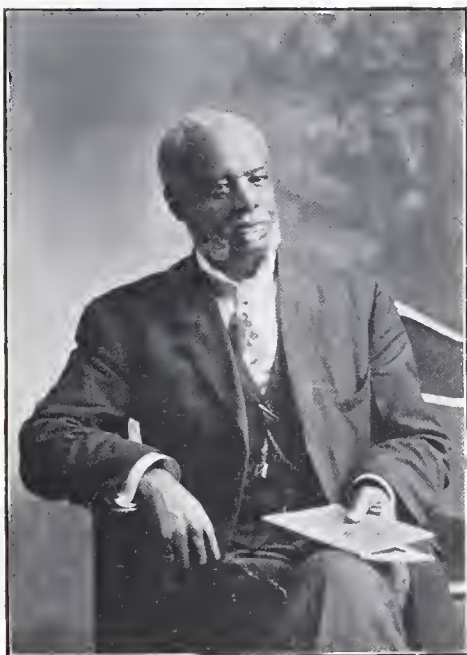
practice in the United States courts of Maryland. After a brief stay in the South he returned to Massachusetts and was appointed by Governor Long a clerk in the office of the adjutant-general of the state. In 1884 he began the practice of law in Massachusetts. He was the founder of the Wendell Phillips Club, which embraces in its membership many of the leading colored people of the state.

Mr. Wolff is perhaps best known by reason of his connection with the Grand Army of the Republic. He was elected Commander of the influential Brighton Post in 1892. Department Commander John E. Gilman appointed him Judge-Advocate of the Department in 1899, and he was reappointed by Department Commander Smith in 1900. Commander-in-Chief Rasseur of Missouri appointed him National Judge Advocate in 1901. Two years later he was elected Junior Vice-Commander of the Department of Massachusetts, and was successively promoted until in 1905 he was selected as the Commander of the Department, the first colored man to be accorded such an honor. At the National Encampment in Denver, in 1905, Commander Wolff rode at the head of the Department, and his appearance was received with great enthusiasm all along the line. He is now Judge Advocate of the Department of Massachusetts.

**William S. Scarborough, A.M., LL.D.**  
Wilberforce, Ohio

PRESIDENT of Wilberforce University. One of the ripest scholars of his race. Regarded as one of the chief representatives of the higher education of the Negro.

President Scarborough was born in Macon, Ga., February 16,



WILLIAM S. SCARBOROUGH, A.M., LL.D.

When the American Missionary Association opened its school in Macon, he availed himself of the privileges it offered. At the age of eleven he began the study of Latin, algebra, and similar branches. He continued in the Macon school four years, and completed elementary algebra, Latin, and geometry. In 1869 he entered Atlanta University in advance of all other students in mathematics. After two years in Atlanta he went to Oberlin College, graduating with the class of 1875.

He spent a year at the Oberlin Theological Seminary studying classical Greek and Hebrew, and later went South, where he remained until he was called to Wilberforce, with which he has been connected for more than twenty years, nearly all of the time as professor in classical Greek. He was for several years professor in Hellenistic Greek in Paine Theological Seminary.

He is exegetical editor of the Sunday-school publications of

1854. His father was a free man, and his mother was nominally a slave. Among his first teachers was a white man from North Carolina. Though opposed to Negro education, he taught him to write. His mother could read, and his father could read and write, so his early lessons were at home. At the close of the Civil War he had considerable knowledge of arithmetic and grammar.

the African Methodist Episcopal Church, a member of the American Philological Association, the Archeological Institute of America, the American Modern Language Association, the American Folklore Association, the American Dialect Association, the American Spelling Reform Association, the American Sociological Science Association, the American Academy of Social and Political Science, and the London Society of Arts, and vice-president of the Negro Academy.

He was a delegate to the Ecumenical Conference in London in 1901. He has been active in politics and is a popular orator. He was chosen four times orator for the Lincoln League of Ohio.

**W. H. Lewis**  
Cambridge, Mass.

MR. LEWIS has been assistant United States attorney since 1903. He was born in Norfolk, Va., November 28, 1868. He received his early education in the public schools, and in the Virginia Normal and Collegiate Institute, Petersburg, Va. He



W. H. Lewis

attended Amherst College, graduating in 1892, and graduated from the Harvard Law School in 1895. He immediately began the practice of his profession in Boston. In the Spanish-American War of 1898, he was a member of the First Massachusetts Provisional Militia.

He served as a member of the Cambridge Common Council in 1899, 1900, 1901. In 1902 he was a member of the Massachusetts legislature, and was appointed a member of the Committee on Judiciary, the leading committee of

the legislature. This was a very unusual honor for a first-year man. At the close of his service in the legislature he was appointed, in 1903, assistant United States attorney for Massachusetts, serving in that capacity four years, when he was appointed to his present position as assistant U. S. attorney for the New England states for naturalization and other proceedings.

Mr. Lewis has been actively interested in education work among his people, and during November, 1909, was a member of the party selected to accompany Dr. Booker T. Washington on a trip through Tennessee.



## Rev. Cassius A. Ward, B.D.

Roxbury, Mass.

PASTOR of the Ebenezer Baptist Church.

He was born of ex-slave parents in Holmes County, Mississippi, May 7, 1877.

His opportunity for attending school was very poor. About



Cassius A. Ward, B.D.

two months out of each term of four months was as long as he could be spared from the farm and brickyard. His mother, though uneducated, always wanted her children to have an education. His parents were Christians and early in life threw about him Christian influences.

He was baptized by the Rev. Samuel Duke, now of Jackson, Miss. He felt that he was called to the Christian ministry and made his desire known to the church. While he met with encouragement from the members and friends

“to preach the Word,” he was handicapped by ignorance and poverty. In 1896 he entered the Central Mississippi College of Kosciusko Miss. He spent two years there in the English department. In 1899 he entered Roger Williams University, Nashville, Tenn., and graduated in 1901.

He was anxious to pursue the college course, but once more he was embarrassed by poverty. The Mount Lebanon Missionary Baptist Church, Columbia, Tenn., extended to him a call. He accepted this call and in the fall of 1901 entered the collegiate department of Roger Williams University. At the end of four years he graduated with honors, being elected one of the speakers on Commencement Day and receiving the degree of B.A.

Under joint appointment of the State Convention of Baptists of Tennessee and the Home Missionary Society of New York, he was made educational agent for these organizations. He served in this capacity for four months, then resigned to further prepare himself to preach the gospel.

In the fall of 1905 he entered the Newton Theological Seminary. He graduated in June, 1908, one of the honor men, receiving the degree of B.D. He was called to the Ebenezer Baptist Church, Boston, one of the largest and most prosperous churches in New England.

## H. C. Haynes

New York

MORE than four hundred patents obtained by Negroes are testimony to the inventive genius and skill of the race. Mr. Haynes invented a razor strop and has made it the basis of a successful business enterprise, with headquarters in New York.



H. C. Haynes

He was born of former slave parents in Selma, Ala. His entire “schooling” was confined to three terms. At the age of ten he began blacking boots and selling papers about the hotels. Four years later he was a barber’s apprentice, and at the age of sixteen conceived the idea of a new form of razor strop. It was several years, however, before he was able to develop his plans and complete the manufacture of strops. Meanwhile he followed his trade in various parts of the country, from Alabama to California. He returned to Selma, and

opened a barber shop which was successful for a time.

In 1896 he went to Chicago and found that white barbers were displacing Negroes in the finest shops in the North. He saw that the Negro barber’s best opportunity was to produce something that the white barber would buy. While he was engaged in selling razors, he manufactured a few strops of the patent he had invented. These strops were eagerly sought by barbers, and a good mail order business was soon built up.

Mr. Haynes made a trip, introducing the strops to leading wholesale dealers in barbers’ supplies. After visiting every section of this country, he went to London, where he established an agency. He says he is now in touch with more than 50,000 barbers in America and Europe, and that more than one million of the Haynes razor strops are now in use.

In 1904 the Haynes Razor Strop Company was organized in Chicago, with a capital of \$10,000. By the introduction of modern machinery in the company, he is able to turn out more strops than are turned out by any other plant in the world. He has a new invention, called “The Twentieth Century Razor Strop.” He imports his razors from Germany. In 1907 the business was moved from Chicago to New York, where its success has been continued.

## Rev. Floyd J. Anderson

Charlotte, N. C.

MR. ANDERSON is editor of the *Afro-American Presbyterian*. He was born on a farm near Jetersville, Va. His parents were intelligent, industrious folk, who firmly believed in the goodness of God and the dignity of labor. Their industry and sacrifice

secured a home, and their bringing up of the children so impressed Floyd that he early resolved to rise to higher things than those to which he was born.

At the age of fourteen, having attended the county school and acquired the best it had to give, he came under the pupilage of Mrs. Samantha Niel, a Northern woman whose love for the lowly had led her to be a teacher of the freedmen, and their children.

He mastered the course of instruction which she offered, and Mrs. Niel arranged for him to enter the Preparatory School of Biddle University in 1891.

The congenial influences and the classical environment soon put him in a commanding place among his fellows. He finished the collegiate course in Biddle in 1897, graduating with first honors from the school of Arts and Sciences. He went to the University School of Science, leaving this department in 1900, after maintaining there the same high standard of scholarship he attained in college, and winning the Bissell prize of \$10 in gold for excellency in Hebrew. He has done post-graduate work at Harvard.

Mr. Anderson's first pastorate was at the historic Zion Church at Charleston, S. C., which he served about one year. He afterwards served at a church at Camden in the same state, from whence he went into Sabbath-school missionary work, with Mississippi as his field. In 1902 he was called to the chair of Latin in his alma mater, which he filled for five years. In 1907 he was transferred to the chair of mental and moral philosophy, and also became editor of the *Afro-America Presbyterian*, one of the oldest Negro journals in the country.

Dr. Anderson is a strong friend of the Sunday-school. In a recent article he urged his people to "bring the children into the Sunday-school for their own sake, for the church, and for the glory of God."



Rev. F. J. Anderson

## J. L. Thomas

Union Springs, Ala.

HE was born a slave near Troy, Ala. At the close of the war his mother, with four sons and a daughter, moved to Union Springs, where they arrived without money, food, and practically no clothing, except the rags upon their backs. For twenty-four

hours they lived in the two-horse wagon that had brought them to Union Springs. The mother secured employment as a cook at two dollars per month, with the privilege of occupying a one-room house. Young Thomas hired out at fifty cents a month and "keep," which included one hat, one pair of shoes, and two very cheap suits of clothes per year. He says that the "Sunday suit" he received was made out of blue jean which had previously served as a dining-room rug.



J. L. Thomas

Later he was hired out by his mother to a colored farmer, who owned his own farm, mules, and horses. The farmer took an interest in him and gave him a little patch of land, planted with peanuts, to cultivate himself. This was the beginning of a successful business career.

For several years his earnings were appropriated by his mother and stepfather. He hired out to run a public dray, and soon had charge of the business of his employer, at a salary of \$25 per month. He was able later to buy a team from his employer and go into business for himself.

He engaged in a contract with a railroad company for wood; became a fish dealer in Union Springs, and then conducted a restaurant. In some years his business has amounted to \$40,000.

For several years he successfully conducted a hotel for white patrons. He sold out with good profit and began making investments in real estate. He bought about three hundred vacant lots in Union Springs and is building houses upon them. He expects to have two hundred houses in the near future. He has a large orchard of fruit trees worth about \$1,000 a year. He is president of the Homestead Land Company, which owns property in five Alabama counties. Mr. Thomas has property worth about \$40,000, and is acknowledged to be one of the most successful men of his race.



## W. R. Saxon and John R. Saxon

Augusta, Ga.



W. R. Saxon      John R. Saxon

EDITORS and managers of the *American Forum Magazine*, a monthly illustrated publication with nearly nine thousand subscribers. They are active, aggressive young men, identified with business and fraternal life of their people.

W. R. Saxon is the managing organizer for Georgia of the Royal Benefit Society, a fraternal beneficial society which has paid \$430,000 in benefits from the home office, Washington, D. C. He has been in public life nearly eleven years. He is president of the Masonic Supply Company of Augusta. John R. Saxon is not only connected with the management of the *Forum*, but is proprietor of the Augusta branch of the Fred Douglass Shoe Company.

## Rev. C. L. Fisher, D.D.

Birmingham, Ala.

DR. FISHER is pastor of the Sixteenth Street Baptist Church, Birmingham, and one of the leaders of the National Baptist Convention, the largest denomination among the Negroes in the United States.



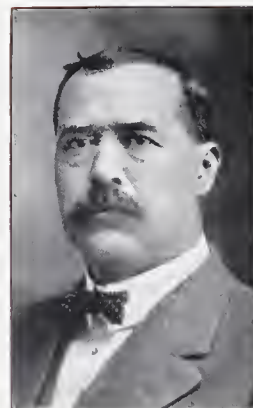
C. L. Fisher, D.D.

He is a member of the National Convention Education Board, president of the Christian Aid Society, and moderator of the Mount Pilgrim Baptist Association. The cause of education receives his enthusiastic support as president of the board of trustees of Selma University. He was editor of the *Baptist Leader* and has written a helpful book on the subject of "Social Evils." In the councils of his church he is well known, is influential in his

leadership, and is considered a safe, sane adviser.

## Prof. E. H. McKissack, A.M.

Holly Springs, Miss.



Prof. E. H. McKissack

PROFESSOR MCKISSACK, an early graduate of Rust University, has been a teacher in that institution since his graduation.

He is one of the most widely known and most aggressive men of his race, and occupies several official positions that bring him in contact with the leaders throughout the South. His best known work has been with Rust University. Professor McKissack has the chair of natural sciences, and is secretary of the faculty.

He is secretary and treasurer of the Colored Odd Fellows of Mississippi, one of the largest fraternal societies in the world. In 1908 he handled \$225,000 for the organization. He has been a delegate to several General Conferences of the Methodist Episcopal Church, and in 1909 was one of the General Committee of the International Epworth League Convention at Seattle.

## A. C. Porter

Jacksonville, Fla.

MR. PORTER is editor and publisher of the *Florida Standard*, an independent weekly newspaper of large circulation, which is now completing its fourth volume.



A. C. Porter

The editor announces that the *Standard* "reaches over seventeen thousand people every week." The *Standard's* "New Year's Wishes" contained the following: "Let us begin the year working to make burdens lighter, tears fewer, increase sunshine, and do a wholesale happiness business. Forget yourself sometimes, and try to send a ray of sunshine where everything is gloomy."

The optimism of Mr. Porter has contributed largely to his influence among his people, as a leader and friend.

## **R. L. Smith**

**Paris, Texas**

PRESIDENT of the Farmers' Improvement Society of Texas. Mr. Smith was born in Charleston, S. C., in 1861. He was educated in the public schools, and at the age of ten entered Avery Institute of Charleston, one of the schools of the American



R. L. Smith

Missionary Association, from which he graduated in 1875. He spent two years in the South Carolina State University at Columbia, and, after three years in Atlanta University, graduated with the class of 1880.

Most of his work as an educator has been in Texas, largely as principal of the Oakland Public School, at Oakland. Always interested in the uplift of his race, he organized, in 1890, the Farmers' Improvement Society, which has grown to be one of the largest and most successful institutions in the state.

Believing "that the people can be greatly benefited, their condition improved, and their standing lifted, by closer attention to their best interests and the elevation of their home life," the Improvement Society declares as its purpose "to encourage members to discuss topics relating to improved methods of farming, to cooperate in purchasing supplies and selling products, to care for the sick, and bury the dead, the ownership and beautifying of homes, education of youth, and fighting the evils which tend to debase character and destroy the home.

The Farmers' Improvement Society plans to have an agricultural school in every district, when the number of Negroes seems to warrant it. Further extension of the work is planned so as to reach those outside of the organization through gatherings like Chautauqua's, where the best farmers and the best business men and prominent men and women may come in contact with the people. An agricultural school has been established several miles from Paris, Texas, and the society is at work upon a bank plan along the line of the agricultural banks of Europe.

Mr. Smith has represented Colorado County, Texas, in the legislature, and in 1902 was appointed Deputy United States Marshal, by President Roosevelt. He is one of the trustees of the Jeanes Fund.

## **Rev. C. T. Walker, D.D., LL.D.**

**Augusta, Ga.**

PRESIDENT of the Walker Baptist Institute, pastor of the Tabernacle Baptist Church, and a prominent member of the National Baptist Convention.

Dr. Walker was born a slave in Richmond County, Georgia, January 11, 1859, the youngest of eleven children. His father was buried the day before he was born, and his mother died when he was eight years of age.



C. T. Walker, D.D., LL.D.

At the age of fourteen, while working in the cotton field, he "decided to be at peace with God." After spending several years in the public schools, he felt he was called to the ministry and entered the Theological Institute at Augusta, Ga. He was ordained to the ministry at the age of eighteen and has since been a power among his people as

preacher, pastor, and educator.

He has been called "The Black Spurgeon," or "The Colored John the Baptist." He was one of the founders and is now president of the Walker Baptist Institute.

He has given much time and attention to evangelistic work; is a trustee of the Atlanta Baptist College, and vice-president of the National Baptist Convention. He has been actively identified with the International Sunday-school work in the South, especially in Georgia.

While he was pastor of Mount Olivet Baptist Church, New York City, he was instrumental in organizing a colored Young Men's Christian Association with five hundred members.

During the Spanish-American War in 1898, Dr. Walker was chaplain of the Ninth Immune Regiment.

As a speaker he is considered by his friends and by many others to be one of the most eloquent and convincing of his race. He has written several books and published many sermons and addresses. His book, "A Colored Man Abroad," was the result of an extended trip to Europe and the Holy Land.

An address on "Some Important Factors in the Solution of the Race Problem" was published in the *American Forum*, and was a notable contribution to the literature of the subject.



## J. E. Clark

Eatonville, Fla.

EATONVILLE, FLA., is one of a number of communities in the United States that have been founded and that are owned and controlled by Negroes. Its beginning dates back more than twenty years, when three Negroes, J. E. White, Allen Ricket, and T. W. Taylor, took steps to establish a new community in the Florida woods. Their enterprise quickly attracted a number of Negro families, and soon a respectable village was formed and named in honor of Capt. J. C. Eaton, a Northern white man who had shown his interest in and friendliness toward the Negroes in many ways.



J. E. Clark

After building a church and incorporating the village, the citizens set about securing educational facilities for their children. It was their good fortune to win to this service a graduate of the Tuskegee Institute, Mr. R. C. Calhoun. His coming to Eatonville was one of the most fortunate events in the history of the place. He carried with him the high ideals of Tuskegee and a commendable enthusiasm for unselfish service. While fully appreciating the value of moral and academic training, he was keenly alive to the benefits of industrial education for the young people of the community. He set about obtaining funds for the establishment and conduct of an institution projected on Tuskegee lines.

It was not long before Mr. Calhoun enlisted the interest of Mr. George B. Childs, of Saratoga, N. Y., who donated \$4,600 toward the erection of a boys' dormitory. Following this Mr. Robert Hungerford, of Chester, Penn., offered to donate to the community a large tract of land that he owned near by if the people would establish and maintain an industrial school. The terms of the offer were met, and in due time the Robert Hungerford Industrial School was established, equipped, and opened for work. The school has grown in the number of teachers, students, and property until it has become a great power in the moral, intellectual, and industrial life of the community. Student-labor is employed in the scientific cultivation of 300 acres of rich Florida land, with the result that the expenses of the school are met largely.

Florida, where he obtained employment from orange growers, and labored at clearing land and putting it in condition for planting orange groves. He followed this occupation for several years, taking care of his earnings and investing them in land as opportunity offered. In course of time he became the owner of a considerable tract of land. It was upon his land that the Eatonville village and community were established. Of course he has profited largely by this fortunate turn of affairs.

These brief sketches of the community and the school may serve as the background of brief notices of two of Eatonville's representative and prosperous citizens. They are entitled to a fair share of the credit that belongs to those who have been active in establishing this community, and have labored effectively for its upbuilding. The first of these to be mentioned is Mr. J. E. Clark, whose portrait appears on this page.

Mr. Clark was born in Covington, Ga., in 1859. After the Civil War his parents lived first in Chattanooga and then in Atlanta. When he was about seventeen years of age he went to



S. M. MOSELY, MAYOR, EATONVILLE, FLA. (NEGRO CITY)

For more than twenty years after the establishment of the post-office Mr. Clark filled the position of postmaster. He conducted the office in connection with a prosperous general mercantile business which he has built up. He is the owner of an orange

grove of 25 acres, with more than 500 bearing trees that are already bringing good returns. He is one of the largest owners of real estate in the community, owning 25 houses and lots which he rents. All in all, Mr. Clark is a good example of the industrious, thrifty, substantial Negro business man.

The other citizen of Eatonville to whom brief notice is given is Mr. S. M. Moseley, the mayor of the town. It should be noted in this connection that all the offices are filled by Negroes, and all of the affairs of the community are managed by its dark-skinned

citizens. Mr. Moseley was born and brought up in Madison County, Florida, and has never lived outside the state. Like his neighbor and fellow townsman, Mr. Clark, he has been industrious and frugal, and his industry and frugality have been rewarded in the accumulation of quite a little property. We present herewith a picture of his home. For many years he has been the caretaker of valuable and extensive orange groves owned by persons who reside in Massachusetts, Minnesota, and elsewhere in the North.

### **Prof. J. M. Codwell**

**Houston, Texas**

EDUCATIONAL agent of the Baptist Missionary and Educational Convention of Texas. Editor of the *Western Star*. He was born and reared in Navasota, Tex., and completed his education at Tillotson College, Austin, Tex., one of the schools of the American Missionary Association. He later taught in the public school of Grimes County, Texas, the colored high school of Navasota, for several years, and for much of the time was a member of the County Board of Examiners, whose duty it was to examine and license the teachers for that county. He served for several years as alderman in Navasota. A friend in writing of his record as a public official says, "He was always faithful, honest, conservative, and patriotic."



Prof. J. M. Codwell

Professor Codwell has been interested in church and Sunday-school work for many years. For several years he was superintendent of his Sunday-school, and in his present capacity as president of the Texas Baptist Sunday-School Convention and educational agent of the Baptist Missionary and Educational Convention of Texas he is brought in contact with all the colored churches among the Baptists.

He has been very successful in securing funds for educational work. He was instrumental in raising the money with which the last notes on one of the buildings of Houston College were paid, and has just finished the erection of a building for the Fort Worth Industrial and Mechanical College.

Professor Codwell is an active Republican leader.

### **Rev. J. A. Whitted, D.D.**

**Winston-Salem, N. C.**

PASTOR of the First Baptist Church. Historian and president of the Educational and Missionary Convention of North Carolina. Born, Hillsboro, N. C., March 10, 1860. Attended the public schools until he was eighteen and completed his education at Shaw University and Lincoln University, Penn.



J. A. Whitted, D.D.

Was principal of Shiloh Institute, Warrenton, N. C., ten years, from his graduation from Lincoln in 1885; then two years principal of the State Normal School, Warrenton, at the same time serving as pastor of the Warrenton Baptist Church.

In 1897 he became corresponding secretary and general missionary for North Carolina for the joint work of the American Baptist Home Mission Society and the Southern Baptist Convention among the colored Baptists. He served in this position nearly ten years. After brief service as a financial agent for Shaw University, in raising \$6,000 for Shaw to supplement a conditional gift of \$12,000 for an industrial building and other improvements, he accepted a call to the First Baptist Church at Winston-Salem. During his pastorate of three years 600 members have been added to the church, and the Sunday-school enrollment has reached 1,000.

He has been 15 years a trustee of Shaw University, and was a member of the International S. S. Association Executive Committee, 1905-8. His "History of the Negro Baptists of North Carolina" is the only one of its kind ever written.



**Rev. Walter H. Brooks, D.D.**  
**Washington, D. C.**

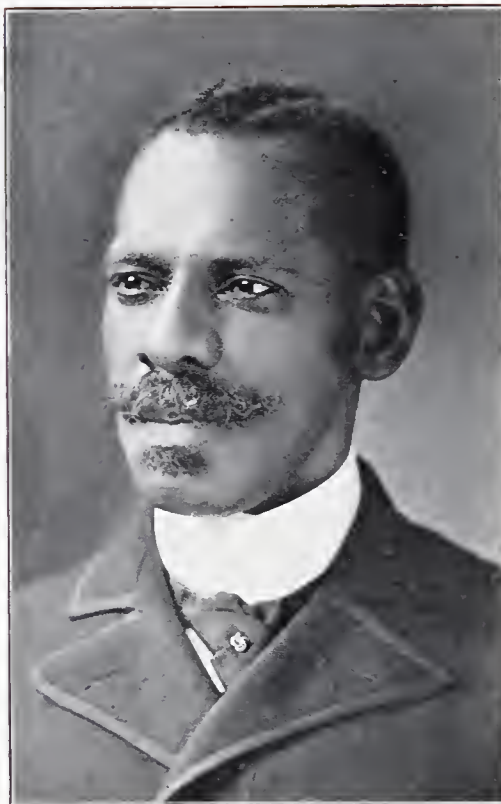
AMONG the potent agencies employed in promoting the higher life of the Negroes, first place must be assigned to the ministry of the gospel among them by devoted Christian men of their own race. In the solution of the multiform Negro problem no contribution from any source whatsoever exceeds in far-reaching importance that which is made by Negro ministers, who are in every sense true and worthy servants of Jesus Christ.

Among men called of God to preach the gospel in this our day, none are called to larger opportunities for the highest service than those that are open to the consecrated, humble, wise, faithful Negro minister. There is no sphere of activity in the service of the Negro race that demands more of those who effectually exercise themselves in it than that of the gospel ministry.

In this high calling, charm of personality, intellectual gifts, cultural advantages, genius for leadership, personal experience of the great realities of the Christian religion, love for the souls of men, and genuine unflinching enthusiasm for the bringing into the lives of men of the kingdom of God may find employment. All of these noble qualities are none too high for the sacred service so greatly needed by this needy race, to whom the greatest of all gifts is an efficient ministry.

Worthy, then, of special notice in such a work as this are those devoted servants of Christ who are making full proof of their ministry among the Negroes. One of these is the Rev. Walter H. Brooks, D.D., pastor of the Nineteenth Street Baptist Church, Washington, D. C. He, like other distinguished members of his race, has come up from slavery. He was born of slave parents in Richmond, Va., August 30, 1851.

Though they were slaves, his parents were not entirely illiterate. And both were humble, pious Christians, familiar to some extent with the Bible, which they were able to read for them-



REV. WALTER H. BROOKS, D.D.

selves. Like many others of their race who were in bondage, they sought to order their humble home in righteousness. Such a home atmosphere always makes a lasting moral impression upon the young lives that unfold and develop in it, whether it be that of bondman or freeman.

It would seem that we are coming now into a fresh realization of the greatness of the work appointed for the home in the formation of character. No home into which children come and remain is so humble that it may not have a very important part in laying the foundations of moral and religious life. The Negro home is one of the central factors in the moral and religious training and advancement of the Negro race.

When freedom came to young Brooks and his people, he had mastered the alphabet and had "learned by heart" a number of choice Scripture passages through hearing them at Sunday-school and at home. The desire to become a Christian had also been awakened in his heart. In

1865 he found his way to a private school in Richmond, which he attended for some months. In the autumn of 1866 he entered Lincoln University, Pennsylvania, where he remained for the next six years, and from which he graduated in the class of 1872. He prosecuted the study of theology in the same institution for a year, and then went out to find his work and place in the world.

Returning to Virginia, he obtained an appointment to a clerkship in the post-office at Richmond, which he filled for a little more than a year and then resigned in order to enter work more in keeping with what he believed to be his life calling.

For the next three years he served as a Sunday-school missionary for the state of Virginia under the appointment of the American Baptist Publication Society of Philadelphia, Pa. This work brought him into prominence all over the state, and at the same time made numerous friends for him among the supporters of the work who resided at the North. The work made rapid progress under his able leadership

From the spring of 1877 until the fall of 1880 Mr. Brooks was pastor of the Second Baptist Church, Richmond, Va. During this period of a little more than three years the membership of the church grew rapidly in numbers, and in many other respects great blessings were enjoyed. Then for the two years following he was again in the service of the American Baptist Publication Society in Louisiana. He had the oversight of the Sunday-school work of the entire state so far as it was carried forward by the society. At the end of this brief but fruitful period of labor a call came to him from the Nineteenth Street Baptist Church, of Washington, D. C., which he accepted, and to which he has been able to give twenty-seven years of unbroken service. He exerts a wide influence for good among the people of his own race in the nation's capital city far beyond the limits of his own church.

Not long ago a New England friend of the Negroes, who has seen a great deal of their work, was spending Sunday in Washington; he availed himself of the opportunity to visit the Nineteenth Street Baptist Church, hear Dr. Brooks preach, and look in upon his work as a whole. He afterwards spoke of his impressions of this pastor and his people somewhat as follows: "I visited Dr. Brooks' Sunday-school, and also attended the church service. This church I found to be one of the best equipped and organized of any of the Negro churches in Washington. I have never seen anything that equals it in any Negro church that I have visited in the South. In its organization, orderly conduct, and general efficiency of its office bearers it is one of the best churches, white or black, that I have ever visited.

"On the Sabbath that I was there the main audience-room was draped in mourning, expressive of the loss which the church had sustained in the death of one of its deacons who had lately passed away. The deacons of this church are a fine looking set of men. During the service they sat as a body in front of the pulpit facing the audience.

"I was impressed with the quiet, orderly way in which the ushers discharged their duty. They were stationed at intervals in the aisle, so that no usher passed the entire length of the aisle, but just from one to another they passed along the person who was being seated. They, too, are a fine looking body of men — modest, unassuming, devotional.

"On the morning that I was present the main audience-room was well filled with reverent worshipers, among whom were at least two thirds of the children and young people who attended the Sunday-school. I observed that there was scarcely a person

who, upon entering his pew, did not bow his head in prayer. The singing was soulful and appropriate, and the fine pipe organ was handled skillfully.

"During the long prayer every head was bowed, and the prayer itself was simple and spiritual, indicative of an intimate acquaintance with God. I noted the refreshing freedom of the prayer from long and high-sounding terms. At the close of the prayer every head remained bowed while the choir chanted softly the Lord's Prayer.

"The sermon of the morning was based on Genesis 3:1, 'Now the serpent was more subtle than any beast of the field.' The preacher described entertainingly and with dignity the character and works of the devil. The entire discourse would have been equally as well suited to any white audience as it was to that which gave undivided attention to it. Had I been blind, and not knowing that I was worshiping in a Negro church, I might well have thought that I was in a church on Fifth Avenue, New York, or in any other cultured, popular place of worship elsewhere in the United States.

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### **Rev. Samuel J. Comfort, S.T.B.** Boston, Mass.

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PASTOR of the Calvary Baptist Church.

Mr. Comfort was born in Charlotte County, Virginia, in 1866. His mother died when he was three years old, and at eleven he lost his grandparents, who up to that time had cared for him, and who had been "Father and Mother."



Rev. Samuel J. Comfort

The struggle of life began with him in 1877 when he found himself in Philadelphia. Here, as a friendless orphan boy, he was thrown upon his own resources. He greatly desired an education, and he began to get it by attending a night school, working during the day. In 1882 he entered the Institute for Colored Youth, reversing the former order by attending school in the daytime and working at night. He graduated from the Institute in 1886, following which he taught in the public schools of Maryland for two years. In

1889 he became a teacher in the Christiansburg Institute, Cam-



bria, Va., a position that he filled for three years. In 1897 he completed the classical course in Lincoln University, Pennsylvania. He graduated from the theological department in 1900.

After completing his theological course, a period of missionary work followed, in which, without salary, supporting himself by the labor of his own hands, he succeeded in laying the foundation for a prosperous church in Philadelphia. In 1904 he was called to the pastoral oversight of the Calvary Baptist Church, Boston. Since he became pastor of this church the membership has grown to about three hundred, and Mr. Comfort has reduced the debt from \$19,000 to \$15,000.

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### **Dr. Thomas W. Patrick**

**Boston, Mass.**

PRESIDENT of the Patrick School of Pharmacy, the only institution of its kind conducted by a Negro in this country.

Dr. Patrick was born in Hayti, West Indies, November 11, 1872. He was educated in Trinidad, receiving his pharmaceutical education there. At the close of his school work in Trinidad he came to Boston and graduated from the College of Physicians and Surgeons with the degree of M.D. in 1894. Two years previous he began teaching pharmacy, and for seventeen years has conducted a school of pharmacy in Boston. The number of pupils has averaged from one hundred and fifty to one hundred and seventy-five annually, of both sexes.



Dr. T. W. Patrick

Dr. Patrick holds a certificate of registration in pharmacy in six different states. In addition to the regular

school classes, he conducts a large correspondence course.

In addition to his class work, Dr. Patrick is the author of a course called, "The Patrick Course in Pharmacy," and has just written a new book, soon to be published, called "Points on Prescription Writing, and the Art of Prescribing."

Many of the graduates of his school have been very successful as druggists. Dr. Patrick says with pride that the first man to pass the Massachusetts Board of Registration in Pharmacy under the present law, known as "The Eighth Decennial Revision of Pharmacopœia," was a graduate of his school.

### **A. F. Herndon**

**Atlanta, Ga.**

MR. HERNDON is president and treasurer of the Atlanta Mutual Insurance Association. In 1904 Mr. Herndon bought out nine insurance companies and organized the Atlanta Mutual Insurance Company, which has over sixty thousand policy holders and gives employment to about one hundred and sixty colored men and women. He was born a slave in 1868, on a farm in Walton County, Georgia. His mother was driven out from slavery into the world with two children, a corded bed, and a few quilts. Hiring out by the day, she received in pay potatoes, molasses, and peas, to maintain the family.



A. F. Herndon

After a while a former master allowed the family to seek shelter in a one-room log cabin with four other families. The mother was allowed only her bedstead, under which she stored her daily earnings. From the age of seven and one-half years the boy worked for board and keep for his grandfather until he was thirteen, at which time he was pulling a cross-cut saw with full-grown men. His old master then hired him for three years, paying his mother \$25 for the first year, \$30 for the second, and \$40 for the third. At sixteen he and his mother worked a little farm on shares with the landlord. At the end of three years they were no better off than when they started. At the age of twenty, with his meager savings of \$11, he stole away in the darkness of night, with his little hand-trunk on his shoulder, and walked fourteen miles to Covington, Ga. He had twelve months schooling before he was twenty, received five weeks a year.

Hiring himself to a barber for \$6 a month, he learned the trade and passed from one stage to another in it, until he became the owner of twenty-five chairs, employing nearly forty men in a shop, the outlay for which has been \$12,000.

He now pays taxes on more property than his master ever owned, and says that each year adds to his prosperity.

Mr. Herndon's savings have been invested mainly in Atlanta real estate. Ray Stannard Baker says he is the wealthiest Negro in Atlanta, and that he is reputed to be worth \$80,000.

# Some of the Successful Graduates from a Few of the Institutions for the Education of the Negro

It Has Been Impossible to Obtain Hundreds of Others Equally Worthy of Mention

## Prominent Graduates

What Some of the Graduates of Fifty Institutions for the Education of the Negro are Doing To-day

Prof. Kelly Miller of Howard University, Washington, D. C., in a scholarly "Brief for Higher Education," says: "The first great need of the Negro is that the choice youth of the race should assimilate the principles of culture and hand them down to the masses below. This is the only gateway through which a new people may enter into modern civilization. . . . The graduates of the schools and colleges for the Negro race are forming centers of civilizing influence in all parts of the land."

### Atlanta University, Atlanta, Ga.

Edward T. Ware, President. (See page 311.)

