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BALTIMORE, MARCH 16, 1912

THEODORE ROOSEVELT.

ther Mr. Roosevelt will be inated at the coming Republi- National Convention, we know t. Still, there is one thing orthy of the most serious consid- ration. Possibly, there are no wo men in the country in whom he great body of the people have ger personal confidence, than re Roosevelt and William gs Bryan. Ridicule is not ent. Some may sneer at an t to ridicule the matter, but act remains. The plain like originality. They ad- irectness. Neither are they osed towards simplicity. If eople could get a good honest to express their wishes in a ential primary, there would nly be some great surprises. Scribes and Pharisee, in a al sense, may discredit the y of Theodore Rooseevelt, great masses of people look on Mr. Roosevelt in a differ- nner. The man who does appeals to them. The man, is not afraid to open his mouth tern rebuke of those who op- s the poor and hard pressed, is one who commends himself to hearts of the great body of n people, who never expect to office, but who feel glad in depths of their hearts when have a real manly and sympa- ic man to occupy the seat as eir National Ruler. We do not ow whether Mr. Roosevelt will nominated or not, but we do ow that there is a very warm in the hearts of the great of the people who are not cap- of wealth, but who are hon- y striving to get their living in t state of life where in Provi- ce has been pleased to call them. ey are for Roosevelt, because ey honestly believe that he is or them.

THE BISHOP QUESTION IN THE EPISCOPAL CHURCH.

While our Roman Catholic brethren are yet contending for Negro priests, our brethren of the Episcopal faith, having long since gained that point, are ardently contending for the Episcopate. It is worthy of note that there is not a single congregation of colored Episcopalians, in the United States, having authority in their own affairs, that has a white priest as their rector; and, there are only about two or three colored congregations occupying dependent relations, having white priests as their rectors. But the question of having Bishops is the vital one among them. At the last General Convention, held in Cincinnatti, the proposition providing for Negro Bishops, in the House of Bishops, was only defeated by 4 votes. The vote stood 33 in favor and 37 against. Agitation of the matter has met steadily with an increasing vote in its favor.

In the meantime, a measure was put through enabling some of the larger dioceses to have increased Episcopal supervision by the employment of a kind of assistant Bishop, comonly spoken of as "Suffragans." The colored people oppose Suffragan Bishops, for they want Bishops of full powers, who can take the initiative. However, the Bishop of South Carolina, who is opposed to the Negro being a "full" Bishop, has asked his convention to consent to his having Negro Suffragan Bishop. This has resulted in thoroughly stirring up the white people in that diocese with respect to the matter, and it looks as if there will be a "hot time" at the next convention in May. Some favor the proposition while others strongly disfavor the same. Among those who are opposed to giving the Negro as much as a "Suffragan Bishop," is the white rector of St. Paul's Church, Charleston, who in a recent issue of a local paper conclusively shows that all the ultra radical opposers of the Nergo are not dead. It is really difficult to understand how any man knowing the love of God, in Christ Jesus, could possibly write so harsly of his neighbor. If a man love not his brothren whom he hath seen, how can he love God whom he hath not seen? People must be introduced to each other before they reach heaven. If the Rev. Mr. Conwell fails to know his black brother here upon earth, he will not have the good fortune of receiving an introduction in the other world. Among other things, this Reverend brother says:

"The inevitable thing is that we must oppose Negro Episcopacy in every form. Here we can not compromise. It would be a surrender of principle, a desertion in the face of the enemy, a compromise of honor. If this catastrophy threatens it must be attacked. Has every argument in the National counsels been exhausted, every effort made to arouse the Church to an appreciation of its danger, every Bishop warned of the humiliation which manaces him? Does the situation warrant a campaign? Let it be done. Let everything and anything be done rather than that South Carolina should by an act say to the world that the Negro, who is unfit for any civil preferment, even for suffrage, is nevertheless fit for the Episcopacy—or the Episcopacy for him."

TREAT HIM AS A MAN; NOT AS A PROBLEM.

The Reverend Father Plantevigne, of this city, has thoroughly demonstrated in the paper recently delivered by him, at the Roman Catholic University, in Washington, that he is both a man of wisdom and vision. Not only that, but Father Plantevigne is a brave and courageous man. Any colored person, member of a white organization, who has the courage to speak right out his convictions, whether they are or not in accord with accepted policies of action, is an unusual and strong character. Such a character is Father Plantevigne. He argues most convincingly the need of colored priests in the Roman Catholic Church. Strange to say, yet true, the greatest obstacles in having more Negro priests in abundance is the colored people themselves. When any colored congregation, Roman Catholics or others, oppose priests of their own race, they thereby give the plainest evidence in the world that they, the objectors, belong to the class of the colored race who are really "inferior" to those of their brethren who thoroughly believe in themselves, and who are not without multiplied evidence of their ability to produce and to achieve. Father Plantevigne's argument is unanswerable. He is really an able man, and, any colored congregation of Roman Catholics which would hesitate to have him as pastor, in such hesitancy confess their lack of sufficient elevation of character as would rightly appreciate the gifts and endowments of such a capable and worthy priest. The whole article is perfectly splendid, and we regret our inability to reproduce the same. But here is a choice section from his excellent paper. He says:

"Never imagine that the colored people are satisfied as long as there is a Jim Crow sign on the confessional or on the pews or on a side door for them to go in. The great leakage in the Catholic Church is due to this very fact; that they do not feel at home in mixed congregations where there are discriminations. We preach humility to them but if we say that grace does not destroy nature, as an excuse for one side, we have to advance the same excuse for the other. Let a German congregation relegate a few Irish families to a few back seats or the galleries, simply because these are Irish, and let us see how long these few fmilies continue to go there. Human nature is the same everywhere.

"If, then, we wish to evangelize the Negro race keep this one thing in view: treat him as a man and not as a problem. He resents this. You plea to your non Catholics to get evidence from competent source when anxious to learn of the Catholic Church. By the advantages I have received from your hands, I am in a position to tell you to your greater advantage the attitude of the colored people to the Church, and the means to get and hold them there."

Even if some colored Roman Catholic congregations fail to adequately appreciate the worth and ability of such a useful man, as Father Plantevigne, it is a genuine pleasure to know that colored people, every where, not of the Roman Church, genuinely appreciate the manliness of the witness of such a courageous racial leader, in places where it is most needed.

AGITATION PAYS

Society and human life as expressed in State and organizations are like the smooth flowing rivers whose placidity are not disturbed unless a new flow of water strikes their channels. But when rains fall, and new waters pour into the rivers, their peaceful flow is turned into rushing tides carrying away the usless driftwood which has clung along the banks and purifying the stream itself.

So agitation in Church and State purifies the streams of thought and action and great principles submerged by popular complacency, are brought to the surface, and the battle for right action rags around them.

A few months ago we had a tremendous siege of political agitation in the State of Maryland; the agitation brought light on certain conditions in our State which could not have been brought by any other means, and because of the agitation, the bandages were torn from the eyes of the electors resulting in the elecetion of a Republican governor, who is giving the State the sort of service long needed in the governor's chair.

The slave came to freedom because of agitation led on by John Brown, Lovejoy, Douglass, Wendel Phillips, and others. Protestant Christianity today with all its reach and power for good is but the result of the agitation of the reformers, who endured all manner of hardship for what they believed to be the truth. No matter where today you may trace man's largest blessings and liberties, if you go backward to their genesis, you will find they were born of agitation.

In a masterful editorial in the Central Christian Advocate a few weeks ago, Dr. C. B. Spencer, the editor, puts forth one of the most epoch making editorials which has appeared in the Church Advocate for many years. He enters a plea on the basis of necessity, for the election by the next General Conference of a Negro Bishop to spend his time among the twenty Negro Conferences of Methodism and infers that noting less than that can be looked upon as fair play for the Negroes of the church.

This agitation began very quietly some ten years ago, and may now be considered as being at its flood stage. A book written by a Negro and published by the Methodist Book Concern, is perhaps one of the storm centers of the agitation, for the author boldly declares that the white men of the church must give the Negroes equal privileges, or set them apart in a church by themselves.

WHERE ARE THEY?

We are frank to confess that we do not know whether the Atlanta Independent is coming or going. The idea of saying that a colored man got off lightly with a sentence to the chain gang of Georgia, for even the space of one day, is to say that the either the author of the editorial did hot know what he was talking about, or he had some feeling against the poor devil unfortunate enough to receive a Georgia chain gang sentence

The very idea of the chain gang is enough without experiencing its horrors. No Negro has ever gone into the chain gang of Georgia and come out of it with a spark of manhood in his bosom. It would be an impossibility, for the men who are in control, if men they can be called, have no more use for a Negro than they have for a Norway rat, and hardly as much. There is very little manhood left after a Georgia Chain Gang, or a Deleware whipping post gets through with a man. Any man who runs up against either has our sympathy. Perhaps the editor of the Independent would like to have a taste of it himself, if so we have no objections. He will in all probability know what it means when he gets through with it. Any man who has no more sympathy for his race than this ought to have a dose of it.

SOUTH SOLVING ITS OWN PROBLEMS

So Says Dr. Washington In An Address Delivered At Chicago

Chicago, Mar. 14—Dr. Booker T. Washington delivered three addresses here to large audiences Sunday. Monday's Record-Herald gives the following account of the addreess delivered at night:

"In the heart of every American there is the spirit of fair play which recognizes and rewards succeess. If the Negro goes on quietly, patiently and doggedly doing his duty, as he is triyng to do it now, he will be no exception to the rule."

