RACE LEADERS IN LONE STAR STATE

Brief Mention of Two Who Are Helping the Masses.

GOOD INFLUENCE OF W. E. KING

Recognition of the Services of an Able Editor to Center In His Promotion to Chancellorship of Knights of Pythias—Warm Friend of Ambitious Young People.

Dallas, Tex.—With due respect to the scores of our people in this state who are daily doing all in their power for the development of our race here and throughout the nation, Texas really can boast of at least two real leaders who are progressive and constructive. One is the Hon. R. L. Smith, the moving spirit of the Farmers' Improvement Society and president of its bank, and the other is the original of the cut illustrating this article, the Hon. W. E. King, editor of perhaps the most widely read paper in the southwest, the Dallas Express.

Mr. King hails from Mississippi. Hails is the word, for he belongs to most every secret fraternity in Texas, and members of few organizations can ask him from where he hails, or whatever word their ritual prescribes, for he is able to meet the requirements of their code as to state limitations. Sometimes he has to answer in a half dozen or more different ways, but finally he locates his accoster, and with an iron grip that is characteristic of the indomitable spirit that pushes him upward and onward he grasps as man to man the hand offered him and slaps his newly made friend on the back and says, "Glad to meet you, brother."

Editor King makes friends easily, and probably no man has a larger personal acquaintance in Texas than he, and along with Bill McDonald he shares the honor of being the best known man in Texas. As the editor of a paper of fearless convictions and the possessor of a peculiar style of writing what he says is read, and what he says is readable. Few people in Texas fail to know of the Dallas Express, but invariably they refer to it as King's paper. The Dallas Express, not just as a paper, but as a business institution of merit.

When he dies he wants his only monument to be the Dallas Express, and the flowers for which he craves after death are the bright eyed, big brained

EDITOR W. E. KING.

level headed young men and women he hopes to leave in charge of his paper and institution.

Some men accuse Mr. King of being stern—very stern—but no aspiring youth ever found him other than sympathetic. His greatest enemies are men against whom he had no ill thoughts, but fought because they heeded not the cry of the colored youth and persistently helped to close the door of opportunity against them.

At present Mr. King is the leading spirit among the men of the race who are fighting Cecil Lyon, whom he terms the Lily White destroyer of the Republican party and its principles in Texas. Others are fighting Lyon secretly and under cover, but the editor of the Express fights always in the open and when racial interests are at stake asks for no quarter and gives none. He gives his time and money and space in his paper to the present fight, and so far as is known not one has given anything to further the fight or assist him. Alone he has braved the storm and stood like a stone wall against the enemy.

The masses of our people in this state are beginning to realize more and more the results of the efforts put forth by Mr. King in their behalf. He has been an active participant in the various secret societies for many years. He is not satisfied with simply being a member of a society, but has given them the benefit of his knowledge and experience freely. His efforts have been directed along constructive lines.

In view of the fact that Mr. King has never sought to hold an office in any of the secret societies to which he belongs and to which he has given much time, thought and labor and in recognition of his unstinted services to the race along other avenues of usefulness, his friends all over the state have decided to present his name for grand chancellor of the Knights of Pythias. His business acumen, his foresight and his training in life's great school of experience make of him an ideal man for the place his friends desire him to fill.

FAVORS MANHOOD RIGHTS.

Recorder Henry Lincoln Johnson Defends His Atlanta Speech.

Anent the story circulated to the effect that the Hon. Henry Lincoln Johnson, recorder of deeds for the District of Columbia, was opposed to the participation of the race in politics is stoutly denied by Mr. Johnson. It is well known that he is one of the leading men in Georgia and has done much for the advancement of the race along all profitable lines in education, business and among the large secret societies.

As a member of the Grand United Order of Odd Fellows he is recognized as a man of more than ordinary executive ability. He is also a successful lawyer and a member of the Atlanta (Ga.) bar. It is begging the question, therefore, to even suggest that such a man would be opposed to members of his race taking part in or exercising their legal right to participate in things political.