Rev. JOSEPH E. SMITH, Pastor Congregational Church, Chattanooga, Tenn.  
WILLIAM H. CROGMAN, Litt.D., President Clark University, So. Atlanta, Ga.  
RICHARD R. WRIGHT, LL.D., President State Industrial College, Savannah, Ga.  
ROBERT L. SMITH, President Farmer's Improvement Society, Paris, Tex.  
BUTLER R. WILSON, A.M., Lawyer, Boston, Mass.  
JOHN W. WHITTAKER, A.M., Chaplain Normal and Ind. Ins., Tuskegee, Ala.  
HENRY A. HUNT, Principal High and Industrial School, Fort Valley, Ga.  
LORING B. PALMER, A.M., M.D., Physician, Atlanta, Ga.  
JAMES A. BRAY, A.M., President Miles Memorial College, Birmingham, Ala.  
BENJAMIN F. ALLEN, LL.D., President Lincoln Institute, Jefferson City, Mo.  
JAMES W. JOHNSON, A.M., United States Consul, Corinto, Costa Rica.  
GEORGE A. TOWNS, A.M., Professor Pedagogy, Atlanta University, Atlanta, Ga.  
Miss LUCY C. LANEY, A.M., Principal Haines Institute, Augusta, Ga.  
Miss JUDIA C. JACKSON, Principal Model and Training School, Athens, Ga.

### Arkansas Baptist College, Little Rock, Ark.

J. A. Booker, President. (See page 130.)

CHARLES P. JONES, Class 1891, Minister and Hymn Writer. Managing an industrial school near Jackson, Miss. Has recently produced a songbook entitled "Jesus Only," most of the songs being his own composition.  
ROBERT M. CAVER, Class 1899, has served the Baptist denomination in Arkansas for quite a while as Superintendent of State Missions, and is now Pastor of one of the most active colored churches in Little Rock.  
JOSEPH P. ROBINSON, Vice-President of the Baptist State Convention of Arkansas fifteen years. Pastor of the largest colored church in the state.  
JOHN H. MOORE, Class 1894, pursued a course in medicine at Shaw University, and is a successful practicing Physician at Plumerville, Ark.  
RICHARD A. WILLIAMS, Class 1896, studied medicine at Meharry Medical College, Nashville, Tenn.; a successful practicing Physician in Helena, Ark.  
A. W. JOHNSON, Class 1891, for four years Vice-Principal of the Arkansas State Normal School for colored youth.

JAMES H. GREEN, Class 1891, is County Judge of Grand Bassa County, Liberia.  
G. E. EWING, Class 1906, a successful contractor and builder, Little Rock, Ark.  
JOHN A. HIBBLER, Class 1906, secretary and bookkeeper to the President of the Arkansas Baptist College.

JOSEPH W. POLOE, Class 1909, Secretary of the Y. M. C. A. (colored department), State of Alabama. Headquarters in Mobile.

WILLIAM J. MURRY, Class 1899, successful Merchant with a good commercial rating in Little Rock, Ark.

Miss MATTIE A. BOOKER, Class 1907, took the teacher's professional course in music at Spelman Seminary. She took summer training in the Chicago Musical College, and is now teaching music in the Arkansas Baptist College.

### Atlanta Baptist College, Atlanta, Ga.

John Hope, A.M., President. (See page 114.)

Rev. W. J. WHITE, D.D., Augusta, Ga., founder and owner of the *Georgia Baptist*.

Hon. JUDSON W. LYONS, LL.D., Lawyer, formerly Register of the U.S. Treasury.

Rev. CHARLES T. WALKER, D.D., Pastor Tabernacle Church, Augusta, Ga.

Rev. ED. R. CARTER, D.D., Pastor Friendship Baptist Church, Atlanta, Ga. Founder of Home for Aged People.

Prof. AUGUSTUS R. JOHNSON, Principal Public School, Atlanta, Ga. The first Negro in Georgia to hold a public school license to teach.

Rev. W. G. JOHNSON, D.D., Pastor First Baptist Church, Macon, Ga. President of General Baptist State Convention. Founder and Agent of the only reformatory for Negro boys and girls in Georgia.

Rev. E. J. FISHER, D.D., Pastor Mt. Olivet Baptist Church, Chicago, Ill.

Dr. C. S. BURRUSS, Physician, Augusta, Ga.

Major W. REDDICK, A.M., Principal Americus Institute, Americus, Ga.

BENJAMIN BRAWLEY, A.M., Professor of English Language and Literature, Atlanta Baptist College. Author of several small volumes of poems. One of the most promising scholars of the race.

### Biddle University, Charlotte, N. C.

H. L. McCrorey, President. (See page 201.)

Rev. H. L. McCrorey, D.D., President of Biddle University.

Rev. C. C. PETTY, D.D., Bishop in the A. M. E. Zion Church.

Rev. C. M. YOUNG, D.D., President Harbison College, Abbeville, S. C.

Rev. DAVID BROWN, D.D., Professor in Biddle University.

Rev. P. W. RUSSELL, D.D., Professor in Biddle University.

Rev. P. G. BRAYTON, D.D., Professor in Biddle University.

Rev. F. J. ANDERSON, A.M., Professor in Biddle University.

Rev. C. H. SHUTE, A.M., Professor in Biddle University.

Rev. R. P. WYCHE, D.D., Pastor of the 7th Street Church, Charlotte, N. C.

Rev. W. A. ALEXANDER, D.D., Presbyterian Minister in Brooklyn, N. Y.

Rev. W. A. BYRD, Ph.D., Rochester, N. Y.

D. W. CULP, M.D., Jacksonville, Fla.

J. H. HUTTON, M.D., Omaha, Neb.



J. M. VAUGHN, M.D., Manchester, Va.  
 D. T. CARDWELL, M.D., Seattle, Wash.  
 R. W. WILLIAMSON, A.M., Attorney at Law, Newbern, N. C.  
 A. W. SCOTT, A.M., Attorney at Law, Washington, D. C.  
 G. E. DAVIS, Ph.D., Professor in Biddle University.  
 J. D. MARTIN, A.M., Professor in Biddle University.  
 R. L. DOUGLASS, A.M., Professor in Biddle University.  
 I. D. L. TORRENCE, A.M., Professor in Biddle University.  
 L. L. SPAULDING, A.B., Professor in Biddle University.  
 N. W. HARLEE, A.M., Principal Colored High School, Dallas, Tex.  
 S. J. SPENCER, A.M., Principal Graded School, Texarkana, Tex.

### Morris Brown College, Atlanta, Ga.

Rev. E. W. Lee, A.M., D.D., President. (See page 284.)

#### PASTORS

ROBERT L. POPE, Pastor and President, Allen Christian Endeavor League for State of Alabama, Montgomery, Ala.  
 E. K. NICHOLS, Yale Divinity School, New Haven, Conn.  
 W. A. FOUNTAIN, Stewart Chapel, African Methodist Episcopal Church, Macon, Ga.  
 C. A. WINGFIELD, African Methodist Episcopal Church, Forsyth, Ga.  
 W. B. LAWRENCE, African Methodist Episcopal Church, Athens, Ga.  
 G. W. WILLIAMS, St. John African Methodist Episcopal Church, Columbus, Ga.  
 P. G. SIMMONS, African Methodist Episcopal Church, Blakely, Ga.  
 S. S. MORRIS, Pastor and President, Allen Christian Endeavor League for State of Virginia, Norfolk, Va.  
 C. H. REMBERT, Professor of Theology, Allen University, Columbia, S. C.  
 M. R. DIXON, Pastor African Methodist Episcopal Church, Mississippi.  
 J. H. LEWIS, A.B., Professor of Literature, Morris Brown College, Atlanta, Ga.  
 ROSS B. RICHARDSON, Business, Atlanta, Ga.  
 JAMES R. STROUD, Physician, New York City.  
 HORSANT N. TAUSI, South Africa.

### Calhoun Colored School, Calhoun, Ala.

Miss Charlotte R. Thorn, Principal. (See page 334.)

EDWARD E. EDWARDS, Pastor of Ramah Baptist Church, Calhoun, Ala.  
 BARNETT RHETTA, Physician, Baltimore, Md.  
 A. WALTER ROPER, Commandant, Calhoun School.  
 CHARLES J. EDWARDS, Instructor of Manual Training, Calhoun School.  
 THOMAS BOOTH PAYNE, Blacksmith and Instructor of Blacksmithing, Calhoun School.  
 NATHAN LEE JOHNSON, Farmer, owning 232 acres, Calhoun, Ala.  
 WILLIAM A. TYSON, Carpenter, Calhoun, Ala.  
 CLINTON GRAY, Postman, Calhoun, Ala.  
 MARY TYSON, Teacher, Lumb, Ala.  
 BOYD RHETTA, Farmer and Truck Gardener, Long Beach, Cal.  
 BETTIE GREEN, Teacher, Hayneville, Ala.  
 MINTHY WILEY, Instructor of Domestic Science, Calhoun School.

The school has graduated 82. There are 10 in other schools, 9 studying at Hampton and 1 at Lincoln Theological Seminary, Pa.; 7 are farming, 6 have died, 18 of the girls are married and living in their own homes, 9 are teaching in the county schools.

### Clark University, Atlanta, Ga.

W. H. Crogman, President. (See page 178.)

Rev. JAMES COX, A.M., B.D., Pres. Philander Smith College, Little Rock, Ark.  
 Rev. GEO. W. ARNOLD, Secretary Stewart Missionary Foundation for Africa:  
 Teacher of English, Gammon Theological Seminary, Atlanta, Ga.  
 J. P. MORRIS, A.M., Professor Mathematics, Greensboro, N. C.  
 SAMUEL A. CUNNINGHAM, Atlanta, Real Estate Agent.  
 R. S. LOVINGGOOD, A.M., President Samuel Houston College, Austin, Tex.  
 SILAS A. PEELER, B.D., President Bennett College, Greensboro, N. C.  
 Rev. WM. W. LUCAS, Field Secretary of Missionary Society, Methodist Episcopal Church, Meridian, Miss.  
 CHARLOTTE CROGMAN (Mrs. R. R. Wright, Jr.), formerly Professor Greek and Latin, Clark University.  
 HENRY B. LEMON, B.S., Professor Science Morris Brown College, Atlanta, Ga.  
 WM. H. BRYAN, M.D., Physician, Waynesboro, Ga.  
 LORENZO H. KING, B.D., Newman, Ga.  
 SADIE E. OVERTON, B. Ped., Teacher History, Clark University.  
 GEO. C. SCARLET, Lawyer, Detroit, Mich.  
 JAMES A. BENTON, B. Ped., Colporter American Bible Society, Atlanta, Ga.  
 ANNIE W. MENDELL, Professor English, Clark University.  
 JOS. B. PRAITHEE, Professor of Language, Texas College, Tyler, Tex.  
 ARTHUR TURNER, Professor Science, Clark University.  
 ELBERT T. BARKSDALE, Principal Haven Academy, Waynesboro, Ga.  
 CLARA E. PULLEN, Principal City School, Atlanta, Ga.  
 E. S. MELTON, Sup. Industrial Dep., Livingstone College, Salisbury, N. C.  
 LUTHER J. PRICE, Merchant, South Atlanta, Ga.  
 JOHN C. GREEN, Instructor, Tuskegee, Ala.

### J. P. Campbell College, Jackson, Miss.

M. M. Ponton, President. (See page 288.)

Miss MAUD E. McLEOD, Teacher, Campbell College.  
 Miss ANNIE L. FRAZER, Teacher, Public School, Hattiesburg, Miss.  
 Rev. M. F. BRINSON, Presiding Elder, Col. M. E. Church, Fort Valley, Ga.  
 WILLIAM McCLINTOCK, Teacher, Shuqualak, Miss.  
 E. A. STRAUDEE, Natchez, Miss.  
 N. J. JENKINS, Miss JANE BROWN, Jackson, Miss., Commercial Business.

### Central Alabama College, Birmingham, Ala.

Rev. A. P. Camphor, D.D., President. (See page 195.)

The school began its fifth year in October, 1909. "The students who have gone out have hardly had time to make a success of their work."

Rev. S. J. JORDAN, Pastor, Anniston, Ala.  
 Rev. W. H. SAUNDERS, Pastor, Knoxville, Tenn.  
 LUTHER SPREIGHT, M.D.  
 Mrs. LUCRETIA GACHETTE, Music Teacher, Anniston, Ala.  
 Mrs. J. W. THOMAS, Teacher, Oneonta, Ala.  
 Mrs. M. L. SAUNDERS, Teacher.  
 W. L. RILEY, Teacher, Huntsville, Ala.  
 WALTER L. BROWN, Teacher, Austin, Tex.  
 HENRY A. CLARK, Teaching, Newbern, Ala.  
 ALLEN A. CARTER, Postal Clerk, Nashville, Tenn.  
 WILLIAM DERRICK, Physician, Knoxville, Tenn.

LEWIS JACOBS, Dentist, Decatur, Ala.  
I. H. MORRIS, Letter Carrier, Beaumont, Tex.  
OSCAR MILLER, Insurance Agent, Little Rock, Ark.

### Eckstein Norton Institute, Cane Spring, Ky.

Charles H. Parrish, President. (See page 358.)

LIZZIE B. COOK FOUST, Teacher, Covington, Ky.  
LUCRETIA WILLIAMS, Dressmaker, Pearlinton, Miss.  
E. J. JACKSON, Teacher, Louisville, Ky.  
WILLIAM B. McCLURE, Contractor, Carlisle, Ky.  
MARY N. BAKER WALKER, Hairdresser, Louisville, Ky.  
GRAFTON JACKSON, Tailor, Chicago, Ill.  
JULIA S. YOUNG, Editor, Louisville, Ky.  
M. L. PORTER, Preacher, Owensboro, Ky.  
HERBERT W. LEWIS, Printer, Grand Rapids, Mich.  
ANN M. HOLDEN, Trained Nurse, Glendale, Ky.  
MUSCO BUCKNER, Clerk, Post-office, Chicago, Ill.  
H. P. ALEXANDER, Lawyer, Louisville, Ky.  
R. W. GREEN, Barber, Richmond, Ky.  
R. SMITH, Physician, Versailles, Ky.  
W. L. BOWMAN, Revenue, Bardstown, Ky.

### Fisk University, Nashville, Tenn.

George A. Gates, D.D., President. (See page 135.)

Prof. L. B. MOORE, Ph.D., Dean, Teachers' College, Howard University, Washington, D. C.  
Rev. GEO. W. MOORE, Superintendent Southern Church Work for American Missionary Association, 287 Fourth Avenue, New York City.  
Rev. H. H. PROCTOR, D.D., Pastor First Congregational Church, Atlanta, 163 Courtland Street.  
Mrs. BOOKER T. WASHINGTON, of Tuskegee Institute, Alabama.  
ALLEN A. WESLEY, M.D., Physician and Surgeon, Chicago, Ill., 3102 State Street.  
F. A. STEWART, M.D., Physician and Surgeon, Professor of Principles and Practice of Surgery, Meharry Medical College, Nashville, Tenn., 215 Eighth Avenue, W.  
W. E. B. DUBOIS, Professor Economics, Atlanta University, Atlanta, Ga.  
JOHN HOUSTON BURRUS, ex-President Alcorn A. and M. College, Mississippi, Farmer, Nashville, Tenn., 815 Cedar Street.  
JAMES D. BURRUS, Druggist, and PRESTON R. BURRUS, Druggist and Professor of Anatomy, Meharry Medical College, are brothers of John H. Burrus. These brothers own a large amount of real estate in and around Nashville, Tenn., 815 Cedar Street.  
LOUIS J. WATKINS, Surveyor and Roadbuilder, Tuskegee, Ala.  
THOS. W. TALLEY, Professor Chemistry and Biology, Fisk University. Member of American Ornithological Society, 908 Seventeenth Ave., N., Nashville, Tenn.  
ELIZABETH A. ROSS, National Secretary, Student Y. W. C. A., New York City, 125 East Twenty-seventh Street.  
HORACE F. MITCHELL, Professor Mathematics in C. A. and N. University, Langston, Okla.  
Rev. WM. N. DEBERRY, Pastor and Lecturer, Springfield, Mass., 275 Eastern Avenue.

RAYMOND AUGUSTUS LAWSON, Artistic Pianist, graduate Hartford Conservatory of Music, Hartford, Conn., 11 Adelaide Street.  
SIMON W. BROOME, President Phillips University, Tyler, Tex.  
JOHN MILLER MARQUESS, Principal High School, Kansas City, Kan.

### Gammon Theological Seminary, Atlanta, Ga.

John W. E. Bowen, Ph.D., D.D., President. (See page 177.)

Rev. PEZZALIA O'CONNELL, Ph.D., D.D., Minister, and a Scholar in Exegetical Theology.  
Rev. M. C. B. MASON, D.D., Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church.  
Rev. W. W. LUCAS, D.D., Minister, and Field Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.  
Rev. ALEXANDER P. CAMPBELL, D.D., President of Mason City College, Birmingham, Ala.  
Rev. SILAS A. PEELER, D.D., President of Bennett College, Greensboro, N. C.  
Rev. ROBERT E. JONES, D.D., Editor *Southwestern Christian Advocate*, New Orleans, La.  
Rev. JOHN P. WRAGG, D.D., Agent American Bible Society.  
Rev. JOSEPH C. SHERRILL, D.D., Missionary in Africa.  
Rev. JAMES M. COX, D.D., Pres. Philander Smith College, Little Rock, Ark.  
Rev. WILLIAM O. EMORY, D.D., Business Man, Macon, Ga.  
Rev. STEPHEN O. PETERS, M.D., Physician.  
Rev. J. H. HUBBARD, B.D., Minister.

### Howe Institute, Memphis, Tenn.

Rev. T. O. Fuller, A.M., Ph.D., Principal. (See page 116.)

T. H. HAYES, Leading Undertaker, Memphis, Tenn.  
T. H. JOHNSON, Attorney, Memphis, Tenn.  
Dr. E. E. NESBITT, Ear, Eye, and Nose Specialist, Memphis, Tenn.  
Dr. JOHN H. SEWARD, Dentist, Memphis, Tenn.  
Dr. T. B. COLEMAN, Dentist, Natchez, Miss.  
G. M. ALLEN, Owner and Manager, Cotton Gin and Grist Mill, Red Bird, Okla.  
Rev. A. D. HURT, D.D., Pastor, Owensboro, Ky.  
Rev. A. PARR, Pastor, Brownsville, Tenn.  
Rev. W. H. BOWERS, Pastor, Whiteville, Tenn.  
Mrs. ROSA B. FULLER, Preceptress, Howe Institute.  
Miss MARY E. McMICHAEL, Teacher in City Schools, Memphis, Tenn.  
Prof. W. L. PULLIAM, President Baptist College, Hernando, Miss.  
W. N. McALLISTER, Postal Clerk, St. Louis, Mo.  
Prof. C. A. THOMPSON, Civil Service, Washington, D. C.  
Mrs. H. O. M. HART, Teacher, Carrollton, Mo.  
Miss F. M. KNEELAND, M.D., Physician, Memphis, Tenn.  
Mrs. E. B. JONES, Music Teacher, Memphis, Tenn.  
L. G. PATTERSON, M.D., Physician, Memphis, Tenn.  
Miss LULA B. GREENLAW, Bookkeeper, Howe Institute, Memphis, Tenn.

Our graduates have made a fine record for good citizenship. There is not one criminal among them. Of our recent graduates, a number may be found taking special work at Howard University, Shaw University, Fisk University, Roger Williams University, Tuskegee Institute, Lane College, Meharry Medical College, Leonard Medical College, University of West Tennessee, and Dennison University. Nearly every Baptist pastor in this section has taken lectures and



theology at Howe. Nearly all of the Christian workers among the women, in the various churches, have studied in our Women's Bible Training Class. A majority of our young men serve in the leading families of the city while pursuing their course. Many of them remain with one family until they graduate. Our Woman's Dormitory and Domestic Science Building is completed and the girls will soon move in."

### Hartshorn Memorial College, Richmond, Va.

Lyman B. Tefft, President. (See page 120.)

- ADDIE W. POINDEXTER, M.D. (Mrs. J. W. Mitchell, M.D.), 1886, Teacher in the Virginia Normal Institute, Petersburg; Medical Graduate and Demonstrator in Howard Medical School, 1516 New Jersey Avenue, N. W., Washington, D. C.
- ANN B. PAGE (Mrs. Hughes), 1881, Dressmaker, Huntington, W. Va.
- MARY M. BOOZE, B.S. 1892, Teacher in Spiller Academy and West Virginia State Institution, Berkeley, W. Va.
- HARRIET A. MILLER, B.S. 1892 (Mrs. Coleman), Teacher in Wayland Seminary and in Hartshorn Memorial College; also Real Estate Agent. Deceased.
- DIXIE E. WILLIAMS, B.S. 1892, Teacher in Arkansas Baptist College, Roger Williams University and Hartshorn Memorial College, Richmond, Va.
- LAVINIA A. CARTER, 1893 (Mrs. W. T. Fuller, M.D.), Teacher in Virginia Normal and Industrial Institute, Suffolk, Va.
- MARY M. RICE, 1893 (Mrs. Principal Hayes), Teacher in Virginia Seminary, Treasurer and Principal *ad interim*, Lynchburg, Va.
- TOSSIE P. F. WHITING, 1895, Teacher and Lady Principal in the Virginia Normal and Industrial Institute, Petersburg, Va.
- ELIZA A. JACKSON, 1886, Trained Nurse, and Head Nurse in the Richmond Hospital, Colored Hospital, Louisville, Ky.
- MATTIE CABBINISS, Trained Nurse, and Head Nurse in the Richmond Hospital, and in the Freedmen's Hospital, Freedmen's Hospital, Washington, D. C.
- MAGGIE BRAXTON, 1903, Trained Nurse, and a successful Nurse in Hartford, Conn., 137 Mather Street, Hartford, Conn.
- ADA C. BAYTOP, A.B., 1908, Teacher in Hartshorn Memorial College, Richmond, Va.
- SUSAN E. BROWN, A.B., 1908, Teacher in the Corey Memorial Institute, Portsmouth, Va.

### Howard University, Washington, D. C.

Wilbur P. Thirkield, President. (See page 306.)

- Judge GEORGE W. ATKINSON, Justice United States Court of Claims, Washington, D. C.
- Judge ROBERT E. TERRELL, Municipal Court, District of Columbia.
- Mr. JAMES A. COBB, Assistant District Attorney, District of Columbia.
- Dr. A. C. McCLELLAN, Founder of Hospital, Charleston, S. C.
- Dr. WHEATLAND, successful Practitioner, Newport, R. I.
- Dr. S. G. ELBERT, successful Physician, Wilmington, Del.
- Mr. WILLIAM E. BENSON, Founder of Kowaliga Institute and Dixie Improvement Company, Kowaliga, Ala.
- Miss ELOISE BIBB, Social Settlement Worker for the District of Columbia.
- Miss MARIE WOODFOLK, Social Settlement and Christian Worker, Atlanta, Ga.
- Dr. KELLY MILLER, Public Lecturer, Author, and Dean of the College of Arts and Sciences, Howard University.
- Prof. W. V. TUNNELL, Professor of History, Howard University, and Member of Board of Education, District of Columbia.

- Prof. GEORGE WM. COOK, Secretary and Business Manager, Howard University, and Member of the Board of Charities, District of Columbia.
- Prof. HUGH M. BROWN, Principal, Institute for Colored Youth, Cheyney, Pa.
- Hon. GEORGE H. WHITE, ex-Congressman from North Carolina, now living in Philadelphia, Pa.
- Dr. W. C. McNEILL, Secretary of Medical College, Howard University.
- Lawyer FRANK BUNDY, Secretary of Law College, Howard University.
- Prof. ELMER CAMPBELL, Professor of Physics and Chemistry, St. Louis High School, St. Louis, Mo.
- Dr. W. A. WARFIELD, Surgeon-in-Chief, Freedmen's Hospital, Washington, D. C.
- Miss CORA B. JACKSON, General Y. W. C. A. Worker for the City of New York.

### Hampton Normal and Industrial Institute, Hampton, Va.

H. B. Frissell, Principal. (See page 314.)

- BOOKER T. WASHINGTON, Principal Tuskegee Institute.
- FRANK TRIGG, Principal Princess Anne Academy, Maryland.
- Rev. JACKSON M. MUNDY, Principal St. Clement's Mission, Henderson, Ky.
- RICHARD T. COLES, Principal Graded School, Kansas City, Mo.
- BENJAMIN E. TONSLER, Principal Graded School, Charlottesville, Va.
- Rev. WILLIAM F. GRASTY, Preacher and Principal of Graded School, Danville, Va.
- JOSEPH WHITE, Teacher and Farmer, Mathews County, Virginia.
- GEORGE J. DAVIS, Assistant Farmer Manager, Hampton Institute.
- JOHN B. PIERCE, Nottoway County, Virginia, District Agent United States Department of Agriculture.
- FRANK A. PETERS, Teacher and Sunday-School Missionary, South Carolina.
- W. T. B. WILLIAMS, Field Agent, General Education Board.
- Major ROBERT R. MOTON, Commandant, Hampton Institute.
- Capt. ALLAN W. WASHINGTON, Assistant Commandant, Hampton Institute.
- JOHN H. WASHINGTON, Superintendent Industries, Tuskegee Institute.
- CHARLES T. RUSSELL, Sup. Industries, Virginia Union Univ., Richmond, Va.
- WARREN LOGAN, Treasurer Tuskegee Institute.
- EDWARD M. CANADAY, Insurance Agent, Norfolk, Va.
- JAMES H. PHILLIPS, Insurance Agent, Montgomery, Ala.
- GEORGE P. INGE, Merchant, Charlottesville, Va.
- EDWARD E. DESVERNEY, Bookkeeper, Cotton Exchange, Savannah, Ga.
- JOHN W. CARTER, Sup. Industries, Western University, Quindaro, Kan.
- MOSES A. DAVIS, Teacher of Manual Training, Evansville, Ind.
- HARRISON J. MORTON, Instructor in Bricklaying, formerly at Tuskegee Institute.
- FRANK L. WEST, Instructor in Shoemaking, Tuskegee Institute.
- SAMUEL S. JOHNSON, Carpenter and Builder, Alexandria, Va.
- EDWARD T. SULLY, Harnessmaker, Richmond, Va.
- PATRICK J. WILLIAMS, Wheelwright and Blacksmith, Winston-Salem, N. C.
- Rev. GEORGE D. WHARTON, Preacher and Farmer, Meeklenburg County, Virginia.
- Rev. ALFRED J. NOTTINGHAM, Preacher, Richmond, Va.
- Dr. ALFRED C. DUNGEE, Physician, Montgomery, Ala.
- Dr. SAMUEL E. COURTNEY, Physician, Boston, Mass.
- DRS. JOHN W. and HARRISON M. BROWN, Physicians, Pittsburg, Pa.
- Dr. JOHN A. KENNEY, Resident Physician, Tuskegee Institute.
- WILLIAM M. REID, Lawyer, Portsmouth, Va.
- THOMAS C. WALKER, Lawyer, Gloucester County, Va.
- WILLIAM T. ANDERSON, Merchant Tailor, Hampton, Va.
- HARRIS BARRETT, Secretary Building and Loan Association, Hampton, Va., and Cashier Hampton Institute.

**Houston College, Houston, Tex.**  
F. W. Gross, Principal. (See page 129.)

**TEACHERS**

Mrs. JULIA A. GREEN, Schulenburg, Tex.  
Miss EUGENIA E. COBB, Montgomery, Tex.  
Miss LOLLA F. KIMBALL, Austin, Tex.  
Mr. ALEXANDER C. RAY, Sandy Point, Tex.  
W. HENRY SCOTT, Assistant State Sunday-School Missionary, Cleburne, Tex.

**Samuel Houston College, Austin, Tex.**

R. S. Lovingood, President. (See page 185.)

COLUMBUS BLANKS, Teacher, Gonzales, Tex.  
Prof. S. H. LIGHTNER, Samuel Houston College, Austin, Tex.  
Dr. G. M. MUNCHUS, Physician, Nashville, Tenn.  
I. SIMMONS, Teacher, Ledbetter, Tex.  
Dr. CHARLES YERWOOD, Physician, Victoria, Tex.

**Institute for Colored Youth, Cheyney, Pa.**

Hugh M. Brown, Principal. (See page 262.)

KATIE T. DAVIS, Teacher Domestic Science, Tuskegee, Ala.  
MAUD MILLER, Teacher Domestic Art, Frankfort, Ky.  
MABEL MOORMAN, Teacher Domestic Art, Jefferson City, Mo., and Teacher of Domestic Art, Summer Schools, New York City.  
ESTELLE POWELL, Teacher, Graded School Work, Illinois.  
NELLA STEWART, Teacher Domestic Science, Avery Institute, Allegheny, Pa.  
ADDA TYLER, Teacher Domestic Science, Cheyney, Pa.  
SARA RICHARDSON, Teacher Domestic Art, Cheyney, Pa.  
MARY H. RANDOLPH, School Secretary, Cheyney, Pa.

**Jackson College, Jackson, Miss.**

Luther G. Barrett, President. (See page 109.)

Rev. CHARLES N. HAMPTON, Pastor, Paris, Tex. Only two churches since his graduation, in 1883, in the first class.  
Rev. EGBERT B. TOPP, 1886, Pastor, Jackson, Miss.; formerly Missionary to Africa.  
Miss MARTHA J. MILLER, 1888, Teacher, Winona, Miss.  
J. C. HILL, 1890, Lawyer, Meridian, Miss.  
J. M. CANDY, 1891, Professor in Virginia Normal and Colored Institute, Petersburg, Va.  
S. S. LYNCH, 1891, Professor in Central Mississippi College, Kosciusko, Miss.  
Wm. J. LATHAM, 1893, Lawyer, Jackson, Miss.  
GEO. M. REESE, 1893, Prin. Meridian Baptist Academy, Meridian, Miss.  
Rev. EDGAR P. CHEEK, 1895, Pastor, Columbia, S. C.  
HARRY H. JONES, 1898, Missionary to Africa, Liberia.  
Miss SARAH E. MARSHALL, 1899, Teacher in High School, Vicksburg, Miss.  
SIDNEY L. MARTIN, M.D., 1902, Physician, McComb City, Miss.  
ROBERT W. HENRY, 1903, Physician, Philadelphia, Pa.  
ELBERT B. LIDELL, M.D., 1904, Physician, Abbeville, S. C.  
Miss NORAH V. ROBINSON, 1907, Teacher, Pri. Dept., Jackson College.  
Jackson College founded in 1877, now on thirty-third year.  
Total enrollment for thirty-two years, 6,251.  
Total number of different students, 3,500.  
Total number of graduates, 161.

**Knoxville College, Knoxville, Tenn.**

Ralph W. McGranahan, President. (See page 217.)

Rev. CHARLES A. BELL, A.B., B.D., Pastor First Colored Baptist Church, Chattanooga, Tenn.  
Rev. DAVID F. WHITE, B.D., Pastor United Presbyterian Church, Indianapolis, Ind.  
Rev. JOHN BRUCE, A.B., B.D., Pastor United Presbyterian Church, Athens, Tenn.  
Mrs. ROSLIN C. JULLIAN, Missionary, St. Kitts, British West Indies.  
HENRY M. GREEN, M.D., Physician and Surgeon, Knoxville, Tenn. Widely known as a most successful surgeon.  
Rev. JOHN A. COTTON, A.B., B.D., President Henderson Normal and Industrial Institute, Henderson, N. C.  
Rev. C. H. JOHNSON, B.S., B.D., Principal of Millers Ferry Normal and Industrial Institute at Millers Ferry, Ala.  
Prof. BYRD PRILLERMAN, A.M., President West Virginia Colored Institute at Institute, W. Va.  
Prof. T. R. ROBINSON, B.S., Director of Agricultural Department, Thyne Institute, Chase City, Va.  
Prof. JAMES H. LEIPER, Principal of Heiskell School, Knoxville, Tenn.  
Prof. W. J. CANSLER, B.S., Principal Maynard School, Knoxville, Tenn.  
J. W. O. GARRETT, A.B., Lawyer, Asheville, N. C.  
GEORGE L. JOHNSON, Musician, Chicago, Ill.

**Lincoln University, Chester County, Pa.**

J. B. Rendall, President. (See page 349.)

**MINISTERS**

Rev. Wm. C. CREDIT, D.D., Philadelphia, Pa.; Rev. GEORGE L. STEPHENS, D.D., St. Louis, Mo., Baptist Pastors, each with a church of more than one thousand members.  
Rev. Wm. H. GOLER, D.D., President Livingstone College, Salisbury, N. C.  
Rev. JOSEPH HOLLEY, D.D., has a Presbyterian school, Albany, Ga.  
Rev. Wm. H. WEAVER, D.D., Presbyterian Pastor, Atlanta, Ga.

**MISCELLANEOUS**

GEORGE C. HALL, M.D., Chicago, Ill., an eminent surgeon.  
HENRY C. GAMBLE, West Virginia, THOMAS H. SLATER, Georgia, GEORGE C. CANNON, of New York, Physicians with a large general practice.  
THOMAS H. MILLER, LL.D., Congressman a number of years for South Carolina. President of the Normal and Ag. College, Orangeburg, S. C.  
LOUIS K. ATWOOD, President of a bank in Mississippi.  
FRANKLIN L. DENNISON, Chicago, Ill., Lawyer. Presided for a time over Republican Nat. Con., 1908, while Senator Lodge was otherwise occupied.  
CHARLES L. DUNBAR is the leading Lawyer of Monrovia, Liberia.

**Lane College, Jackson, Tenn.**

James Franklin Lane, A.M., President. (See page 298.)

**MINISTERS**

N. C. CLEAVES, D.D., 1008 Blanding Street, Columbia, S. C.  
W. G. WEBSTER, Greenfield, Tenn.  
J. H. COLEMAN, A.B., Union City, Tenn.  
J. M. NEWELL, Holly Springs, Miss.  
T. H. COPELAND, Presiding Elder, Kentucky and Ohio Conferences, Colored Methodist Episcopal Church, 3123 Greenwood Avenue, Louisville, Ky.



### TEACHERS

F. H. RODGERS, A.B., B.D., D.D., Dean Department Theology, Lane College.  
S. W. BROOME, A.B., D.D., President Phillips University, Tyler, Tex.  
J. F. LANE, A.M., President Lane College, Jackson, Tenn.  
J. S. VAUGHN, A.B., Chair of Language, Phillips University, Tyler, Tex.  
G. A. PAYNE, A.B., Mathematics, Miles Memorial College, Birmingham, Ala.  
A. O. JEFFRIES, A.B., Language, Roger Williams University, Nashville, Tenn.  
I. J. BERRY, A.B., Prin. Department Music, Walden University, Nashville, Tenn.  
G. F. PORTER, Principal English Department and Treasurer, Lane College.  
G. T. HALLIBURTON, River View Public School, Hickman, Ky.  
M. L. MORRISON, City Public School, Ripley, Tenn.  
Miss LIZZIE DUNNIGAN, Mississippi Industrial College, Holly Springs, Miss.  
Miss ANNIE S. THOMAS, Obion, Tenn.  
Miss R. B. CALHOUN, Public School, Jackson, Tenn.  
Mrs. MATTIE JOHNSON, Courtland Academy, Courtland, Ala.

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J. L. LIGHT, M.D., Jackson, Tenn.  
EDW. BARNETTE, M.D., Brownsville, Tenn.  
J. C. LOWE, M.D., Mt. Pleasant, Tenn.  
Mrs. J. C. LOWE, M.D., Mt. Pleasant, Tenn.  
J. M. KEY, Tulsa, Okla.  
J. B. CLAY, M.D., Dyersburg, Tenn.

### MISCELLANEOUS

ULYSSES WALTON, D.D.S., Memphis, Tenn.  
W. M. HAYNES, Pharmacist, Jackson, Tenn.  
W. Y. BELL, A.B., Clerk, Post Office, Chicago, Ill.  
M. T. GALLOWAY, Clerk, Post Office, Chicago, Ill.  
J. A. NORVELL, Farmer, Alamo, Crockett County, Tenn.  
Miss MAGGIE BATES, Dressmaker, Chicago, Ill.  
G. W. WALTON, Grocer, Jackson, Tenn.  
R. L. KEY, Merchant, Jackson, Tenn.  
A. L. BAILEY and J. H. TRIMBLE, Postmen, Jackson, Tenn.  
J. F. CATHEY, Editor, Camden, Ark.

