HENSEN AMONG SPRING AUTHORS

Makes Valuable Contribution to Literature on Exploration.

FOREWORD BY ROBERT E. PEARY

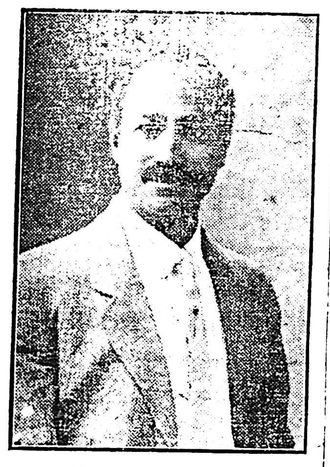
Noteworthy Achievement of Foremost Explorer of the Race—Authentic Account of Many Dangerous Adventures and Thrilling Scenes—Illustrations From Photographs by the Author.

By N. BARNETT DODSON.

New York.—Among the many spring publications thus far issued Matthew A. Hensen's book, entitled "A Negro Explorer at the North Pole," is considered by literary critics to be the most valuable contribution to the literature of exploration since the appearance of Commander Robert E. Peary's book, "The North Pole." The foreword is written by Commander Peary and the introduction by Booker T. Washington.

In the foreword to the book Commander Peary says: "Friends of arctic exploration and discovery with whom I have come in contact and many whom I know only by letter have been greatly interested in the fact of a colored man being an effective member of a serious arctic expedition and going north not once, but numerous times, during a period of over twenty years, in a way that showed that he not only could and did endure all the stress of arctic conditions and work, but that he evidently found pleasure in the work.

"Hensen proved his fitness by long and thorough apprenticeship, and his participation in the final victory which



MATTHEW A. HENSEN.

planted the stars and stripes at the north pole and won for this country the international prize of nearly four centuries is a distinct credit and feather in the cap of his race."

Dr. Booker T. Washington in his introductory remarks writes:

"One of the first questions which Commander Peary was asked when he returned home from his long, patient and finally successful struggle to reach the pole was how it came about that, besides the four Eskimos, Matt Hensen, a Negro, was the only man to whom was accorded the honor of accompanying him on the final dash to the goal?"

The question was suggested, no doubt, by the thought that it was but natural that the positions of greatest responsibility and honor on such an expedition would as a matter of course fall to the white men of the party rather than to a Negro. To this question, however, Commander Peary replied in substance:

"Matthew A. Hensen, my Negro assistant, has been with me in one capacity or another since my second trip to Nicaragua in 1887. I have taken him on each and all of my expeditions except the first and also without exception on each of my farthest sledge trips. This position I have given him primarily because of his adaptability and fitness for the work and secondly on account of his loyalty. He is a better dog driver and can handle a sledge better than any man living except some of the best Eskimo hunters themselves."

The book is interesting not only because it tells of the extraordinary achievements of a colored man, but the clear and logical manner in which Mr Hensen relates in detail every important feature of the journey to and from the pole, with side lights on Eskimo life and arctic customs.

There are seven illustrations from photographs showing Commander Peary in his arctic furs, Hensen immediately after the journey, Camp Morris K. Jesup at the north pole, taken by the author, and the Roosevelt in winter quarters at Cape Sheridan.

Mr. Hensen is without doubt the foremost explorer of the colored race, and the account which he gives in his book of the final conquest of the pole is the only one which will ever be given by a member of the race, for, as he well says, "I went all the way." The book should be in every home for the encouragement and inspiration which it is sure to give to all who may read it and study the methods by which Mr. Hensen made himself useful, honored and respected and, last of all, won for himself world renown.

VILLARD ON LEGAL RIGHTS.

Condemns Color Line Policy of American Bar Association.

The action of the executive committee of the American Bar association in withdrawing the name of Assistant Attorney General William H. Lewis from the membership roll has caused much dissatisfaction among fair minded men of the legal profession as well as among many prominent public spirited men who believe in a square deal. From a national standpoint the thing looks bad in view of the high standing and character of Mr. Lewis, and it looks worse when the reputation of the Bar association is taken into consideration.