In this way Booker T. Washington of Tuskegee Institute last night summed up the Negro problem before a large audience at Orchestra Hall. His words were freely applauded.

"Mine is a new race, one with a future," declared Dr. Washington. "It is the privilege of the whole American people to help us.

Hatred of Work Lost.

"The brightest evidence of the Nergo's progress today is the fact that there is hardly anything remaining of the old prejudice against manual labor. The Negro realizes that there is no progress unless the dignity, beauty and use of labor are realized.

"The most important part of our work does not lie in the number of students gratuated from Tuskegee and like institutions but in the influence that these carry home and exert upon their neighbors.

"There is a changing spirit in the South and elsewhere toward the Negro. You hear a lot of talk from the Tillman and Vardaman type. They represent one class. The other class is that growing proporton of white people in the South which aids the Negro in every way lending him money with which to buy land and raising him to independence and self-respect.

Settling Own Problem.

"I know about the lynchings—they would be a disgrace to any country—but we are settling our own problem and the quiet, culturned intelligent whites of the South are aiding us.

"I thank God that I am a black man. I wouldn't be a white man if I could tonight. I like to belong to a race that has ignorance poverty, everything adverse, to fight—to a race with a future. I'm glad I'm black because I have work to do.

"Some are kind enough to say that I am making sacrifices. I never sacrificed anything in my life—nor does any man who renders a service to his fellows. A thing worth living and dying for is the privilege of making some human being happy and useful. That's the satisfaction of the work of Tuskegee.

Cumberland. Md. Notes.

Mr. William Mills, enroute from Pitsburgh to Baltimore, spent a few days in Cumberland. He was entertained at a card party given by Mrs. Harry Snowden.

Those present were: the Misses Florence, Helen and Dora Massey, Bertha and Violet Williams, Jessie and Hazel Banks, Edwards, Burgle, Gram, Martha Brooks; Mr. and Mrs. Harry Snowden; Messrs. Nelson Denson, W Harris, John Watson, Denean Banks, Eddie Washington, Raymond Brooks, Walter Bean, Robert McNeal, Geo. Massey, and William Mills.

Religious Educational Association Holds Meeting.

St. Louis, Mo., Mar. 15—Among the papers read at the ninth annual meeting of the Reigious Education Association was one on "Educaion of the Negroes for Religious Leadership" by Rev. Gorge A. Gates, prsidnt of Fisk University, and another on "The Higher Education and Negro Leadership" by Henry Wilder Foote, secretary of education for the American Universitarian Association.

INTERESTING MEETING OF MU-SO-LIT CLUB

Mr. Garnet C. Wilkinson Reads A Brilliant Paper Before That Body.

Washington, D. C., March 14—Arguing convincingly the necessity for efficient race leaders in every line of useful endeavor, Mr. Garnet C Wilkinson, of the faculty of the M street High School, read a remarkably interesting and profitable paper last Friday evening at the regular monthly meeting of the Mu-So-Lit Club at Martin's Cafe. The attendance was the largest of the season, and a number of distinguished visitors enjoyed the exercises.

Mr. Wilkinson presented statistics showing the progress the Negro has made in his fifty years of freedom, and gave unstinted praise to the leaders of the past who have wrought so well, despite many limitations in education, experience and opportunity. His study of the educational institutions, the churches, business enterprises, and political history was a veritable encyclopedia of information, and is well worth preservation in some permanent form. His conclusion—that the pressing demand of today is trained leaders—men specially prepared to deal systematically and intelligently with the mass of problems that confront our people at every turn—found ready agreement at the hands of his hearers. "Honesty of purpose counts for much," said Mr. Wilkinson, "and willingness to serve is a desirable asset in our development, but to secure the very best results in his fierce competition with the best blood and brain of the century, the Negro must build up an aggregation of highly trained and exceptionally equipped leaders, who can measure arms on equal terms with the most efficient and capable of any other race on the face of the earth." Mr. Wilkinson was generously applauded.

The vigorous discussion which followed, was participated in by Lieut. T. H. R. Clarke, James F. Chesnutt, James C. Waters, Jr., and L. E. Johnson. Lawyer N. R. Harper, a practicing attorney in Louisville, Ky., of forty years' standing, author of the classic drama, "Tallaboo," playing at the Howard Theater, was introduced and gave an inspiring story of how he came o write he play, "a problem play with a purpose"—to preach a sermon from the stage on racial uplift. Other addresses were delivered by Hon. W. T. Vernon, supervisor of Indian Schools, Mr. W. H. J Becket, who comes from Pitsburg to be physical director of the Y. M. C. A., and Mr. E. L Scott, of Bethel Literary Society.