### Leland University, New Orleans, La.

R. W. Perkins, President. (See page 339.)

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Rev. BURNETT BROWN, New Orleans.  
Rev. C. L. FISHER, A.B., B.D., Birmingham, Ala.  
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### PHYSICIANS

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A. H. BROWN, A.B., M.D., Newport, Ark.

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Rev. C. L. ROBERTS, Pastor, Cheneyville, La.  
Rev. H. C. COTTON, Pastor, Belle Alliance, La.  
Rev. TAYLOR FRYERSON, Pastor, Lake Charles, La.  
Rev. L. C. SIMON, Pastor, Opelousas, La.

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FRANK C. LONG, A.M., Guthrie, Okla.  
JONAS HENDERSON, A.M., Howe Institute, La.  
WARNER R. WRIGHT, Alexandria, La.  
JOHN S. JONES, A.B., Lake Charles.  
I. S. POWELL, A.B., Ruston.  
JOSEPH S. CLARK, A.B., Baton Rouge.  
E. L. MELLON, A.B., Winton, Tex.  
A. J. LAGARDE, A.B., Hovina, La.  
J. M. FRAZIER, A.B., Baton Rouge.  
W. G. SNEED, A.B., Allen Green Institute.  
M. J. FOSTER, A.B., Monroe.  
W. W. SOLETE, A.B., Opelousas.  
S. P. NELSON, A.B., Arkadelphia, Ark.  
Miss AMELIA ROBERSON, A.B., Leland University.  
JOSEPH PRIESTLY, A.M., Seguin, Tex.  
JAMES H. TAYLOR, Edna, Tex.

### Louisville Christian Bible School, Louisville, Ky.

A. J. Thomson, Principal. (See page 264.)

### MINISTERS

F. C. COTHMAN, Chicago, Ill.  
C. H. DICKERSON, Nicholasville, Ky.  
C. C. HASTINGS, Glengoffe, Jamaica, West Indies.  
D. L. McMICKEN, Cincinnati, Ohio.  
E. J. MYERS, Lexington, Ky.  
R. E. PEARSON, Paducah, Ky.

### Meharry Medical College, Walden University, Nashville, Tenn.

G. W. Hubbard, M.D., Dean. (See page 176.)

Dr. C. V. ROMAN, Medical Class of 1890, was for a number of years a successful practitioner at Dallas, Tex. He is now a specialist, and Professor at Meharry, in Diseases of the Eye, Ear, Nose, and Throat.  
E. B. JEFFERSON, Dental Class of 1897, has one of the finest-equipped dental offices in Nashville, and has a large practice.  
Dr. R. F. BOYD, A.M., M.D., D.D.S., Class of 1882, is Professor of Gynecology and Superintendent of Mercy Hospital, Nashville, Tenn. He owns the buildings now used for Mercy Hospital, also considerable city property.  
E. P. BROWN, M.D., Class of 1886, Greenville, Miss., owns valuable real estate in that city and vicinity; also a fine block worth \$30,000 in Oklahoma City.  
Dr. R. T. BURT, 1897, Clarksville, Tenn., owns an infirmary, of which he is superintendent.  
B. A. McLEMORE has been engaged in successful practice at Fort Scott, Kan., since he graduated; owns two farms, one of eighty, other of one hundred and fifty acres, near Fort Scott. He also owns real estate in the city.

U. G. MASON, 1895, has a lucrative practice in Birmingham, Ala. His residence is valued at \$7,000. He owns a brick block in the business part of the city which is worth \$25,000.

R. W. ALLEN, Pharmacy Class of 1891, has a well-furnished drug store at Chattanooga. The fine brick block in which this store is located is owned by O. W. James, 1889.

A. M. WILKINS, Dental 1893, of Griffin, Ga., has an elegant residence and a fine dental practice.

G. S. BURRUSS, 1891, has a private infirmary, with operating-room, and also a brick store.

W. H. SLAUGHTER, Class of 1903, located at Oklahoma City soon after graduating; owns more than twenty houses.

Miss GEORGIA PATTON, the first female graduate, Class of 1893, went to Liberia, Africa, as a self-sustaining medical missionary, devoted one half of her time to her practice and the remainder to missionary work, in which she was unusually successful, and remained there three years until she was obliged to return on account of failing health.

BENJAMIN PAYNE, native African, returned to his native land soon after graduation and has been practising at Monrovia, Liberia. Since that time, he has held important official positions under the Liberian government.

J. A. DINGWALL, Class of 1901, medical missionary at Grand Bassa, Liberia.

N. I. MARON, Medical Class of 1904, and native African, returned to Liberia after graduation and opened a hospital at Cape Palmas, and brought great relief and blessing to the people of that part of the country, until the time of his death, which occurred about two years later. While a student in Nashville, at the time of the destruction by fire of the girls' dormitory of Walden University, he rushed into the burning building and, at the peril of his own life, rescued a girl who was a cripple.

R. T. BROWN, A.B., editor of the *Christian Index*, Jackson, Tenn.

W. B. YERBE, consul to Sierra Leone, Africa.

"These are only a few of the instances we might mention of the twelve hundred graduates who have completed their professional study at Meharry."

CHARLES H. PHILLIPS, D.D., Class of 1882, distinguished Preacher and Bishop of the Colored Methodist Episcopal Church, resides in Nashville, Tenn.

### Morgan College, Baltimore, Md.

J. O. Spencer, Ph.D., President. (See page 191.)

#### MINISTERS

Rev. Wm. H. BROOKS, D.D., Minister, New York.

Rev. M. W. CLAIR, Ph.D., Washington, D. C.

Rev. S. H. BROWN, D.D., Washington, D. C.

Rev. I. L. THOMAS, D.D., Field Secretary, Home Missions, Baltimore, Md.

Rev. M. J. NAYLOR, D.D., District Superintendent, Baltimore, Md.

Rev. E. S. WILLIAMS, D.D., District Superintendent, Washington, D. C.

Rev. W. A. C. HUGHES, D.D., Baltimore, Md.

Rev. M. C. JENNINGS, A.B., Field Secretary, Sunday-schools, Philadelphia, Pa.

Rev. S. S. JOLLEY, D.D., Newark, N. J.

#### MISCELLANEOUS

Prof. JOSEPH H. LOCKERMAN, Principal Colored High School, Baltimore, Md.

Prof. MASON A. HAWKINS, M.A., Vice-Principal, Col. High School, Balt., Md.

Prof. CARRINGTON L. DAVIS, M.A., Baltimore, Md.

Prof. T. R. PARKER, M.A., Baltimore, Md.

Prof. CHARLES A. JOHNSON, A.B., Baltimore, Md.

Miss ELLA B. DOWELL, Professor, Baltimore, Md.

W. T. VERNON, Esq., Register of the United States Treasury, Washington, D. C. (Not a graduate, but a former student.)

Prof. EMORY E. FENNELL, A.B., Teacher, Lynchburg, Va.

WM. A. WARFIELD, M.D., Supt. of Freedmen's Hospital, Washington, D. C.

Prof. JOSEPH G. LOGAN, A.B., Howard University, Washington, D. C.

W. ASHBIE HAWKINS, Esq., Lawyer, Baltimore, Md.

U. GRANT TYLER, Esq., Lawyer, Baltimore, Md.

GEORGE M. MCMECHEN, Esq., M.A., Lawyer, Baltimore, Md.

EPHRAIM JACKSON, Esq., A.B., Baltimore, Md.

D. GRANT SCOTT, M.D., Physician, Baltimore, Md.

"The above are a few of many who might be named. We have information of about 15 physicians, 150 teachers, 200 ministers, 10 lawyers, several business men, and many farmers."

### Manning Bible School, Cairo, Ill.

T. W. Lott, A.M., Principal. (See page 259.)

Rev. OTTRESS HENDERSON, Cairo, Ill., Editor *The Southern Weekly, The Southern Issue Magazine*, and a Pastor.

Rev. A. J. DONALDSON, Mound City, Ill., State Evangelist, successful Pastor, Trustee Manning Bible School.

Rev. W. H. DIXON, Cairo, Ill., Vice-President of the J. L. Manning yearly Meeting and successful Pastor of four churches.

Rev. A. J. HERRON, Festus, Mo., Pastor.

Rev. H. GREEN, Marshall, Mo., Pastor.

Rev. W. S. HODGE, Marion, Ky., Pastor.

G. S. TAYLOR, Lecturer, a successful young man, about to go to Africa.

### Morristown Normal and Industrial College, Morristown, Tenn.

Rev. Judson S. Hill, D.D., President. (See page 194.)

WILLIAM A. WOLFE, Professor Lincoln University.

W. D. HAWKINS, Walden University.

G. NELSON MOORE, President Nelson and Mary School.

JAMES FRANKLIN, a Farmer.

Miss SALLIE GILL, Superintendent Industrial School, Porto Rico.

WALTER S. LEE, Principal Schools, Asheville, N. C.

Miss GEORGIA HEARD, Teacher, Savannah, Ga.

EDWARD H. FORREST, Minister.

HENRY F. FORREST, ANDREW F. FULTON, PEARL TEMPLE BELL, Professors Morristown Normal and Industrial College.

BURNETT WALKER, Dentist.

WILLIAM LEE, Machinist.

### Payne University, Selma, Ala.

H. E. Archer, M.S., M.D., President. (See page 286.)

HENRY D. DAVIDSON, Teacher, Centerville, Ala.

WILLIAM H. SHACKELFORD, Principal Public School, Greensboro, Ala.

WILLIAM H. COLEMAN, Physician, Bessemer, Ala.

W. FRANK CLARK, Dentist, Opelika, Ala.

MARY E. CLARK, Trained Nurse, Selma, Ala.

O. FRANK FOUNTAIN, Pharmacist, Nashville, Tenn.

J. LANGSTON HENDERSON, Physician, Ann Arbor, Mich.



### **Paine College, Augusta, Ga.**

Rev. George W. Walker, President. (See page 301.)

- GEORGE L. TYNE, President Haygood Seminary, Washington, Ark.  
HENRY L. STALLWORTH, Presiding Elder, Instructor of Agriculture at Halsey Academy, Cordele, Ga.  
THOMAS WINSTON SHERARD, A.B., President Homer College, Homer, La.  
J. L. PHELPS, President Boggs Industrial Academy, Waynesboro, Ga.  
JAMES L. SPEED, Principal Minden High School, Minden, La.  
REV. R. A. CARTER, D.D., Presiding Elder, Atlanta, Ga.  
DR. MICHAEL N. DICKSON, Physician, United States Army.  
CHANNING TOBIAS, Dean Theological Department, Paine College.  
REV. JOHN WESLEY GILBERT, Superintendent of Education, Colored Methodist Episcopal Church, and Assistant to the Secretary of Education in the Methodist Episcopal Church South, Trustee of Paine College, Augusta, Ga.

### **Payne Theological Seminary, Wilberforce, Ohio.**

Rev. George F. Woodson, D.D., President. (See page 283.)

- T. H. JACKSON, D.D., Dean Theological Department, Shorter University, Little Rock, Ark.  
Bishop B. F. LEE, Wilberforce, Ohio.  
REV. G. W. PRIOLEAU, D.D., Chaplain, United States, Philippine Islands.  
REV. JOHN HURST, B.D., D.D., Financial Secretary, African Methodist Episcopal Church, Washington, D. C.

The above are graduates of the Theological Department which was connected with Wilberforce University, Ohio.

- WILLIAM BYRD, Professor Turner Theological Seminary, Atlanta, Ga.  
JULIAN B. CALDWELL, B.D., Secretary A. C. E. League, Nashville, Tenn.  
REV. O. E. JONES, B.D., Kansas City, Kan.  
REV. A. L. MURRY, D.D., Atlantic City, N. J.  
REV. W. H. PECK, B.D., Kansas City, Mo.  
REV. H. E. STEWART, B.D., Chicago, Ill.

The above are pastors.

REV. ANDREW H. HILLE, D.D., President Shorter College, Little Rock, Ark.

### **Rust University, Holly Springs, Miss.**

Rev. James T. Docking, Ph.D., President. (See page 196.)

- Prof. E. H. MCKISSACK, A.M., Chair of Natural Science, Rust University, since his graduation from the university. Secretary and Treasurer of the Colored Odd Fellows of Mississippi. Delegate to several General Conferences of the M. E. Church. Member of General Committee of International Epworth Leagues, which met in Seattle, Wash., July, 1909.  
R. R. GREEN, A.M., Holly Springs, Miss., has the distinction of being the youngest classical graduate of Rust University. He read Caesar fluently at the age of nine, and graduated at the age of seventeen. Has filled the Chair of Ancient Languages at Rust, and also a similar chair in Walden University, Nashville, Tenn. Now United States Mail Clerk, and partner in one of the largest general stores in Mississippi.  
REV. J. N. WILSON, A.M., D.D., Pastor of the largest colored church, Little Rock, Ark.  
REV. M. W. DOGAN, A.M., D.D., President Wiley University, Marshall, Tex. Formerly Professor of Mathematics in Rust University, and also in Walden University.

S. D. REDMAN, A.M., D.D., successful Physician and Surgeon, Jackson, Miss. Also owner of much real estate. Was first President of American Savings Trust Company of Jackson.

H. H. AVANT, A.M., Lawyer and Real Estate Dealer, Helena, Ark.

### **Southern Christian Institute, Edwards, Miss.**

J. B. Lehman, President. (See page 264.)

- JACOB KENOLY, Founder of the Liberian Christian Institute, Schieffelin, Liberia, West Africa.  
ISOM C. FRANKLIN, Principal Lum Graded School, Lum, Ala.  
LOUIS S. THOMAS, ARNOLD SHIRLEY, HENRY COTTERELL, GORDON HAY, successful Missionaries, Jamaica, British West Indies.  
ROXIE C. SNEED, PATRIE H. MOSS, HARRY SMITH, Teachers.  
LOUIS S. THOMAS, High Gate, Jamaica, West Indies.  
ARNOLD SHIRLEY, Buff Bay, Jamaica, West Indies.  
HENRY COTTERELL, Kolarama, Buff Bay, Jamaica, West Indies.  
J. GORDON HAY, Casselton, Jamaica, West Indies.  
ROXIE C. SNEED, Lum, Ala.  
HARRY G. SMITH, Utica, Miss.

### **Stillman Institute, Tuscaloosa, Ala.**

Rev. J. G. Snedecor, President. (See page 230.)

- REV. W. H. SHEPPARD, Ibanj, Congo Free State, Africa.  
REV. L. A. DEYAMPERT, Luebo, Congo Free State, Africa.  
REV. A. A. ROCHESTER, Luebo, Congo Free State, Africa.  
REV. C. B. SCOTT, Pastor Presbyterian Church, Heidelberg, Miss.  
REV. G. W. NICHOLAS, City Missionary, Louisville, Ky.  
REV. T. R. MCLIN, Sunday-School Missionary, West Point, Miss.  
REV. SPENCER JACKSON, Pastor Presbyterian Church, Nashville, Tenn.  
REV. E. W. BENJAHN, Pastor A. M. E. Zion Church, Livingston, Ala.

### **State University, Louisville, Ky.**

William J. Amiger, President. (See pages 125 and 277.)

- REV. C. H. PARRISH, A.M., D.D., Pastor Calvary Baptist Church, Louisville, Ky.; President Eckstein Norton Institute, Cane Springs, Ky.  
REV. WILLIAM H. CRAIGHEAD, A.B., D.D., Pastor Zion Bapt. Ch., Louisville, Ky.  
MR. WILLIAM H. PICKETT, M.D., Practicing Physician, Louisville, Ky.; Teacher in State University.

### **St. Augustine's School, Raleigh, N. C.**

Rev. A. B. Hunter, Principal. (See page 253.)

- REV. HENRY B. DELANY, Raleigh, N. C., Archdeacon for Work among Colored People in the Diocese of North Carolina.  
REV. P. P. ALSTON, Rector of St. Michael and All Angels Church, Charlotte, N. C.  
MR. S. G. ATKINS, Winston, N. C., Educational Secretary of the African Methodist Episcopal Zion Church.  
MR. A. J. GRIFFIN, High Point, N. C., Principal of the High Point Normal and Industrial Institute.  
REV. S. N. VASS, D.D., Sunday-School Secretary of the American Baptist Publication Society, Raleigh, N. C.

Mrs. NANNY J. DELANY, Raleigh, N. C., Matron of St. Augustine's School.  
WILLIAM AUGUSTIN PERRY, Tarboro, N. C., Principal of Colored Graded  
School, Tarboro.

### Shaw University, Raleigh, N. C.

Charles Francis Meserve, President. (See page 87.)

#### PHYSICIANS

M. S. G. ABBOTT, M.D., Pensacola, Fla.  
M. T. POPE, M.D., Raleigh, N. C.  
J. T. WILLIAMS, M.D., Charlotte, N. C.  
A. M. MOORE, M.D., Durham, N. C.  
REUBEN H. BRYANT, M.D., Asheville, N. C.  
L. L. BURWELL, M.D., Selma, Ala.  
EDWARD R. JEFFERSON, B.S., M.D., Richmond, Va.  
LOVELACE CAPEHART, A.B., LL.B., A.M., M.D., Raleigh, N. C.  
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C. R. ALEXANDER, M.D., Petersburg, Va.  
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J. E. DELLINGER, M.D., Greensboro, N. C.  
W. T. FULLER, M.D., Suffolk, Va.  
S. L. WARREN, M.D., Durham, N. C.  
W. E. ATKINS, M.D., Hampton, Va.  
A. A. WYCHE, M.D., Charlotte, N. C.  
A. S. McMILLAN, M.D., Tarboro, N. C.  
W. E. REID, M.D., Portsmouth, Va.  
J. A. KENNEY, M.D., Tuskegee, Ala.  
C. H. SHEPARD, M.D., Durham, N. C.  
P. H. WILLIAMS, M.D., Raleigh, N. C.  
L. E. McCAULEY, M.D., Raleigh, N. C.

#### MISCELLANEOUS

Rev. EZEKIEL E. SMITH, A.B., A.M., Ph.D., Teacher, Fayetteville, N. C.  
Rev. GEORGE W. PERRY, D.D., Minister, Raleigh, N. C.  
Rev. JOSHUA PERRY, Minister, Winston, N. C.  
Rev. MARCELLUS C. RANSOM, Minister, Oxford, N. C.  
Rev. AUGUSTUS SHEPARD, D.D., Minister, Durham, N. C.  
Rev. RICHARD I. WALDEN, A.B., A.M., D.D., Minister, Henderson, N. C.  
Rev. HENRY P. CHEATHAM, A.B., A.M., LL.D., Teacher, Oxford, N. C.  
Rev. M. W. BROWN, Apex, N. C.  
Rev. THOMAS O. FULLER, A.B., A.M., D.D., Principal, Memphis, Tenn.  
Rev. GEORGE W. MOORE, Minister, Wilmington, N. C.  
IDA WASHINGTON JONES, Teacher, Ebony, Va.  
JESSE ALLAN DODSON, A.B., Ph.G., Pharmacist, Durham, N. C.  
Rev. LEWIS H. HACKNEY, B.S., Minister, Chapel Hill.  
HARMON H. PERRY, B.S., Pharmacist, Fayetteville, N. C.  
THOMAS R. DEBNAM, A.B., Teacher, Oklahoma City, Okla.  
SALLIE A. UPPERMAN, B.S., Teacher, Raleigh, N. C.  
ADDIE L. WHITAKER, B.S., Teacher, Raleigh, N. C.  
Rev. JOHN W. LIGON, A.B., A.M., Teacher, Raleigh, N. C.  
GEORGE H. MITCHELL, A.B., LL.B., Lawyer, Greensboro, N. C.  
WALTER HENRY GRAVES, B.S., Teacher, Suffolk, Va.

JAMES WESLEY ROBINSON, A.B., A.M., Teacher, Clarksburg, W. Va.  
E. A. JOHNSON, LL.B., A.M., Lawyer, New York.  
Rev. A. B. VINCENT, A.B., A.M., Minister, Raleigh, N. C.

### Spelman Seminary, Atlanta, Ga.

Miss Harriet E. Giles, President. (See page 76.)

TEACHERS: Miss SALLIE L. D. ADAMS, Miss ALICE M. PAXTON, Mrs. M. W. REDDICK, Miss M. MAGGIE ROGERS, Miss HANNAH M. STUART, Miss LULA E. WASHINGTON, Miss CLAUDIA T. WHITE.  
CHURCH WORKERS: Mrs. Rev. J. H. BROWN, Mrs. Rev. P. J. BRYANT, Mrs. Rev. G. W. JONES, Mrs. Rev. J. H. GADSON, Mrs. Rev. E. T. MARTIN, Mrs. Rev. J. H. MOORE, Mrs. Rev. A. B. MURDEN.  
MUSIC TEACHERS: Miss FLORENCE E. LINDSAY, Mrs. G. W. WADE, Mrs. J. B. WATSON.  
SOCIAL LEADERS: Mrs. ISALAH BLOCKER, Mrs. H. R. BUTLER, Mrs. T. J. WILSON.  
NURSES: Mrs. LUDIE ANDREWS, Miss ALICE L. W. TURNER.  
PHYSICIAN: Dr. DAISY E. BROWN.  
MISSIONARIES TO AFRICA: Mrs. S. C. GORDON, Miss CLARA HOWARD, Miss EMMA B. DELANY.  
STENOGRAPHER: Miss DAISY E. JACKSON.

### Straight University, New Orleans, La.

Rev. S. G. Butcher, President. (See page 144.)

ARTHUR H. COLWELL, United States Customs, New Orleans.  
JOHN F. GUILLAUMNE, Teacher, New Orleans.  
ALFRED LAWLESS, Minister, New Orleans.  
CHARLES H. McGRUDER, Principal, Victoria, Tex.  
L. H. BURBRIDGE, Physician, New Orleans.  
MODESTA GONZALES, Editor *Musical Journal*, Mexico City.  
MARY D. COGHILL, Principal, New Orleans.  
PAUL IVES, Farmer, Lagan, La.  
DAVID D. FOOTE, Dentist, Vicksburg, Miss.

### Selma University, Selma, Ala.

R. T. Pollard, D.D., President. (See page 111.)

#### PASTORS

Rev. J. H. EASON, D.D., Anniston, Ala.  
Rev. L. J. GREEN, Ph.D., Florence, Ala.  
Rev. D. T. GULLEY, D.D., Selma.  
Rev. D. M. COLEMAN, D.D., Selma.  
Rev. I. T. SIMPSON, D.D., Chattanooga, Tenn.  
Rev. L. A. CARTER, D.D., Knoxville, Tenn.  
Rev. W. S. STRATMAN, Th.B., Selma, Ala.  
Rev. W. T. BIBB, D.D., Bessemer, Ala.

#### PHYSICIANS

L. L. BURWELL, Selma, Ala.  
I. L. ROBERTS, Boston, Mass.  
Rev. W. T. COLEMAN, B.D., M.D., Raleigh, N. C.  
J. W. MOORER, Selma, Ala.  
Dr. I. B. KIGH, Druggist, Birmingham, Ala.



#### MISCELLANEOUS

Prof. S. R. W. SMITH, Dean Literary Department, Selma University.  
Prof. R. B. HUDSON, Prin. City School, Selma, Ala. Successful business man.  
Mrs. R. T. POLLARD, Editor *Baptist Woman's Era*, and a successful Christian worker, Selma, Ala.  
Rev. R. T. POLLARD, D.D., President Selma University.  
Mrs. A. A. BOWIE, President Baptist Women's Convention of Alabama, Birmingham, Ala.  
Rev. L. W. CALLOWAY, State Sunday-School Missionary, Selma, Ala.  
Miss MABEL F. DINKINS, Teacher, Selma, Ala.

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B. H. BALL, Department of Mathematics, George R. Smith College.  
C. N. BIGGERS, Biggers' Business College, Muskogee, Okla.  
J. G. WILLIAMS, Physician, Higginsville, Mo.  
TYLER BRIDGEWATER, Physician, Tulsa, Okla.  
EDGAR WILLIAMS, Druggist, Eureka Drug Store, Kansas, Mo.

#### Storer College, Harper's Ferry, W. Va. Henry T. McDonald, President. (See page 259.)

##### PASTORS

Rev. JOHN A. HOLMES, Baltimore, had every honor given a colored man in Methodist Episcopal Conference. Pastor of large church thirteen years.  
Rev. BERNARD TYRELL, Lynchburg, Pastor, Professor in Virginia Seminary, Lynchburg, Va.  
Rev. F. J. PECK, Educator, Pastor, Kansas City, Kan.  
Rev. POWHATAN BAGNALL, Unitarian City Mission Work, Boston, Mass.

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Dr. PHILIP L. BARBER, Norfolk, Va., Pres. first colored Y. M. C. A. in world.  
Dr. GEORGE HOLLEY, Hinton, W. Va., private hospital.  
Dr. SOLOMON THOMPSON, Kansas City, Kan., Chief Surgeon in hospital.

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D. MACON WEBSTER, New York City.  
JAS. A. MORRIS, Staunton, Va.

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Rev. JOS. WATERS, a Liberian, who returned home, head of an Episcopal school, and died at his work.  
Rev. LEWIS P. CLIFTON, an African, Missionary at Grand Bassa, Liberia, West Africa.  
Rev. PELA PENTIC, Washington, D. C., an African, doing city missionary work.

##### EDUCATORS

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Mrs. ROBT. P. SIMS.  
Miss MABEL BRADY, Member Faculty Bluefield Institute.  
Mrs. ETTA LOVETT HILL, for years Lady Principal, West Virginia Colored Institute, Institute, W. Va.; now at Tulsa, Okla.

Prof. WM. A. SAUNDERS, Storer College.  
Prof. H. H. WINTERS, Teacher Husbandry, Storer College.  
President J. M. ARTER, West Virginia College and Seminary, Hill Top, W. Va.  
Prof. WALTER JOHNSON, long Professor of Mathematics in Virginia Normal and Industrial School, Petersburg.  
Prof. WM. WILSON, died while member of Tuskegee Faculty.  
Miss FANNIE C. COBB, Model Teacher, W. Va. Col. Institute, Institute, W. Va.  
Rev. M. J. NAYLOR, Acting President, Maryland Industrial School, Laurel, Md.  
Supt. WM. F. SIMS, Southboro, Mass., head of white schools there.

#### MISCELLANEOUS

Mrs. CORALIE F. COOK, Lecturer, Teacher, Charity Worker, Washington, D. C.  
T. S. LOVETT, Proprietor "Hill Top House," Harper's Ferry, W. Va., largest hotel in eastern West Virginia.  
Mr. and Mrs. A. P. DANIELS, Proprietors "Lockwood," large summer hotel, Harper's Ferry.  
WM. P. CRUMP, Phoenix, Ariz., Wholesale Produce Dealer.  
ASHBY BOYER, Freight Agent, Monessen, Penn.  
JOHN C. GILMER, Librarian, State of West Virginia, Charlestown, W. Va.

#### Philander Smith College, Little Rock, Ark. J. M. Cox, President. (See page 197.)

ABRAM GRAY, Little Rock, Contractor and Builder.  
WALTER THOMPSON, Madison, Ark., Business.  
J. H. JAQUES, Locksburg, Ark., Farming.  
R. C. CHILDRESS, H. H. SUTTON, the former teaching in public schools, the latter in Philander Smith College.  
CORNELIA BOSWELL and BESSIE E. ASHFORD, Dallas, Tex., Teachers.  
FRANK H. MARTIN, Coffeeville, Ark., Lawyer.

##### PHYSICIANS

G. W. HAYMAN, B. D. GAINES, Little Rock; SCOTT L. MITCHAM and ROBT. E. TWEED, Mark Tree.  
DAN W. YOUNG, Kansas City, Mo., Pharmacist.

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DAVID H. PINKET, Little Rock, Ark.  
REED A. WEBB, Clerk Treasury Department, Washington, D. C.

##### MINISTERS AND MISSIONARIES

J. C. SHERRILL, D.D., F.R.G.S., at Cape Palmas, West Africa; J. H. HUBBARD, Secretary to Gammon Theological Seminary, Atlanta; FERDINAND M. ALLEN, Monrovia, Liberia.

#### Tougaloo University, Tougaloo, Miss.

Rev. Frank G. Woodworth, D.D., President. (See page 141.)

W. H. LANIER, Yazoo City, Miss., Teacher, for several years President of Alcorn A. and M. College, the state institution for Negroes.  
J. N. GRANBERRY, Terry, Miss., Teacher, has taught over five thousand common-school pupils.  
B. F. FULTON, M.D., Greenville, Miss., large medical practice, sanitarium and drug business.  
Rev. M. W. WHITT, New Iberia, La., successful Pastor and Social Worker.

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Isaac M. Agard, Ph.D., President. (See page 152.)

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 EDWIN E. WILSON, Lawyer, Chicago, Ill.  
 SPENCER C. DICKERSON, Physician, Chicago, Ill.  
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 RUFUS M. MERONEY, Student, Yale College, with high honors, graduated, 1909. Now Professor in Samuel Houston College, Austin, Tex.  
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Dr. Booker T. Washington received the last year of his education at our school, though he did not graduate.

This school is a combination of Wayland Seminary, Washington, D. C., and Richmond Theological Seminary, Richmond, Va. The above have been students in one place or the other, and are included in Virginia Union Univ.

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ASHBURN BROTHERS, Shirt Manufacturers, Franklin, Va.  
SPENCER SHOE COMPANY (E. A. SPENCER), Lynchburg, Va.  
WARRICK SPENCER, Grocer, Lynchburg, Va.

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Prof. E. A. CLARKE, A.M., formerly Professor of English, Wilberforce University, Wilberforce, Ohio; now Pastor, Lexington, Ky.

Rev. J. T. JENIFER, D.D., Pastor, Annapolis, Md.; formerly, Secretary African Methodist Episcopal Church, C. P. A. Association.

Rt. Rev. B. W. ARNETT, D.D., Bishop of African Methodist Episcopal Church (deceased).

Rt. Rev. M. A. SALTERS, D.D., Bishop of African Methodist Episcopal Church, Charleston, S. C.

Rev. HORACE TALBERT, Secretary, Wilberforce University, Wilberforce, Ohio.

Prof. JOSEPH CRAWFORD, M.S., Principal Colored Schools, Houston, Tex.; and many others.

#### Western College, Macon, Mo.

Rev. J. H. Garnett, D.D., President. (See page 127.)

Rev. J. T. CASTON, M.D., D.D., Jefferson City, Mo., President State Convention, and Member of the Board of Education of Western College.

Rev. G. N. JACKSON, D.D., Fulton, Mo., recently Cor. Sec. of the Baptist State Convention, and Member of the Board of Education, Western College.  
 Rev. JOHN GAINS, D.D., State Missionary, Editor of the *Western Messenger*, and Member of the Board of Education of Western College.  
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 EUGENE SMITH and JOHN SIMONS, Railway Mail Clerks.  
 ROY O. WILHOIT, Railway Mail Service, St. Louis.  
 ROSA B. JOHNSON and CHARLES B. JOHNSON, Teachers at Western College.  
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 JOHN NANCE, Real Estate Dealer, Salt Lake City, Utah.  
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 PAUL D. BAKER, Monroe, Mo., successful Farmer.  
 Rev. W. D. CARTER, D.D., St. Paul, Minn., Pastor.  
 Rev. W. F. BOTTS, Missouri, Corresponding Secretary, Baptist State Convention, and Pastor at Carrollton.

### Walden University, Nashville, Tenn.

John A. Kumler, D.D., President. (See page 174.)

The following letter was received from President Kumler, November 5, 1909:  
 "The following will show a list of those who have been graduated from one or more of the departments of Walden University and have made marked successes in the work or profession they have chosen as their life work.

#### CLASS I. IN THE MINISTRY OR IN THE CHURCH

1880. Rev. CHARLES H. PHILLIPS, A.B., M.D., D.D., Bishop of the Colored Methodist Episcopal Church, Nashville, Tenn.  
 1880. Rev. ISAIAH B. SCOTT, A.B., D.D., Editor *Southwestern Christian Advocate*, now Missionary Bishop to Africa, M. E. Church, Nashville, Tenn.  
 1880. Rev. CHARLES P. WESTBROOKS, B.S., Pastor, Hubbard, Tex.  
 1889. Rev. ROBERT T. BROWN, A.B., M.D., D.D., Editor *Christian Index*, Colored Methodist Episcopal Church, Jackson, Tenn.  
 1886. Rev. EVANS TYREE, M.D., D.D., Bishop of African Methodist Episcopal Church, Nashville, Tenn.  
 1884. Rev. LEWIS M. HAYWOOD, M.D., D.D., Pastor of Methodist Episcopal Church, Los Angeles, Cal.  
 1887. Rev. JOHN F. MORELAND, B.D., A.B., Ph.D., Corresponding Secretary, Ministers' Aid Society, African Methodist Episcopal Zion Publishing House, Charlotte, N. C.  
 1901. Rev. ELAM A. WHITE, D.D., Presiding Elder Ohio District, Methodist Episcopal Church, Cincinnati, Ohio.  
 1886. Rev. JOHN S. BAILEY, Normal Teacher and Pastor, Indianapolis, Ind.  
 1889. Rev. GEORGE W. STEWART, Society Epworth League, Colored Methodist Episcopal Church, Selma, Ala.  
 1880. Rev. GREEN M. JOHNSON, Pastor M. E. Church, Cotton Plant, Ark.

#### CLASS II. SUCCESSFUL TEACHERS

1890. JOHN B. BATTEE, A.B., LL.B., Teacher, Principal Public School, Nashville, Tenn.  
 1884. Mrs. MATTIE J. HAYWOOD-WHITE, Teacher in Deaf, Dumb, and Blind School, Austin, Tex.  
 1885. Mrs. BETTIE PLUMMER-FIELDS, Teacher in Mason, Tenn.  
 1889. Mr. WILLIAM E. NEWSOME, Principal, Academy, Harrodsburg, Ky.

1889. Miss NOVELLA E. DAVIS, Teacher, Laguardo, Tenn.  
 1891. LIZZIE MAY GREEN McCLELLAN, Teacher, Murfreesboro, Tenn.  
 1892. Mrs. ELLA C. THOMPSON, Teacher and Sec. of Alumni Asso. of Walden.  
 1897. Mrs. EDDIE B. FLEMING DICKERSON, Teacher and Cor. Sec. of Alumni.  
 1902. Mrs. FLORENCE JOHNSON-FORD, Teacher at Agricultural and Mechanical College, Normal, Ala.  
 Miss SOPHIA A. JACKSON, Teacher City Schools, Nashville, Tenn.  
 1886. Miss VERA LEE MOORE, A.M., Teacher in Walden University.  
 1886. Mrs. NARIA B. KEY-FIELDS, Teacher, Memphis, Tenn.  
 1892. Miss MATILDA LLOYD, Asst. Sec. Meharry Medical College, Walden Univ.  
 1896. JAMES FRANKLIN LANE, President Lane College, Jackson, Tenn.  
 1898. GEORGE E. WASHINGTON, Teacher Mathematics in Pearl High School, Nashville, Tenn.

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#### CLASS IV. LAWYERS, BANKERS, AND BUSINESS MEN

1897. TAYLOR G. EWING, B.S., Banker, Union Savings Bank, Vicksburg, Miss.  
 1900. WILLIAM D. HAWKINS, A.B., LL.B., Professor of Greek in Walden University, and now Teller in People's Savings Bank, Nashville, Tenn.  
 1899. CHARLES E. JOHNSON, A.B., LL.B., Attorney at Law, Macon, Ga.  
 1902. WILLIAM HARRISON, A.M., LL.B., Attorney at Law, Oklahoma City, Okla.  
 1900. JOHN HERBERT STEPHENS, Jr., A.M., LL.B., Attorney, Okmulgee, Okla.  
 1890. JOHN W. GRANT, A.M., LL.B., Attorney, Cashier in People's Savings Bank, Nashville, Tenn.; author of books on legal and economic subjects.  
 1886. SAMUEL A. McCLURE, A.M., LL.B., Attorney at Law, Chicago, Ill.  
 1896. HENRY R. SADLER, LL.B., Attorney at Law, Memphis, Tenn.  
 1903. ELIJAH P. BLAKEMORE, Attorney at Law, Boley, Okla.  
 1903. TOKUJIRO SHIMADA, LL.B., Attorney in Japan, and on the staff of the Mikado of Japan.  
 1899. THOMAS WASHINGTON TALLY, A.M., Sc.D., Teacher in Fisk University, Nashville.