In reference to his recent speech in Atlanta Mr. Johnson says:

"I was addressing a very large convention of both white and colored delegates and a large number of white

HON. HENRY L. JOHNSON.

and colored spectators at the Orpheum theater, in Atlanta. I had observed that the primary mission of the Republican party was one of emancipation and that they had accomplished bodily emancipation of the colored race under the final decree signed by Mr. Lincoln in his emancipation proclamation; that the Republican party in Georgia must now address itself to the emancipation of the white people in Georgia from their seemingly inexorable mental and moral bondage; that Providence had especially and munificently endowed the state of Georgia with those natural resources the development of which would be best conserved under economic policies.

"The fact that fourteen colored men and one woman had been lynched in our native state in the past nine months was proof positive of the mental and moral thraldom of some of the people in Georgia who control the state and that its only hope for disenthralment lay in the beneficent policies and spirit of the Republican party, manifested under its laws and in their orderly execution that officeholding, as a recent Democratic paper had alleged, was not responsible for any of these outbreaks; that the matter of of officeholding is not the aim and destiny of any great party and should not be its principle aim, the main things and officeholding merely incidental."

WOMEN AGAINST LYNCHING.

Cambridge and Boston Public Unite In Big Protest Meeting.

Under the leadership of Mrs. Mary James a well attended mass meeting to protest against lynching was held in the St. Stephen Baptist church in Cambridge, Mass., recently, at which Mrs. M. C. Hall of Boston presided. The women of Cambridge, Boston and vicinity are alive to the best interest of the race and are more determined in their efforts to create public sentiment against the lynching of human beings than ever before.

Among those who delivered strong addresses on the subject besides Mrs. James were Mrs. Addie H. Jewell, Mrs. C. G. Morgan, Mrs. Alexander Wright and the Rev. Johnson W. Hill. Mrs. J. W. Hill is also much interested in the work and assisted in opening the meeting. It was decided to hold such meetings monthly and arrange to have different speakers each time in order to get the views of a larger number of those interested in this work for the protection of human life.

There is no mistake about it, agitation along right lines is bound to bring good results. There was a time when bloodhounds were used almost solely to hunt down runaway slaves. That wholesome pastime having lost its usefulness in that particular, bloodhounds are used now in various ways and for various purposes, the latest being to run down the white murderers who shot up the Hillsville (Va.) court.

Women's Clubs Loyal to Mrs. Tubman.

The work of the various women's clubs to raise funds for the maintenance of Mrs. Harriet Tubman, of underground railroad fame, has been quite successful. Mrs. Tubman is nearing the century mark, and, although feeble in body, her mind is clear. She can tell a story with ease and accuracy and delights to rehearse the thrilling adventures with which her early life was crowded.

National Association of Teachers.

The ninth annual meeting of the National Association of Teachers In Colored Schools will be held in the historic city of Chattanooga, Tenn., beginning on Wednesday, July 24, for four days.

PHASES OF LIFE IN BURMA.

Work of Converted Natives Related by Rev. Mr. S. R. Vinton.

Rev. S. R. Vinton, who has been in mission work for twelve years in Burma, spoke recently at the Hampton (Va.) Institute. He told briefly the story of Baptist missionary work during the past sixty years and referred to the fact that there are in Burma many native Christians at the present time.

Mr. Vinton said that in his own field there were 159 organized churches, having 11,000 communicants. Much of the missionary work is being done by converted natives. Owing to the lack of roads and to the wet and dry seasons communication is extremely difficult. The missionaries are compelled to travel in ox carts and often suffer from the wear and tear of travel.

Rev. Mr. Vinton showed with the aid of colored lantern slides and moving picture films the various phases of life in Burma and the beauties of the costly pagodas. He declared that some of the pagodas reach a height of 365 feet and are a quarter of a mile in circumference at the base. The pagodas are monuments of a sacred character at which the people of Burma worship. These structures are substantially built and are famous the world over for their ornamentation.

The cheapness of labor makes it possible for the government of Burma to hire men at 12 cents a day to water the streets. The ordinary unskilled laborer earns 12 cents a day. In telling the story of the building of a church on his station, known as the "Vinton Memorial," Mr. Vinton said that a $33,000 structure represented 186,000 days of labor by the natives of Burma.