The letter to the president of the Bar association written and sent by Mr. Oswald Garrison Villard, editor of the New York Evening Post and chairman of the board of directors of the National Association For the Advancement of Colored People, on the subject is well worth reading, the full text of which is here given:

New York, March 8.

Mr. Lewis Cass Ledyard, President of the American Bar Association.

My Dear Sir—The board of directors of this association wishes to express to you its profound regret at the action of the executive committee of the Bar association in regard to Mr. William H. Lewis. We believe this action to be illegal and contrary to the principle of justice for which your association must stand. We cannot think that it reflects the opinion of the body of high minded, intelligent men who make up your membership.

There is a growing criticism today of the attitude of the courts in the United States toward colored men. We ourselves have found numerous cases of discrimination solely because of color. If an organization pledged to advance the science of jurisprudence, to promote the administration of justice, shows its race prejudice by excluding a man regularly elected into its membership when it finds that he is colored this criticism will be justified, and it will be justified as applied to men high in the legal profession whom we have had a right to believe stood for the impartial administration of the law to black and white like.

We wish to express to you our profound conviction that the effort to dismiss from your membership because of his color a man of merit and high attainment is a denial of justice and a blow at democracy. Yours truly,

OSWALD GARRISON VILLARD.
Chairman of the Board of Directors of the National Association For the Advancement of Colored People.

NEW ENGLAND BAPTIST MISSIONARY CONVENTION.

Will Hold Thirty-eighth Annual Meeting In Philadelphia June 13.

Philadelphia.—The thirty-eighth annual meeting of the New England Baptist missionary convention will be held in this city for five days beginning on Thursday, June 13, at 2 o'clock. The sessions of the convention will be held in the Monumental Baptist church on Ludlow street, of which the Rev. Dr. Alexander Gordon is pastor. The president of the convention is the Rev. William A. Creditt, LL. D., pastor of the Cherry Memorial Baptist church, Fifteenth and Christian streets, this city.

The convention comprises within its jurisdiction churches in ten states, Haiti and Nova Scotia, where within recent years churches and missions have been organized and the doctrines and work of the denomination explained and built up. The late Rev. Dr. J. Francis Blair of Brooklyn made a tour of Haiti in the interest of the denomination prior to his death about five years ago, which aroused considerable interest among the natives. The work in Nova Scotia is getting well on foot, and the convention is planning to make a liberal contribution to both foreign fields.

In accord with the many timely suggestions made by President Creditt in his annual address to the convention at its session in Providence, R. I., in 1911, the convention ordered the appointment of a committee of fifteen, whose duty is to plan for enlarging the scope and usefulness of the convention, so as to more fully develop that part of its territory which has hitherto received but scant attention from committees usually appointed on new fields. For home and foreign mission work the convention has obligated itself to raise $6,000 for the fiscal year which ends June 17.

The annual sermon will be preached by the Rev. Dr. William Maurice Moss, pastor of the Concord Baptist church in Brooklyn. The general officers of the convention are William A. Creditt, LL. D., Philadelphia, president; A. Clayton Powell, New York, vice president; W. A. Harrod, D. D., Hartford, Conn., corresponding secretary; A. Mark Harris, D. D., Jersey City, N. J., recording secretary, and the Rev. Dr. Robert D. Wynn, Newark, N. J., treasurer.

Educated Young Men on the Farm.

The colored population of Alabama has increased by upward of 80,000 within the past ten years, according to the latest report. There are 16,290 more farms owned by the race in the state, and the total farm acreage is said to be 3,000,000. The valuation of farm property is estimated at $10,000,000. This remarkable increase is due in a large measure to the more recent improved methods of intensive farming used by the hundreds of educated young men who have gone out from the various industrial schools and are devoting their time to agricultural pursuits.

Brockton's Successful Business Man.