"In the foregoing list of names with their present vocation or business, I have given you a few names among many who have made good their undertaking. In teaching, they are far above the average, and hold their work as their life work — they excel. As preachers, they hold leadership in their conferences and in their churches. As lawyers, bankers, or business men, they hold high position, manage and control large property, money, and influence among men in their business. Others could be added to this list with credit; they are a credit to the colored race and to the communities in which they live."

### Joseph Keasbey Brick

Agricultural, Industrial and Normal School, Enfield, N. C.

T. S. Inborden, Principal. (See page 147.)

Rev. A. S. CROOM, Pastor Baptist Church, Salisbury, N. C.  
 Miss HATTIE L. GREEN, Teacher at the Joseph Keasbey Brick School.  
 Mr. JOSEPH HILL, Farmer, Santa Fe, Isle of Pines, W. I.

"We have a number of others who are more or less successful as public school teachers and farmers in the community. Many of our graduates are taking advanced work in other schools."





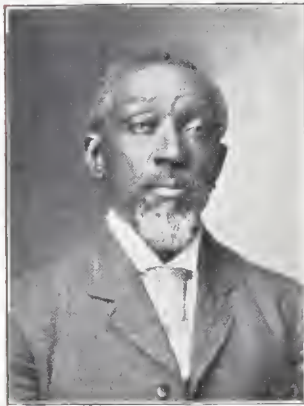
OIL MILL, MOUND BAYOU, MISS.

ARCH OF COTTON BALES, MOUND BAYOU, MISS., 1908

## Mound Bayou, Miss.

A Town Owned and Controlled Exclusively by Negroes

**T**HE only town in Mississippi, and perhaps the only one in the United States, in which every official, including mayor, the railroad, bank, and express company officers, is a Negro. It is five miles to the nearest Caucasian settlement, and there is only one white family residing within two or three miles of Mound Bayou, and that family does not live in the town.



I. T. MONTGOMERY

Mound Bayou is located on the Illinois Central Railroad, nearly midway between Memphis, Tenn., and Vicksburg, Miss. It is the tenth railroad station of importance in the 220 miles between these two cities, and the railroad has an approximate annual revenue of about \$30,000 in freight and passenger traffic from the town.

The town was founded in 1887 by Isaiah T. Montgomery, who had been a slave on the Mississippi plantation of Joseph Davis, a brother of Jefferson Davis. Young Montgomery received his early education on the Davis plantation and later in the home of Mr. Davis, whom he served as errand boy and then as secretary. When Admiral Porter, during the war, ran past the Vicksburg batteries with a portion of the Federal squadron, young Montgomery met him, became his cabin boy, and spent nearly all of the year 1863 in the United States service. At the close of the war, with his father and brother, he returned to Mississippi, and had charge of the Davis plantation for a number of years.

He was the only colored man to take part in the Mississippi Constitutional Convention which put the Negro out of politics in that state. His speech at the convention made a sensation and was published in the leading papers of the country.

While living in Vicksburg, in 1887, Mr. Montgomery was approached by a representative of the railroad company with a plan for undertaking a settlement of Negroes in what was known as "The Delta Country" in the Yazoo Delta. The company had about a million acres of land in this section. The land was subject to malaria. It was obstructed with great forests of timber, and tangled thickets of cane and briars, and was burned by the Southern sun. It was deemed unsuitable for white immigrants, and capable of being developed only by black labor.

Mr. Montgomery undertook the work of locating a town in this section, and the first settlers moved upon the new town site in February, 1888. The first survey included about twenty acres, and in 1889 there were two small business houses, in addition to a country store and two or three residences. To-day the town includes a tract of 75,000 acres, with a population of about 500, while the agricultural settlement, beyond the town, includes more than 40 square miles, owned and occupied by 2,500 colored people.

In all of this territory there are no saloons. The town and country are practically free from crime, and it is said that the town marshal and the neighborhood constable are the only idle persons in 40 square miles of territory. Nearly all the heads of families in the colony own property, and nearly every citizen of the town has an account in the bank.

The town is well laid out. There is nearly a mile of plank sidewalks, and in a desirable section of the town a handsome park of five acres has been developed. The town is well drained and in excellent sanitary condition, and its influence and example

is such that in the surrounding country the former one-room log cabins are rapidly giving place to the two, three, four, and six-room frame houses.

The government of Mound Bayou is simple but effective. The board of management of the town consists of a mayor and three aldermen, who meet monthly and serve without a salary. Mr. Isaiah T. Montgomery, the founder of the town, was the first mayor. The present incumbent is B. H. Creswell.

There are twenty-two mercantile houses, grocery, dry-goods stores, etc., that do an annual business of more than \$100,000. There are two blacksmith and repair shops, a live newspaper, three cotton gins, and representatives of the various professions.

#### “Best-Known Institution of the Town”

Perhaps the best-known institution of the town is the Mound Bayou Bank, established by Charles Banks in March, 1894. The bank has a paid-up capital of \$10,000 which is to be increased to \$25,000. From the first it has been a business success. Its clearings are made in New Orleans and Vicksburg, and the bank has New York and Chicago connections. It is owned entirely by colored men, and this exclusive Negro ownership was definitely stated in the charter, which was signed by Governor Vardaman.

The bank building is one of the best of its kind in that section of the state. It is a two-story pressed brick front structure, free from debt. During the cotton season the banking business is especially heavy, and the Mound Bayou Bank has handled in one month \$200,000. It handles all the cotton raised in that section, and it is a common sight to see as many as two to three thousand bales of cotton shipped by the institution in the cotton season. It not only handles the money of colored men, but it



STREET SCENE AND BANK, MOUND BAYOU, MISS.

handles the money and accommodates white people with loans, discounts, and exchanges.

Two other institutions that give the town prominence and standing are the new cotton-seed oil mill, costing \$40,000—the stock of which is owned largely by Negroes throughout the state—and the Mound Bayou Loan and Trust Company. The forests of oak, hickory, ash, cypress, and gum about

Mound Bayou afford an annual business of nearly \$10,000.

#### Good School Accommodations

The town and surrounding country are well supplied with school accommodations. In addition to the public schools, there is a Baptist High School, with 150 pupils, open eight months of the year, and the Mound Bayou Normal Institute, one of the schools of the American Missionary Association, with 155 students. A description of this school will be found on page 156. The church accommodations are ample. There are two Baptist churches, two Christian, one African Methodist Episcopal, and one Methodist Episcopal.

Mr. Isaiah T. Montgomery, who is still a resident of the town, is said to be the largest colored taxpayer in Mississippi.

#### Men Who have Helped Build the Town

Among those who, from the first, have had important parts in the building and development of Mound Bayou are the late Benjamin T. Green, who was associated with Mr. Montgomery in 1888; John W. Francis, president of the Mound Bayou Bank; Charles Banks, cashier of the Mound Bayou Bank, president of the State Business League, and vice-president of the National Negro Business League; Prof. A. P. Hood; John Cobb, de-





RESIDENCE OF CHARLES BANKS, MOUND BAYOU, MISS., "BOOKER T. WASHINGTON DAY," 1908

ceased; Mayor B. H. Creswell; R. N. McCarty, merchant and planter; W. T. Montgomery, postmaster and president of the Mound Bayou Loan and Trust Company; H. A. Goldbold, merchant; J. Parker Alderman; C. R. Stringer, treasurer; R. A. Fourshea, deputy sheriff; M. R. Montgomery, general merchant and planter; Rev. A. A. Cosey, pastor of the Baptist Church, secretary of the Oil Mill Company, and director of the bank; L. O. Hargrove, machine shop; Dr. J. H. Roby, physician; James A. Marr, merchant; Geo. Creswell, merchant; Robert Clopton, Jr., deputy and express agent; Rev. B. F. Ousley, principal Mound Bayou Normal Institute; E. W. Fletcher; Perry Strong; William Harris; J. H. Hibbler; Alex. Myers; C. S. Lockett; P. H. Black; Rev. John Jones;

Charles Williams; J. F. Brooks; E. L. Dickson; W. L. Groves; Geo. Hargrove; E. H. Isham, and others.

#### Dr. Washington in Mound Bayou

When Dr. Booker T. Washington made his memorable tour through Mississippi in 1908, he was entertained in Mound Bayou, and during his stay in town was the guest of Mr. Charles Banks. The picture of the house of Mr. Banks shows Dr. Washington and Mr. Banks standing together upon the veranda, surrounded by some of the prominent men and women of the town. The arch of cotton bales, erected on the main street, shows something of the chief product of Mound Bayou and vicinity. The cotton product is about five thousand bales.

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OF THE  
NATIONAL BAPTIST CONVENTION,  
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## NATIONAL BAPTIST PUBLISHING BOARD,

PUBLISHERS OF AND DEALERS IN

Denominational  
Literature

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Sunday School  
Prerequisites

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PRINTERS, BINDERS.

PUBLISHING BOARD  
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CABLE "BAPTIST."

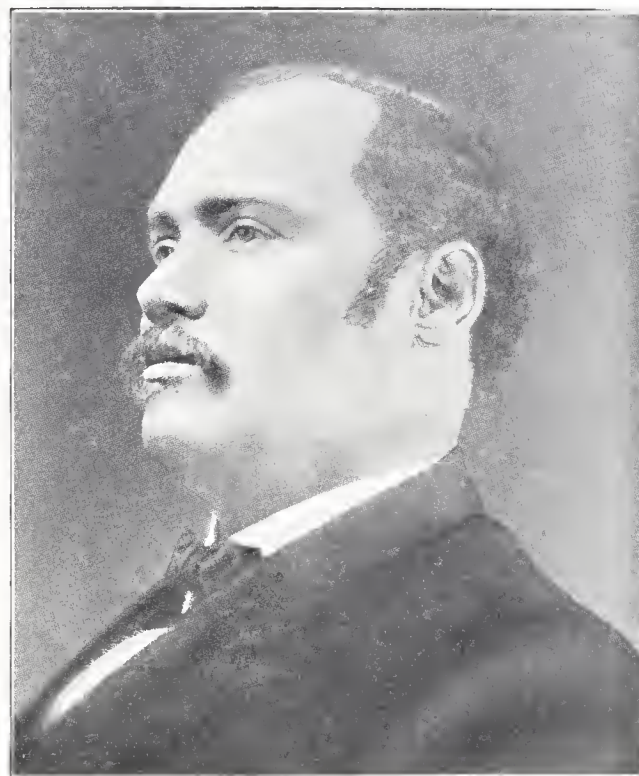
Nashville, Tenn., Nov. 6, 1909.

### The National Baptist Publishing Board, Nashville, Tenn.

**A**MONG the institutions founded and sustained wholly by Negro enterprise and set apart to the work of promoting the higher life of the race, the National Baptist Publishing Board of Nashville, Tenn., is scarcely second to that of any other. This is true in at least four important aspects: (1) phenomenal growth, (2) able administration, (3) substantial achievements, and (4) breadth of service. Its beginnings are so recent that they, together with its achievements, are very nearly current events. It is so largely the creative work of one man, and that man still its inspiring and directing genius, that notice of it must begin by taking account first of its founder and chief promoter, Rev. Richard Henry Boyd, D.D., LL.D., who, as we shall see, is one of the most remarkable men of his race.

Dr. Boyd was born in Mississippi in 1845. At the age of fourteen, in 1859, he was sold on the auction block, and taken to Louisiana. At the close of the Civil War he turned up in Texas, having driven an ox-cart into that new land of promise. He drifted to Western Texas, where for a number of years he experienced the ups and downs incident to cow-boy life on the great plains. It was in the midst of this life that a higher Hand was laid on him and turned him to God and the Church. Events ran on, and he became a Baptist minister. He preached much in Texas, and was active in furthering the higher life of his people in that region.

While residing at San Antonio, Dr. Boyd became impressed that the 2,000,000 Negro Baptists needed a religious literature that should be specially adapted in form and otherwise to their peculiar requirements,



RICHARD HENRY BOYD, D.D., LL.D.

Sold for \$700 on an auction block in 1859 — labeled, "a well-grown boy, fourteen years of age"; a cow-boy on the plains of Texas in the sixties; Baptist preacher and leader for many years; now, at the age of sixty-four, secretary and manager of the National Baptist Publishing Board, with a plant worth \$350,000, employing 175 persons, doing an annual business of \$175,000, the largest and most successful publishing and printing establishment in the world owned by Negroes. Dr. Boyd is also secretary of the National Baptist Home Mission Board, president of a savings bank, and secretary of the National Negro Press Association.





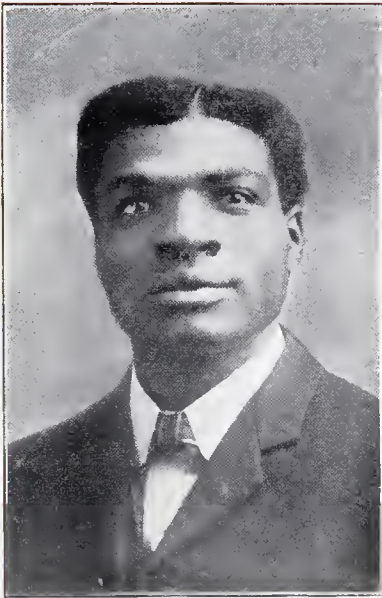
ADMINISTRATION BUILDING, NATIONAL BAPTIST PUBLISHING BOARD

This was the first building purchased by the Board

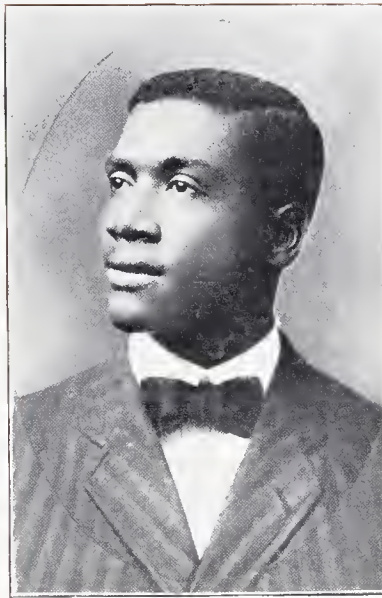
for up to this time the Negro Baptists had always looked to the publishing establishments of their white brethren for their religious literature. That which met reasonably well the needs of the white people for whom it was produced failed to supply the peculiar needs of the Negroes. This impression was accepted at once by him as a heavenly vision of duty and

service, and he set about its realization. Only a man of vision and faith could have proposed and have carried through to a triumphant success a proposition looking to the founding and equipment of a printing and publishing establishment adequate to the production of the kind and volume of literature that so great a constituency might require. As the sequel

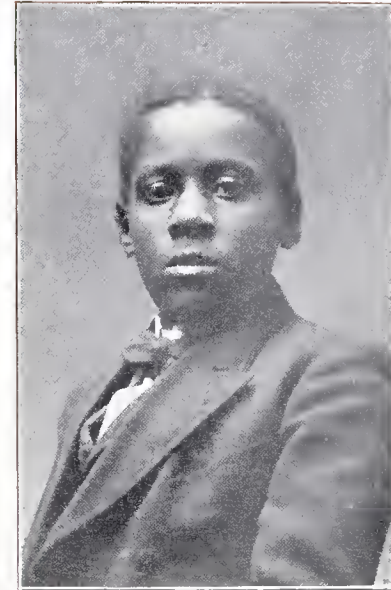




REV. HENRY ALLEN BOYD  
Eldest son of Dr. R. H. Boyd



JAMES GARFIELD BLAINE BOYD  
Second son of Dr. R. H. Boyd



THEOPHILUS BARTHOLOMEW BOYD  
The youngest son of Dr. R. H. Boyd



REV. WM. BECKHAM, D.D.  
Field Secretary of the Home  
Mission Board of the National  
Baptist Convention.



W. S. ELLINGTON, A.B.  
Editorial Secretary. Editor of  
all publications of the National  
Baptist Publishing Board.



MRS. INDIANA DIXON

Mother of Dr. Richard Henry Boyd, eighty-eight years of age. She was born in Richmond, Va., and about 1840 was sold to slave traders and taken to Mississippi, thence to Texas. She is the mother of seven boys and three girls.

shows, Dr. Boyd possessed both the vision and the faith. The National Negro Baptist Publishing Board is the result.

At the National Baptist Convention held in St. Louis, September, 1896, action was taken recommending the publication of a line of religious literature prepared by Negro Baptist writers, and being specially adapted to the work and requirements of the Negro Sunday-schools that were under the general oversight of the Convention. The necessary committee was appointed and directed to take steps looking to the





#### BOOK AND EDITORIAL DEPARTMENT

Adjoining the Administration Building

beginning of the publication of the new literature, January 1, 1897. Following upon this, an organization was effected by appointing Dr. Boyd secretary, treasurer, and general manager of the new enterprise, with the assistance of an advisory committee of five representative men. When the newly appointed executive officer and his advisory committee met for the first time to consider the important matter that had been intrusted to them, it was found that not a single dollar of capital had been placed at their command. Those who were more or less in-

timately acquainted with the situation refused to take the enterprise seriously. Even two members of the advisory committee declined to lend their names and influence any further to what seemed to them and others only a huge joke.

It was at this juncture that Dr. Boyd rose to the demands of the occasion. He expressed the conviction with great earnestness that the time was ripe for the inauguration of the work that had been proposed. He had long felt that Negro preachers could best preach the gospel to Negro congregations, Negro teachers





THE STENOGRAPHIC DEPARTMENT



THE STENOGRAPHIC DEPARTMENT



COMPOSITION AND PRESSWORK



COMPOSING ROOM



BINDERY



EDITORIAL DEPARTMENT



INTERIOR MACHINE SHOP



PRESS ROOM



BINDERY — FINISHING



MAILING AND BOOKKEEPING



BOILER ROOM AND MACHINE SHOP



STOCK ROOM



BINDERY

The above pictures represent some of the departments of the National Negro Baptist Publishing Board, Nashville, Tenn., the largest Negro printing and publishing house in the world. More than 10,000,000 copies of Sunday-school periodicals were published by this Board in 1909. The plant is valued at \$350,000. The publishing house in its several departments employs 175 persons.





#### SEATING AND CABINET DEPARTMENT

The last building erected by the National Baptist Publishing Board

could best instruct Negro pupils in the schools, and that Negro writers could best explain the Bible for Negro Sunday-school teachers and pupils. He resolved to press forward in his high purpose. He and his advisers decided to establish the proposed work at Nashville, Tenn., which had long been one of the principal centers of North America for the production and distribution of Sunday-school literature, and thither he removed in the autumn of the year already



Making Church Seats

mentioned. His personal cash capital amounted to only \$16, but with this the beginning was made, the formal opening of the establishment for business occurring on December 15, 1896.

The new enterprise commended itself to Dr. J. M. Frost, secretary of the Southern Baptist Sunday-School Board, who kindly granted permission to Dr. Boyd and his associates for the use of the plates in the initial issues of several of the periodicals issued by his board, and in addition he agreed to print specially such matter as might be prepared and presented by Negro Baptist writers. These first issues of periodicals of the new establishment were dressed up in specially designed covers that proved attractive to those into whose hands they found their way.



The series was jocularly dubbed at once by the Negro Baptist press the "Negro Backs."

The way had to be prepared for the distribution of these first issues of Sunday-school periodicals throughout the large constituency of the Negro Baptist churches. Information was gleaned from association minutes, Sunday-school minutes, weekly newspapers, and other publications, and obtained from superintendents, pastors, church clerks, and others, until thousands of names and addresses of persons who ought to be interested in the new literature were obtained. To these circular letters were sent, as many as 5,000 in a single day, at times. Between the date of the formal beginning and the end of the January following, a period of less than seven weeks, which also included the holidays, supplies were ordered by and sent to 750 Sunday-schools, and cash to the amount of \$1,200 was received. This was an encouraging reassurance of the judgment of Dr. Boyd respecting the readiness of the Negro Baptists for distinctively Negro publications.

To the National Negro Baptist Convention, which met in Boston in the autumn of 1897, Dr. Boyd was able to report for his board that its Sunday-school periodicals had then attained an annual circulation aggregating 700,000, that the cash receipts had exceeded \$5,000, that all expenses had been provided for, and that \$1,000 had been expended in missionary and benevolent work. A year later the annual report of the board showed that the gross aggregate circulation had reached 1,953,750 copies of Sunday-school and other periodicals, cash receipts had grown to \$14,926, a site for a publishing house had been purchased, machinery and other equipment costing \$10,900 had been bought, an editorial staff had been organized to prepare the Sunday-school periodicals that were to be issued from the presses of the new establishment. It was at this time that the enterprise was formally adopted as a National Negro Baptist institution and charged with the production and the distribution of the



A CORNER IN THE SHOW ROOM OF THE BOOK DEPARTMENT

literature of the denomination. The scope of the work mapped out for it enabled the board to begin the publication of denominational books suited to Sunday-schools and other church purposes. Dr. Boyd's work for his denomination was further



recognized by the Convention, which elected him to the important position of Home Mission Secretary, in addition to the oversight of the publishing work of the churches.

Now the story becomes one of great growth and enlargement from year to year. The first place of business of the board was also the residence of the zealous and efficient executive officer; it was a room 8 by 10 feet square, smaller perhaps than a certain upper room distinguished in Christian annals. Now, after thirteen years, the business of the board occupies almost to bursting seven substantial brick buildings of the kind shown in the illustrations that embellish this chapter. These buildings contain, in addition to business offices, editorial rooms and the like, the most modern up-to-date publishing machinery. In the press rooms may be found the latest patterns of Babcock, Cottrell, Meihle, and other standard presses. There are seven in all. This department of the establishment is supplied further with three Cross continuous automatic paper feeders. These presses turn out annually, in addition to job, newspaper, and book work, more than 10,000,000 copies of Sunday-school periodicals.

This house enjoys the distinction of being the first publishing concern south of the Ohio River to install a Cross continuous automatic paper feeder. In the fall of 1909 there was also installed a Walter Scott all-size rotary book press, having an enormous capacity for the production, in perfected form, of such publications as Sunday-school magazines and quarterlies, as well as books and pamphlets. As an added part of the high-class equipment of this establishment, mention might be made appropriately of the Fuller folding and feeding machine, the Smyth book-sewing machine, and the Mer-ganthalier linotype machines. And what is to be emphasized still further is the pleasing fact that all this expensive and intricate machinery is operated by Negroes!

The story of enlargement, in order to be complete, requires



STOCK AND MAILING DEPARTMENT

mention, at least, of the large line of hymn and song books issued by this house. One of the latest of these, "Our National Hymns of Victory," is having a very large sale. This, though, is only one of sixteen; these in the grand total run beyond one hundred





BOOK SHELVES, SHOW CASE, AND CHIEF CLERK'S DESK IN THE BOOK ROOM

thousand in their sale each year. In addition to the publication and distribution of church and Sunday-school literature and the conduct of a complete book manufacturing establishment, a church supply department is maintained which supplies churches throughout the United States with pews, pulpits, desks, and other furniture, with musical instruments, communion sets, church bells, ministers with baptismal garments, and, in fact, the entire line of supplies sought by Negro Baptist churches.

The excellence of the work that is turned out by this Negro establishment has been widely recognized. In composition, engraving, stereotyping, electrotyping, printing, and binding its products challenge comparison with the choice specimens of the art preservative that are put out by the most meritorious establishments of the country. It has been Dr. Boyd's wise policy from the beginning to send his foremen of the various departments of the house to the East from time to time, when, by pre-





Chapel of the National Publishing Board, Nashville, Tenn. The 175 employees meet here at 9.30 a.m. daily, for a half hour of Scripture reading, prayer, and song. Every department closes during this half hour



Employees in the Chapel

vious arrangement, they are permitted to observe and study the methods of the great printing and publishing concerns. They return with numerous progressive ideas which they contribute to the work of the institution as a whole.

The editorial work of this entire establishment is under the supervision of Rev. W. S. Ellington, D.D., who is assisted by many prominent Negro writers. The entire editorial work is done by Negroes; as much is also true of the proof reading. In short, this entire corps of editors, proof readers, accountants, clerks, and expert operatives, numbering in all 175, has been brought together, organized, and trained within a little more than thirteen years. Their efficiency is one of the strong witnesses to the possibilities that lie before the Negroes, and also to the

wisdom and consummate genius that has organized and directed this great work.

During the first ten years of its work this house issued periodicals that in the aggregate reached the enormous number of 49,440,000 copies. These represented thirteen different kinds. Within the same period the business department received 1,206,018 letters. The receipts amounted to \$537,498. During this same time the Home Missions offerings that came into the hands of Dr. Boyd amounted to \$173,873; thus there passed through his hands the large sum of \$711,371. Now the business of the publishing house amounts to \$175,000 annually, and the total running expenses exceed \$115,000. The plant is valued at \$350,000. Its ever-enlarging constituency is made up of 19,000 Negro Baptist churches, having a membership of more than 2,260,000. Who can measure the possibilities of service lying out before it?

To some extent, at least, the temper and the fine spirit of this institution are indicated by the emphasis that is placed on the value of the religious and moral character of its employees, and the means that are used to strengthen and deepen their best convictions. Mention may be made of one of these features, the daily chapel service. At 9.30 each morning the bell rings, the machinery stops, and every department closes in order that all the employees may attend the chapel service. The service in the chapel is simple, embracing Bible reading and singing. The home readings for each day in the week are read, and songs written by their own composers, arranged and set to music, are sung. The services are conducted by employees appointed by Dr. Boyd, who is usually present. It is estimated that it costs the Board \$20 every day to stop the various departments in order that the employees may attend this service. Dr. Boyd says it has been a paying investment.

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## Other Publishing Houses

### The African Methodist Episcopal Church

THE publication department is the oldest department in the African Methodist Episcopal Church.

In 1817 Bishop Allen and J. Tapscott published the first discipline, a book of 192 pages. A year later Bishop Allen and others compiled and published a hymn book of 280 pages, containing 314 hymns; and four years later the first "General Minute" was published, containing the proceedings of the Baltimore, Philadelphia, and New York conferences.

In 1824 the general conference elected Joseph Cox book steward, and for more than eighty-five years the church has been engaged in the work of publishing and disseminating the literature of the denomination, and the business has grown from a few hundred dollars to more than \$25,000 annually, and during its existence the publication department has received more than \$500,000.

The legal name of the department is "The Book Concern of the African Methodist Episcopal Church," with headquarters at 631 Pine Street, Philadelphia, Penn.

In addition to the Discipline, the Minutes, Rituals, Church History, Hymnals, and the official records and literature of the church, the Book Concern publishes *The Christian Re-*

*order*, of which Richard R. Wright, Jr., manager of the department, is managing editor, and the *African Methodist Episcopal Quarterly Review*, Nashville, Tenn., a high-class literary religious magazine, of which Prof. H. T. Kealing, A.M., is managing editor.

The property of the Book Concern is valued at about \$75,000. Bishop W. J. Gaines, of Atlanta, Ga., is chairman of the Board of Publication of the church, while Rev. B. F. Watson is chairman, Prof. John R. Hawkins, secretary, and Rev. John Hurst, treasurer, of the Board of Managers of the Book Concern.

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### The African Methodist Episcopal Zion Church

THE African Methodist Episcopal Zion Church owns and operates its publication department in a substantial building at 206 South College Street, Charlotte, N. C., with property valued at about \$15,000, without debt. The church publishes its own Sunday-school, Christian Endeavor, and other denominational literature. The department is known as the African Methodist Episcopal Zion Publication House, and was first established in New York.

Between the general conferences of 1892 and 1896 the bishops appointed a committee, with Bishop Lomax as chairman, to purchase a building on a prominent street in Charlotte and establish a church printing house.





A. M. E. ZION PUBLICATION HOUSE, CHARLOTTE, N. C.

The house now publishes from this building *The Star of Zion*, the official paper of the church; *The African Methodist Episcopal Zion Quarterly Review*, of which Prof. John C. Dancy is editor, and the Sunday-school and church literature of the denomination. The general manager of the publication house is F. K. Bird, D.D.

#### Colored Methodist Episcopal Church

THE Colored Methodist Episcopal Church is the youngest member of the Methodist family among the Negroes. It was organized from and by the Methodist Episcopal Church South, of which its members were then a part, in 1870. Bishops Tyree and Paine, of the Methodist Episcopal Church South, presided at the first general conference, which was held in Jackson, Tenn., December 15, 1870, with delegates present from Tennessee, Kentucky, Alabama, Mississippi, Arkansas, Georgia, and South Carolina.

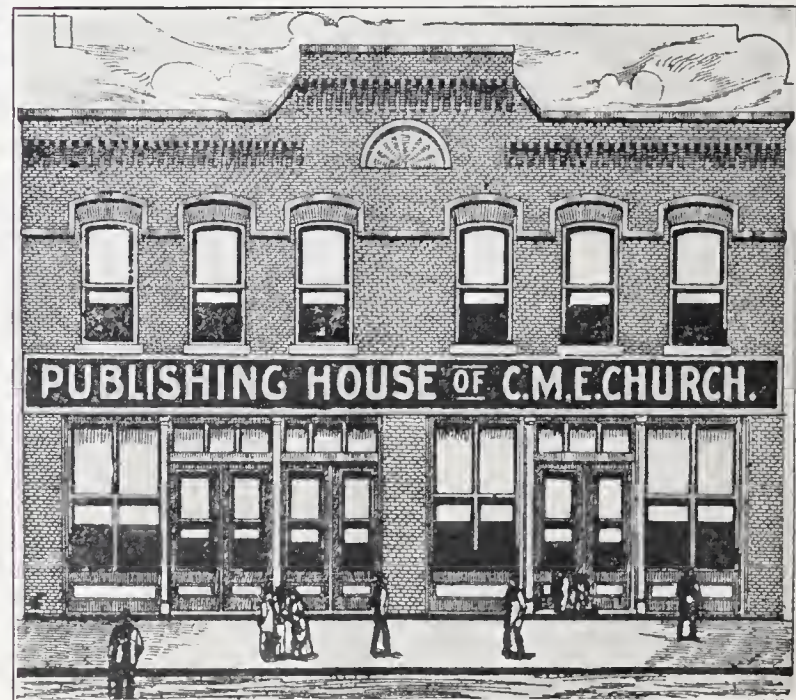
The denomination first made marked progress, and the recent census statistics published in 1909 give the number of

Colored Methodist Episcopal churches as 2,381, with a membership of 173,000. The headquarters of the church and its publishing house are at 109 Shannon Street, Jackson, Tenn.

The publishing department began its mechanical work in 1891, when its first cylinder press was purchased, and a small frame building was rented. Rev. J. H. Anderson was then the agent. At the general conference of 1894 Mr. Anderson was reelected, and soon after there was built a two-story brick structure, now occupied by the department.

In 1898 Rev. H. Bullock was elected agent, and he occupies the position to-day. He took charge of the plant with a balance of \$2,000 due on the building. In addition to paying that indebtedness, he installed new machinery to the value of about \$20,000. This is now free from any incumbrance.

The publishing house does all the official printing and book



PUBLISHING HOUSE, COLORED M. E. CHURCH, JACKSON, TENN.

manufacturing for the church, and publishes the papers, records, Sunday-school helps, and other literature of the church. Early in 1909 a three-story building adjoining the publishing house was purchased at a cost of \$3,500, and is now rented, bringing a monthly revenue to the publishing department.



## The Epworth League

Its Rise and Progress Among the Negro Race, and Its Relation to the Sunday-School

By Prof. I. Garland Penn, A.M., Litt.D.  
Atlanta, Ga.

Assistant General Secretary of Epworth League,  
Methodist Episcopal Church

NO form of Christian work is so difficult to operate among young people as that known as Young People's Society work. This work is done in America by the Inter-denominational Society of Christian Endeavor, the Epworth League, and the Baptist Young People's Union. It is difficult to operate among all young people, and especially among our young colored people, from the fact that it requires not only mere intelligence, but consecrated intelligence to succeed.



Prof. I. G. Penn, A.M., Litt.D.

The Young People's Society of the church is, first, its most resourceful arm; second, it meets a distinct need in the church looking to the utilization of young people for practical and tangible results at a period in their lives where the Sunday-school has hitherto lost its grip upon them and the church had no department to seize

and hold them until they were self-centered and rooted in Christian experience and life. Third, it is to hold and train, by occupancy, the intellectual, social, and physical life of the seventeen-year-old boy and the sixteen-year-old girl, and in this occupancy to so entertain them and hold their attention that they will not be misled by worldly agencies appealing at the same time to these sides of their nature.

The Young People's Society is the agency of the church thrown into the gap and the breach to appeal to the highest in the intellectual life of youth by reading and study classes, by lectures and literaries, by debates and by Bible study, and to satisfy manly and womanly appetite in the physical and social life by harmless sport and entertainment, so essential to healthy bodies, vigorous minds, and cheerful, happy lives, all under the auspices of the Church of God, that it may, as a result, develop the spiritual in man and woman.

The church has awakened to the fact that it will be a glorious day for God's Kingdom when young people at the ages of sixteen and seventeen, just beginning life on their own account, realize that they don't need to be sinful and make mistakes they will regret in their efforts to satisfy legitimate hunger, arising in their intellectual, social, and physical lives, but that these may yet be satisfied through God's own Church by way of his Epworth League, Christian Endeavor, and Baptist Young People's Union, under the guidance of the Spirit.

This is what the Methodist Episcopal Church, through its one Young People's Society, the Epworth League, has set itself to do for, by, and with our young people.

The Junior League, dealing with the children, is preparatory and necessary to the larger task of the Epworth League. To the extent the League has success in its unique but difficult work, the family, the church, and the Sunday-school is helped. The Sunday-school will have more material for its Adult Bible Classes if the Epworth League succeeds in its tactful, resourceful plan of holding our youth to the church at the period when they think they are, on the one hand, too large for the church, and, on the other, that essential to pleasure they must leave the church.

The Epworth League as well as other Young People's Societies, has not been free from opposition upon the part of those who should be most enthusiastic, the elderly people, often the parents of these young men and women. They have utterly failed to see the greatest spiritual diplomacy in providing legitimate entertainment and even sport in the church for their boys and girls, where the company may be select and within the sacred suggestiveness of the church itself, rather than run the risk attendant upon these same young people seeking entertainment promiscuously.

In spite of difficulties, the Epworth League has gone forward in the thirteen years of our official life from mere nothing, for we had no predecessor, until to-day we have over 2,500 chapters, with a membership of 100,000.

Bishop Isaac W. Joyce, then president of the Epworth League of the Methodist Episcopal Church, speaking of the Young People's Religious and Educational Congress in Atlanta in 1902, said of the League among the Negroes: "Starting from the south side of the Ohio River, and going through the South to the Gulf of Mexico, we have 1,700 chapters, and in those chapters 75,000 young Negro Epworth Leaguers in the states that were formerly slave states."



The *Epworth Herald*, the organ of the Epworth League, which circulates among 130,000 young people, says: "Through the Epworth League the Methodist Episcopal Church is reaching and strengthening the younger element in the churches of our colored conferences. This is a strategic point in the campaign for the higher development of our colored membership and the larger usefulness of the church.

"The existence of this fine young army means much for the future of this branch of our church. Already the results are beginning to manifest themselves. Looking over the phases of our work among the colored people, there seems to us to be no more hopeful factor than the Epworth League. The League is vitally affecting the work and life of the church in these colored conferences, and, as far as reports indicate, it is doing so in a beneficent way. Fortunately the direction of the work is in capable hands. Secretary Penn has the complete confidence of his brethren, whether of the ministry or of the laity, and in all his efforts for the execution of his plans for the extension of the League work he has their hearty and constant coöperation."

General Secretary Dr. E. M. Randall has this to say of the League work in the colored conferences of the Methodist Episcopal Church: "The colored race is rapidly changing. An increasing element is coming to be characterized by all the accomplishments that come with refined culture. The League is a large factor in this beneficent change and affords one of the best opportunities to study our colored people.