He gave an excellent illustration of the use of the tonal language of Burma. About sixty-seven languages are spoken in "pagoda land."

ENTHUSIASTIC MEETING OF TEACHERS AT BOWIE, MD.

Professor Williams Holds First Institute at State Normal School.

Bowie, Md.—The Institute For Colored Teachers of Prince George county held a two day session at the Maryland State Normal and Industrial school, No. 3, of this place, the latter part of March. It was the first institute held by Professor J. T. Williams, vice principal of the State Normal school and the newly appointed supervisor of the colored schools of Prince George county, an arrangement having been made with the state authorities of Maryland by which this school gets the benefit of Prince George county's allowance of $1,500 per annum for industrial training of colored students in exchange for the service of Professor Williams, whose mission it is to supervise and assist in introducing industrial features in the various colored schools of the county.

The large attendance of teachers, parents and trustees far exceeded expectations and tested the chapel, dining and dormitory capacity of said school, which proved an ideal place for such a gathering and where Principal D. S. S. Goodloe, his charming wife and family and accommodating student body did all in their power to see that all were hospitably entertained and cared for in a most satisfactory manner.

The welcome address by Principal Goodloe was a masterly effort, intensely practical and thoroughly appreciated by the visiting teachers, as was also the splendid example of well rounded and evenly balanced womanhood which was furnished the institute in the person of his better half, who is the mother of several healthy, courteous and intelligent children and who presides with equal grace and efficiency in the kitchen and other domestic departments of said school, as she does at the piano, where she proved a veritable artist in interpreting Mozart, Beethoven and Wagner.

Every teacher of the thirty-eight colored schools of Prince George county, except three, who were absent on account of illness, were present and participated in a lively discussion of the many interesting and practical subjects on the program. Special addresses were made to the institute by Hon. F. A. Sasscer, county superintendent, who is an ardent advocate of education for the colored people of Maryland, and by Professor William H. Davis, principal of the Colored Business High school of Washington.

Hon. M. Bates Stevens, state superintendent of education, Maryland, sent a splendid letter to the institute, which was replete with encouraging sentiments and practical suggestions, and regretted his inability to be present, as he had planned. All of the thirty-eight buildings and sites used by colored students in Prince George county are owned by the county, four of them have more than one teacher, and the two recently constructed buildings at Fairmont heights and Bladensburg are valued at $1,500 and $1,200 respectively.

Baptists to Meet In Greenwood, S. C.

The next meeting of the South Carolina Baptist state convention will be held with the Morris Chapel Baptist church in Greenwood, S. C., on Wednesday, May 1. The program as arranged by the executive board embraces many new features.

First Indiana Banking Institution.

The first banking and loan institution owned and operated by colored people in Indiana opened its doors at the Knights of Pythias building, Senate avenue and Walnut street, Indianapolis, with a capital stock of $100,000.

SUNDAY SCHOOL.

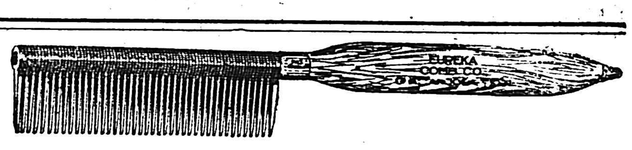
Lesson II.—Second Quarter, For April 14, 1912.

THE INTERNATIONAL SERIES.

Text of the Lesson, Mark ii, 23 to iii, 6—Memory Verses, 27, 28—Golden Text, Mark ii, 27—Commentary Prepared by Rev. D. M. Stearns.

