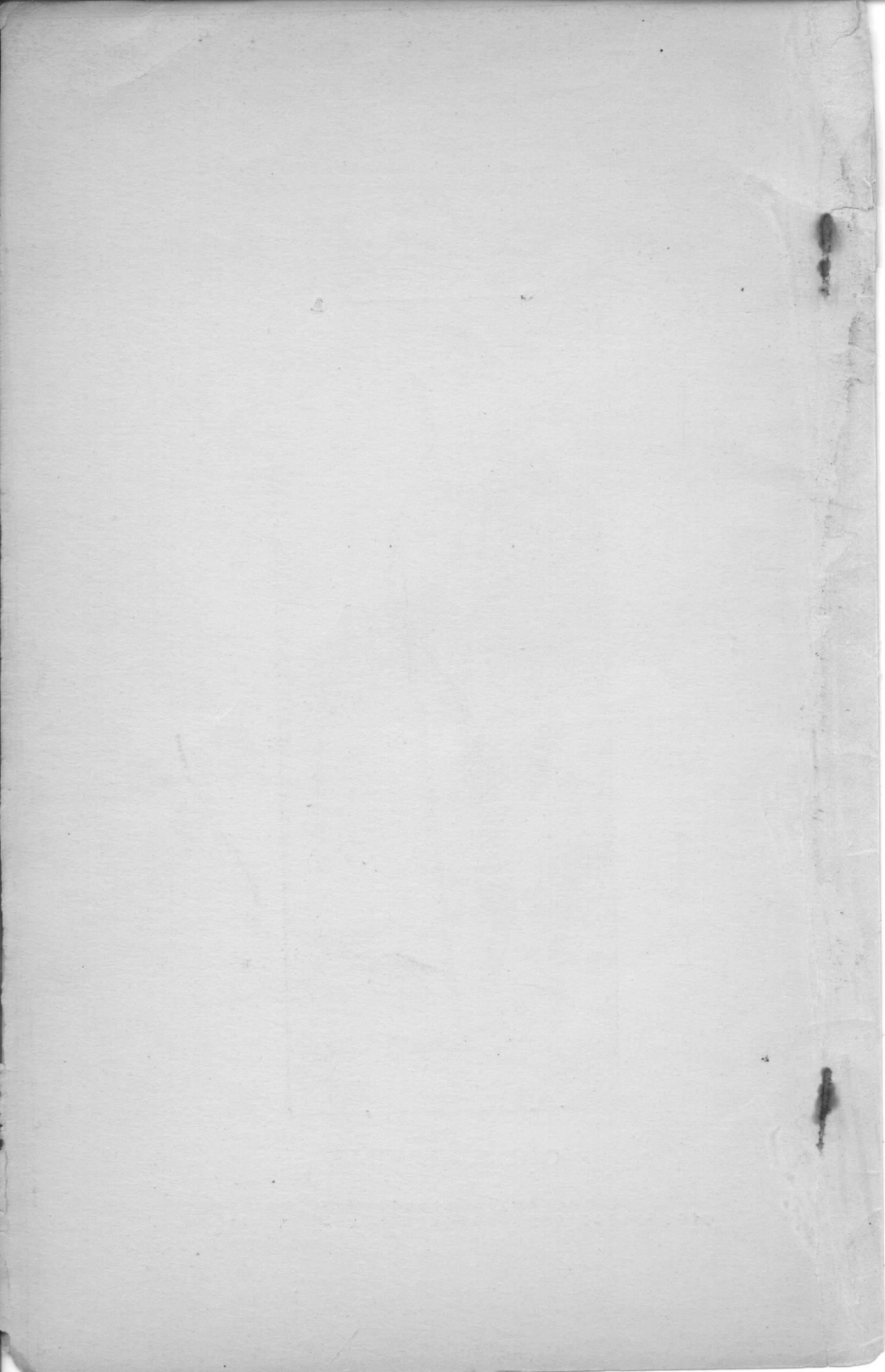


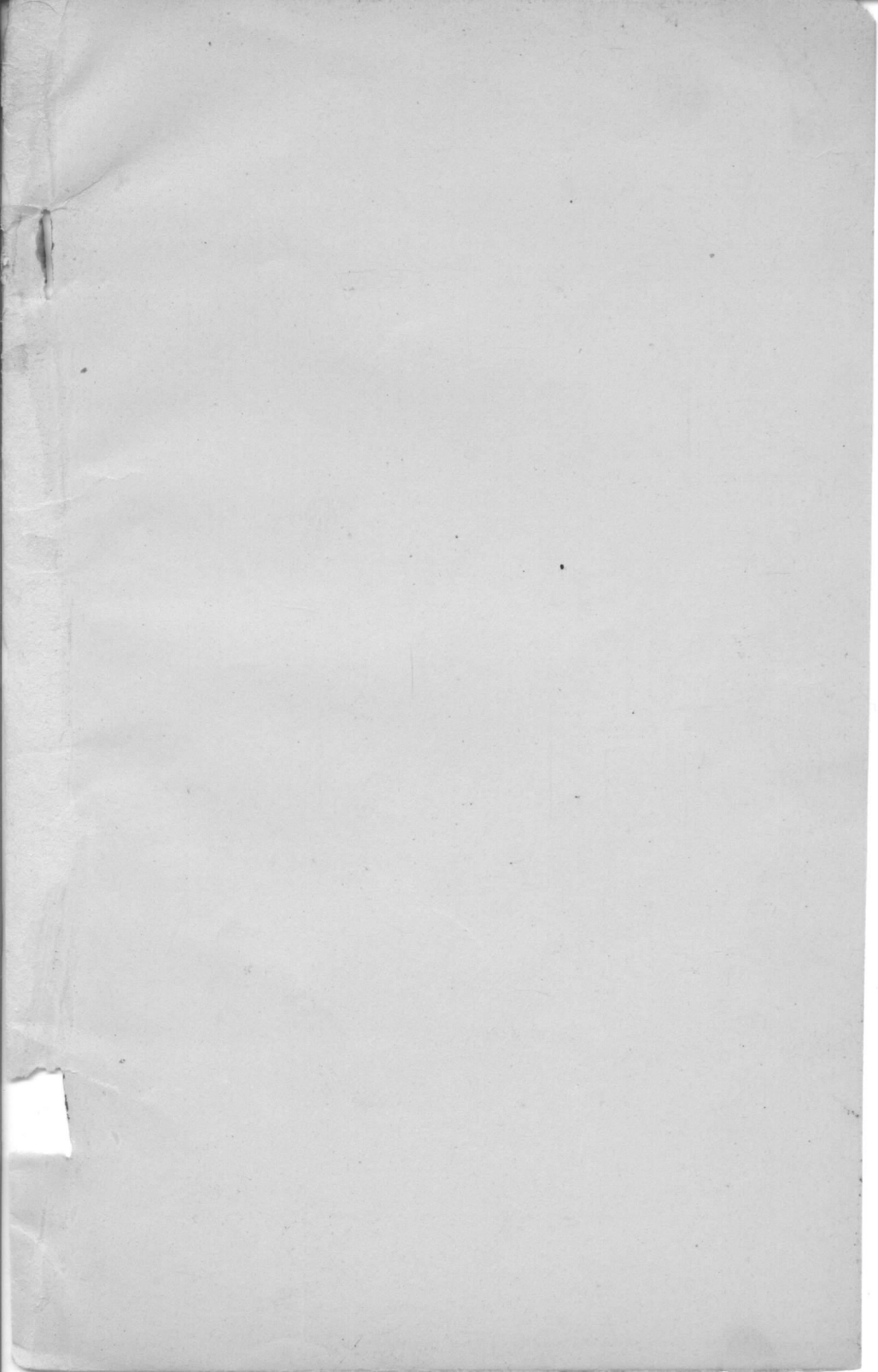
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**The Colored Boy**