"There is no better opportunity to see this new type that carries the hope of their race than in the Epworth League. No one can, like the writer, look into the bright, intelligent faces of the cultured Epworthians that are to be found in our colored chapters from the Atlantic coast to Texas without the confidence of optimism and the recognition of an upward movement of the profoundest significance. The best instrument avails little unless skillfully used. For the great success of the League among the colored conferences much is due to the fine leadership and untiring fidelity of their assistant general secretary, I. Garland Penn, Litt.D."

All of the League work has vital relation to the Sunday-school work, for one of the forms of Christian activity mentioned in the League plan is that of Sunday-school. No loyal Epworth Leaguer would be anything else but equally loyal to his church and Sunday-school.

## The Christian Education of the Negro

By the American Baptist Publication Society

Headquarters: 1701 Chestnut Street, Philadelphia, Pa.

A. J. ROWLAND, D.D., Secretary

C. R. BLACHALL, D.D., Editor of Publications

ROBERT G. SEYMOUR, D.D., Missionary and Bible Secretary

THE work of the American Baptist Publication Society for the Negroes of the South began with the very first opportunity that was presented after they came into their freedom. The Society's first efforts were projected along the line of colportage, resulting in the conversion of great numbers, who were gathered into Sunday-schools that ultimately grew into Baptist churches. Before that time there had been Negro churches with white pastors, but a majority of Negro churches to-day were organized by pioneer workers after the Civil War, and among such pioneer workers was the Publication Society.



A. J. ROWLAND, D.D.

Next to colportage the Society has devoted its attention to organization; for this work some of the best leaders among the Negroes have been employed, such as Dr. W. J. White, of Augusta, Ga.; Dr. C. O. Booth, of Huntsville, Ala.; Dr. A. Shepard, of Raleigh, N. C.; Dr. Walter R. Brooks, of Washington, D. C., and scores of other men, picked from every state where there are Negroes in large numbers. These men or-

ganized many Sunday-schools and effected general organizations that have been permanent.

A pretty fair estimate of what the Society has accomplished may be gleaned from the record in one state. In North Carolina, for instance, the Society employed an able missionary just after the war, and it is said that he alone organized some 300 Sunday-schools and churches. This was the Rev. Edward Eagles, who was well known among the North Carolina white Baptist pastors of his day. In 1867, at Goldsboro, N. C., he, with several other leaders, organized the Negro Baptist State Convention of North Carolina. To-day this is one of the most efficient of all the Negro Baptist state bodies.

Five years later a missionary of the Society, Rev. Dr. A. Shepard, organized the North Carolina Negro Baptist State Sunday-School Convention. Before organizing his body Dr. Shepard had organized many individual Sunday-schools. The convention was organized for the purpose of preparing the colored people themselves to take care of their Sunday-school, missionary, and educational work. From the time of its organization to the present the convention has supported a missionary, and sometimes several missionaries, as at present, in coöperation with the Society. In educational work the convention has rendered noteworthy service. Toward the education of Negro young women it has aided in raising a substantial fund yearly. In addition to this, various auxiliary bodies over the state have taken a prominent part in supporting high schools and academies in their sections.

#### The Work Among the Masses

The Society's work has been among the masses. It has also sought to prepare leaders for the masses. Some of the most influential preachers of the Negro race to-day got their first knowledge of the alphabet in the Sunday-schools organized by the missionaries of the Society. To men of promise, with a view to helping them to further and better preparation, the Society has donated small libraries of suitable books. This has been done in thousands of instances in all the states; in many cases these books are the sole library of hundreds of preachers and workers.

The Society now finds that the progress of the people makes a higher order of work necessary for the accomplishment of the best results. Much emphasis is now laid upon Bible work, that is, teaching the Bible, and teaching the people how to study and teach it. Its workers gather Sunday-school teachers and all

who will come into normal classes and strive to inspire them with higher ideals of preparation and better teaching. The Society employs one Negro superintendent to do this work upon a large scale, and he has carried the work into almost every state where there is any considerable number of colored people. The result has been a quickened interest in Bible study in many parts of the land among the Negroes.

In addition to its work in reaching the masses of the Negro people, the Society has rendered a far-reaching and very important service by assisting the people to do their own work, aiding them with fruitful practical suggestions and effective object lessons. The emphasis which the Society has placed on Normal Bible Study in the activities of its own representatives has led the Negro people themselves to require far higher standards of Bible knowledge and work in those whom they themselves appoint to missionary service. It is the policy of the Society to so direct its operations that the people shall be encouraged in every proper way to work out their own salvation. That which the people do for themselves is of far greater value in the end than anything that may be done for them.

#### Purely Missionary Work

The Society's work for the Negroes is done purely as missionary work without regard to the business returns. Its missionaries place books in the hands of the people, not as agents, but simply to clinch and make permanent the work they have personally started among them.

Though the Negro people have succeeded in establishing publishing concerns of their own, some of which reflect great credit upon their promoters, no agency has been raised up that takes the place of the Society in the sphere of Sunday-school missionary activity. The need for such work among the Negroes continues to be very great, notwithstanding all the progress that has been made. Until these needs are met far more fully than they are being met now, there will continue to be a large field for the operations of the Society. It remains true that the field is so great and its needs are so pressing that all the means now employed might be multiplied many times without meeting the full requirements of the situation, present and prospective.

Dr. A. J. Rowland, General Secretary, and Dr. Robt. G. Seymour, Missionary and Bible Secretary, are both deeply interested in the work among the Negroes, and both enjoy the confidence of their Negro leaders and the masses.



# The Young Men's Christian Association

## Colored Men's Department

**Headquarters: 124 East Twenty-eight Street, New York**

COMMITTEE: WILLIAM JAY SCHIEFFELIN, *Chairman*; FRANK K. SANDERS,  
HENRY B. F. McFARLAND

ADVISORY COMMITTEE: GEORGE FOSTER PEABODY, *Chairman*.

SECRETARIES: WILLIAM A. HUNTON, 609 F Street, N. W., Washington, D. C.  
JESSE E. MOORLAND, 609 F Street, N. W., Washington, D. C.  
JOHN B. WATSON, 132 Auburn Avenue, Atlanta, Ga.

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### CONCRETE INFORMATION

The Field: 2,000,000 Colored Young Men.

First International Secretary, 1879.

Membership of City and Student Associations Exceeds 10,000.

Associations Established in 40 Cities and Important Centers.

21 City Associations Occupy Their Own Buildings, Valued at \$300,000.

29 Secretaries and Assistants Devote their Entire Time to the Work.

100,000 Young Men Gathered Annually into Bible Classes and Other Religious Meetings.

89 Associations in Schools and Colleges are Training Young Men for Religious Leadership of Their Own Race.

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### In Behalf of Men of All Lands

THE great thought that was borne in upon the heart of George Williams, and which became incarnate in the organization of the first Young Men's Christian Association, formed in London in 1844, has never been limited in its beneficent application by circumstances of geography, tongue, or race. The young men of all lands and races are becoming its beneficiaries.

Already the awakening manhood of the Far East is being brought into the fellowship and under the power of this movement which so finely represents our Christianity and our Western civilization at their best. Largely through the liberality of Americans and Englishmen, splendidly appointed buildings have been erected in representative cities of the old East for the use of rapidly growing associations.

The students of the colleges and universities of those old lands have been drawn into the Students' Federation of the World through this work. In those same lands, too, the employees of the great railroad systems are being brought within its scope.

One of the most remarkable chapters of the Russo-Japanese

War was that recording the magnificent service rendered the army and navy of Japan by the Young Men's Christian Association. The degree of efficiency attained in this work was so high as to win for the Association a definite and permanent place in the military and naval policy of the Island Empire.

### Rapid Development in North America

The most rapid development and the most varied application of the great idea of George Williams have taken place in North America. Broadly speaking, a full generation of our young white men, in every rank and station, have enjoyed the advantages and the blessings of its conserving and uplifting influences. It is now in successful operation in thousands of places in North America. Through the liberality of the friends of young men, provision, in the form of buildings and their equipment, aggregating many millions of dollars, has been made for this work.

Coöperative effort upon the part of evangelical Christians is given in this work one of its finest and most efficient expressions. For it must be remembered that it has united in its management churches which, though differing in creed, have found by experience that they can join without controversy or friction in doing religious work. While it is thus controlled by representatives of the churches, it is kept a Christian organization without becoming another church.

### Reaching Out to Colored Young Men

It is now more than thirty years since the leaders of the Young Men's Christian Associations in North America began to extend a helping hand to the colored young men. There is significance in the fact that among those who were active in extending the sphere of influence of the Associations to this large and needy body of young men were Gen. George D. Johnson, a distinguished Confederate soldier, and Major Joseph Hardy, of Selma, Ala., also of the Confederate side of the great war. Their strong hands aided greatly in laying the foundations upon which others are continuing to build.

Following on in process of time from the humble beginning that at first characterized the work, the International Committee established a Colored Men's Department, to which it has intrusted the supervision and development of the Association idea among the colored young of North America. At present the chairman of this department is Mr. William Jay Schieffelin, of New York, whose sympathetic interest and wisdom in promoting





**COLORED Y. M. C. A. BUILDING,  
ST. LOUIS, MO.**

Organized 1898. Membership, 186 in 1909



**COLORED Y. M. C. A. BUILDING, NORFOLK, VA.**

The first Y. M. C. A. building in the world erected for colored young men.  
Association organized in 1888. Membership, 215 in 1909



**COLORED Y. M. C. A. BUILDING,  
BROOKLYN, N. Y.**

Organized 1902. Membership, 191 members in 1909

this work have brought him into wide recognition as a friend of the colored people, having at heart their best welfare.

#### Progress and Promise

Though the work has been carried forward under the limitations imposed by inadequate resources and the peculiar conditions that gather about and impede the moral and religious progress of the 2,000,000 of colored young men constituting its field, a measure of growth has been realized which is alike highly honoring to its promoters and encouraging to its friends.

Local associations have been established in forty cities and other important centers, in fifteen states and the District of Columbia, and in eighty-nine educational institutions, which include practically all the important schools of the United States for the higher industrial and professional education of colored young men. The membership of the first-named group of associations exceeds 10,000.

#### Associations Owning Buildings

Twenty-one of these city associations own the buildings which they occupy. Those of which this is true are located at New Haven, Conn.; Brooklyn, N. Y.; New York City; Baltimore, Md.; Washington, D. C.; Richmond, Va.; Norfolk, Va.; Bluefields, W. Va.; Asheville, N. C.; Atlanta, Ga.; Augusta, Ga.; Columbus, Ga.; Mobile, Ala.; New Orleans, La.; Springfield, Ohio; St. Louis, Mo.; Kansas City, Mo.; Buxton, Ia.; Knoxville, Tenn.; and Louisville, Ky.

At Washington, D. C., a new building is now in process of erection which involves an outlay of \$100,000, and which, when completed, will be the best appointed building of its kind for Negro young men in North America. The work of securing buildings for associations maintained in educational institutions is beginning. The first of this class to come into possession of money for a building is at Hampton Institute, Virginia. We present in these pages pictures of a number of these buildings.





COLORED Y. M. C. A. BUILDING, LOUISVILLE, KY.

Association organized in 1892. Membership, 283 in 1909



COLORED Y. M. C. A. BUILDING, COLUMBUS, GA.

Association organized in 1905. Membership, 219 in 1909

#### Traveling Secretaries

In the supervision and development of this work the International Committee of Young Men's Christian Associations has three traveling secretaries in its employ, Negro men of education and sterling Christian character, Mr. William A. Hunton (see portrait, page 470); Dr. J. E. Moorland (see portrait, page

428), with headquarters at Washington, D. C., and Mr. John B. Watson (see portrait, page 472), with headquarters at Atlanta, Ga. Twenty-eight men devote their entire time to the work as secretaries and assistants of city associations. The student associations at Howard University and Tuskegee Institute employ secretaries for their entire time.



COLORED Y. M. C. A. BUILDING, BUXTON, IA.

Association organized in 1904. Membership, 369 in 1909



COLORED Y. M. C. A. BUILDING, ASHEVILLE, N. C.

Association organized in 1892. Membership, 216 in 1909





Y. M. C. A. BUILDING FOR THE COLORED MEN OF  
WASHINGTON, D. C.

Now in course of erection. Cost, \$100,000 complete. Association organized in 1904. Membership, 200 in 1909. The building is to be four stories and basement high, and is to cover the entire lot, 63 by 155 feet, with the exception of the light and ventilation space required by the District regulations. Materials of construction are to be pressed brick, ordinary brick, stone, galvanized iron, and steel structural work. It is to be largely fireproof, with concrete and tile floors throughout the basement and other parts of the building where waterproof finish is required. Six thousand dollars will be spent in reinforcing the building throughout with steel columns, girders, and beams. The main entrance of the building, including the approach, is to be constructed entirely of limestone and granite, and finished in vestibule with marble and terrazzo floors.

The development of efficient local leaders has been one of the features of the work prosecuted by the department of the International Committee. Another very important form of effort is the preparation, publication, and introduction of a line of specially planned literature. This literature embraces courses of Bible study that are widely used in the city and student associations.

#### Forms of Work in Local Associations

The forms of work that are being carried forward in nearly all the city associations are designated as "religious," "educational," "social," "physical," and "boys." The first includes Bible classes, evangelistic meetings for men, shop meetings, neighborhood Bible-study groups, church attendance, and extension work. The second includes reading-rooms, libraries, night schools, literary and debating clubs, and lectures and

addresses on practical subjects. The third includes indoor games, orchestras, glee clubs, and social entertainments. The fourth includes gymnasiums, bathing facilities, baseball, football, basket ball, health addresses and lectures, and outings. The fifth includes an all-around boys' work that almost parallels the work for men that several of the associations are conducting. The Bible classes and other religious meetings bring annually under the influence of the associations nearly one hundred thousand young men.

The work that is being done by associations of the schools and colleges in preparing men for practical leadership in religious work among their own people is significant. More than three thousand young men were gathered into voluntary Bible-study groups pursuing the systematic courses issued by the International Committee during the scholastic year of 1908-9. At Tuskegee Institute these groups had a total membership of more than seven hundred. Under the direction of these associations, much definite practical Christian work is being done each school year both among the students and the people of the school communities. The value of the Sunday is being appreciated by the leaders in this work, and its claims are being pressed upon the attention of the young men who are soon to go out into active life.

### SOME OF THE BOOKS

Published by the Y. M. C. A. International Committee in use by the  
Associations throughout the World  
124 East Twenty-Eighth Street, New York City

Introduction to Bible Study, J. W. Cook.	Cloth, \$0.25; paper, \$0.15
Miracles of Jesus, W. H. Sallmon.	" .30; " .20
Social Teachings of Jesus, J. W. Jenks.	" .75; " .50
Story of Jesus by John, F. S. Goodman & A. G. Knebel.	
Twenty-two Lessons with copy of John's Gospel.	\$0.15
Studies in the Life of Christ, H. B. Sharman (sold in sets).	
	Cloth, \$1.25; paper, \$0.75
Studies in the Life of Jesus Christ, E. L. Bosworth.	" .90; " .60
New Studies in Acts, E. I. Bosworth.	" .75; " .50
Studies in Acts, R. E. Speer.	" .40; " .25
Teaching of Jesus and His Apostles, E. I. Bosworth.	" .75; " .50
Message of the Twelve Prophets, W. D. Murray.	" .75; " .50
Studies in Old Testament Characters, W. W. White.	" .90; " .60
Conversations of Christ, McBurney-Booth.	In two parts, \$0.15 each.
Doctor's Story (Studies in Luke), A. G. Knebel.	.15
Life Problems, Doggett-Burr-Ball-Cooper.	Paper, \$0.25
Round Table Discussions on Life Problems, W. M. Wood.	" .15
Studies in Luke, R. E. Speer.	Cloth, \$0.20; " .10
Christian Race, H. L. Smith.	Teachers' edition, cloth, .75
Life and Works of Jesus, W. D. Murray.	Cloth, \$0.75; paper, .50
Travels of Paul, Melvin Jackson. Teachers' ed.,	cloth, \$0.40; paper, .25





A GROUP OF STUDENTS OF THE SPELMAN SEMINARY, ATLANTA, GEORGIA

Spelman Seminary for girls, an institution under the direction of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, is one of the many schools aided by the General Education Board and the Slater Fund. The Board gives \$12,000 annually, and the Slater Fund, \$5,000.

## Organizations and Funds to Help the Negro from 1701 to 1910

FROM an early period of American history much interest has been shown in efforts to improve the condition of Negroes. In 1701 there was formed in London the "Society for the Propagation of the Gospel in Foreign Parts," which had for its particular purpose sending out missionaries to the Indians and Negroes in British colonies. Two years later Christopher Coddington, of Barbadoes, governor of the Leeward Islands, bequeathed two plantations to found a college for training such missionaries, an institution which still exists in Barbadoes. This action of Governor Coddington is noteworthy because the earliest importations of Negroes to South Carolina were from Barbadoes, where they had been subject to the civilizing influences already in operation there.

In Charleston, S. C., Rev. E. Taylor, of St. Andrew's Church, makes mention, in 1713, of the labors of two gentlewomen who were engaged in instructing the Negroes and who had met with wonderful success. As a result of this, twenty-seven Negroes were baptized and received into the church. Speaking of the churches in general, he says that in some congregations Negroes furnished half of the communicants. A little later Rev. Alexander Garden conceived the plan of buying some slaves of unusual promise and educating them to be teachers of their own people. Two boys were found and trained, and in 1743 a school was opened, with an attendance of thirty children. This school

was kept up for twenty-two years and the attendance was sometimes as high as seventy or more.

As a result of these efforts there came to be in Charleston at the close of the century many Negroes of great intelligence. There were seven hundred and seventy-five free colored people, among whom were skilled artisans and efficient business men, who owned considerable property and were held in respect through the community. To a few of these who belonged to St. Philip's Church, the rector suggested that they organize a society for mutual benefit, on the plan of certain organizations among the white people. This led, in 1790, to the formation of the Brown Fellowship Society, which has had an honorable record down to the present time. In 1890 the society celebrated its centennial, and since that time it has borne the name of the "Centennial Fellowship Society." In view of the immense number of similar organizations which are now to be found in all parts of our country, the story of this first society is significant.\*

### Samuel Hopkins and Benjamin Franklin

Turning now to a seaport of New England which was conspicuous in the slave trade, about the year 1770 Dr. Samuel Hopkins, of Newport, R. I., became convinced of the iniquity of slavery and began a series of efforts for its overthrow, and at the same time for the Christianization of Africa. It is remarkable that this undertaking did not destroy his influence with the people of Newport and that he was able to carry them with him.

\* "A Glimpse of Charleston History," *The Southern Workman*, January, 1907, p. 17.

He was supported in his position by the Rev. Ezra Stiles, the pastor of another church in the same place, who was afterwards the distinguished president of Yale College. This movement looked forward to a great change in the maritime enterprise of Newport, by which it should be made a power for the redemption of Africa, and it had no little influence on subsequent projects for African colonization.\*

An interest of the same kind was manifested by members of the Society of Friends in Pennsylvania and elsewhere. In a letter of Benjamin Franklin, written in 1789 to a friend in London, allusion is made to endeavors in the "London Yearly Meeting of 1758" for the abolition of the slave trade, and he mentions that similar efforts had been made by Philadelphia Friends about the year 1693. He also remarks that he himself had printed for Ralph Sandys, about 1728 or 1729, a book against keeping Negroes in slavery, and another by Benjamin Lay about 1736 on the same subject, both of these authors being Friends. In the year 1774 was formed "the Pennsylvania Society for the Abolition of Slavery and the Relief of Free Negroes Unlawfully Held in Bondage." This society was "enlarged" in 1787, with Benjamin Franklin as its president, and some thirty other distinguished citizens of Philadelphia on its official board.† This society still exists and has a history of fruitful activities in behalf of the colored people. The treasurer at the present time is David Henry Wright, of Riverton, N. J. It assists in the maintenance of the Laing School at Mt. Pleasant, S. C., and of the Schofield School at Aiken in the same state. It also maintains a work for the colored people in Philadelphia.

#### Jefferson and Personal Liberty

At the close of the Revolutionary War there was a widespread interest in questions relating to slavery and the Negro people. The long struggle of the colonies for independence had intensified the conviction of the right of each individual to freedom, and it was recognized that the existence of slavery could not be justified in a free country. One of the foremost and most earnest advocates of emancipation was Thomas Jefferson, and many of the leading statesmen of the times and the fathers of the republic were in accord with him. In connection with this, however, another practical question arose: What could be done with the Negroes if they were emancipated? On this account it was

suggested that some plan of colonization be devised. Jefferson had a plan to remove them to some part of the extensive country northwest of the Ohio; but he added that the "West Indies presented a more probable and practicable retreat for them," while "Africa would offer a last and undoubted resort if all others more desirable should fail."‡

#### Sierra Leone, Africa

The plan for colonization in Africa was the one which finally met with favor. The success of a London organization in establishing a colony at Sierra Leone contributed to this conclusion.§ This colony was started in 1787 in behalf of some destitute Negroes in London who had taken refuge with the British army while in America and had been brought home with them on their return to England. Their plight in London was pitiable, and there seemed to be no prospect of any improvement. A number of gentlemen subscribed a few thousand pounds to settle them in Africa. Among these were Granville Sharp, Henry Thornton, Joseph Hardecastle, and William Wilberforce. These gentlemen obtained from the native chiefs a cession of land for the settlement, while the British government agreed to bear the cost of transportation and to supply the colonists with necessaries for six or eight months after their arrival. Some four hundred and sixty Negroes embarked on this enterprise. Many died on the voyage and others during the first few months in Africa, but a large part survived and formed the beginnings of a community.

Another contingent of Negroes in Nova Scotia were in a position quite like that of those who had been carried to London. Having escaped from their masters to the British during the war, they had been conveyed to Nova Scotia by the fleet. But the rigors of the climate were too severe for them and they looked for some way of escape. Hearing of the colony at Sierra Leone, they sent a messenger to England to ask that they also might be carried to Africa. Their petition was received by the directors of the Sierra Leone Company, and the government was persuaded to give them a free passage to the new settlement. Over eleven hundred went on this expedition and greatly increased the number of the colonists. Another accession to the colony came from the island of Jamaica in 1800.

To these should be added a company of thirty-eight Negroes

\* "History of African Colonization," by Archibald Alexander, p. 48.

† "Life of Franklin," by John Bigelow, p. 445.

‡ Letter of Jefferson to James Monroe, November 24, 1801.

§ "History of African Colonization," p. 39.



from Massachusetts which Capt. Paul Cuffee brought thither in 1815. This man, the son of a Negro father and an Indian mother, was a successful mariner of New Bedford, Mass., where he had equipped his vessel with Negro sailors and become quite wealthy. He visited Sierra Leone in 1811, and, seeing the promise it held out for his people, he offered passage thither to such as desired, and expended some \$4,000 in carrying out the enterprise.

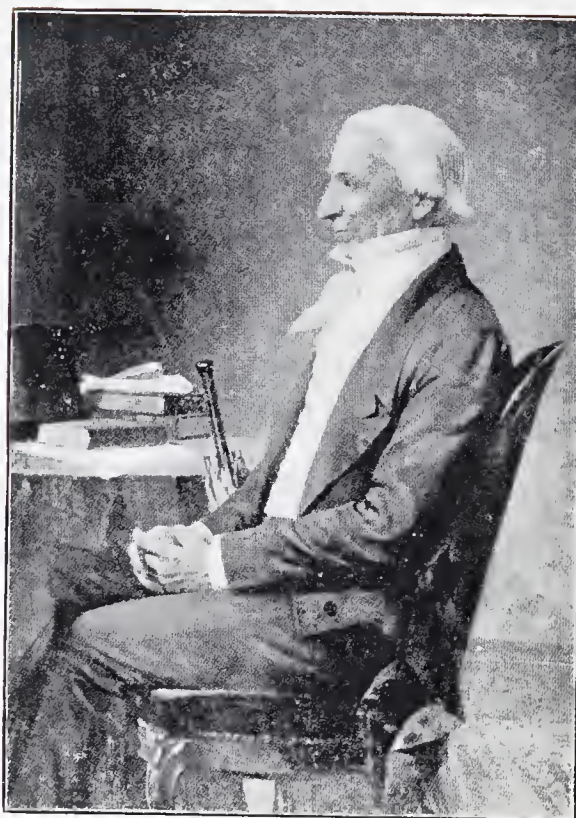
Thus, during a period of over twenty-five years, this little African settlement, composed of materials none too promising, had met the sharp vicissitudes of pioneer life and had not wholly failed.

Rather, it had gradually advanced in stability and strength till now it stood an impressive object lesson to the world.

#### Colonization Societies\*

The thought of Samuel Hopkins had not altogether passed out of men's minds during the war. Two Negroes whom he had educated with a view to their going as missionaries to Africa were still living and waiting for their opportunity. It was a time of awakening interest in general missionary efforts. The American Board of Commissioners for Foreign Missions was instituted in 1810, the American Baptist Missionary Union in 1814, the American Bible Society in 1815. The efforts in behalf of the Negroes were naturally animated by religious motives and religious spirit. The motive of statesmanship, however, was quite as active, and all pointed to the establishment of an American colony for Negroes on the west coast of Africa. In 1811, ten years after the letter of Jefferson to Monroe, to which allusion has been made, he wrote again to Ann Mifflin, "Nothing is more to be wished than that the United States would themselves undertake to make such an establishment [as the colony at Sierra Leone] on the coast of Africa."

\* "History of the American Colony in Liberia," by J. Ashmun. "Letters on the Colonization Society," by M. Carey. Annual Reports of American Society for Colonizing Free People of Color.



JOHN MCDONOGH

Born in Baltimore, Md. Died in New Orleans, La., 1850

In 1816 the legislature of Virginia passed a series of resolutions looking to the same end, namely, "obtaining a territory on the coast of Africa or some other place for an asylum of such persons of color as are now free, and for those who may hereafter be emancipated within this commonwealth." At about the same time, Robert Finley, of New Jersey, began to take measures to have a colonization society formed. A public meeting held at the Presbyterian Church in Princeton was attended by most of the professors in the college and the theological seminary, and the plan was then discussed by Dr. Finley and was received with approval. Soon after, a public meeting was held in Washington, presided over by Henry Clay. After addresses by Mr. Clay, John Randolph, and others, it was resolved to form a colonization society, and a committee was appointed to draft a constitution.

On the first of January, 1817, another meeting was held, at which a constitution was adopted and the organization perfected under the name of the American Colonization Society. The president elected was Bushrod Washington, a nephew of George Washington, and an associate justice of the United States Supreme Court. Identified with the society as vice-presidents were men of like distinction from Georgia, Kentucky, Massachusetts, New York, Maryland, Virginia, Tennessee, Pennsylvania, the District of Columbia, and New Jersey. By action of this society a memorial was presented to Congress "on the subject of colonizing, with their consent, the free people of color of the United States in Africa or elsewhere." Congress afterwards took favorable action in behalf of the project.

In preparation for the establishment of such a colony, it was thought best to send a delegation to Africa to visit Sierra Leone and to explore the regions contiguous to that colony. To defray the expenses of the expedition a subscription of \$5,000 was raised in the city of Baltimore, and Samuel J. Mills and Ebenezer

Burgess were selected for the undertaking. They visited Africa and were highly gratified with the prosperity of the Sierra Leone colony and with the seeming practicability of establishing a similar colony in the region now known as Liberia. On the return voyage Mills died. Burgess presented the report to the society, and an expedition for the establishment of the colony was fitted out in 1819. This failed, however, on account of various misfortunes, chief of which was the death of all the agents in charge and of several others associated with them.

Another expedition was sent out in 1821, which resulted in the purchase of territory and the establishment of a small settlement. In 1822 the colony was strengthened by the arrival of Jehudi Ashmun, under whose wise and efficient administration for the following six years the success of the colony became assured. In 1828 Lott Cary, who had been a slave in Virginia, was left in charge of the colony and administered its affairs until his death, after a year of devoted and honorable service. Richard Randall, having been appointed to succeed Mr. Ashmun, arrived on the ground in 1828, but died in less than a year. The climate had thus proved fatal to this long list of noble leaders who had consecrated themselves to the establishment of a Christian colony in Africa. This succession of disasters, however, did not destroy faith in the enterprise. Fresh leaders were always ready for the service, and shiploads of Negroes were brought over in increasing numbers.

In the course of time it became evident that the colony would be more secure under a government of its own. The society released control, and in 1847 a constitution was adopted and the colony became the republic of Liberia. Its history since then has not been especially brilliant. In many respects it has been disappointing; but one would yet hesitate to say that the colony is not worth all its cost. The story of its founding is a great chapter in American history and in the history of the Negro race, and it is a story which is still only in its beginnings as concerns the great continent which is now being opened to civilization.

#### Unanimity of Sentiment\*

Not the least interesting part of this story is that of the Colonization Society in its relation to the people of the United States. In its work we see the leading statesmen and Christian philanthropists of the whole country united as perhaps they never had been before and certainly have not been since. We have

\* Fourteenth and Fifteenth Annual Reports of American Colonization Society.

seen that the officers of the national society at its organization were representative of every section.

For the maintenance of the national society, state societies were organized, and under these county societies, church societies, and other local bands in large numbers. From the annual report in 1832 it appears that there were 231 of these societies, of which 127 were in the slave states and 104 in the free states. The list of life members contains over 250 names. The lists of presidents, secretaries, and treasurers number 537 names, most of them evidently men of high standing in state or church, and in positions to exert a commanding influence. In these lists are the names of John Marshall and James Madison, of Virginia; Charles Carroll, of Maryland; Charles C. Pinckney, of South Carolina; Theodore Frelinghuysen, of New Jersey; Edward Everett, of Massachusetts; Gerritt Smith and Arthur Tappan, of New York; Jeremiah Day and Leonard Bacon, of Connecticut. The number of ministers of the gospel is especially large, and with these are recorded governors, judges, and prominent business men, "men of light and leading" in the North and South alike, in the slave states and in those states where there were no slaves.

A fine illustration of the spirit that animated this movement is found in Margaret Mercer, the daughter of John Francis Mercer, a colonel in the Revolutionary Army, who was afterward a member of the Constitutional Convention, a representative in Congress, and a governor of Maryland.† Miss Mercer added to great personal beauty unusual accomplishments and was in a position to shine as a brilliant social leader. But, catching the inspiration of service for others, she began with founding a Sunday-school; then entered with all her heart into the work of the Colonization Society, and, after her father's death, emancipated her slaves, employed her fortune to send them to Africa, and, having reduced herself from affluence to poverty, supported herself for the rest of her life by teaching. How many other women of similar character, in more lowly stations, may have shown the same heroic qualities, we cannot know; but we may be confident that their interest was not less absorbing than that of their fathers, husbands, and brothers whose names are enrolled in the printed lists which have come down to us.

These facts are the more impressive when we remember that the divisive agitation over the Missouri Compromise was in 1819-20, the very time of the organization of this society. The

† Memoir of Margaret Mercer, by Caspar Morris.



co-existence of such a national union on moral grounds at the same time with these wide political divergences is, indeed, phenomenal. Men who belonged to opposite political parties were at one in this course of African colonization, and through all the heat and turmoil of party strife they continued so for a score of years. They watched with a common interest each step in the progress of that undertaking. They rejoiced together in sending out those devoted agents, such as Mills, Burgess, Bacon, Crozier, and Ashmun, to their great service, and they mourned together at their untimely death. They gave their money with a common generosity to maintain the work, and they listened with a common anxiety for the tidings brought back from time to time. An illustration of this unity is seen in that the American Board, when planning to establish a mission in Africa, sought particularly in the South for missionaries, believing that Southern men who had been familiar with Negroes from childhood were better fitted than others for such a work. Among the men thus chosen was Dr. John Leighton Wilson, whose great service for Africa fully justified the wisdom of this choice.

Prominent among the friends of colonization was John McDonogh, of New Orleans, who left at his death, in 1850, an estate of about \$2,000,000 for educational objects.\* While living, he was a regular giver to this society, and in his will he attempted to provide for a perpetual annuity of \$25,000 for carrying on the work. As this provision of the will was ruled to be impracticable, the society received a gross apportionment of about \$100,000. Mr. McDonogh also provided that all his slaves should be given their freedom and be transported to



BARNAS SEARS, S.T.D., LL.D.  
Born in Sandisfield, Mass., 1802. Died in Saratoga, N. Y., 1880

Liberia. He had given his slaves special training for many years with a view to preparing them for usefulness in the new colony, and on their arrival there they became an element of great value to the settlement. Mr. McDonogh divided the rest of his property between the two cities of New Orleans and Baltimore, in both of which it was to be expended for the education of the poor children. In Baltimore it has been used in the establishment and maintenance of the McDonogh Industrial School, and in New Orleans it has been devoted to the public schools. Some twenty schoolhouses have been built from its proceeds, and an annual income helps their perpetual maintenance.

#### Antagonisms

About 1831 the opposition to slavery prevalent in the North began to take the form of an active crusade. In 1852 an anti-slavery society was formed in Boston, and two years later another in Philadelphia, after which societies of this kind multiplied in the free states. The movement early assumed an attitude of antagonism to the colonization societies, drawing away some of their influential northern members, such as Gerritt Smith and Arthur Tappan, and denouncing their efforts as unwise and harmful. The effect was to disturb the coöperation between the good people of the North and those of the South and greatly to hinder the work of colonization. Moreover, from this time on the sentiment against slavery and in behalf of freedom for the Negroes became hushed and intimidated throughout the South, and found its support almost exclusively in the North. The ruling sentiment in the North tended toward anti-slavery and that of the South toward pro-slavery views. Organized efforts in behalf of the Negroes became restricted to the North.

\* "Life and Work of John McDonogh and Sketch of McDonogh School."

In 1846, the American Missionary Association was organized on the anti-slavery basis, which gave it a position of especial advantage in educational work for the Negroes during the Civil War and in the period which followed. At the close of the war, a weighty responsibility for the freedmen came upon the churches of the North, which led to many enterprises in this field. The Board of Missions for Freedmen was founded by the Northern Presbyterian Church about 1865, the Freedmen's Aid Society of the Northern Methodist Episcopal Church at nearly the same time, and the Baptist Home Mission Society undertook a similar work in 1865. The Protestant Episcopal Church, the Society of Friends, and other religious organizations have also engaged in efforts of the same kind. More recently the Southern Presbyterian and the Southern Methodist Episcopal churches have undertaken a like work, and these now maintain a number of important schools for Negroes. We may add that the Negro churches of the South are now supporting many schools on their own account. All of these organizations have a system of collections for their enterprises, by which they are constantly gathering gifts from the people wherewith to maintain their work.\*

Besides these agencies several funds have been established which have been of great service in the education of the Negroes.

#### Justin S. Morrill Fund

In the year 1862, in war time, when the continuance of the republic seemed to be in doubt, the Congress of the United States passed a law for the establishment of an agricultural and mechanical college in each of the several states.† An amount of the public lands equal to thirty thousand acres for each representative in Congress was appropriated to "constitute a perpetual fund" for the uses of such a college, and it was provided that no part of the income of this fund should be applied to building purposes. The act was proposed by Senator Justin S. Morrill, of Vermont. In 1857 he had advocated a similar bill which, although successful in Congress, had been defeated by the veto of President Buchanan. Upon its second passage by Congress it became law by the signature of President Lincoln.

In availing themselves of the privileges of this act the states disposed of their public lands in very different ways. In some

cases these lands were sold at much less than their value, while in others, by careful business management, a much larger amount was realized. For this reason the funds of the different states were quite unequal, which had not been intended by the law. Accordingly, in 1890, another law was enacted by Congress "for the more complete endowment and maintenance of the colleges," appropriating to each state the sum of \$15,000, with an annual increase of \$1,000 until the appropriation should be \$25,000.

The effect of these acts was to establish in each state a well-endowed college as a part of its system of public education. These institutions, in their earlier years, while they were in the experimental stage, were somewhat disappointing, but as they have acquired strength they have fully justified the generous provisions made in their behalf. These state colleges have given a strong impulse to advanced education, and especially to education of an industrial character.