One of the most successful dealers in real estate in Brockton, Mass., is Mr. Watt Terry, who owns a long string of houses and store buildings valued at $400,000. When he became a resident of Brockton in 1900 he went to work as a coachman.

RACE ADVISED TO SPLIT VOTE

Review of Political Life Among Afro-Americans In 1911.

TAFT STOOPED TO CONQUER.

Book Dealing With Many Phases of Racial Interest Compiled by Monroe N. Work Devotes Much Space to the Arguments Advanced by the Different Political Organizations.

The review of the political activities among the colored citizens of the country during the past year as prepared by Mr. Monroe N. Work of the department of records and research at the Tuskegee (Ala.) institute is a timely document. It is especially interesting in view of the present national political situation. The matter is now in press and will be issued in book form.

The situation is pretty well covered by the following facts:

May 17 the national Negro Democratic convention was held at Indianapolis, Ind. The following appeal was sent out:

We, the Negroes in the national Democratic convention assembled this 17th day of May, 1911, desire to appeal to the colored voters of the United States to open their eyes to the condition surrounding us as a race and suggest that it is wisdom's way that the Negro should no longer follow blindly one party to its own harm and detriment, as he has heretofore followed the Republican party. We believe that the American Negro should divide his vote the same as the white man and be found in all political parties for precisely the same reason that the white men are found in all parties.

Therefore, as we Negro Democrats reaffirm our allegiance to the Democratic party, believing that its principles for reciprocity and for tariff for revenue only are the most conducive for an economical administration of the affairs of the American government and comes nearer to meeting the approval of the masses of the common people, we earnestly appeal to the intelligent, honest, law abiding colored citizens of the United States of America to organize and bind themselves together in Democratic clubs preparatory for the war of the ballot in 1912. Remember the ancient adage "The wise man foreseeth the evil and hideth himself, but the fool goes out and is overtaken in the error of his ways."

The National Independent Political Rights league met in Boston in September. In its address to the country it demanded (1) the enforcement of the constitution to stop disfranchisement and peonage; (2) the passage of an anti-jimcrow law for interstate passengers; (3) federal aid to education, with the same schooling for all; (4) restoration of the discharged Brownsville soldiers; (5) legislation making lynching a capital offense under federal jurisdiction. President Taft, on the matter of officeholding by Negroes, said in an interview published in the Outlook: "What I have done in this line (of recognition of the Democracy of the south) has been without sacrifice of any interest of my own party. I have appointed many Negroes to office and have given some of them, like Lewis, Johnson and McKinley, offices of essential dignity at Washington. What I have not done is to force them upon unwilling communities in the south itself. I have appointed none where I knew that the race feeling was strong and have preferred giving large offices to well equipped Negroes of the higher class to scattering a lot of petty ones among the mass of their race. This is not because I lack sympathy with the Negroes, but because I want to see them advance."

In California the woman suffrage advocates appointed special workers among the colored people, and it is reported that the Negroes generally supported the suffrage movement. In Illinois 150 delegates of the Coalition league met in Springfield and adopted resolutions in which they declared themselves opposed to all present political parties. The Negro voters of the state were urged to vote independently. In Louisiana there has been a bitter fight against the black and tan faction and the lily white faction of the Republican party for supremacy. The fight was carried before the recent meeting of the national Republican committee in Washington, and the old line Republicans charged the lily whites with not dealing fairly with them. In Maryland the colored voters played a part in the recent state election which was out of the ordinary.

They did not ask the white political leaders for money, but organized and contributed funds to carry on the campaign. They placed $500 in the hands of the leaders of the campaign, with the request that the money be used for the election of the Republican governor and to defeat the Diggs disfranchisement bill.

Early in December the Taft Colored Republican Association of New Jersey met in Trenton and adopted resolutions indorsing the administration of President Taft and pledging allegiance to the Republican party, both national and state. In North Carolina the lily white faction of the Republican party is said to have made a miserable and disappointing show in the state election. In South Carolina it is said that for the first time in thirty years all the colored Republicans are working together and are being supported by the old line white Republicans. The Rev. Richard Carroll, Professor M. T. Frederick, Thomas E. Miller, Henry Toole and several other colored men voted in the South Carolina Democratic primary. Independence in voting seems to be getting more popular.