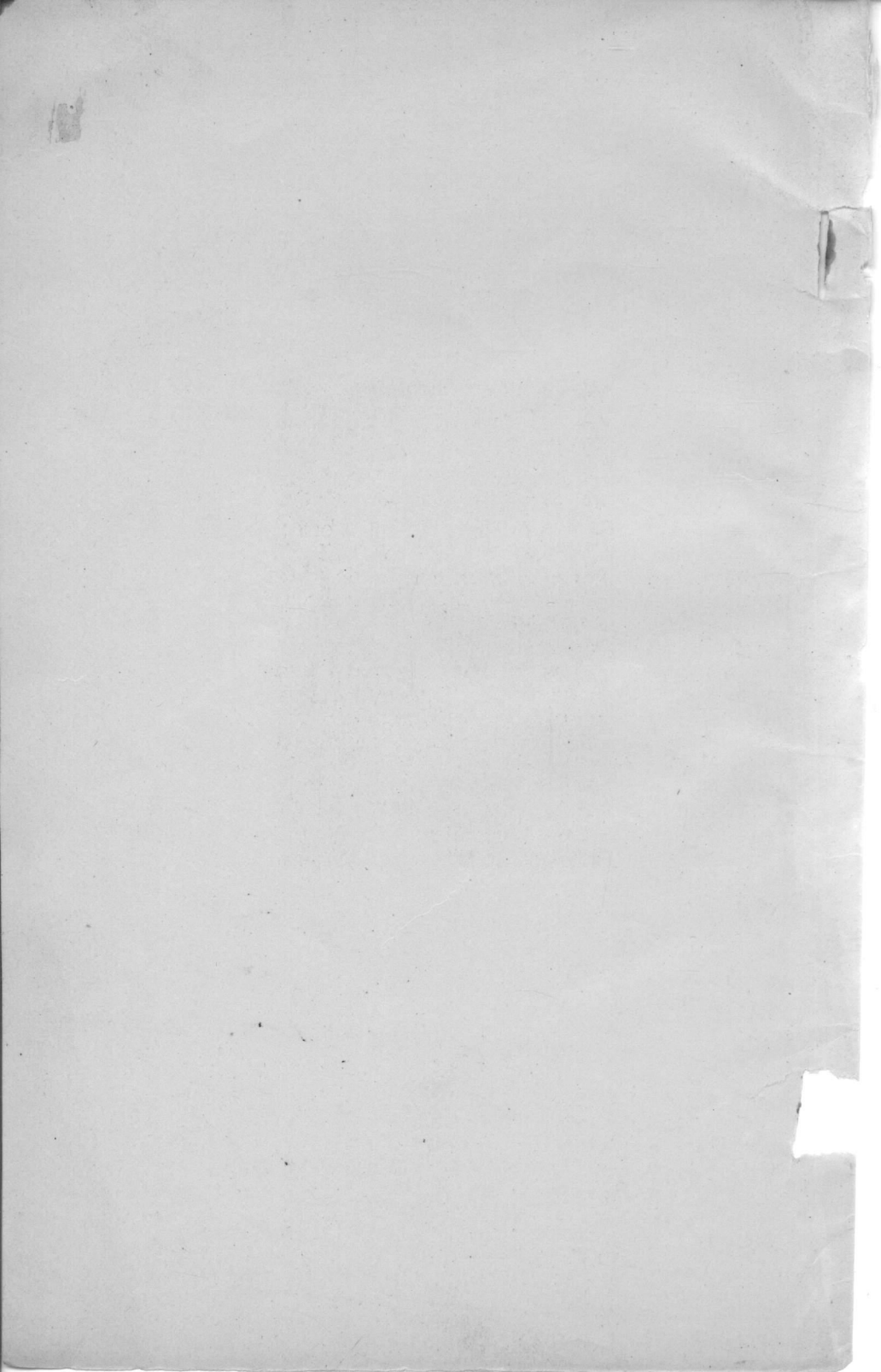


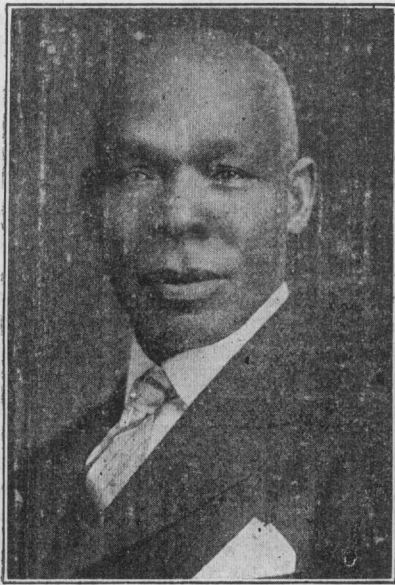
—By—  
**C. C. SOMERVILLE**

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**THE A. B. KOGER, COLLECTION**









C. C. SOMERVILLE, D. D., L. L. B.

### The Publisher's Note

In bringing out the third edition of this brochure, I am deeply gratified with the favor with which the previous works met, and for the charming words of commendation from many eminent men and women who found time to peruse the work.

The aim of the publication from the beginning was to bring something to the attention of the youth that would not only attract, but inspire by showing that with will power, purpose and aim, one may rise from the "lowest depths to the loftiest heights."

Worthy examples of outstanding men are here presented; the most of whom are worthy of imitation. The list could have been increased many times, but we shall let these serve as an indication of the possibilities of a great race, and as J. C. Price once said: "Struggling to be free."

This little work has had a most flattering circulation, and has been read by many people of different ranks and grades of society, and I am happy in the thought that not one unfavorable criticism has fallen upon my ear; but rather to the contrary, what I have seen and heard have stimulated the attempt to improve what has already been accomplished.

In presenting the addenda I am greatly indebted to the courtesy of Mr. Robert B. Eleazer, the Educational Director of the Commission on Interracial Cooperation that held its celebrated sessions in Atlanta, Ga. 1929. These excerpts will bear the closest scrutiny and investigation, and they reflect the highest opinion and sentiment of the brainiest and noblest white men and women, as well as the best thoughts of the brightest colored men to be found in all America.