The Negroes have shared in these privileges. In most of the southern states separate state colleges have been founded for their benefit and have proven of great advantage to them. We may fairly expect that these colleges, like those for white students, will steadily improve and gain in power as the years go by.

An essential feature in the establishment of this fund is the condition it makes for a considerable outlay by the states receiving it. They are required to provide buildings and keep them in repair, and many other expenditures are incidentally involved. This provision for self-help has been conspicuous since that time in the other great educational foundations which have followed.

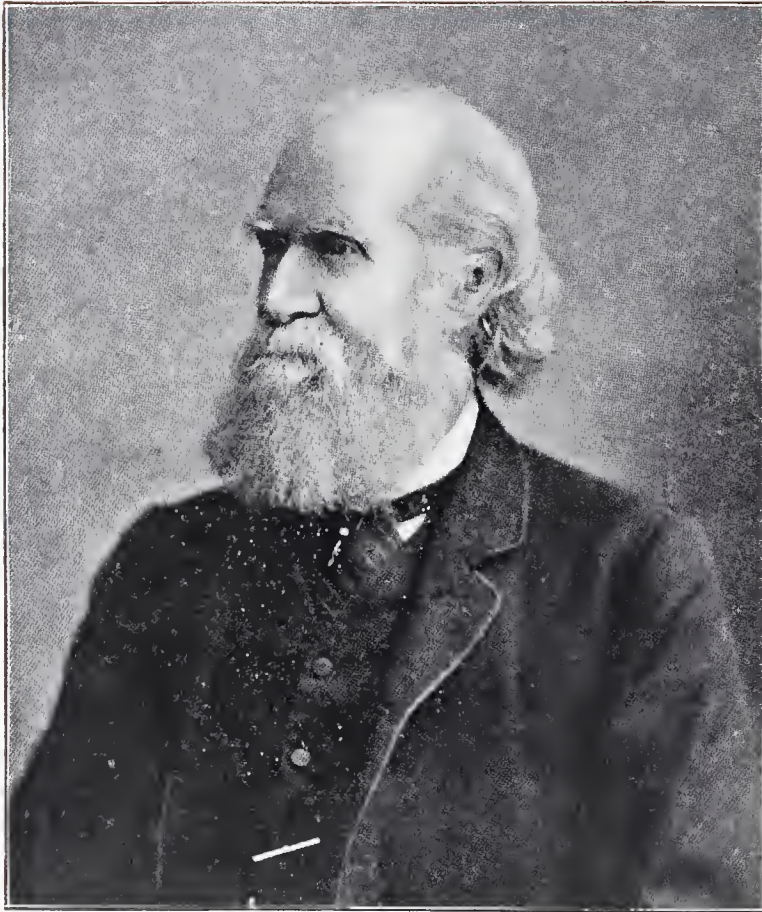
The significance of this legislation will appear from an examination of some of the statistics of these state institutions.‡ The value of all the property held for the benefit of these institutions was estimated in 1908 at \$110,000,000, of which the material equipment was valued at \$64,000,000 and the endowment at \$46,000,000. The total income from other sources than the federal appropriations for experiment stations was over \$18,000,000. Two of the institutions each received more than a million dollars from state appropriations, and four others received more than half a million each. The total number of students was about 69,000, of whom nearly 7,000 were enrolled in the separate institutions for colored students.

\* Report of United States Commissioner of Education, 1894-5, Vol. II, p. 374.

† Report of United States Commissioner of Education, 1902, Vol. I, p. 1.

‡ Report of United States Commissioner of Education, 1908, Vol. II, p. 737.





GEORGE WALTON WILLIAMS  
Born in Burke County, N. C., 1820

#### George Peabody Fund\*

In 1867, soon after the close of the Civil War, Mr. George Peabody, a native of Danvers, Mass., who had been a successful merchant in London, being deeply impressed with the impoverished condition of the South and the consequent lack of provision for suitable schools, established a fund of \$1,000,000 in their behalf. By subsequent action in 1869 he doubled this amount, making the fund \$2,000,000. Of perhaps equal importance with the gift itself was Mr. Peabody's choice of trustees for its application. First on the list was Robert C. Winthrop, and with him were associated twelve other men of national distinction, all preëminently qualified for the service to which they were

\* Annual Reports of Peabody Education Fund. Reports of United States Commissioner of Education for 1893-4, Vol. I, p. 767.

appointed. These trustees began their work by securing the services of Barnas Sears, who resigned the presidency of Brown University to become their agent.

Dr. Sears journeyed through the South, conferred with leading men in all the principal cities, made a careful study of existing schools, and devoted himself with untiring zeal to an understanding of the educational needs of the southern people. At the close of his first report, in January, 1868, Dr. Sears embodied his opinions in recommendations substantially as follows:

1. That they confine their efforts as far as possible to public schools.
2. That they render aid to schools where large numbers could be gathered and a model system be organized.
3. That preference be given to communities having a wide influence on the surrounding country.
4. That the power and efficacy of a limited number of schools in a given locality be considered rather than a multiplication of schools that would languish for want of sufficient support.
5. That efforts be made to improve state systems of education, to act through their organs and make use of their machinery.
6. That state normal schools be regarded with special favor.
7. That special attention be given to the training of female teachers for primary schools rather than to the general culture of young men in colleges.
8. That in the preparation of colored teachers their attendance be encouraged at regular normal schools.
9. The appointment of state superintendents, the formation of state associations of teachers, and the publication of periodicals for the improvement of teachers.

These propositions were accepted by the board and defined the subsequent policy of the Fund. "After mature deliberation, and with the approbation of the founder, the trustees determined to confine the benefits of the fund to public free schools, and in no case to meet the entire cost of maintaining them. A small part of the current expenses, rarely more than one fourth, was placed in the hands of proper school officers, by way of aid and encouragement." The personal influence of Dr. Sears in the pursuance of these ends was most happy. With wisdom, tact, and tireless persistence he met the exigencies of the hour and accomplished more than can be told in laying the foundations of a system of public education which has since developed in all the southern states.

Upon the death of Dr. Sears in 1880, the trustees chose J. L. M. Curry as his successor. Dr. Curry was a southern man and had been a leading statesman in the southern Confederacy. His point of view, therefore, was quite different from that of Dr. Sears. Yet the work had been so wisely conducted that he found no occasion to depart from the policy already inaugurated. He early became convinced, however, of the necessity for industrial training, and was an earnest advocate of its introduction into the courses of instruction where practicable.

The plan of the Fund embraced the Negroes as well as the white people of the South, and from year to year a part of the income is devoted to their interests. During the forty years that have passed since its foundation, more than \$3,000,000 has been distributed for the support of southern schools. This amount might easily have been distributed without accomplishing any great results. The appropriations from the Peabody Fund have had especial significance because of the intelligence and business sagacity with which they have been applied. By this assistance a number of fine normal schools have been developed, summer institutes have been supported for the improvement of hundreds of teachers, and the school system of every state has been stimulated to greater efficiency.

The members of this board at the present time are Samuel A. Green, James D. Porter, J. Pierpont Morgan, Melville W. Fuller, Henderson M. Somerville, Joseph H. Choate, Charles E. Fenner, George Peabody Wetmore, Richard Olney, Theodore Roosevelt, Hoke Smith, William O. Doane, William Lawrence, Grenville L. Winthrop, and Martin F. Ansel. The general agent is Wickliffe Rose, of Nashville, Tenn.

#### The John F. Slater Fund \*

When Mr. Peabody was about making his bequests he remarked to Mr. Winthrop that possibly his example might lead other men of wealth to similar action in behalf of education in the South. Alluding to this remark some twenty-five years afterward, Dr. A. D. Mayo gave a surprising list of benefactions that had verified this anticipation.† Among these was that of John F. Slater, of Norwich, Conn., who in 1882 gave the sum of \$1,000,000 to establish a fund exclusively for the education of the Negroes of the southern states. In his letter of gift Mr.

Slater remarks that he has been "encouraged to the execution in this charitable foundation of a long-cherished purpose by the eminent wisdom and success that has marked the conduct of the Peabody Education Fund in a field of operation not remote from that contemplated by this trust."

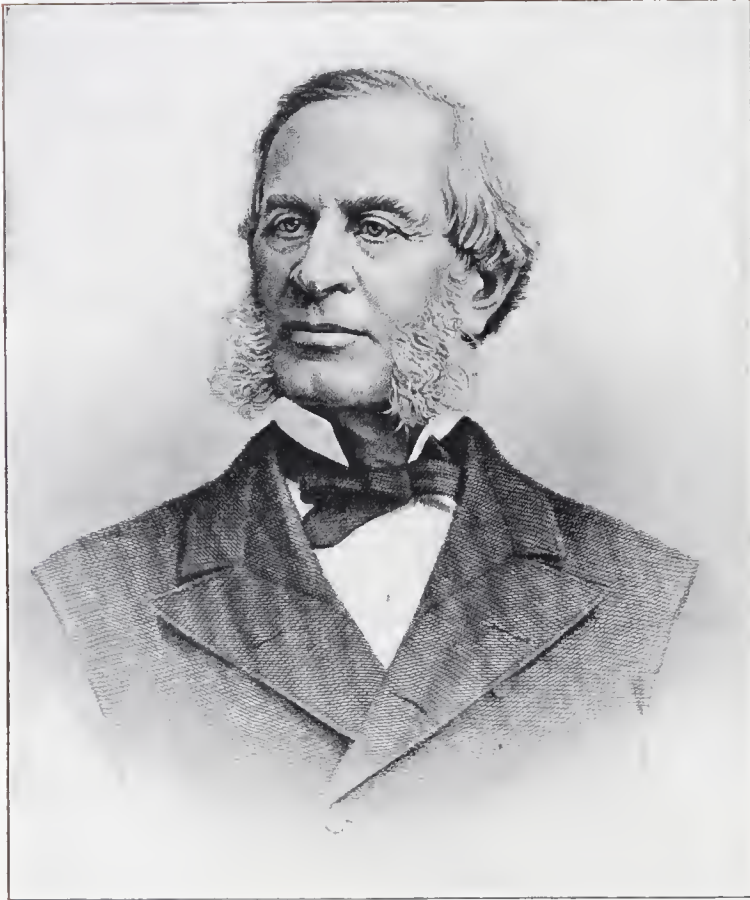
Mr. Slater's method of procedure reminds us somewhat of that pursued by Mr. Peabody. He named for the president of his board of trustees Rutherford B. Hayes, the ex-president of the United States, who had been particularly engaged while in office in the restoration of healthier conditions throughout the South, and was now especially qualified for a service like that proposed. With him were associated Morrison R. Waite, William E. Dodge, Phillips Brooks, Daniel C. Gilman, John A. Stewart, Alfred H. Colquitt, Morris K. Jesup, James P. Boyce, and William A. Slater, men of national eminence in business, in philanthropy, and in the administration of educational endowments. Mr. Slater defined the object of the trust as "the uplifting of the lately emancipated population of the southern states and their posterity, by conferring on them the blessings of Christian education, such education as shall tend to make them good men and good citizens." He gives to the trustees the largest liberty in applying the income of the Fund to the object named, specifying that no pretended claim of any person, party, sect, institution, or locality is to be regarded, and stating that the expenditure is to be determined solely by the conviction of the corporation itself as to the most useful disposition of the gift. And then he adds these words: "Being warned by the history of such endowments that they sometimes tend to discourage rather than promote effort and self-reliance on the part of beneficiaries, or to inure to the advancement of learning instead of the dissemination of it, or to become a convenience to the rich instead of a help to those who need help, I solemnly charge my trustees to use their best wisdom in preventing any such defeat of the spirit of this trust, so that my gift may continue to future generations to be a blessing to the poor."

The trustees at their second meeting selected as their agent Atticus G. Haygood, of Georgia, who resigned the presidency of Emory College to undertake this work. At the third meeting of the trustees, in 1883, it was determined to prefer "institutions which give instruction in trades and other manual occupations," and that "so far as practicable, the scholars receiving aid from this foundation shall be trained to some manual occupation simultaneously with their mental and moral instruction." In

\* Proceedings of Slater Trustees. Published annually. Occasional papers of Slater Fund, Nos. 1 and 2.

† Report of United States Commissioner of Education for 1893-4, Vol. I, p. 767.





JOHN F. SLATER

Born in Smithfield, R. I., 1815. Died in Norwich, Conn., 1884

the action of these two meetings was outlined the policy of the Fund, which has been continued to the present time.

#### Coöperation of Southern Men

The choice of Dr. Haygood marked a decision to secure the coöperation of southern men. Dr. Haygood, a leading spirit in the Southern Methodist Episcopal Church, had published a book entitled "Our Brother in Black," which was an appeal to the white people of the South in behalf of the Negroes. This book made a profound impression, not only in the South, but throughout the country, and commended the author to Mr. Slater, on whose advice the choice was made. Up to this time the white people of the South had had little to do with schools for Negroes maintained by northern contributions. They

knew little about them and took little interest in them. This action of the board meant that a leading southern man was to be the medium through whom all appropriations from the Slater Fund must pass to the schools receiving them. Thus the way was opened for union of effort. On Dr. Haygood's retirement, after nine years, to accept a bishopric, he was succeeded by J. L. M. Curry, already the agent of the Peabody Fund, who now performed his duties under the two boards in conjunction. Under Dr. Curry this spirit of coöperation between North and South was fostered to an ever larger growth.

The action of the board concerning industrial education was also highly important to its subsequent work. Dr. Haygood, in his final report to the trustees, gives an account of a visit he made to Norwich immediately after his acceptance of the agency, "to find out just what Mr. Slater's conception was of the uses of his foundation." He gives the conclusions arrived at in the following "essential elements":

1. Practical education in books, and always under Christian influence.
2. Not to establish new schools, but to make more efficient such as were or might be established by others.
3. To select for aid those schools that did the best work in preparing men and women who, going forth among the people, could worthily teach the children of their own race.
4. To help as many schools as the proceeds of the Fund allowed, so as not to make appropriations inefficient.
5. So to use it as to make it a "diffusive stimulant" to the Negroes themselves and to other friends who might help them.
6. To prefer those schools that would recognize and introduce "industrial training."

In the following section of his report Dr. Haygood dwells with especial satisfaction on the great advances made in industrial education. He mentions Hampton Institute as having been the only school doing efficient work of this kind at the beginning of his service, and now states that such work has been established in all the schools since aided by the Slater Fund. During Dr. Curry's administration, and the years following, these advances have been still more remarkable, till now it is coming to be generally accepted that an education to be sound and healthy must enable one to earn a livelihood.

It appears, moreover, that the schools showing the best industrial development have had the most vigorous growth in other ways. While receiving their appropriations from the Slater

Fund they have won to themselves the confidence of those who have seen their work, so that even larger gifts have come to them from other sources. Seven schools have had grants to a considerable amount each year since the Fund was instituted; the aggregate valuation of their property in 1884 was \$760,000; their valuation to-day is over \$6,000,000. Forty schools received appropriations, some larger, some smaller, in the early years of the Fund, but many have had the grants interrupted or discontinued; still the impulse given has been felt ever since to their advantage. In their case the aggregate valuation has also greatly increased. For the whole forty, including the seven already referred to, the valuation twenty-five years ago aggregated less than \$3,000,000, while now it is over \$12,000,000.

Again, it is found that many pupils trained in these schools and under the industrial system have gone out to lives of unusual enterprise. Not a few have themselves become a power in the work of education, and already flourishing schools are growing up under their management. So, in a very large way, while the spirit of coöperation has grown, and industrial education has advanced, there has been general progress as an evident consequence, proving the Fund to be, indeed, that "diffusive stimulant" for which its founder earnestly hoped.

The total amount distributed from the income of the John F. Slater Fund to the many schools aided from year to year is about \$1,200,000. By the careful management of its treasury the principal of the Fund has been considerably increased, so that the annual income is now about \$85,000. The present trustees are William A. Slater, president; Melville W. Fuller, vice-president; John A. Stewart, Alexander E. Orr, Cleveland H. Dodge, Seth Low, Wallace Buttrick, Richard H. Williams, Wickliffe Rose, David F. Houston, and Walter H. Page. The field agents, to whom correspondence may be addressed, are G. S. Dickerman, 2 Rector Street, New York, and W. T. B. Williams, Hampton, Va.

#### The Daniel Hand Fund \*

In the year 1888 another large fund was established exclusively for the education of colored people, known as the Daniel Hand Fund. The amount bestowed for this foundation at its origin was \$1,000,000; four years later a bequest was added by the will of the founder, which made the entire fund about \$1,500,000. This fund is held by the American Missionary Association, and

the income from it is used in the schools for Negroes under its care.

This fund represents an estate accumulated during a long business career in the South and secured to the founder through unusual vicissitudes. Daniel Hand was born in Madison, Conn., July 16, 1801. In the year 1818 he went from the farm where he had been brought up to Augusta, Ga., to become a clerk in his uncle's store. In the course of time he was admitted to partnership. In 1838 a boy named George W. Williams came down from the Georgia mountains and applied for a place in the store. He had walked a hundred and fifty miles to reach the town, and he made so good an impression that he was hired. After four years of efficient work as a clerk, Williams bought out Mr. Hand's partner and took his place in the establishment.

As the business grew, it was decided, in 1852, to open a house in Charleston under the firm name of George W. Williams & Co. Mr. Hand now went North to live and to represent the house there, while Mr. Williams conducted their affairs in the South. At the opening of the war Mr. Hand resolved to dispose of his interest to Mr. Williams and go out of business. He took steps in this direction, but suddenly there arose the danger of confiscation by the government, and Mr. Williams sagaciously canceled what had been done. It became necessary for Mr. Hand to go South and live there in order to save his property. He made his home in Asheville, N. C., until the war was over, but he withdrew from active participation in the business and gave that up to his partner.

Mr. Williams carried on the establishment with success, and when peace returned and Mr. Hand went to Connecticut to live, he still continued the business, Mr. Hand remaining only a silent partner and really knowing very little about the property. Finally it was thought best to have a settlement, and Mr. Williams, having taken the journey North to see his partner, turned over to him securities approaching \$2,000,000 in value. The largeness of the estate was a complete surprise to Mr. Hand, and having obtained the property so unexpectedly, he determined to devote it to benevolent uses.

For twenty years now the income accruing has been distributed annually and has aided in the education of many thousand colored children. Among the schools receiving regular appropriations from this Fund are: Fisk University, Talladega College, Tougaloo University, Straight University; schools at Cappahosic, Va.; Enfield, N. C.; Greenwood, S. C.; McIntosh, Ga.;

\* Annual Reports of American Missionary Association.



Orange Park, Fla.; Marion and Mobile, Ala.; Meridian, Miss., and at some fifty other places.

Besides the Daniel Hand Fund, the American Missionary Association is the trustee of other funds for the education of Negroes, amounting to over \$400,000. The corresponding secretaries of this society are James W. Cooper and Charles J. Ryder, 287 Fourth Avenue, New York.

#### Anna T. Jeanes Fund

Still another large fund for the education of Negroes was established in 1907 under the name of the Anna T. Jeanes Foundation for Negro Rural Schools. The amount of this fund is \$1,000,000. Miss Jeanes, however, had previously made another gift of \$200,000 for substantially the same object, which is held in trust by the General Education Board. The donor of these two funds, amounting together to \$1,200,000, was a Quaker woman of Philadelphia, who for many years had been interested in the education of the colored people and had contributed regularly to the support of the Schofield School and the Laing School in South Carolina, and probably to many others of like character. Having in mind a wise application of her estate to the objects in which she was interested, she sought the advice of men who were personally engaged in Negro education and who stood foremost in this work. By the advice of one of these she established her first fund, and by the advice of the same man, aided by the opinion of another, she instituted the fund called by her name.

This fund is peculiar in that its income must be used in other places than towns, in the more neglected, sparsely settled regions where the children have fewest opportunities and where they have most need of attention. It is also peculiar in the composition of its board of trustees, for in its membership are



DANIEL HAND

Born in Madison, Conn., 1801. Died in Guilford, Conn., 1891

representatives not only of the North and the South, but of the two races, the Caucasian and the Negro.

Following the precedent established at the inauguration of the Slater Fund, this fund chose as its executive officer a Southern man of eminence, James H. Dillard, of Tulane University, New Orleans. By the experience of many years as a teacher in this leading university of the lower South, and by his enterprising efforts in behalf of general school improvement in Louisiana, Dr. Dillard had proved his especial fitness for this position and was elected to be president of the board of trustees as well as general agent of the Fund.

It is now too early to speak of results in an undertaking of this kind. The Fund is only in its beginnings. But already it is winning the confidence of both the white people and the Negroes of the South. It is aiming to do its work in a field where all intelligent people see

that there is crying need of work, and a spirit of hearty coöperation is appearing almost everywhere. It is to be remembered that a large per cent of the total Negro population of the South is to be found in the rural districts.

The trustees of the Jeanes Foundation are: James A. Dillard, president and general agent, 571 Audubon Street, New Orleans, La.; David C. Barrow, Athens, Ga.; Andrew Carnegie, New York City; Hollis Burke Frissell, Hampton, Va.; Belton Gilreath, Birmingham, Ala.; Abraham Grant, Kansas City, Kan.; George McAneny, New York City; Samuel C. Mitchell, Columbia, S. C.; R. R. Moton, Hampton, Va.; J. C. Napier, Nashville, Tenn.; Robert C. Ogden, New York City; Walter H. Page, New York City; George Foster Peabody, New York City; R. L. Smith, Paris, Tex.; William H. Taft, Washington, D. C.; Booker T. Washington, Tuskegee, Ala.; Talcott Williams, Philadelphia, Penn.

### Conference for Education in the South\*

This survey would be incomplete without some mention of the Capon Springs Conferences and the great coöperative movement that has proceeded from that beginning. Many of those who attended the first conference at Capon Springs in 1898 were men and women personally engaged in the education of colored children and youth, and a number of the papers there presented were from these teachers. It was the same to a less extent with the second and third conferences. At the same time it became more and more evident that there must be right conditions for the white people in order to have them right for the Negroes. This was brought out with eloquence and power by Dr. Curry, who was president of the second conference. As agent of the Peabody and the Slater funds he had familiarized himself with many phases of education in the South and spoke out of experiences of strenuous endeavor for white and colored alike. In the onward sweep of this movement there came to be seen in the great assemblies at Winston-Salem, Athens, Richmond, Birmingham, and other cities, a wonderful drawing together of southern and northern white men on the common ground of popular education. To some it may have seemed that only schools for white people were thought of and that their interests were made paramount. But always there has been the conviction that improvements for white children must bring improved advantages for all children; and joined with this a profound faith in the essential unity of all friends of popular enlightenment wherever they might be found and working in whatever fields.

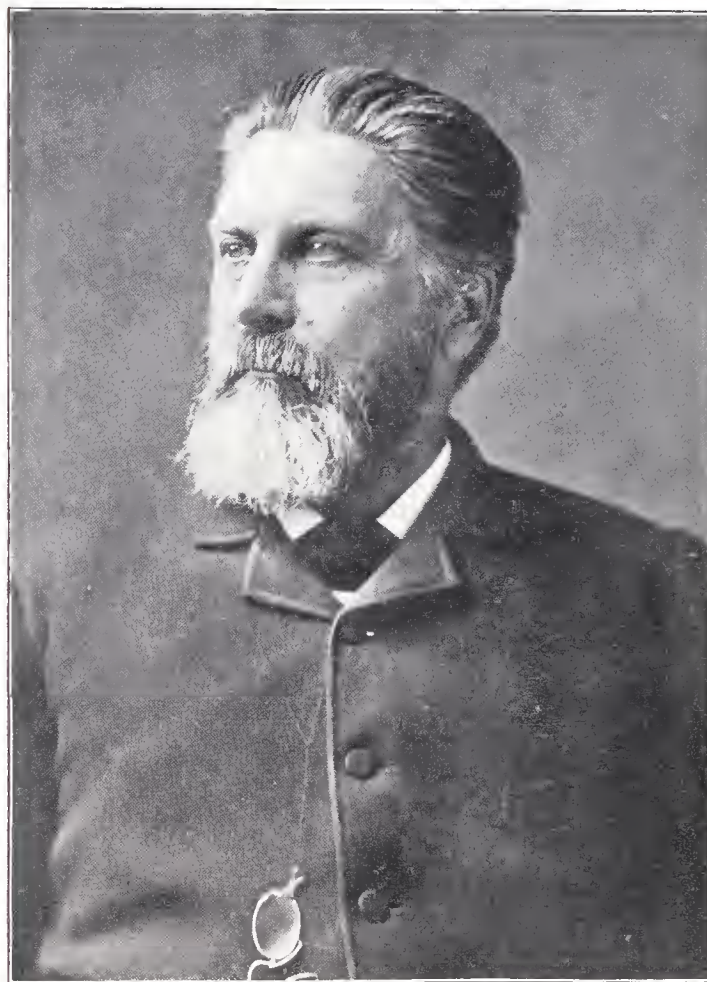
### Southern Education Board †

The great service of Robert C. Ogden for the past ten years has been to bring such persons together, to help them know one another, understand one another's point of view, and adjust their little differences so as to see alike and work for common objects. This was the purpose of the formation, in 1901, of the Southern Education Board: to join northern men and southern men of common aims in a common cause. Foremost in counsel before taking this step were a few men who had been identified with the Peabody and Slater boards during most of their history. It is recorded in the Proceedings of the Slater Trustees for 1901-1902 that the president, Daniel C. Gilman,

\* Annual Reports of Proceedings.

† Report of United States Commissioner of Education, for 1907, Vol. I, p. 291.

“called attention to the new and highly important movement for the advancement of education in the South”; Dr. Curry spoke of it in detail, and a resolution presented by Morris K. Jesup was adopted, pledging the Board, “as trustees and individuals to give the new movement all the support and coöpera-



J. L. M. CURRY, D.D.

Died 1903

tion possible.” This, then, was the opening of a further stage in the coöperative efforts inaugurated by Sears, Haygood and Curry. The story of the Southern Education Board bears witness to this.

The roll of the Southern Education Board is as follows: Robert C. Ogden, president; J. L. M. Curry, ‡ Edwin A. Alderman, Charles D. McIver, ‡ Charles W. Dabney, Wallace Buttrick,

‡ Deceased.



Hollis B. Frissell, George Foster Peabody, Albert Shaw, Walter H. Page, William H. Baldwin, Jr.,\* Hugh H. Hanna, Edgar Gardner Murphy, Walter B. Hill,\* Frank R. Chambers, G. S. Dickerman, David F. Houston, S. C. Mitchell, Henry E. Fries, Sydney J. Bowie, P. P. Claxton, J. H. Kirkland, J. H. Dillard, Wickliffe Rose, John M. Glenn. In this list are men from Virginia, Maryland, and the District of Columbia; from North Carolina, South Carolina, Georgia, Tennessee, Alabama, Louisiana, and Missouri; from Indiana, Ohio, New York, New Jersey, and Connecticut. They represent many different callings in life: merchants, manufacturers, lawyers, bankers, editors, authors, ministers, with presidents, trustees, or instructors in a dozen leading universities and schools. They belong also to many different religious communions: Presbyterian, Episcopal, Baptist, Methodist, Congregational, Unitarian, etc. All this is suggestive of scope and vitality. The members of this fellowship, in close touch with one another, are also in touch with hundreds of others in the widely separated communities where they live. And so the high purposes of the Board are made operative far and wide.

Other powerful agencies are also at work for similar results, the large gifts of wealthy men to found princely libraries and increase educational endowments in the South as elsewhere, the activities of the General Education Board in many directions, and the multiplying agencies of the United States government for promoting intelligence and prosperity among the people. And it is noticeable that all these are now tending to work together for common ends. Such tendencies are full of promise for the colored people the same as for others. They mean enlarging opportunities for all.

And we are coming to see that this is the one overmastering requisite for the best progress in every part of the country. It is not enough to provide fine schools and good teaching for a few favored thousands who are happily situated in choice communities, or who have the means and the ambition to betake themselves to attractive seats of learning. It is not the interests of a few thousands, or of many thousands, that have to be thought of; it is the interests of many millions, the interests of all the people. And with every passing year this truth is entering more vitally into educational thought and into the greatest educational activities. The education to which we are hastening forward will be one adapted to every capacity and condition, and every child will have his share of its privileges.

\* Deceased.

## Miss Joanna P. Moore Nashville, Tenn.

Missionary, since 1863, among the Negro Women and Children

ON the canvas of memory there are two pictures that tell the story of the beginnings of a work remarkable in its character and in its results.

The first picture depicts a scene in the seminary at Rockford, Ill., in February, 1863. The students are listening to an address from a visitor who is describing some thrilling scenes he had recently witnessed on an island in the Mississippi River, where eleven hundred Negro men, women, and children, recently made free by Lincoln's Proclamation, were living in bodily suffering



MISS JOANNA P. MOORE

Born in Clarion County, Pennsylvania, September 26, 1832. Missionary, since 1863, among the needy Negro women and children. Since 1877 she has labored as a representative of the Baptist Women's Home Mission Society.

ignorance, and destitution, except as the Union army supplied tents and rations.

The sad story made a deep impression upon the students, and



SCHOOL FOR WIVES AND MOTHERS, BATON ROUGE, LA.

Miss Moore conducted a training school for wives and mothers two and one-half years. The house was furnished neatly for fourteen boarders and three teachers, and there was a pleasant schoolroom, kitchen, and dining-room. This picture, taken in 1888, represents a group of members of this school. The woman in the center of the front row, holding a large Bible, could read but a little. For five years after she went home, she memorized a verse every day, usually when she was getting the dinner. She taught the children in her home one day, and two nights in the week she taught the older ones what she had learned in the Baton Rouge school. She was faithful in that service for ten years before her death. On her right is a woman who was unable to read when she began at the Baton Rouge school. She learned to read, and for more than twenty years has been a great blessing to her town and neighborhood. During all these years she has had an annual club of from ten to forty for *Hope* magazine. Ten of the women in the above picture were boarders, and all but two were married. One of the day pupils in this school is now doing successful mission work in New Orleans. There are nearly eight hundred women who are doing similar work in the homes as a result of Miss Moore's schools and visits, and the daily study of the Bible in connection with *Hope*. Miss Moore says, "It is marvelous what these illiterate women accomplished, by a few months' loving touch with those who showed them how to do Christian work. I visited them in their homes, also, and showed them how to practice."

when the speaker, answering his own question as to what men could do to help such a suffering mass of humanity, replied, "Nothing; only a woman is needed; nothing else will do," one of the young women, with the impulse of a great desire for service, said in her heart, "Here am I, send me."

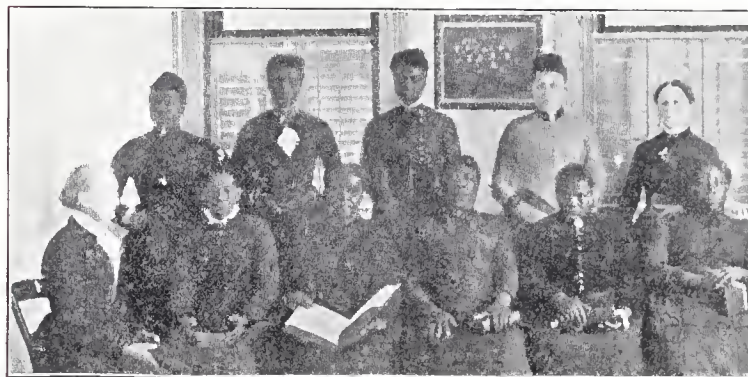
It had been her ambition to be a foreign missionary, but the way had not been clear. This was God's call to service at home, and the command seemed to be, "Go, the Master hath need of thee." She obeyed the command.

Picture number two reveals a scene on Island No. 10, located in the Mississippi River, about twenty miles above Memphis, Tenn. The time is November, 1863. The principal figure in the scene is a young woman who has just landed and is preparing to go to the home of a Baptist minister who had been placed in command of the colored troops and the contrabands on the island. The young woman had responded to the call for help and found herself in the presence of suffering, ignorance, and sin. With love in her heart, she began what proved to be her life work, and for more than forty-six years Joanna Patterson

Moore has consecrated her life and her love to helpful ministrations to the needy Negro women and children.

Countless homes have been reached and blessed by her presence and influence; thousands of lives have been touched and quickened to new aspirations, as new perceptions have come; the Bible has been read to earnest seekers after its truths, and as a result clean lives, clean homes, and transformed communities have been some of the dividends accruing from the investment of this consecrated woman, who for nearly half a century has been "going about doing good."

There was nothing out of the ordinary in the early life of Miss Moore. She was of a family of thirteen children who came to



RECITATION ROOM, MOTHERS' SCHOOL, BATON ROUGE, LA.

The course at the training school emphasized the importance and development of home life, and included daily lectures on the care of the home, training children, amusements, duties of the wife, how to teach the Bible, and other themes. They were simple, yet very practical and helpful, the object being to show the wives and mothers how to make a home worthy the name. The teacher on the left of this group is Miss Moore. The one on the right is Miss Lydia Lawrence. After about two years and a half of service at this place, Miss Moore opened a similar school in Little Rock, Ark., which was very successful for four years.

the home of a family in moderate circumstances in Clarion County, Pennsylvania. She was born September 26, 1832. She received a common-school education and at fifteen began to teach school. She was a teacher, and in the winter of 1861 she entered the seminary at Rockford, Ill., and graduated in 1863.

She was converted when she was eight years old. At the age of twenty-one she joined the Baptist Church. Early in January, 1863, she attended a "jubilee" meeting of emancipated Negroes, and her heart was touched by the apparent needs of the freedmen and women. The opportunity to "help" came as the outcome of the address at the seminary by the recent visitor to Island No. 10.





FIRST PARENTS' CONFERENCE, NASHVILLE, TENN.

Miss Moore began her important work in Nashville in 1895, and it has continued uninterruptedly until the present time. One feature has been frequent conferences with parents. In all her work she has emphasized the plan in the thought of the Clifton Conference leaders, who recognized that a great need of the Negro was to get a grasp on the simplest things in the easiest way. Her "Christian evidences" have not been found in books, but in consecrated lives, and no more important part of her great work has been developed than that devoted to the parents, who have had clearer conceptions of obligation, responsibility, and duty as a result of her leading and teaching.

From that time to the present, with unabated interest and zeal, the possessor of remarkable physical health, she has given her life to service among the poor and neglected Negroes, with special emphasis upon the home life and the sacred relations of the people. Her voice has always been heard for purity in individual and in home and community life. She has labored unostentatiously, and when some one asked Miss Moore, just as she had passed her seventy-seventh birthday, about the results of her long service, she said, with characteristic modesty: "I have not kept a minute account of the work done. I know the correct record is up in heaven, and that is sufficient for me."

After spending five months on Island No. 10, the contrabands were removed to Helena, Ark., and she went with them. Her first work was teaching the colored soldiers. In connection with the secular lessons she had them memorize every day an appropriate text of Scripture. They had no chaplain and she served them.

From the beginning of her great life-work she has ministered to the physical and the spiritual needs of the colored people; hand in hand with her work for the care of the body has been her effort for moral and intellectual development. By the reading of the Bible, prayer, the establishment of Bible schools for the

study of God's Word, and by personal conversation, she has led thousands out of darkness into "the marvellous light."

Her work was especially helpful to the soldiers on Island No. 10, and at Helena. Sixty of the number were converted and several of them became faithful Christian ministers. This experience had its influence upon the teacher as well as upon those who received instruction. Miss Moore says: "From that day to this I have been trying to get God's Word into the homes, the hands, and the hearts of every human soul I meet."

The chronology of her service would reveal struggles and triumphs in Mississippi and Arkansas in 1868, four years in Chicago and vicinity, 1869-1873, and independent work among freed women in New Orleans, 1873-1877. She sacrificed comfort for service that taxed strength, time, and patience; she lived very simply, and spent much of her time in the homes of the people, reading the Bible, writing hundreds of letters for the black folks, teaching little children how to sew, helping mothers cut out garments, and teaching them verses from the Bible and from helpful hymns.

From 1873 to 1877 she carried on the special work for the home life in New Orleans, La., with no support but God's promises,



BANNER BIBLE CLASS, NASHVILLE, TENN.