SUNDAY SCHOOL LESSON

March 24, 1911.
Title—Feasting and Fasting.
Mark 1: 13-22.
Read Matt. 9: 9-17; Luke 5: 27-39

The lesson of today suggests to us three kinds of fasting—the fasting of the Pharisees, the fasting of John, and the attitude of Jesus toward fasting. The fasting of the Pharisees was merely formalism. While there were many good Pharisees, ordinary Pharisaism did not reach below the surface. The fasting was a rite looked upon as, having a value on its own account, or as a means of winning the favor of men. They had their reward in the applause of men. That was all. It had no spiritual significance. It called for no spiritual insight on the part of the instructor and for no religious response on the part of the desciple. It was simply a balm for their conscience, it helped none and hindered none.

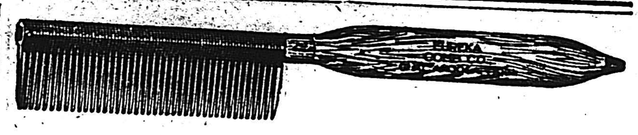
This came from the other side, the side of intense spiritual preoccupation. So completely were they engrossed in the things of the spirit that they minimized or even disregarded the claims of the body. It may be that John's lack of considration for physical comforts was a protest against the softness and self-indulgence of the world which he came to rebuke. Jesus said of John that he came neither eating nor drinking, and that he carried his abstemiousness so far that men said he had a devil.

There was a sharp contrast between the fasting of John and the fasting of Jesus. Jesus did not seem to lay as much stress on fasting as John did. The life of Jesus was much more normal than that of John, in fact it may be claimed that His was the real normal life. In all probability the very nature of John's life and work compelled him to go to an extreme. It was necessary for Jesus, on the other hand, to make a revelation of a higher and fuller life than it was possible for John to make. Jesus came to give us the every highest type of manhood, spiritually, morally, and physically. As it was He not only found time for fasting, but He found time to mingle with the people and at their feasts. With Him fasting was a means to an end. Jesus gave us no rules for fasting, no more than He gave any fast and hard rules for anything else, but it was His aim to set for us an ideal, a spiritual ideal and have us look up to and follow that. There was no necessity of His desciples fasting at this time, He was with them. The time would come, however, when He would not be present with them when it would require all their fortitude, helped both by fasting and prayer to follow Him and His teachings, and give to the world that gospel Jesus intended it to have.

These bottles were made of skins, and when emptied were frequently folded and laid aside. It would not do to use these bottles or skins for new wine, for the fermentation which would take place would in all probability burst the bottles and waste the contents. What was true of these skins was equally true of the old and new cloth. The edges of the new cloth would hold the sewing while the edges of the old cloth would give away.

Jesus meant that a new gospel must start in the hearts and minds of men who had not been unfitted by any of these extremes, for said he that though John was the greatest of prophets, the least in the kingdom of heaven was greater than he. Unless you become as one of these, a little child he had set in their midst, you cannot enter the kingdom of heaven. A child born in the kingdom of heaven has a chance of being taught the truth at the very beginning. He does not have to unlearn anything. How hard it is to teach old people anything new. They still stick to their prejudices of the long ago. Jesus knew that men would admit that His teachings were all right, but their blinded prejudices held from youth, indoctrinated in them in their early days, would never permit them to assimilate the new gospel which He was about to promulgate. They had gone too far in the other direction.

Jesus knew that no man having old wine, straightway desired new, for He knoweth that the old is better. There must be the old and the new in every religious movement and it will be a happy day when both the party of the old and the party of the new shall come to the charity of Jesus, recognizing the inevitableness of the new and the superior ripeness and flavor of the old.



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