The writer commends with increased confidence "The Colored Boy" to the reading public and pray that it may find a place in each library, and that every colored boy and girl may find time to read it.

C. C. S.

Testimonials:

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## MAN

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"An acorn is not an oak when it is sprouted—it must go through long summers and fierce winters and endure all that frost and snow and thunder and storms, and side striking winds can bring before it is a full grown oak. So a man is not a man when he is created. He is only begun. His manhood must come with years; he that goes through life prosperous, and comes to his grave without a wrinkle, is not half a man. Difficulties are God's errands and trainers and only through them can one come to the fulness of manhood."

—H. W. Beecher.

For hope and inspiration of the colored youth who erstwhile has been held down with many a handicap; but who has the right and ability to rise when is shown the way, and who will some day come into his own—"Princess shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God," this brochure is affectionately dedicated

—by—

C. C. Somerville.

### Testimonials:

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Dr. O. J. Allen, Pastor First Calvary Baptist Church, Norfolk, Va., says

"The little book is full of serious thought and should be in the hands of all people. I have read it with a great deal of pleasure."

Dr. A. O. Bell, Pastor St. Paul Baptist Church, Mt. Clair, N. J., says:

"From start to finish I have read "The Colored Boy" and do not hesitate to commend it to anyone who is interested in the race uplift."

Dr. W. M. Moore, Pastor Ebenezer Baptist Church, Charlotte, N. C., says:

"You have done a fine work in giving the people "The Colored Boy." I hope our boys and girls will get it and read it. It was my pleasure to read it, and the matter it contains is helpful."

Dr. W. H. Hester, Pastor Twelfth Baptist Church, Boston, Mass., says:

"Your little book, "The Colored Boy," is a creditable production. I have read it with much pleasure, and predict for it a wide circulation. It ought to be in the hands of the youth."



## THE COLORED BOY

Without stopping to inquire into the cause or method by which the colored youth is upon the stage of action it is admitted that without contradiction that he is there. Everywhere as we observe the march of civilization in America, the colored youth is to be seen; in fact, it would be a strange if not a curious picture in which many people appeared if the colored youth was not somewhere about it for no other cause than to give "color" to the picture. But the great question his presence raises is: "The more we think about this, his presence and the cause the more we are led to ask: 'What is the cause?'"

### Testimonials:

The Newark Herald, Newark N.J. says;  
Dr. C.C. Somerville of Portsmouth, Va., a member of the International Congress of Philosophy, Howard University, and British Institute of Philosophical Studies, London England, has written a book entitled "The Colored Boy."

It has 25 pages and is very well compiled with plenty of food for thought for the young brains, and should be read by every colored boy in America.

Dr. Somerville was in the Herald office a few days ago and left a copy of his book which sells for only twenty-five cents. Any person desiring a copy may call at the Herald office and we will get it for you.

and it will be an element in society in the last trumpet's blast is heard. Because of his peculiarity being right in the midst of our civilization and cannot be put out of the picture, and was made for a purpose it should raise in his mind the question of fulfilling the cause of his being, of how he may best fulfill the purpose for which he was called into being. Many things conspire to make him a nonentity, many pressures are brought to bear to exclude him, to shut him out; but the inexorable law of fate makes it impossible. In some places where suppression and violence are extant and have done their best to put him out of the running, he seems to thrive best. The strangest thing of his being is that like the children of Israel who were required to "make brick without straw" they seemed to lat-

## THE COLORED BOY

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ten on what seemed a poison. The youth should take this thought seriously and see in it the hand of God from which there is no "shadow or variableness of turning and he should set about to produce the wonderful qualities with which he is endowed and prove the goodness and wisdom of his Creator who has made him a child of destiny higher than that of earth. He should see that the wheels of nature are not made to roll backward; everything presses on toward eternity; from the birth of time an impetuous current has set in which bears all the sons of men toward that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine.

The colored boy thinking of the wonders of invention and discovery, is very apt to conclude that all the great forces in operation that are contributing to human happiness and human welfare, were made possible only by means of college education. Herewith is submitted a number of celebrities, some who never saw inside of a college but who have immortalized themselves by what they have done. Neither Burns nor Shakespeare could lay claim to the virtues of a college education. Abraham Lincoln learned from a tallow dip. George Washington attended school after he was sixteen. Of the famous mariners we might mention just here, we think of Columbus, of Drake being the first of the English circumnavigators, and Magellam who conducted the first exposition around the world, neither could boast of his college alma mater; and Jourbert, one of the world's greatest commander, a Boer general and statesman, and Frenchman, but he could not write his name. Of the men who have embellished the beauty of science, mention is made of Thomas A. Edison who discovered the mystery of the telegraph who was not a college