Miss Moore says that some of her best helpers did not know how to read the Bible, but they memorized Scripture and carried it from door to door to repeat it in many homes. These women know how to make garments for the children, how to sweep the floor, and to wash soiled garments for tired mothers. There are hundreds of volunteer workers in these "Bible Bands." They visit homes, organize new bands, go to churches, hold meetings for children, and secure subscriptions for *Hope*.

and yet she received more money in the last two years she worked in this way than in any other two years of her life.

Dr. and Mrs. C. R. Blackall, of Philadelphia, made her a



visit, March, 1877, bringing her a commission from the Woman's Baptist Home Mission Society which had been organized in February, 1877, mostly in answer to her appeals for help for the home life. This society appointed her as their first missionary, and she has continued in their employ for nearly thirty-three years.

Present headquarters are with the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill.

It would require many volumes to tell the complete story of Miss Moore's ministry. Its many phases have converged to the one object, — the mental and moral elevation of a race.

Special emphasis has been placed on three or four definite lines of work, "Bible bands," the "Fireside School," "Sunshine bands," parents' conferences, and publications, including the monthly paper called *Hope* and several helpful books.

While in New Orleans Miss Moore saw the great need of a home for aged Negro women. With a small amount of her own savings she opened the home in 1878. She called it Faith Home, because it was supported for four years and property bought and paid for in answer to prayer. After this she transferred this work to a board of Negroes, and the Home continues its blessed work to the present time.

The Fireside School, editing *Hope*, Mothers' Training Schools, etc., have also been a work of faith.

Believing that "there is no power strong enough to reform human lives but the power of the Son of God," and that "there is no book that tells about this gospel but the Bible," Miss Moore says the great object of all her work has been "to get the Bible into the hands and hearts of all." From this great thought came the organization of "Bible bands," whose objects are: "To



SUNSHINE BAND, NASHVILLE, TENN.

The Sunshine bands reach the children of the neighborhood. The headquarters at Nashville received the name, "Sunshine Home." The children were eager to be led into a life of sunshine, and Miss Moore called them her "little sunshines"; because, she said, "they so brighten our homes and the world." They were so grateful that they wrote, asking if they might call her "Mamma Sunshine." There are hundreds of "Sunshine bands." They are a part of the Fireside School plan.

study and commit to memory the Word of God for our own edification and comfort; to teach it to others; to supply the destitute with Bibles and if possible get every man, woman, and child who can read to own a Bible."

It is the duty of each member of the "Bible Band"—

To read, or hear read, a portion of Scripture every day, and to commit to memory three new verses every week. Each member shall study the Bible lesson given in *Hope* daily, and parents shall study it carefully with their children.

To read the Bible to the sick, and to those who cannot read.

To supply Bibles to the destitute.

To carry a Bible with them when they go on a visit, to church, or to any meeting, or when on a visit.

The members shall meet once a week for review of the lessons and report of Christian work.

Bands are found in nearly every state of the Union and are doing helpful and successful work. Bands have been established in 53 institutions for the education of the Negro. The report from one band is a sample of the character of the work. This band had 49 members. There were 26 who reported daily Bible reading. Eighty-four families were visited in four months for Bible reading and prayer, and the members reported that 1,995 verses of the Bible had been memorized. Bands are usually much smaller.



THE BIBLE AND SUNSHINE BAND, CHATTANOOGA, TENN.

Daily Bible study and cheerful home life are features of the work of this group. The children have grown in knowledge and strength, as they have studied the Bible, and have received instruction in plans for making home happy.

As early as 1883 Miss Moore conducted ten-day training schools for mothers. Her first real boarding-school for women was in Terrebonne Parish, La., in 1885. There were fourteen day pupils in the school. This school was carried from place to





A CHICAGO BIBLE BAND

During eight months, in 1897, Miss Moore lived in Chicago, and organized this Bible Band with a membership of forty women. There were two other bands, one of which is active to-day. The members were all mothers or housekeepers, and many of them took in washing. They were from the middle class of the people. All but three of this number of women were able to read. The women sacrificed much to attend the meetings. They became interested in Bible Band study, and in teaching their neighbors. Many Bibles and other books were sold or donated, and "Sunshine bands" of children were formed.

place, it being the only way in which people could be reached who had no money to travel and who could attend school only for a short time. Instruction in this school included family prayer and daily systematic study of God's Word; the discussion and selection of the best books and papers; housekeeping, including economy, neatness, order, cheerfulness, and industry; laws of self-control; social duties; temperance; how to protect and teach neglected children. Miss Moore also established reading rooms and circulating libraries.

A training school for married women was one of the forms of instruction and help adopted by Miss Moore, and the course included daily lectures on "Economy," "Punishment of Children," "Amusement of Children," "Care of Babies," "Little Plans for Making Home Happy," "How to Teach Bible Lessons to the Children," "The Wife's Duty," and a dozen other subjects.

The "Sunshine bands" had their origin in Little Rock, Ark., while Miss Moore had her Mothers' Training School in that city. These were meetings especially for the children, held in private homes during the week "to do a parent's work for children whose parents are too careless or too busy to lead the little ones to Christ," and also "to help the parents who are doing their best to properly educate their children."

Perhaps the best known, as well as the most widely distributed and influential work of Miss Moore, in her long and fruitful ministry, has been in connection with the plan for helping mothers, especially in the training of their children. This work was first called the "Praying, Planning, Working Band," but for many years it has been known as "The Fireside School." "I am proud of the colored women," says Miss Moore; and she adds, "I know them, and I love them, and I doubt if there is another white woman in the United States that knows as many of them as I do. There is a wealth of motherhood in the black woman's heart, and the wife and mother usually does her part to make home happy and intelligent."

#### The "Fireside Schools"

She saw the need, and for many years has conducted Fireside School work in the interests of better homes and conditions. She says: "Fireside study makes the scholar. No one ever became intelligent by what he learned at school, and no one can be ignorant who spends his spare moments in study at home. Every mother should be able to read God's Holy Word to her children. If there be but a few verses, it will do more to establish them in the right faith than all the schools of theology. One lesson taught a child by its mother is worth ten taught by a teacher. Is it any wonder that I am so anxious to grasp the hand of a mother and to put down deep in her heart the seeds of truth? Any one who has studied the condition of the colored women of the South will know that my school, and schools like it, are a great necessity."

The object of the Fireside School is sevenfold:

1. To secure daily prayer and study of the Bible in the home, by parents and children reading together.
2. To teach parents and children, husbands and wives, their respective duties to each other, and to teach them how to live daily.
3. To teach each family how to be a help to its neighbors.
4. To teach temperance and industry.
5. To supply homes with good books and reading matter.
6. To educate along secular lines as well as religious.
7. To be a help to the church.

The purity, intelligence, and happiness of the home, the great center of influence, is the end sought by Miss Moore in this work. In 1885 she began the publication of a little magazine which she called *Hope*, the organ of the Fireside School, and for nearly twenty-five years it has gone into the homes of the people, preaching the gospel of the development of Christian character. Be-

ginning with a circulation of 500 copies, the magazine now issues 16,500 each month, "with words of cheer, lessons of love, and wise counsels." The name grew out of the thought that what the colored women and children needed most of all was "that hope which gives courage and perseverance in obtaining what God wants us to have." The magazine presents in simple language the Bible lesson for each day of the month; words from the workers; a young people's department; a "Sunshine Corner"; stories, poetry, and Scripture verses of interest to the little children, and much other helpful matter. *Hope* has missed but one issue, and has never been in debt, though Miss Moore says, "We never knew from one month to the other where the money was coming from to pay for it." *Hope* is now printed at the National Negro Baptist Publishing House, Nashville, Tenn.

To carry out the plan of the school, parents are urged to take some time when all the family are together to read and study the lessons daily in *Hope*, and they are urged to sign this pledge:

I promise that by the help of God I will pray with and for my children, and daily teach them God's Word, and expect their early conversion.

I will be a good pattern for my children in my daily life, especially in temper, conversation, and dress.

I will recognize the fact that God expects me to care for and train my children for Him in *soul* and *mind* as well as in body.

#### Sons and Daughters Have a Pledge

The sons and daughters have a pledge, in which they promise, in God's strength, to lovingly obey their parents and to join with them in prayer and in the study of the Bible and other good books. They also promise that, if they have a better education than their parents, which is apt to be the case, they will take pleasure in reading to them and teaching them in a respectful manner, and will try to help the younger children. They also pledge to try and be good patterns in neatness, industry, and cheerfulness, and thus make home the happiest spot on earth. By this plan of the Fireside School, parent and child improve together. The children are taught to work about the house, and thus every faculty of the child is being trained.

The "Fireside School" is a school gathered about the fireside in the home. It is not an institution separate and distinct from the individual home. From the first it has been placed under the care of the church, and though comparatively few of the pastors have given it the attention required, they have been unanimous in their endorsement of the work. Pastors are requested to devote one service a month to the plan of the Fire-

side School, with a sermon on some part of home duties, following it with reports from parents and testimonies from children. Parents who are not Christians can be associate members. They are not required to sign the pledge, nor to report, but only to read the Bible and *Hope*.

Letter-writing is an important factor in Fireside School work. Each month about six hundred "Mother" letters, with business mixed in, are written.

#### The Great Needs are Fundamentals

The work of Miss Moore is entirely undenominational in its character and scope. She realizes that the great needs are the fundamentals. Those with whom and for whom she works are in intellectual darkness, and only the first things in the beginning will appeal to them or be comprehended by them. It is the emphasis on the constructive phase that is being made, and the results show that the foundations are well laid. Hundreds of women are coöperating in this Fireside School work, without compensation or expectation of reward except the joy which comes from helpful service.

The influence of the "Fireside Schools," the "Bible Bands," and the "Sunshine Bands" is not limited to this country. A "self-denial" school in Middledrift, South Africa, opened in 1899, has been supported largely by the women and children who have come under Miss Moore's influence and are engaged in her work. They have made many sacrifices and "self-denials." Donations have been sent to other mission stations in Africa, and a new school was established in 1906 "in a place where no other light shines." This school was called "Sunshine School."

Crowned with years and garlanded with love, Miss Moore may well look back over the highways of half a century and feel that the years have been well spent and that the Master's "Well done, thou faithful servant," is sufficient for the past and the assurance for the future.

This sketch discloses a method that has been put to the test which is remarkable for its simplicity, directness, and efficiency. The field for its employment is practically without limit. With us, many, no doubt, are ready to exclaim, Oh, that many hundreds of capable Christian women, white and black, might be led to devote their lives to an unostentatious personal ministry to the Negro men, women, and children, in their homes and amidst their everyday life, along lines similar to those that have been made glorious by Joanna Patterson Moore!



## The Bible in Negro Education

By Booker T. Washington, LL.D.

**T**HE first schools for Negroes in this country were Sunday-schools, and the first school book the Negro knew was the Bible.

For many years after slavery was introduced into the United States the Negro slaves remained a heathen people, holding fast,



PRINCIPAL BOOKER T. WASHINGTON

for the most part, to the barbarous beliefs and practices they had known in Africa. But in 1701 a society was organized in England to carry the gospel to the Indians and Negroes in America, and in June, 1702, Rev. Samuel Thomas, the first missionary of this society, in reporting upon his work in South Carolina, said that he "had taken much pains, also, in instructing the Negroes and learned twenty of them to read."

From that day to this the Negro Sunday-school taught by southern white men and women, in spite of discouragements and of opposition and special difficulties, has continued to exist and has been a source of inspiration and a helpful, wholesome influence in the lives of both races in the South.

From the very first, then, the Bible has been associated with Negro education in the South. Even after the fear of a slave insurrection had made it seem dangerous to further educate the slaves, and when the laws of many of the states made it a crime for a master to teach his slaves to read, these Sunday-schools continued to teach the Bible orally, and there were always certain favorite slaves who were taught sufficiently to be able to read one great and good Book. These in turn passed on their knowledge to others, and so the tradition of learning, which was

started in the Sunday-school, was kept alive all through the darkest days of slavery.

The result was that at the time slavery came to an end, the Bible was the one book that the slaves knew. Many a slave who could not read or write could repeat large portions of the Bible by heart.

When freedom came, it seemed as if all at once the whole race had started to go to school. On every plantation and in nearly every home, whether in the town or city, the hidden book that had been tucked away under the floor or in some old trunk, or had been concealed in a stump or between mattresses, was brought from its hiding place and put into use.

The thing that more than any other inspired this ambition to read among the freedmen — and this was particularly true of the older people — was the desire to read the Bible.

I recall the strange picture, which might have been seen in almost any part of the South directly after the war, of men and women, some of whom had reached the age of sixty or seventy, tramping along the country road, side by side with their own children, with a spelling book or a Bible under their arms.

It did not seem to occur to them that age was in any sense an obstacle to learning to read. With weak and unaccustomed eyes, old men and women would struggle along month after month in their effort to master the primer, in order to get, if possible, a little knowledge of the Bible. Some of them succeeded; many of them failed. The thought of passing from earth without being able to read the Bible was a source of deep sorrow.

One of the compensations to the Negro for the hardships of slavery was that he learned during this period of his servitude, as he could have learned in no other way, the meaning of the Christian religion. In spite of what has been said about the shortcomings of the religion of the slave, the Christianity that the Negro learned in slavery helped him to endure with resignation and without bitterness the hardships of his condition. It did this by teaching him to look forward with hope to a world where all the sorrow and trouble which the slave knew in this world should cease. It taught him to look forward to a day when he should lay aside the worn and ragged garments he had worn in the field and put on a long white robe and golden slippers; when he should leave the cabin in which he had lived down here and fly away to dwell in a great white mansion in the skies.

The favorite parts of the Bible to the Negro slaves were those mysterious passages that gave them pictures of that wonderful

life after death when they should gain a sort of freedom and there should be no more work and no more sorrow. It was this thought and this vision that inspired the "freedom songs" which the slaves used to sing, in which the thought of freedom in the world hereafter was strangely and secretly mingled with the hope of freedom that was to come at some time in this world. In fact, the plantation hymns express in a very clear and definite way all the hopes and the consolations with which Christianity and the Bible cheered and lightened the heart of the slave.

I believe that a careful study of these old hymns, as well as of the other forms in which the Negro slave expressed his religious feeling, will show that the Negro worked out in slavery a pretty definite conception of Christianity of his own, and one that was peculiarly suited to his needs at that time. It is true that it was lacking in many elements that attach to the religion and particularly the morality of the white man. But it should be remembered that the Negro was a slave. He did not have occasion or opportunity to practice many of the virtues that are necessary to the success of a society of free men. If the Negro neglected some of the rules prescribed by the morality of his master, he put emphasis on those elements that permitted him to live, to endure, and to hope.

The first white people in America, certainly the first in the South, to exhibit their interest in the reaching of the Negro and the saving of his soul through the medium of the Sunday-school were Robert E. Lee and "Stonewall" Jackson. In the midst of the war a letter was received from Jackson by one of his friends in Lexington, Va., where he lived, and as this friend opened the letter, expecting that it would convey important news, there fell out a check for five dollars — the contribution of "Stonewall" Jackson for the expenses of his Negro Sunday-school. Where Robert E. Lee and "Stonewall" Jackson have led in the redemption of the Negro through the Sunday-school, the rest of us can afford to follow.

The teaching of the Bible is just as necessary to the Negro in freedom as it was in slavery, and it is one of the great losses of the race that, in recent years, the Negro Sunday-schools that were formerly taught by some of the best and greatest men and women in the South, have been so largely neglected. The Negro boys and girls of to-day need the help, the direction, and the personal sympathy and interest of the white people just as much as they ever did, if not more.

I shall never forget the first time that I had an opportunity of

attending a Sunday-school. I was a poor boy. My mother had passed away. I was thrown out, literally, as a waif upon the street. There passed by where I was playing with other children one Sunday morning, a godly man. He called to me and said, "Sonny, I want you to go with me to Sunday-school." I did not know where he was leading me, but I had faith in him, and he led me, a poor, unknown Negro boy, into the Sunday-school, and I have been interested in the Sunday-school ever since.

There is no hope in the solution of the problems that confront us in the South except as the solution is based upon the teachings of the Bible. I am a busy man, and have many responsibilities in connection with the carrying on of a great institution, and in connection with the interests of ten millions of people, but years ago I formed one habit which still is with me, and no matter how busy my day, how exciting the problems, how pressing the responsibility, I never leave my house without taking my Bible and sitting down and reading a chapter or two. And I have found that it pays.

When the Negro in the schools or in his daily life parts company with the Bible and its teachings, he gives up the one great heritage that the fathers and mothers gained for him by blood and toil through all the years of their servitude; he gives up the inspiration, the hope, and the comfort of the Christian religion, without which I do not believe it possible for the Negro as a race to struggle on and upward to success.

Our progress does not stop with material possessions and education. In proportion as our people have the Sunday-school and the church and the day school and the college and the industrial school, they become more religious people. It is not true that the penitentiaries and jails are full of men and women who have been educated at colleges and universities. I ask any one to make the test. Go through the jails and penitentiaries of the South, and you cannot find fifty men and women with college diplomas or industrial diplomas. The people in the jails or in prison have had no chance; they are the ignorant, the ones who are away down, and it is our duty to take them by the hand through the church and Sunday-school and help to lift them up.

I believe the time has come in America, in the Southland, when the most cultured and influential white men and white women are making up their minds that it is just as much a part of their Christian duty to help to save the Negro at their doors through the medium of the Sunday-school and church as it is to help redeem the heathen in China or Japan or Africa.



## "Stonewall" Jackson's Colored Sunday-school

By Elizabeth Preston Allen

When Thomas Jonathan Jackson, the young West Pointer, came to Lexington, Va., in 1851, to become professor of natural philosophy and artillery tactics, he seemed at first an entirely unremarkable man. So modest was he that it was some time before provincial Lexington knew that he had been brevetted for gallantry on the field of the Mexican War. From himself they would never have heard it.

But "Major" Jackson soon began to differentiate himself from the ordinary citizen. Of the many ways in which he was to show himself *sui generis*, I am here to speak of only one, namely, his conception of establishing a Bible school for the slaves of the community, and his forthright putting of this unique purpose into execution.

Not that the Negro slaves were without religious instruction; Christian masters required that, where it was possible, to be present at family worship; there were sittings for them in all churches, and they had churches and preachers of their own. But their attendance on "white folks' church" was irregular; their preachers were ignorant and superstitious, and they could not read the Bible for themselves.

As the great soldier afterwards knew how to seize the strategic point of attack in his famous Valley campaign, so now the soldier of the Cross planned to strike the adversary of souls where he felt himself strongest! In the face of some opposition and misunderstanding, Major Jackson established and maintained (until he was called to the head of Virginia troops) a well-regulated Sunday-school for the slaves, old and young. The school was equipped with young Christians as teachers, who caught something of the superintendent's own grave enthusiasm, and who felt for him personally much the same devotion that made



Gen. Thomas Jonathan Jackson, familiarly known as "Stonewall" Jackson, was born in Clarksburg, W. Va., January 21, 1824, and died in Chancellorsville, Va., May 10, 1863.

*Continued on next page.*

the "Stonewall Brigade" in the sixties go wild at the sight of him.

The sessions of this school were held on Sabbath afternoons in the Sunday-school room of the (white) Presbyterian church. The scholars were of all ages, gray, woolly heads being frequent in children's classes, the "aunties" and "daddies" keeping the young ones in order. Though, truth to tell there was no difficulty about order. "Marse Major's" eye had ever the quality of command. And he was very strict. At the beginning of the fifteen minutes of devotional exercises the door was locked; there might be a blizzard on hand outside (Lexington's winters were pretty fierce), but tardy teacher or tardy pupil alike had to wait before that closed door, blowing their fingers and stamping their toes to keep up circulation until the hymns, prayers, and Bible reading were reverently concluded!

The office of superintendent with this militant deacon was no sinecure; he personally conducted that school, and the Bible lessons and "Child's Catechism" had to be faithfully taught, the teachers had to be regularly in place, or their resignations were in order. Monthly reports were sent to the masters concerning attendance and diligence; sick scholars were visited and inquired after, and the matter of personal salvation spoken of as opportunity was found.

If I have pictured Jackson as a stern disciplinarian in his colored Sunday-school, yet the discipline was the last thing in evidence. His intense interest in their welfare was met by the deep and grateful love of the whole community of black folks, and "Marse Major's" influence grew year by year.

"He accepted slavery," says a friend who knew him intimately, "as it existed in the southern states, not as a thing desirable in itself, but as allowed by Providence for ends which it was not his business to determine." He owned a few slaves

himself and treated them with affectionate consideration. There are to-day in the possession of my family some touching letters from General Jackson to my stepmother (who was connected with him by marriage) written from the army headquarters after some of his most brilliant victories, when his name was on every lip. Not a word about armies or battles finds place in these letters; they are entirely taken up with the affairs of "dear old Amy," as he calls her, an old slave who was drawing near the end of a long, useful life; the general is sending an abundant supply of money for her needs, begging his correspondent to read the Bible to her and pray with her; expressing a joyful hope in her sincere faith in her Saviour, and finally making careful preparation for her funeral. A later letter thanks Mrs. Preston warmly for her ministry to "dear old Amy," and expressed his gratification that so many people, white and colored, gathered to pay respect to her memory.

But this is a digression. This Sabbath-school was given up when General Jackson (and all the other men of our world) went to the army. After the war, Col. J. T. L. Preston re-opened the school and conducted it with great success for ten or fifteen years, when the colored ministers of the place, being Baptist and Methodist, objected to having the young people of their congregations attend a school taught by white people and Presbyterians, and though the children themselves clamored for its continuance, it was thought best to give it up.

There are still left a few old men and women of the Negro race whose lives were influenced in youth by Stonewall Jackson's colored Sunday-school. One, who was a little boy in the school after the war, is now a Presbyterian preacher in Roanoke, Va., and he has placed in his church a memorial window to General Jackson and one to Colonel Preston.

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*Continued from previous page.*

He was a cadet at West Point in 1842, graduating in 1846. He served in the Mexican War. In 1851 he resigned from the army, to become professor of philosophy and artillery tactics in the Virginia Military Institute. He was noted for his fidelity to duty and his earnestness in religious matters. He was a member and officer of the Presbyterian Church, and conducted a Sunday-school for slaves, which was continued for a generation after his death.

Soon after the secession of Virginia, he joined the Confederate Army and was placed in command of a brigade. At the battle of Bull Run, General Bee, referring to his leader, said, "There's Jackson, standing like a stone wall." This designation was a popular one, and he was afterwards called "Stonewall" Jackson.

He won fame and success as a military leader. At Chancellorsville, Va., May 2, 1863, he was shot by mistake by his own men, and he died May 10. General Jackson was greatly beloved by his soldiers and was respected by his foes.

## **"Give all the Keys of Knowledge"**

**Bishop Atticus G. Haygood**

**Methodist Episcopal Church, South, Monteagle, Tenn., August 2, 1883**

"Give them all, black and white, the keys of knowledge, and let them unlock as many doors as they can. I pity the coward who is afraid to give a human being this chance. Little danger is there that any race will rise too high, that any individual of any race will learn too much.

"And lest by some possibility there may be some misapprehension as to the truth I hold, let me say I believe in giving the opportunities of Christian education to the Negroes for the same reason that I believe in giving the opportunities of Christian education to white people, that is, because they are alike human beings and by natural, God-given right should have the best opportunity God's Providence allows them for becoming all they are capable of becoming. So long as I believe in Jesus Christ and his gospel, I cannot stand on a lower platform than this."

## **"The Measure of Present Duty"**

**Bishop Charles B. Galloway**

**Methodist Episcopal Church, South, Birmingham, Ala., April 26, 1904**

"This is no question for small politicians, but for broad, patriotic statesmen. It is not for non-resident theorists, but for practical publicists; not for academic sentimentalists, but for clear-visioned humanitarians. All our dealings with these people should be in the spirit of the Man of Galilee. What is best for them now should be the measure of present duty. And we must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence. These people must be guaranteed the equal protection of the law. To do less would forfeit pledged faith and disrupt the very foundations of social order. . . . The right education of the Negro is at once a duty and a necessity. All the resources of the school should be exhausted in elevating his character, improving his condition and increasing his capacity as a citizen. . . .

"From the declaration that education has made the Negro more immoral and criminal, I am constrained to dissent. There are no data or figures on which to base such an indictment or justify such an assertion. On the contrary, indisputable facts attest the statement that education and its attendant influences have elevated the standard and tone of morals among the Negroes of the South. . . . I believe it is perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for Negroes founded and sustained by a great Christian denomination."



## Evidences of Growth and Progress

Some Interesting Facts about the Development of the Negro since Emancipation

*"Progress is measured by the distance one has traveled, as well as to the point one has reached."* — President E. A. Alderman, LL.D., University of Virginia.

*"The world has never witnessed such progress from darkness into light as the American Negro has made in the period of forty years."* — Col. Henry Watter-son, editor of the Louisville, Ky., *Courier-Journal*, in an address in Carnegie Hall, New York, 1907.

*"The progress made by the Negro since emancipation has challenged the admiration and wonder of the world. In all the annals of the world's history there is no parallel to it, and the progress, remarkable as it is, has been in all lines and in all departments of his life and activity."* — Rev. M. C. B. Mason, D.D., Senior Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, a Negro who exemplifies in his own life and success some of the things that have been done during "An Era of Progress."

### A Basis of Comparison

*"To obtain some adequate conception of what the Negro is to-day, we must compare him with what he was yesterday. In no other way can we come to a comprehensive idea of the progress which he has made and the work he has accomplished."*

*"A generation ago he had practically nothing. He started out with scarcely a name, poor, ignorant, degraded, demoralized, as slavery left him. Without a home, without a foot of land, without the true sense of real manhood, ragged, destitute, — so Freedom found him."*

*"He stood at one end of the cotton row with his master at the other, and, as he stepped out into the new and inexperienced life before him, his master still claimed him and the very clothes upon his back."*

*"Under these peculiar circumstances, and amid these peculiar difficulties, he began life for himself. Who can say that the Negro has not made progress commensurate with his opportunities?"* — Rev. M. C. B. Mason, D.D.

*The facts presented herewith indicate a measure of the progress made by the Negro in the varied avenues of effort since the emancipation (January 1, 1863). This enumeration does not include all the progress made by the race, but will be found suggestive of the possibilities of the Negro in his endeavors for moral and material uplift. The facts are given without comment.*

References to "pages" in the following articles mean pages in this book.

### Population

The first Negro slaves were brought to this continent in 1501.

In August, 1619, more than a year before the Pilgrims landed at Plymouth, a Dutch ship brought 20 slaves to Jamestown, Va.

George Bancroft in his "History of the United States," estimates that there were 220,000 Negroes in the American colonies in 1750, 462,000 in 1770, and 562,000 in 1780.

The first United States Census was taken in 1790. There were 757,208 Negroes, forming 19.21 per cent of the entire population. In 1860 there were 4,441,830. Ten years later the number had increased to 4,880,000, and in 1890 to 7,470,000; while the census of 1900 gave the number as 8,840,789, or about 12 per cent of the entire population.

(From Bulletin 8, Bureau of the Census, 1904, entitled "Negroes in the United States.")

In 1900 there were 60,000 more females among the Negroes than males reported in the United States.

Nearly nine tenths of the Negroes are found in the southern states, and three tenths of the entire number are in the states of Georgia, Mississippi, and Alabama.

More than three fourths of the Negroes live in the country outside of places having at least twenty-five hundred inhabitants.

In Mississippi and South Carolina, 58 per cent of the entire population are Negroes, and in Louisiana, Georgia, Alabama, and Florida, more than 40 per cent. Mound Bayou, Miss.; Boley, Okla., and some small towns are composed entirely of Negroes. In 1907, Dr. Booker T. Washington said that not a single citizen of Boley had been arrested for two years. Mound Bayou, Miss. (see page 514), is the most notable Negro town in the United States.

Issaquena County, Mississippi, reports that 94 per cent of its population are Negroes. Five other counties in the South have more than 90 per cent Negro population. In 24 counties, 80 to 90 per cent of the population are Negroes, and in 25 other counties the proportion is 75 to 80 per cent. The number of counties in which the Negroes outnumber the whites increased from 237 in 1860 to 279 in 1900.

The center of the Negro population is in De Kalb County, northeast Alabama, four miles from the western boundary of Georgia and thirty-three miles south of the southern boundary of Tennessee.

In every decade except between 1800 and 1810, and between 1870 and 1880, the increase of the white population has been greater than that of the Negroes.

In Southern cities of more than 25,000 inhabitants, the proportion of Negroes is 57.1 per cent in Jackson, Fla.; 56.8 in Montgomery, Ala.; 56.5 in Charleston, S. C., and 51.8 in Savannah, Ga. In the five largest southern cities, with more than 100,000 population, — Memphis, Tenn., has 48.8 per cent Negroes; Washington, D. C., 31.1; and New Orleans, La., 27.1.

In 1900, more than one fourth of the Negroes were under ten years of age and about one half were under twenty.

### Public School Education

The United States Commissioner of Education in 1907 estimated that \$914,290,782 was spent for public school education in the South from 1870 to 1907, and that of this amount \$165,000,000 was spent for the education of the Negro. R. R. Wright, Jr., of Philadelphia, in a booklet on "Self-Help in Negro Education," says that the Negroes have contributed the entire amount paid for their education, if not more, and that at least \$45,000,000 was paid by them in cash as property taxes and poll taxes.

Miss Mary Helm, of Kentucky, in a book, "The Upward Path," page 194, published in 1909, says: "It would be difficult to calculate the total of the vast sums that have been devoted to Negro education by both North and South since emancipation. It would not be an over estimate to place it at a quarter of a billion dollars — \$250,000,000. This would mean more than \$14,550 every day since January 1, 1863."

The report of the United States Commissioner of Education for 1907, published in 1908, says that separate public schools for the whites and Negroes are maintained in the sixteen former slave states and in the District of Columbia. The common school statistics for the Negroes show an enrollment of 28,559 colored teachers and 1,685,723 pupils. In 121 reported public high schools, there were 394 teachers and 9,226 pupils; while in 132 secondary and higher schools, not including public high schools, there were 2,240 teachers and 44,630 pupils, with 21,988 pupils receiving industrial training.

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## Public Taxation and Negro Schools

Mr. C. L. Coon, superintendent of schools, Wilson, N. C., in a paper on "Public Taxation and Negro Schools," presented at the Twelfth Annual Conference for Education in the South, held at Atlanta, Ga., April, 1909, gave some interesting facts concerning his investigations in Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, and Tennessee.

He said, "In these states there live 81.4 per cent of the Negro population of the country.

"The South is expending \$32,068,851 on her public schools, both white and black. More than 74 per cent is spent for teachers, and of this sum, 12 per cent is paid to Negro teachers, who serve at least 40 per cent of the school population."

"While the Negro race has at least 40 per cent of the children to educate, not quite 15 per cent of the money expended on public education is being devoted to their schools."

"The state auditor of Virginia reported in 1908 that the property of Negroes amounted to \$25,628,326, or 3.6 per cent of the entire valuation of the property of the state. Negroes constitute 36 per cent of the population of the state, and they pay \$120,000 school taxes. The state raised for public schools in 1907 the sum of \$3,473,048."

"North Carolina is spending \$402,658 on her Negro schools. This leaves \$26,539 of the North Carolina fund which never reached the Negro in 1908."

"The property valuation of Negroes in Georgia is \$25,904,822, or 3.7 per cent of all the property valuation of the state. The Negroes received \$506,170 of the school fund in 1907. This leaves \$44,682.54 to the Negro fund upon any fair race division. The Negro school is not very much of a white man's burden in these states. A somewhat

careful study of this question leads me to the conclusion that the Negro school of the South is no serious burden on the white taxpayer."

The superintendent of education of Florida wrote in 1900: "The education of the Negro of middle Florida does not cost the white people of that section one cent. The presence of the Negro has actually been contributing to the sustenance of the white schools. The schools for Negroes are not only no burden upon the white citizens, but \$4,527.00 contributed for Negro schools from other sources was in some way diverted to white schools."

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## Self-Help in Education

The *Atlanta University Bulletin No. 12* says: "Negro students from 1898 to 1907 paid in cash to 74 Negro institutions, \$3,358,667; and in work, \$1,828,602, a total of \$5,187,269, which was 44.6 per cent of the entire running expenses of these institutions. In some institutions the Negroes paid three fourths, and in 24 they paid more than one half the expense of operating the schools.

"In 12 institutions, the average received from Negro students was in excess of \$10,000 per year. These institutions received in round numbers the following sums: Tuskegee (see page 326), \$103,000; Hampton Institute (see page 314), \$71,000; Fisk University (see page 135), \$32,000; Howard University (see page 386), \$25,000; Wiley University (see page 188), \$20,000; Shaw University (see page 87), \$19,000; Knoxville College (see page 218), \$15,000; Clark University (see page 178), \$14,000; Straight University (see page 144), \$13,000; Scotia Seminary (see page 204), \$13,000; Atlanta University (see page 311), \$11,000; Bishop College (see page 105), \$10,000.

Students of the 22 schools of the Freedmen's Aid Society (see page 169) paid \$113,000 during the school year 1907-8. For the thirty-eight years 1871-1908, the students paid \$356,000, which was more than 25 per cent of the total expense of the institutions.

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## The Effect of Education

In 1904, Dr. Booker T. Washington sent to representative southern men, covering each former slave state, letters of inquiry as to the effect of education upon the Negro. He received 136 replies, which he summarized as follows: To the question, "Has education made the Negro a more useful citizen?" 121 replied yes, 4 said no, and 11 did not answer. "Does education make him a more valuable workman, especially where skill and thought are necessary?" 132 yes, 2 no. "Do well-trained Negro workmen find any difficulty in seeking work in your community?" 117 yes, 4 no. "Are colored men in business patronized by white in your community?" 92 yes, 9 no. "Is there any opposition to colored people buying land in your community?" 128 yes, 3 no. "Has education improved the morals of the black race?" 97 yes, 20 no.



"Has it made his religion less emotional and more practical?" 101 yes, 16 no. "Is it, as a rule, the educated or the ignorant who commit crime?" To this question 115 replied, "The ignorant," and only 3 said it was "the educated." "Does crime grow less as education increases among the colored people?" 102 yes, 19 no. "Is the moral growth of the Negro equal to his mental growth?" 55 yes, 46 no.

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## Reduction of Illiteracy

"When the American Negro was made free, not more than five to ten per cent could read and write. In 1890, the percentage of illiteracy was 57.1, and in 1900 it was reported that 55.5 of the Negroes could read and write. If the progress from 1900 to 1910 is as marked and rapid as that of the previous decade, it is safe to say that not more than thirty-two per cent of the Negro population will be without some education." — Booker T. Washington in "The Story of the Negro," 1909.

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## Moral and Religious Education

Of the 259 institutions for the education of the Negro enumerated on pages 369, 370, and 371, about 200 are conducted under the direction and immediate supervision of the various religious denominations. The following summary will indicate at a glance the character of the work. A detailed story of the schools and their work, with many illustrations, will be found on pages 76 to 368 inclusive.

### The American Baptist Home Mission Society

Has an interest in, operates, and aids 26 institutions for the education of the Negro in 13 states (see page 65). Its property is valued at \$1,866,716, and the society has contributed to this work more than \$4,500,000. The students enrolled in 1908 were 8,625, with 353 teachers. There were 403 studying for the ministry. Sixty per cent of the teachers are colored. The annual expenses of the 26 schools aggregate nearly \$317,000.

### The American Missionary Association (Congregational)

Operates and aids 37 institutions in 10 states (see page 133). The 1908 enrollment was 439 teachers and 11,884 students, with 36 studying for the ministry. The annual expenses are \$272,000 and the value of the property of the institutions is \$1,603,000. The receipts from all sources from 1888 to 1908 were \$10,231,000. The association administers the Daniel Hand Fund.

### The Freedmen's Aid Society (Methodist Episcopal)

The society has 22 institutions for the education of the Negro, located in 13 states. The enrollment for 1908 was 300 teachers, 7,718 students, and 133 in the theological department. The annual expenses are \$352,000, and the property valuation in 1908 was \$1,453,000.