The record of today's lesson, two Sabbath day incidents, the disciples plucking corn and a withered hand restored in the synagogue, is found in Matt. xii and Luke vi, as well as in Mark, so that it must concern Him not only as the Jewish King rejected, but also as the perfect servant, and as the Son of Man, to whom all things will yet be subdued. To understand Him and His words and works we must consider Him as Nathaniel spoke of Him, "the Son of God, the King of Israel" (John i, 49), as "the King of the Jews" whom the wise men sought (Matt. ii, 2), and as the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, who will yet sit upon the throne of David and whose kingdom shall know no end" (Isa. ix, 6, 7; Luke i, 32, 33). The late Dr. Weston in his "Genesis of the New Testament" says that the Jewish Sabbath was the one peculiar and distinctive ordinance of the nation. Other nations practiced circumcision and had temples, offered sacrifices and performed religious rites, but the Sabbath was the Jewish national flag. In it they claimed a peculiar relation to God as their Creator, Redeemer and Rest, and, if by this man's treatment of their Sabbath they are to be deprived of their distinction from other nations, what is the use of being God's people? Considering this, it is not so surprising that the immediate occasion of the determination by the Jewish rulers to put Christ to death, as stated in all the gospels, was His relation to the Sabbath. He claimed to be greater than Solomon or the temple or the Sabbath (Matt. xii, 6, 8, 42), but they would not so receive Him. They honored Him with their lips, but their heart was far from Him (Isa. xxix, 13; Ezek. xxxiii, 31; Matt. xv, 7, 8). They had a form of worship without any power. Jehovah, whom they professed to worship, was in their midst, and they knew Him not.

Matthew says that as the disciples passed through the cornfields they were hungry, and Luke says that they rubbed the ears of corn in their hands and did eat. Our Lord Himself was an hungered on other occasions, as recorded in Matt. iv, 2; xxi, 18. Concerning Israel it is written that He suffered them to hunger (Deut. viii, 3), but it was to prove them and teach them. The wicked are ever watching the righteous and seeking to slay them (Ps. xxxvii, 32), and here they are finding fault and condemning the disciples, and the Lord, too, because they knew Him not, nor the Scriptures, which they professed to reverence. He referred them to their own Scriptures, saying, "Have ye never read what David did when he had need and was an hungered? (Verse 25.) There is no word of condemnation here for David and his followers. He came not to condemn, but to show mercy, hence His quotation from the prophets in Matthew's record, "I will have mercy and not sacrifice" (Matt. xii, 7; Hos. vi, 6). The rest of the verse in Hosea says that the knowledge of God is better than burnt offering. The primary idea in sacrifice is that God gives to us, not that we give to Him, for in the first sacrifice the Lord gave to Adam and Eve redemption clothing which He Himself provided, a foreshadowing of Christ loving the church and giving Himself for it, purchasing it with His own blood. We cannot give anything to God no offer Him acceptable service until we have received mercy from Him as the One who saves sinners. Before ever sin entered this world God set apart one day in seven as a time when man might be free from all work and give himself up wholly to becoming acquainted with God, for there is nothing that can compare with knowing God (Jer. ix, 23, 24). The Lord of the Sabbath gave to man in His own image a day on which He might specially bless him by the revelation of himself as the source of all being and blessing and life and love and peace. The man in the synagogue with the withered hand was strongly suggestive of the condition of the nation and of their inability to do anything for God until they would accept His mercy. In the record, in Matt. xii, 11, 12, He uses the illustration of the necessity of rescuing a sheep from a pit, even on the Sabbath day, but He speaks of the owner of the sheep doing this, saying, "What man shall *have* one sheep," not *see* a sheep. He loved these wayward sheep. He came to give them life. He was as ready to heal them as He was to restore that withered hand, but they would not let Him, and the hardness (or blindness—margin) of their hearts was a grief to Him. Note the cry from His heart concerning them, "We would not." "We will not," "If thou hadst known" (Matt. xxiii, 37; xxii, 3; John v, 40; Luke xix, 41, 42). Instead of having anything like a penitent spirit, a conviction of sin, their proud hearts so rebelled against Him and His teaching that they went away and took counsel how they might kill Him. For His love they gave Him hatred, they knew Him not, they would not have such a one as their Messiah, but the time will come when they shall say, "Our God."



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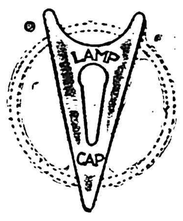

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