man. Stephenson, the inventor of the steam engine, was not a college man; John Erricson, the inventor of the Monitor, that terrible water turret that turned the tide of the Confederacy in the Hampton Roads engagement during the Civil War was a Swedish immigrant, and never went to college. Hugh Miller, the world's famous geologist and prepared works on "Old Red Sand Stone" and "the Foot prints of the Creator" did not go to college. Of the men who have become famous as journalists, editors, printers and railroad giants but men who never received the blessings of a college education by direct contact, we mention here Thomas Scott, who became president of the great Pennsylvania system, one of the greatest railroads in the whole country, began as a messenger boy and had no college education. Horace Greely, founder of the New York Tribune, never went to college. And James Gordon Bennett, whose resourceful mind sent Livingstone to Africa, was never a college student. Benjamin Franklin prepared himself a print shop.

These examples are cited not to discredit the work of colleges or college education; but to say to the colored youth if it is not his fortune to go to college, never despair; for some of the greatest men the world has produced, never enjoyed the distinction of being a collegian. Always remember: "A college gives an atmosphere but not brains."

#### HIS CIRCUMSTANCES

Unlike boys of other races, except in very rare cases, he is born in and surrounded with poverty, and the vices inherent from slavery; his association is not often of the kind to inspire and elevate, he sees no position open to him that would give him the urge to climb. He sees much to discourage and very little to encourage. The stern fate meets his gaze wherever he may turn his eyes. But what must he do under the circumstances; must he set supinely down and mourn his fate because he was born black and

every door seems shut in his face, and because some biblical writers have twisted the account of the curse of Ham out of its proper setting, by saying that Noah cursed Ham because he laughed at his nakedness, when the Bible said no such thing? But it did say, Noah awakening from his drunk en spree of wine said: "Cursed be Canaan, a servant of servants shall he be unto his brethren." If it were not for the fact that some inexplicable something is planted in his nature that tells him that he must break through, he would despond and give up, hopelessly struggling against the seeming tide that is set in against him.

But the youth must take for his cue that the things worth having must be won by effort and that much of the opposition he meets must be made stepping stones by which he must rise. He must see that his poverty is a blessing in disguise and that when he overcomes it, sweeter will be the attainment because of the triumph. Before his eyes prejudice must disappear to the vanishing point, and that he who tries to impede him because of prejudice or inferior complex, whatever it is, is too small and too insignificant to claim the attention of a man of a progressive mind or spirit. The circumstance of the closed door to official preferment ought to create the spirit to find the key that unlocks the door, however secretly hidden. The boy of another race may not only find the door that leads into the chamber of beauty and excellence open to him, but finds an inscription upon the door: "Enter," and a hand pointing the way to entrance: while the colored youth may hear and see the words: "None admitted without the king's invitation."

Every colored boy who makes this observation should double his determination reach the goal, keeping alive in his mind that, "where there is a will, there is a way." Archimedes, who determined to know how much alloy to make a crown of gold, made such a wonderful discovery in his

tests with his crucibles that when he had found it out he ran through the streets of the city crying: "I have found it, I have found it." He was so much encouraged by what he had accomplished in his optimism, he said if he had a fulcrum or stand upon, he could move the world. In the colored man's effort to overcome the humility of a humble birth or the race with which he is identified, he should let nothing deter him; but set his face as granite against opposition and push his way through.

Cultural circumstances are everywhere present and the youth of today, though struggling under great handicaps, is really living in the Golden Age of which Pericles dreamed. The means of education were never more in evidence, the pulpit is blazing with greater effulgence, and the means of transportation and communication make the universe almost a "whispering gallery." I see no reason, in the light of these things why the colored boy should not be the happiest of the happy.

### OPPORTUNITY

"Master of human destinies am I. Fame, love and fortunes on my footsteps wait. Cities and fields walk; I penetrate deserts and seas remote; and passing by hovel and mart and palace, soon or late. I knock once at every gate. If sleeping, wake. If feasting, rise before and they who follow me reach every state mortals desire, and conquer every foe save death; but those who doubt and hesitate, I turn away. It is the hour of fate condemned to failure, penury and woe, seek me in vain and usually implore; I answer not and I return no more."

—John J. Ingalls.

### HIS OPPORTUNITIES

This is a convenient time for the colored boy to come into his own. While men are debating the question of inferior complex this boy ought to rush in and gather up the jewels while other men are trying to determine his metes and bounds. Fields of great value are being deserted for economic reasons that can be procured for less than

half their value whose yield, if properly husbanded can make its owner rich, are inviting the colored boy to seize his opportunity and let no grass grow under his feet while moving toward securing it.