From its organization in 1866 to 1907, the society received more than \$9,200,000 for its work (see page 169).

### The Presbyterian Church in the United States of America

This church, through its Board of Missions for Freedmen, operated and aided 21 schools of higher grade in 1908, with an enrollment of 4,470 students, 194 teachers, and 19 theological students. The approximate annual expenses of these schools are \$141,000, and the value of the property, \$636,000. In addition the church has 204 other schools of various grades scattered throughout the South. All except eight of these schools are entirely conducted by colored teachers. For the entire church and school work among the Negroes, the organization has \$1,221,000 invested in property and permanent funds (see page 199).

### The United Presbyterian Church

The Board of Freedmen's Missions has 17 missions for the Negroes, located in 4 states. The schools had 150 teachers and 4,000 students in 1908. The annual expenses are \$71,000 and the value of property, \$335,000. The church contributed nearly \$90,000 for the support of the work among the Negroes in 1908 (see page 215).

### The Southern Presbyterian Church

Through its Committee on Colored Evangelization, the Presbyterian Church in the United States employed 35 colored evangelists and pastors in 1908, and supported 2 schools. The expenditures for the year amounted to \$16,685 (see page 228).

### The Protestant Episcopal Church

The Protestant Episcopal Church, through its Board of Missions and the American Church Institute for Negroes, expended \$79,367 for its work among the Negroes in 1908. Seven schools are reported, with 98 teachers and 1,733 students (see page 248).

### The Methodist Episcopal Church, South

The Methodist Episcopal Church, South (see page 267), expended about \$15,000 in 1908 for "the education of the colored people."

### The Southern Baptist Convention

The Southern Baptist Convention, report of 1907, set aside in 1904 the sum of \$15,000, "to be used in the payment of one half of the salary of Negro missionaries to be employed jointly by the joint Home Mission Board of the National Negro Baptist Convention and this Board." It was reported that scarcely one half of the sum had been expended in any single year, but that the work had commended itself to both white and Negro Baptists throughout the South.

### The Free Baptist Church

The Free Baptist Church, through its General Convention, supports 2 schools, with 17 teachers and 240 students, at an annual expense of about \$12,000 (see page 259).

In addition to the above agencies, there are others giving consecrated time, energy, and money for the education of the Negro, supplementing the work of the Negroes among their own people. Among these forces may be mentioned the American Baptist Publication Society (see page 530), the Woman's Baptist Home Mission Society (see page 13), the Methodist Woman's Home Mission Society (page 198), the Society of Friends (page 262), the Lutherans (page 265), the Reformed Church (page 267), the Christian Woman's Board of Missions (page 263), the Christian Missionary Alliance (page 266), and others. There are probably others of whose work we have not been informed.

### **The National Negro Baptist Convention**

Ninety-six per cent of all the Negro church members are Baptists or Methodists.

There are four great denominations that represent the Negroes in this great percentage. The National Baptist Convention is the largest, having about 61 per cent of all the Negro church members (see page 268). They report 57 schools ranging in grade from high school to university. The school property is valued at more than \$600,000. The Negro Baptists contributed \$80,000 for this cause in 1908. The latest school is the Woman's National Training School for women and girls, opened in Washington, D. C., October, 1909 (see page 276). This property is valued at about \$15,000.

### **The African Methodist Episcopal Church**

The African Methodist Episcopal Church, the oldest of the Negro Methodist bodies, has 16 institutions (see page 278), with an enrollment in 1908 of 187 teachers and 5,504 students. The school property is valued at \$1,100,000, and the annual expenses are \$142,000. There are 223 theological students.

### **The African Methodist Episcopal Zion Church**

Under the auspices of the African Methodist Episcopal Zion Church there are 10 institutions, with 1,904 students, 76 teachers, and 154 theological students. These schools have an annual expense of \$79,000, and property valued at \$271,500 (see page 290).

### **The Colored Methodist Episcopal Church**

The Colored Methodist Episcopal Church, the youngest of the great bodies of Negro Methodists, has 8 schools with 2,007 students and 84 teachers. There are 102 studying for the ministry. The property is valued at \$358,000 and the annual expenses are \$85,500 (see page 297).

Fifty independent schools represent several millions of investment, and nearly 21,000 students. These schools include such well-known institutions as Hampton, Tuskegee, Howard, Atlanta University, Leland, Calhoun, and several state institutions. In the aggregate the 259 schools recorded on pages 369-371 have a student body of more than 74,000 young men and young women.

## **The Negro Churches**

*(From Bulletin 103, Bureau of the Census, Department of Commerce and Labor, 1909. Statistics of 1906.)*

There are 43 religious denominations of which Negroes are members. Seventeen are composed entirely of Negroes.

Reports from 36,563 of the 36,770 church organizations among the Negroes show a membership of 3,685,097, of whom 37.5 per cent are males and 62.5 per cent females.

Church property is valued at \$56,636,159, and the value of parsonages, \$3,727,884. There are 35,160 church edifices.

The increase reported from 1890 to 1900 was 13,308 organizations, 1,011,120 members, 11,380 church edifices, and \$30,007,911 value of church property.

The 34,681 Sunday-schools, of which 18,459 are Baptist and 14,753 Methodist, report 210,148 officers and teachers and 1,740,099 scholars.

In 31,393 churches composed wholly of Negroes there were 3,207,307 communicants, while in the 5,377 churches in denominations made up in part of Negroes there were 477,790 communicants.

Ninety-six per cent of all the Negro church members are Baptists or Methodists, the former predominating, and these bodies report 95.8 per cent of all the Negro church organizations and 94 per cent of the total church property.

The National Negro Baptist Convention has 2,261,607 members in 18,642 churches, about 61 per cent of the total membership in Negro churches; the African Methodist Episcopal Church, 6,647 churches and 494,777 members; the African Methodist Episcopal Zion Church, 2,204 churches and 184,542 members; and the Colored Methodist Episcopal Church, 2,381 churches and 172,997 members. These are composed entirely of Negroes. In the Methodist Episcopal denomination there are 3,750 churches with a membership of 308,551.

Vermont, North Dakota, Idaho, and Nevada are the only states which report no colored churches or organizations. Georgia, with 4,834; Mississippi, 3,877; Alabama, 3,734; Texas, 3,047; South Carolina, 2,860; and North Carolina, 2,813, have more than one half the total number.

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## **The Negro at Work**

*(From the latest census figures, published in 1904.)*

In 1900 there were 84.1 per cent of all male Negroes over ten years of age engaged in gainful occupations, and 40.7 per cent of females above that age. More than 45 per cent of all the Negro population was at work.

In grouping occupations, five main classes are recognized by the United States government in its census work: Agricultural pursuits,



professional service, domestic and personal service, trade and transportation, manufactures, and mechanical pursuits. Twenty-seven principal occupations are given, and it is recorded that 95.4 per cent of the Negroes are employed in occupations in which at least 10,000 Negroes are employed.

The leading occupations for the Negroes are: Agricultural laborers, 1,344,000; farmers, planters, and overseers, 757,822; laborers, unclassified, 546,000; servants and waiters, 466,000; launderers and laundresses, 220,000; draymen, hackmen, and teamsters, 67,585; street railway employees, 55,000; teachers and professors in colleges, 21,000; carpenters, 21,000; barbers, 19,942; nurses, 19,431; clergymen, 15,528; dressmakers, 12,569; janitors and sextons, 11,536.

## Farms and Farmers

*(From Bulletin 8, Bureau of the Census, 1904. The division on "The Negro Farmer," prepared by Prof. W. E. Burghardt Du Bois, Ph.D., of Atlanta University.)*

In 1900 there were 746,717 farms operated by Negroes. These farms contained 38,233,933 acres, or 59,741 square miles, an area about equal to that of Georgia or New England.

The value of this farm property was \$499,943,734, of which \$71,903,315 represented buildings and \$18,859,757 implements and machinery. The value of all the products of these farms operated by Negroes was about \$230,000,000. Of the entire number of farms, only 15,055 report a gross income in excess of \$1,000.

Twenty-one per cent of the farms were owned entirely and an additional 4 per cent were owned in part by the farmers operating them. This means that forty years after emancipation about one fourth of the Negro farmers had become land owners.

The Negro farmer conducts 13 per cent of the farms in the United States, controls 4.6 per cent of the total farm acreage, and raises about 5.4 per cent the total farm products.

Dr. Booker T. Washington, in his "Story of the Negro," published in November, 1909, says that the Negroes are increasing their land acreage 5 per cent annually, and the value of their taxable property 11 per cent. In 1909 the Negro farmer owned 30,000 square miles of land, a territory equal to that of Massachusetts, Vermont, New Hampshire, Rhode Island, and Connecticut. The Negroes own \$550,000,000 worth of taxable property.

Some interesting facts presented by Dr. Washington in his "Story of the Negro" indicate the rapid progress of the "Negro land owner."

In most of the southern states no effort is made to separate the tax lists of the white people from those of the Negroes. Georgia is one of the states where an estimate of Negro progress in this direction can be made, and the report of the comptroller-general is worthy of study. In 1866 the Negroes of Georgia owned 10,000 acres of land, valued at about \$22,000. In 1907 the Negro land owner of Georgia had 1,449,624

acres, valued at \$7,972,787. The value of town and city property is placed at \$6,710,189, and the total assessed value of all Negro property in Georgia is placed at \$25,904,822.

Gloucester County, Virginia, has a population nearly equally divided between the whites and blacks. The Negroes paid in 1905 taxes on about one sixth of the real estate in the county.

Tuskegee Institute is located in Macon County, Alabama. When the school was opened in 1880 there were about 600 farm owners in the country surrounding it. In 1908 there were 421 farm owners among the Negroes, and more than one sixth of the land value was held by them. The Negroes paid taxes on land assessed at \$237,000. In addition, they own about one sixth of the town property in the county.

## Homes and Home Owners

"In 1860 the Negro was without a home of his own, without capital, without thrift, with nothing like proper appreciation of the value of home. In thirty years 18.7 per cent of all the homes occupied by Negroes were owned, and 88.8 of these homes were free of all encumbrance. From 1890 to 1900 the Negro heads of families increased their ownership of homes to 21.8 per cent. From a penniless population just out of slavery that placed a premium on thriftlessness, 372,414 owners of homes have emerged, and of these, 255,156 are known to own their homes absolutely. In these heads of families lie the pledge of my race to American civilization." — Dr. Booker T. Washington.

While it is probably true that nearly one half the Negroes still live in the typical one-room cabins, it is also true that some splendid efforts are being made for improved conditions. The experiment at Hampton, Va., is an indication of what is being done to give the Negro assistance in reaching a higher plane of living. The People's Building and Loan Association of Hampton (see page 324) stimulates home building and habits of thrift among people of small means. Many school graduates and farmer students of Hampton have, through the aid of this association, bought land and built houses of from six to twelve rooms, attractive in appearance. It is a rule, established by their own custom and seldom broken, that no Hampton graduate shall marry until he owns a house and lot. The association was established in 1889, with 12 stockholders owning 18 shares of stock. In 1908 it had 675 stockholders owning 2,804 shares, with a paid-in stock of \$145,000, of which \$109,000 was owned by Negroes. It has loaned \$345,000 to Negroes and has assisted them in acquiring more than 375 homes and land.

## The Negro in Business

At the National Negro Business League Convention in Louisville, Ky., August 18, 1909, President Washington said that when the League was organized in Boston, in 1900 (see page 413), "there was compara-

tively little interest among our people in business, commercial, and industrial enterprises. We now have at least five hundred local business leagues scattered throughout the country. To-day there are dry goods stores, grocery stores, and industrial enterprises to the number of more than ten thousand." There are two hundred drug stores owned by Negroes.

Negroes publish more than two hundred newspapers and magazines and have written several thousand books, many of which have attracted wide attention.

## **Banks and Bankers**

There are 48 Negro banks in operation. Eleven are in Mississippi, 10 in Virginia, 5 in Oklahoma, 4 each in Georgia, Tennessee, North Carolina, and Texas; 3 in Alabama, and 1 each in Arkansas, Pennsylvania, and Illinois.

The first Negro bank was the savings bank of the Order of True Reformers, Richmond, Va., opened for business April 3, 1889. It is said that when the matter of granting a charter for a Negro bank came before the Virginia Legislature, in 1888, the members looked upon it as a joke and granted the charter in a spirit of fun. Since then 55 other banks have been organized, and only 7 are now out of business.

The Bank of the True Reformers (see page 454) has done a business of more than \$18,000,000 since its organization in 1889. Its capital stock is now \$100,000, all paid in, and in February, 1909, there was a surplus of \$35,000 and undivided profits amounting to \$30,200. The loans and discounts were \$444,732.

The Negro bankers have a national organization, of which Rev. W. R. Pettiford, president of the Alabama Penny Savings and Loan Company, of Birmingham, Ala. (see page 463), is president. Mr. Pettiford's bank is one of the best known as it is one of the most successful of the Negro banks in the country. It has a capital stock of \$25,000. It is frequently presented as a model bank of the race.

Among the well-known banks, in addition to the above are: The One Cent Savings Bank, R. H. Boyd, D.D., president, Nashville, Tenn., capital \$25,000; St. Luke's Penny Savings Bank, Richmond, Va., Mrs. Maggie L. Walker, president, connected with the order of St. Luke, capital \$50,000; The Delta Penny Savings Bank, Indianola, Miss., resources more than \$100,000; Penny Savings Bank, Columbus, Miss., capital \$10,000; Bank of Mound Bayou, Miss., capital \$10,000; People's Bank and Trust Company, Muskogee, Okla., capital \$25,000; Lincoln Savings Bank, Vicksburg, Miss., authorized capital \$25,000; Mechanics Savings Bank, Richmond, Va., assets \$50,000; Mechanics and Farmers' Bank, Durham, N. C., and others.

The private bank of Jesse Binga, Chicago (see page 420), is one of the strong financial institutions of the city. It was highly endorsed by Dr. Washington in his annual address at the National Negro Business League in Louisville, Ky.

The latest Negro bank is "The Safety Banking and Realty Company," of Mobile, Ala. It began business January 8, 1910, and had \$1,890.91 deposits the first day. The capital stock is \$50,000, of which \$26,045 is paid in.

## **The Negro in Professional Life**

In 1900 there were 1,734 Negro physicians and surgeons, 212 dentists, 728 lawyers, 99 literary and scientific men, and 210 journalists reported by the census.

The National Medical Association, formed in Atlanta in 1895, held its fourteenth annual meeting in Boston in August, 1909. This organization gives evidence to the world of the progress made by the race in this branch of science. There are 350 physicians, surgeons, and pharmacists members of the association, and they reach, through correspondence, 1,500 others. Among the members of this association are Dr. M. F. Wheatland, president (page 427), Dr. D. H. Williams (page 420), Dr. George C. Hall (page 421), Dr. A. M. Curtis (page 421), Dr. J. A. Kenney (page 434), Dr. C. V. Roman (page 476), and many others who are eminent in their chosen profession.

In the practice of law there have been many examples of conspicuous success since Macon B. Allen was admitted to practice in Maine in 1844, Robert Morris in Boston in 1850, and John Mercer Langston in 1854. The first colored man admitted to practice in the United States Supreme Court was John S. Reek, of Boston, in February, 1865. M. W. Gibbs, of Little Rock, Ark., was the first colored man to be elected a municipal judge in the United States. Judge George L. Ruffin and Judge E. G. Walker, of Boston, were appointed judges of municipal courts. Judge R. H. Terrell, of Washington, D. C. (see page 425), of the Municipal Court of the District, was the first colored man to be appointed a municipal judge in this country. There are now probably more than one thousand Negro lawyers. Three prominent members of the race are assistant United States district attorneys W. H. Lewis, of Boston (see page 491), J. A. Cobb, of Washington (page 434), and S. Laing Williams, of Chicago. Among the lawyers mentioned in this book are Thomas J. Calloway, Washington, D. C. (page 419); Judge W. E. Mollison, Vicksburg, Miss. (page 426); George F. Collins, Washington (page 430); Albert S. White, Louisville (page 436), and others.

## **Inventors and Inventions**

As late as 1862 the government ruled that neither a master nor a slave could receive a patent for a slave's invention.

In 1900 the commissioner of patents, in response to a systematic inquiry, found that more than four hundred patents had been granted to Negro inventors. A list of three hundred and seventy inventions by Negroes was furnished for the Paris Exposition of 1900, — the titles covering practically the whole list of patentable subjects.



In an enumeration published about ten years ago, Elijah McCoy, of Detroit, Mich., was credited with 28 inventions, nearly all relating to lubricating appliances for locomotives and stationary engines. These "lubricators" are found on nearly all the railroads in the United States. Granville T. Woods, of Cincinnati, whom some one has called "The Black Edison," had 22 patents listed, confined almost exclusively to electricity, and including valuable improvements in telegraphy, a system for telegraphing from moving trains, an electric railway, and a phonograph. Miss Miriam E. Benjamin, of Massachusetts, is, so far as is known, the only Negro woman to receive a patent. Her "gong signal" is in use in the United States House of Representatives.

Henry E. Baker, one of the ablest among the educated Negroes of the country, has been connected with the United States Patent Office in Washington since 1877, and for many years has been an assistant examiner in this important branch of the public service.

Eugene Burkins, of Chicago, invented a rapid fire gun and obtained a patent for what Admiral Dewey said was "by far the best machine gun ever made."

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### **Negro Club Women**

More than ten thousand Negro women are enrolled in the various clubs and organizations that make up the National Association of Colored Women. Self-culture, philanthropy, and charity are the chief purposes of these organizations. The National Association was incorporated in 1904. Its object, a most worthy one, is announced to be "to secure harmony of action and coöperation among all women in raising to the highest plane home, moral, and civic life." Its motto is, "Lifting as we climb."

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### **Negro Secret Societies**

Secret societies among the Negroes are large in numbers and extensive in membership. They are important factors in the social life of the race. Twenty principal organizations attract most of the Negro men and women who are interested in this phase of social life. As a rule one man's membership is confined to one, two, or three, but occasionally a person is found who has joined a dozen or more. Probably Col. William T. Scott (see pages 471-472), of Springfield, Ill., the only Negro ever nominated for President of the United States, holds the record. A friend says, "He is in possession of 300 grips and 400 pass words." He is what might well be termed "a Joiner."

Statistics are not available for the membership of these fraternities and secret societies. It is reported that the Odd Fellows lead the list with nearly three hundred thousand members, followed by the Masons, Knights of Pythias, True Reformers, and others, including the Elks, Buffaloes, Knights of Tabor, the Grand United Order of Galilean Fishermen, Good Samaritans, Nazarites, Sons and Daughters of Jacob,

The Seven Wise Men, Mosaic Templars of America. Negro Masons formed a part of the funeral procession of George Washington.

Dr. Booker T. Washington estimates that the Negro Masons have at least \$1,000,000 invested; the Odd Fellows, \$2,500,000 worth of property; the Knights of Pythias, \$500,000; the Brothers of Friendship, \$500,000; the True Reformers, \$800,000, and others aggregating fully \$500,000. It has been estimated that the Negro secret societies in the U. S. own between \$5,000,000 and \$6,000,000 worth of property.

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### **Beneficial and Insurance Societies**

In 1907 the Atlanta University, under the patronage of the Carnegie Institution at Washington, made an exhaustive study of the various organizations among the Negroes, and published the results in a work of 184 pages on "Economic Coöperation among Negro Americans."

Information is given concerning churches, schools, beneficial societies, secret societies, coöperative business enterprises, banks, etc. The names and addresses of 64 beneficial and insurance societies are given, and the writer adds, "The list makes no pretension to completeness, and could be greatly extended."

In Richmond, Va., 16 insurance companies conducted by Negroes are reported. One of these companies, The True Reformers (see page 455 of this book), "the most remarkable Negro organization in the world," had 64,357 policies in force, the value of which was \$7,715,702; it had paid up to 1901 in twenty years since its organization \$606,000 in death claims and \$1,500,000 to the sick.

These societies offer insurance in small and large amounts and have departments paying sick benefits, etc. They are exceedingly popular.

Rev. E. P. Jones, D.D., of Mississippi, grand master of Odd Fellows, said at Louisville, August 19, 1909, that the Odd Fellows paid out \$225,000 in fraternal benefits in 1908, the Masons \$125,000, and the Pythians \$100,000.

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### **Some Negro Gifts and Givers**

While "the total wealth of the 10,000,000 Negroes would hardly equal that of Mr. Rockefeller and Mr. Carnegie, yet there have been many Negroes who have given liberally to education."

Bishop D. A. Payne, of the African Methodist Episcopal Church, gave several thousand dollars to Wilberforce University, and other gifts by Negroes to the same institution include Mr. Wheeling Gant, \$5,000; Bishop J. P. Campbell, \$1,000; Henry and Sarah Gordon, \$2,100; Bishop and Mrs. J. A. Shorter, \$2,000. French Gray gave \$2,000 to Dooley Normal and Industrial School in Alabama; Bishop Lane, of the Colored Methodist Episcopal Church, gave more than \$1,000 to Lane College, Jackson, Tenn.; Thony Lafon, of New Orleans, gave \$6,000 to Straight University; Aristide Mary, of New Orleans, gave

\$3,000 in cash to the Orphan's Indigent Institute; Miss Nancy Addison left \$15,000 and Mr. Louis Bode left \$30,000 to the Community of Oblate Sisters of Providence in New Orleans; Mrs. Fanny J. Coppin, in Philadelphia, collected more than \$3,000 for the Institute for Colored Youth; George Washington, of Jerseyville, Ill., a former slave, left \$15,000 for the education of Negroes; Joshua Parker willed \$6,000 to the State College of Delaware, and others have made smaller gifts, many of them anonymous.

Two gifts were remarkable, not alone because of the amount, but because the donors were comparatively unknown at the time of their death. Thomy Lafon, of New Orleans, left \$413,000 to charitable and educational institutions of that city, without distinction of color, and Col. John McKee, of Philadelphia, left more than a million dollars for the cause of education.

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## The Moral Status of the Negro

In 1901 an inquiry was made by a committee of the Hampton Conference seeking answer to statements by W. H. Thomas in "The American Negro," and by others, that the Negro is thoroughly corrupt and that, "soberly speaking, Negro nature is so craven and sensuous in every fiber of its being that a Negro manhood with decent respect for chaste womanhood does not exist."

Letters were sent to one thousand preachers, lawyers, physicians, teachers, business men, etc., both white and black, in all the Southern states, and in some Middle and Eastern states, seeking the opinions of experienced persons as to the truth of the statements of Mr. Thomas. Of the replies received, only two agreed wholly with Mr. Thomas. One was from a southern white man. The other was from a northern white woman who had worked for a number of years among the colored people of the South. The other letters voiced the opinions of the writers that the statements were not correct.

Dr. H. B. Frissell, principal of Hampton Institute (Independent, see page 315), said: "I have had an experience of twenty-one years with colored people. I have gone into their homes and have had, perhaps, as much opportunity as most any white man for knowing intimately their life. I am glad to bear witness to my knowledge of the clear, pure lives of a large number whom I have known. I have seen in my years of work in the South a steady improvement in the whole community in which I live. The standards are being raised and there is a marked improvement in the matter of purity of life."

Dr. Charles Francis Meserve, president of Shaw University (Baptist, see page 87), Raleigh, N. C., since March, 1893, said: "When I consider that they have come from two hundred and fifty years of enforced slavery, with all the degradation and darkness that this means, the wonder to me is that there is such a large number of pure, refined, industrious, intelligent men and women as there is. I believe that

there are in every community large numbers of colored men and women that are as chaste and pure as can be found in communities made up of other races."

Miss Ellen Murray, who was for nearly forty-eight years principal of the Penn Normal, Industrial and Agricultural School (Independent, see page 342), Frogmore, S. C., wrote: "After marriage the rule is fidelity. I scarcely know a case in which the wife is unfaithful, and the more educated and intelligent the men grow, the more moral they become. I have talked with a number of teachers from many of the colored schools of the freed people, and I do not believe that any such state of things as Mr. Thomas asserts can be found in them. It would be impossible. There are on this island (St. Helena) 6,000 Negroes, 30 whites, 1 constable, 1 justice, and such a thing as an attack on a white woman has not been known in all these more than forty years."

President F. G. Woodworth, D.D., of Tougaloo University (Congregational, see page 141), Tougaloo, Miss., wrote: "I have had fourteen years of experience and observation in teaching in the heart of the black belt of Mississippi. There is an increasing number of men who have a high regard for chaste womanhood, who are earnest in their desire to protect women from impurity of every kind. There are some pure homes among the poor and illiterate. Among those who are educated, the dishonored homes are few."

Miss Charlotte R. Thorn, principal of Calhoun School (Independent, see page 334), Calhoun, Ala., since 1892, wrote: "The statements of Mr. Thomas regarding the morals of the race, according to my knowledge, are false when applied to the Negro race as a whole. Of course, no one claims that the race has not its low and bad, all races have these, but the Negro's natural instincts are refined and sensitive."

Dr. L. M. Dunton, president of Claflin University (Methodist, see page 171), Orangeburg, S. C., who has been connected with the institution since 1872, — president since May, 1884, — said: "I have labored for nearly thirty years among the colored people of South Carolina, and I believe that Mr. Thomas is either wholly unacquainted with the Negro or else he has deliberately undertaken to get up a sensation, and possibly a market for his book, by the wholesale denunciation of the race. His statements cannot possibly be true."

In an address at the seventh annual conference for education in the South, at Birmingham, Ala., April 26, 1904, Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, said, "I believe it perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for Negroes founded and sustained by a great Christian denomination."

Bishop Galloway quotes Joel Chandler Harris as saying, "The Negro is capable of making himself a useful member of the community in which he lives and moves, and is becoming more and more desirous of conforming to all the laws that have been enacted for the protection of society."



# A Selected Bibliography of the Negro

Some Important Books and Other Publications on the Historical, Moral, Religious, and Industrial Development of the Race

A "Select Bibliography of the Negro American," edited by Prof. W. E. Burghardt Du Bois, was published in 1905 under the direction of Atlanta University as one of its "Studies of Negro Problems." Though it was designated by Professor Du Bois as "very imperfect," it was a revelation of the wide interest in a great subject and of the attention which the Negro had received in the literary world.

The list eliminated many books on slavery which the editor decided did not come within the scope of this bibliography, though bearing more or less on the Negro. More than one thousand books and important pamphlets were listed by Professor Du Bois, in addition to nearly as many special articles, many of them illustrated, found in more than one hundred and forty magazines and reviews.

Since 1905 the Library of Congress, the University of Wisconsin, and other institutions have published selected lists, and the literature of the subject has been enriched by many notable contributions.

The following partial list indicates some of the more recent publications as well as a few of the earlier important books treating of the Negro, his history, and the varied phases of his development. The names of authors are given in alphabetical order to avoid seeming discrimination as to southern, northern, white or Negro writer. It is not assumed that this list is complete even as a record of the most important books. It will, however, serve the purpose of stimulating investigation and study of a vital problem in our American life.

This list includes the author, title of the book, the publishers, date of publication, and price.

- ARMSTRONG ASSOCIATION. — The work and influence of Hampton Institute. The Lehman Press. New York. 1904.
- ATKINSON, EDWARD. — The race problem. The Manufacturers' Record. Baltimore. 1901.
- ATLANTA UNIVERSITY PUBLICATIONS. — Studies of Negro problems. W. E. B. Du Bois, editor. Atlanta, Ga.
- BAKER, RAY STANNARD. — Following the color line. Doubleday, Page & Co. New York. 1908. \$2.00 net.
- BARROWS, MES. I. C. — Mohonk Conference on the Negro Question. Boston. 1890.
- BEARD, AUGUSTUS F. — A crusade of brotherhood. History of the American Missionary Association. Pilgrim Press. Boston. 1909. \$1.25 net.
- BLAIR, LEWIS H. — The prosperity of the South dependent on the Negro. E. Waddy. Richmond. 1889.
- BOWEN, J. W. E. — The Cotton States Exhibition. Atlanta. 1895.
- BRUCE, ROSCOE CONKLING. — Service of the educated Negro. Tuskegee. 1903.
- BUMSTEAD, HORACE. — Higher education of the Negro. Atlanta University. Atlanta. 1870.
- CABLE, GEORGE W. — The Negro question. Charles Scribner's Sons. New York. 1890. \$0.75.
- CAMPBELL, ROBERT T. — Some aspects of the race problem in the South. Asheville, N. C. 1899.
- CROSS, SAMUEL CREED. — The Negro and the Sunny South. Martinsburg, W. Va. 1899.
- CULP, D. W. — Twentieth century Negro literature. J. L. Nichols & Co. Naperville, Ill. 1902.
- DOUGLASS, H. PAUL. — Christian reconstruction in the South. The Pilgrim Press. Boston. 1909. \$1.50 net.
- DOWD. — The Negro races. The Macmillan Company. New York. 1907. \$2.50 net.
- DU BOIS, W. E. B. — The souls of black folk. Chicago. 1903. \$1.25.
- Bibliography of the Negro American. Atlanta University. Atlanta, Ga. 1905.
- The Atlanta University Publications: Studies of Negro problems. Atlanta.
- The Negro in the South (with Booker T. Washington). George W. Jacobs & Co. Philadelphia. 1907. \$1.00.
- DUNBAR, PAUL LAURENCE. — Poems of cabin and field. Dodd, Mead & Co. New York. 1899. \$1.50 net.
- Lyrics of lowly life. Dodd, Mead & Co. New York. 1908. \$1.00 net.
- FORTUNE, T. THOMAS. — Black and white, land, labor, and politics in the South. Fords, Howard & Hurlburt. New York. 1884.
- GAINES, BISHOP W. J. — African Methodism in the South. Atlanta. 1890.
- The Negro and the white man. American Methodist Episcopal Publishing House. Philadelphia, Penn. 1897.
- GRADY, HENRY WOODFIN. — The new South, etc. Maynard, Merrill, & Co. New York. 1904.
- HARRIS, JOEL CHANDLER. — Stories and poems. Appleton & Co. New York.
- HARRISON AND BARNES. — The gospel among the slaves. Smith & Lamar. Nashville. 1893. \$1.25.
- HAYGOOD, BISHOP ATTICUS G. — Our brother in black. Methodist Book Concern. New York. 1881. \$1.00.
- Pleas for progress. M. E. Church South. Nashville. 1889.
- HAYGOOD, L. M. — The colored man in the Methodist Episcopal Church. Methodist Book Concern. Cincinnati. 1890.
- HELM, MISS MARY. — The upward path, the evolution of a race. Young People's Missionary Movement. New York. 1909.
- HOFFMAN, FREDERICK L. — Race traits and tendencies of the American Negro. American Economic Association. New York. 1896.
- INGLE, EDWARD. — Southern sidelights. T. Y. Crowell & Co. New York. 1896.
- KLETZING, H. F., AND W. H. CROGMAN. — Progress of a race. J. L. Nichols & Co. Naperville, Ill. 1903.
- LE CONTE, JOSEPH. — The race problem in the South. Brooklyn Ethical Association. New York. 1892.
- MAJORS, M. A. — Noted Negro women. Chicago. 1893.
- MAYO, AMORY DWIGHT. — Publication on Southern education. Issued by the United States Bureau of Education. 1892.
- MERRIAM, G. S. — The Negro and the nation. Henry Holt & Co. New York. 1906. \$1.75 net.

MILLER, KELLY. — Race adjustment. Neale Publishing Company. Washington, D. C. 1908. \$2.00 net.

The primary needs of the Negro race. Howard University Press. Washington, D. C. 1899.

The education of the Negro. U. S. Bureau of Education. Washington. 1900.

MONTGOMERY. — Vital American problems. G. P. Putnam's Sons. New York. 1908. \$1.50 net.

MORGAN, GEN. THOS. J. — The Negro in America and the ideal American republic. American Baptist Publication Society. Philadelphia. 1898. \$1.00.

MURPHY, EDGAR G. — Problems of the present South. Longmans, Green & Co. New York. 1909. \$1.50 net.

NEGRO PROBLEM, THE. By representative Negroes. J. Pott & Co. New York. 1903. \$1.25.

PAGE, T. N. — The Negro; the Southerner's problem. Charles Scribner's Sons. New York. 1904. \$1.25 net.

PENN, I. GARLAND. — The Afro-American press and its editors. Willey & Co. Springfield, Mass. 1891.

The United Negro: His problems and his progress (with J. W. E. Bowen). D. E. Luther Company. Atlanta, Ga. 1902.

POSSIBILITIES OF THE NEGRO. Franklin Printing Co. Atlanta. 1904. \$1.25.

PICKETT, WM. P. The Negro Problem. Putnam's Sons. New York. 1909.

RICHINGS, G. F. — Evidences of progress among the colored people. George S. Ferguson Company. Philadelphia. 1902.

SILANNON, A. H. — Racial integrity. Smith & Lamar. Nashville. 1907.

SIMMONS, WILLIAM J. — Men of mark. G. M. Rewell & Co. Cleveland. 1887.

SINCLAIR, WILLIAM A. — The aftermath of slavery. Small, Maynard & Co. Boston. 1905.

STONE, A. H. — Studies in the American race problem. Doubleday, Page & Co. New York. 1908. \$2.00.

TAFT, WILLIAM H. — The future of the Negro, in "Political Issues and Methods." Doubleday, Page & Co. New York. 1909. \$1.25 net.

THOMAS, WILLIAM H. — The American Negro. The Macmillan Company. New York. 1901. \$2.00 net.

TILLINGHAST, JOSEPH A. — The Negro in Africa and America. The Macmillan Company. New York. 1902.

WASHINGTON, BOOKER T.

Address at the opening of the Cotton States Exhibition. Atlanta, Ga. 1895.

The future of the American Negro. Small, Maynard & Co. Boston. 1889.

The story of my life and work. J. L. Nichols & Co. Naperville, Ill. 1900.

Up from slavery. Doubleday, Page & Co. New York. 1901. \$1.50 net.

Character building. Doubleday, Page & Co. New York. 1902. \$1.25 net.

Negro education not a failure. Tuskegee. 1904.

Working with the hands. Doubleday, Page & Co. New York. 1904. \$1.50.

Sowing and reaping.

Tuskegee and its people. D. Appleton & Co. New York. 1905. \$2.00.

Frederick Douglass. George W. Jacobs & Co. Philadelphia. 1906. \$1.25.

The Negro in business. Hertel, Jenkins & Co. Chicago. 1907. \$1.50.

The Negro in the South (with W. E. B. Du Bois). George W. Jacobs & Co. Philadelphia. 1907. \$1.00.

The story of the Negro. 2 vols. Doubleday, Page & Co. New York. 1909. \$3.00 net.

WILLIAMS, FANNIE BARBER. — A new Negro for a new century. American Publishing House. Chicago. 1900.

WILLIAMS, GEORGE W. — History of the Negro race in America, from 1619 to 1880. G. P. Putnam's Sons. New York. 1882. \$4.00.

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## Addenda and Corrections

PAGE 46. Judge Joseph Carthel is now State Secretary of Tennessee, with headquarters at Nashville.

PAGE 76. Miss Harriet E. Giles, one of the founders of Spelman Seminary, 1881, and President since 1891, died November 12, 1909. Miss Lucy H. Upton is Acting President.

PAGE 127. The number of students of Western University is 102 instead of 2. (See paragraph 5.)

PAGE 137. Rev. George A. Gates, D.D., late of Pomona College, California, is now President of Fisk University.

PAGE 183. Rev. George B. Stone, D.D., is now President of Cookman Institute, succeeding Rev. J. T. Docking, D.D., transferred to Rust University. (See page 196.)

PAGE 284. A portion of the property of Morris Brown College was destroyed by fire early in January, 1910, causing a loss amounting to \$35,000.

PAGE 303. The name of the President of Haygood Seminary is Rev. George L. Tyns, not Tuns.

PAGE 414. Second column, line thirteen. The Executive Committee of the National Negro Business League has voted to hold the annual convention for 1910 in New York.

PAGE 508. The name S. D. Redman in the list of Rust University should read S. D. Redmond.



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