Under the skillful pilotage of President Robert A. Pelham, the famous Mu-So-Lit Club is having the most prosperous season of its eight years of existence.

Ends His Seventh Year As Pastor

Rev. W A. C. Hughes will end his seventh year as pastor of Sharp Street Memorial Church Sunday. The close of the year finds the church in good condition, spiritually and financially and many of the members of the church have expressed themselves as favoring the return of Dr. Hughes.

The recent rally of the prophets was a success. Mrs. Hughes, wife of the pastor, was presented a handsome set of furs a few evenings ago, the gift of a number of the ladies of the church.

DIET AND HEALTH HINTS

By DR. T. J. ALLEN
Food Specialist

NON-FLESH EATERS NOT "MOLLYCODDLES."

Persons who are weak in body and mind often become vegetarians in the hope of gaining strength, but the fact that many persons who eat no flesh are deficient in energy and aggressiveness does not warrant the insinuation with which Dr. Wiley has been credited in the newspapers, that the non-flesh eater is a "mollycoddle." If this is true of many who discontinue the use of flesh as food, there is at least one exception in the Mexican revolutionary leader, Madero, and the writer thinks he knows another. Many persons, probably, would change their diet and other habits if they had the courage needed.

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ROOSEVELT CAMPAIGN ON IN EARNEST

Local Politicians Lining Up For Stenuous Work for The Colonel

With the gathering of Republicans from all over the State at the Hotel Rennert Wednesday night, the campaign in the interest of the candidacy of Theodore Roosevelt was practically inaugurated.

Addresses were delivered by Col. E. C. Carrington, who is directing the Roosevelt fight in this State; Senator Joseph Dixon, who has charge of the Roosevelt headquarters in Washington; Hon. Charles J. Bonapart and others. Much enthusiasm for the Colonel was manifested and many predicted Roosevelt would defeat the Taft cohorts in Maryland. Senautr Dixon told a representative of the Afro-American Ledger that he had received many gratifying assurances of support from colored voters the country over.

"I believe that the great majority of the colored voters are with us," he said. "Only today we received a petition signed by five bishops and a number of ministers stating that they were opposed to Mr. Taft. These men will all work for the Colonel. I feel most optimistic about the chances of Mr. Roosevelt for the people are with us."

Lining up for Roo evelt.

There has been much stirring among the colored voters of the city during the past week. Organizations looking to the support of the Roosevelt candidacy have already been formed and the work will start with a vim within the next few days.

The Equitable Republican League met Thursday afternoon and selected a committee, consisting of Dr. H. J. Brown, John H. Murphy, Warner T. McGuinn, Rev. Joseph Gwynn, J. N. V. Stith, and Hugh E. Macbeth, to let the white Roosevelt leaders know where the colored leaders stand and of their plans for the campaign.

At a meeting of a number of gentlemen, held at 628 N. Eutaw street, Tuesday night, the Taft administration was roundly denounced and plans for assisting the Roosevelt candidacy made. The Central Republican Roosevelt Club was formed.

The club will wage an active campaign. The same committee that was appointed at the afternoon meeting to confer with the white leaders was appointed by the club. Dr. H. J. Brown was elected president.

Taft Folks Worried.

That Taft folks seemed worried is only expressing it mildly in talking about Maryland. The Taft leaders were at the White House Thursday to discuss with Secretary Hilles some of the aspects of the campaign. Not five colored men of prominence in the city have come for the nomination of Taft and with nearly all of the prominent colored men of the city openly declaring their allegiance to the Colonel, Taft's prospects seem pretty blue among the colored voters of the city and State, and especially should primaries be held.

Rev. A. B. Callis Wants To Be A Delegate.

Rev. A. B. Callis, pastor of the Laurens Street Baptist Church, is said to have the favor of Collector William F. Stone as one of the Taft delegates from the Fourth Congressional district.

Following the announcement of the Roosevelt candidacy, Rev. Callis came out strongly for Taft, and declared that the Southern policy of the present national administration was alright for the race. The mention of his name has already aroused the colored voters of the district, the great majority of whom are thoroughly out of accord with Mr. Taft's policy of excluding colored men from high official positions in the South.

Rev. Dr. William M. Alexander who has not declared himself for either Republican presidential candidate, is also mentioned as one of the Taft delegates. He was a Taft delegate four years ago.

City Councilman Harry S. Cummings is also among those mentioned as a Taft delegate from the district. He has already declared himself for Mr. Taft's renomination and is politically close to Collector Stone. He delivered one of the speeches seconding Roosevelt's nomination in 1904.