A wonderful opportunity looms from contact. We need not tell the boy of these superior advantages that he is imbibing and storing up things from such contact; but like the oaxlis he may store up sugar, starch, celulose during the morning hour of the day and begin to close up at noon without making the world any wiser. The red cap, the office boy, the pullman porter, the chauffeur, and even the caddy boy have opportunities to rise that are more precious than gold. Who can prevent the inquisitive mind from drinking in the advantages of education any more than it can the flower from taking in the life of the sunbeam or the dewdrop? The thing seized upon however small ought to be the germ from which the world's most useful plant will spring. It is time for him to burst forth from the calyx and bring something of invention for which the world has been waiting for centuries. The boy of the other race is experimenting, is practising, is trying many times only to be defeated, but like Robert Bruce he strikes at the foe till the whole country is under subjection to Scotland. A race that invents everything useful, that holds the reins of business in its grip, that controls legislation, that masters transportation, must by the logic of events be the masters of the age. The circle of serfdom is broken and the young man who wills can go beyond. For the lack of a vision hundreds of acres of valuable urban as well as country lands of the former owners have passed away for no more than a mess of pottage. Those holdings cannot now be regained for many times the prices paid for them. The colored boy must have a vision and widen his sphere of observation till he can see under his own touch the "wilderness blossom of a rose." The Indian is fast re-

ceding for the lack of a vision.

From the erstwhile useless cotton seed we are getting choice fluff cooking lard; the slabs from the saw mill that used to be a nuisance in the way of the sawer are now valuable stove wood; sold in almost every city; the waste of the Niagara Falls that went for centuries is now harnessed and developed, furnishing electric power to turn a million spindles as well as to light up cities forty miles from the seat of the overflow. These things should furnish the stimuli by which the man standing in the shadow will come to light to see that Ethiopia shall soon stretch forth her hands unto God."

It is sometimes asserted that the Nordic or Anglo Saxon blood mingled with the Hametic gives it the strength and superiority of certain types of the Negro Race above their fellows, in initiative, in genius and in ability to do. A clipping from Booker T. Washington's book "What I learned from Black Men" Double Day Page and Company, printers and published by a white man in Milford, Conn., disproves the statement.

Milford, Conn.

"I have heard it stated by several people that the only members of the Negro Race who have achieved distinction are those who have the blood of the white race in their veins. Is this true?

Was Booker T. Washington a full blooded Negro? How about Roland Hayes? The assertion you quote is incorrect. Booker T. Washington was not all blooded Negro, but Roland Hayes is. Robert R. Morton, Paul L. Dunbar, J. C. Price, Richard Wright, Richard Allen, Kelly Miller, Rene Marah, G. W. Carver, Bishop Clinton, Charles Banks and numerous other citizens were or are of undiluted Negro blood. After all, color is only skin deep but prejudice and ignorance strike to the bones. There is just one race in the world and that is the human race. We can-



not judge a man's capacity of heart and brain by his hide any more than we can determine the quality of a book by its binding. The men named in this answer include a president, a poet, an orator, a scientist, an essayist, a capitalist, a banker, a distinguished bishop, and a founder of a Christian Church."

If then these choice flowers are selected at random from the myriad plants to be found in the flower garden of the race, why should not any colored boy take peculiar pride in the race that is so wonderfully blessed, and feel that if he does not reach the goal himself, other members of the race will, and as they go forward, he must of necessity go forward too. The words of Caylee come crowding quickly up for utterance: "Life is not an idle dream; but a solemn reality based on and encompassed by eternity. Find out your work, and stand to it; the night cometh when no man can work.

#### USE TO WHICH HE SHOULD APPLY HIS TALENTS

Ordinarily every man we see is endowed with power or mental capacity. This is true of the colored as well as the white man. That His Maker expects every man to use his talents to the best of his ability is beautifully illustrated in the kingdom parable Matt. 25;14,30 where the landlord going into a far country, called his servants and delivered to them his goods (talents) five, two and one; with instruction that they should occupy until his return. In the course of time he returned and a reckoning was made, and it was found that each had gained doubled that amount with which he had been given, but the man with the one talent had gained nothing; but had hid his lord's money in the earth. The reward for those who had gained something was worthy and set the value upon the use of mental capacity and the thing committed to one's charge. The slothful man was deprived of that placed in his hands with the stern rebuke—"Cast ye the

unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Since God has given man an endowment according to his several ability, if he does not use this talents properly and wisely, it will be withdrawn and he will suffer expulsion. Our subject has power to think and if ever there was a time to think and to think deeply, it is now.

He should see how rapidly the jobs over which he had a monopoly a few years ago are swiftly passing from him, and when once lost may never be regained. Prof. Hancock said a few days ago, he saw a white youth driving a garbage cart and whistling in the meantime; and two days later he saw two white grave diggers in a Negro cemetery and that was in Virginia. Now, just think if jobs as menial as these mentioned are passing so easily and rapidly to the hands of other youths, what will the colored boy find to do at the end of the next decade? He must think how to make friends with the powers that be and learn the lesson thoroughly that many a wise man has learned, that is, to "stoop to conquer." A bull yearling met a moving train on the track and gave it a bully challenge. He threw his head to the ground, doubled himself into a knot, and with a bellow met the oncoming monster. The contest was soon settled, for in a few seconds bovine hoofs were in the air and a mass of mangled beef was in the dust. An Irishman witnessing the scene said: "I admire his courage but I would not give a penny for his sense. Of the six tons or paper money the government is making daily, perhaps 95 percent of it is passing into the hands of the white brother. The man of our group must find the way by use of his talents to change the adjustment of the scales, to have placed to his credit some of this money if it takes suffering and sacrifice to do it. The intellect of the colored boy should teach that the appraisal of the pool room, the base ball, and the excursion can hardly justify the time and the

energy spent in these things. Much of the time thus spent is worse than wasted, it can never be regained, for the "mill will never grind with the water that is passed."

### WHAT HAVE WE A RIGHT TO EXPECT OF HIM?

A stronger man than his sire mentally and physically. We are living in the advanced age of medical science and ought to know more about how to preserve health and grow stronger bodies than our forbears. The children of the Negro race half a century ago knew nothing of hygiene or the laws of sanitation but now it is taught even in the primary grades. Instruction along this line ought to be the means of giving to the world stronger colored boys than their predecessors and this will it do, if the teaching is what it is claimed to be. And as to intellect, we have a right to expect something vastly superior to what the past has produced. But I fear that in this case, as the facts will bear out, we are expecting too much. There are cases where the boy with the Blue Back speller and the three r's is in many respects superior to the grammar grade and the high school student when it comes to business, common sense, and how to make a living. We have a right to expect from our boys citizens who enjoy greater political rights and privileges. These will come with a better knowledge of political economy and civil government and the proper use of the ballot. Far too many young men of the Negro race are neglecting to qualify for the use of the ballot. They look upon voting as a matter of course; when it should be a matter of the first concern—a matter that points to citizenship, by registering one's wish as to who should make and administer the laws. We expect by all means that the boys of our unit will not neglect any longer this all important thing looking toward citizenship and manhood rights: voting. To be a voter in many of the southern states, one must be able to read certain parts of the consti-

tution and pay his taxes, in some states for three years previous to the time he offers himself to vote. But such a cost for the use of the ballot is a mere bagatelle when we consider what it cost 185,000 black soldiers who faced shot and shell and many of them paid the supreme sacrifice that the colored boy of today might have the ballot. We have a right to expect that from the young men, race leaders will come whose words will carry weight in any council. Conditions now in many sections of the country do not permit the youth a voice in the councils, not even a veto, but with enlightenment, with determination to find the way or make it, with a level head and a measure of conservatism, changes are inevitable. It is a wide chasm between the condition of '65 and '29, sixty years, and when we run the cycle of another half century, those living then will seem to be living in another world. Mr. Blease and Heflin to the contrary and the prophetic words of Burns will come true "A man is a man for a that."

Senator Matt Ransom, speaking before a great multitude of white people in Charlotte, N. C., in the evening of his senatorial career, and when his sun was almost set, wanted to impress his audience that God had set the seal of superiority upon them, and that the vestal virgins would keep the lamps forever burning, said: "You men and women who hear me today, you men and women of flaxen hair, blue eyes and red blood, must never let the members of the other face come up to be your equals. You must assert your prerogatives, and I shall be greatly disappointed if you don't." Thirty or more years have passed since those days, and the tomb stone that marks the grave of the senator is almost indistinguishable, so deep have the teeth of time cut since those days. But the race against which he excoriated is still moving forward proving this well known Bible truth; "The first shall be the last and the last shall be first." In the change of conditions the colored boy must surely see the hand of God and hear the

voice which says: "I have chosen thee out of the furnace of affliction." The seeds of misanthropy have been sown in great profusion from time to time, and wish has been father to the thought. Great men who should have used the powers of their mind to the betterment of mankind and the advancement of God's kingdom, have directed those powers toward domination, ill will and prejudice, teaching men to hate rather than to love each other. But those misanthrops are falling by the way one by one, and soon the greatest compliments that can be paid to that tribe is "they were" or as the Bible puts it; "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not yea, I sought him but he could not be found."

We have a right to expect to see members of our group, young colored men, doing business alongside of the white neighbor without comment. The difficulty of such a prospect will lie in the matter of combination and pooling interest. Chain stores and the like have well nigh put the small merchant out of business, it matters not what race he belongs to. The colored boys must study the power of combination and be willing to be a partner and co-worker with his colored brother, and when this is done, dry goods and grocery stores will begin a career as enduring as our civilization. There are few men of the white race that hate the black man too much to be willing to take the dollar out of his outstretched hand; and the colored man by combination can get hold of the dollars that any race would be glad to secure. Every town in which there is a considerable number of colored people should have not only window washers, bootblacks, truck drivers and cooks among our young men, but they should have colored merchants doing business like other merchants. A town of 20,000 negroes could put into negro business \$10,000 weekly and that would hardly touch the amount of money that passes

through their hands in that length of time. Concentration will bring this about so that while the case is as we see it now, scarcely a negro store to be seen, there would be many as the rule, rather than the exception. It is nonsense to plead the lack of patronage, where the same class of goods and similar prices are offered in a colored business. Men will buy where the best bargains are offered, it makes no difference who has the goods to sell. We have a right to expect that the colored boy will stand for law and order. Many things contrive to cause young men to lose respect for law and order. Profits gained from violation of the prohibiting amendment, the lure to play "numbers," temptation to keep bad company and to gamble; but these should be shunned as a deadly poison, for continuance in their use will finally "sting like a serpent and bite like an adder." Not one of these vices can be long followed without bringing in a crop of misery and a stinging remorse. The colored youth should strive to acquaint himself of law and then set out to observe it. The one blot upon the escutcheon of our civilization is lynching and of the more than four thousand people done to death in the U. S. at the hands of the mob and the lawless, I do not recall a single instance in which the colored boy participated, and may he keep his ermine white from this blot down to the end of time, and he can do it by being a law abiding citizen. Let him resolve that not a higher order of citizen, one that respects law and order more than he, shall ever be born on American soil. George Elliott says: There is no sort of a wrong deed of which a man can bear the punishment alone; you cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. We reason then that the mob that is composed of a body of lynchers of which the negro youth does not form a part is, a society of bodies, "voluntarily

bereaving themselves of reason and traversing its work. The mob is a man voluntarily descending to the nature of the beast; its fit hour of activity is night; its actions are insane, like its whole constitution."

#### SOME SPECIMENS:

"The crown of faculties is common sense. It is not enough to do the right thing, it must be done at the right time and place. Talent knows what to do; tact knows when and how to do it."  
—Matthew.

Watkin Thompson of Danville, Va. is a prominent market man and butcher who commands a conspicuous place in the business of that striving city. It is reported that he started in life with a capital of less than three dollars with which he bought his first cow on a credit. He paid for it from the sales of that cow and continued to buy and sell until now his wealth is rated as something near \$75,000. He started a business and stuck to it rain or shine until he has attained the dream of his childhood—a man and a citizen among men.

Rev. J. W. Hairston, D. D., pastor of Mt. Zion Baptist Church, Asheville, N. C. Life began with this subject on the lowest rounds in Davie County, N. C. He went to the public schools and afterwards attended Livingstone College, N. C. For 17 years he was principal of the graded school at Salisbury, N. C., during which time he invested his earnings until now his holdings are considerable. He has one of the largest congregations of any minister in the State and certainly gets the largest salary of any as yet reported. He is prominent in the social, religious and civic life of the community and the State.

Prof. W. S. Creecy, A. M., of Rich Square, N. C. When he started in life the prospects were very dark and the clouds "were lowering" and the chances to rise very difficult. He went step by step to the public schools and thither to Roanoke Collegiate Institute and thence to Shaw

University from which he graduated with honor. Immediately he went into school work as principal of the Rich Square Academy and has made it a school of the "A Grade." Besides he has care of four flourishing churches. He is active in the civic affairs of the country. When the educational drive for his alma mater was on a few days ago, he was able to give a check for the sum of \$1,000.

James Somerville, a product of Warren County, N. C., but now a prominent huckster in the new city market of Norfolk is a striking example of what one can do who has the will and mind to do, however small or humble the beginning. When he came to Norfolk 20 years ago to begin business his capital was less than \$10.08, but by stick-to his bush he has amassed property whose value he is too modest to tell. He lays no special claim to his literary ability for he never had the advantages of many to attend college, yet his native ability and good sense have stood him well in hand and he is a specimen worthy of mention of the transformed "Colored Boy."

Watt Terry, of Brockton, Mass. first saw the light of this world in Woodworth, N. C. Vance Co. After spending his childhood in this quiet community he made his way north under the urge that there was more land to conquer and he finally landed in Brockton, Mass., where he found employment with a shoemaker and in doing his work so well he procured a job in a shoe factory. His was more than an ideal day dream so as he watched the wheels of the factory go round, he felt that he might get in the whirl himself. He saved his money, put it to good use in the investment of real estate and it grew with potentiality, until he dared to purchase some real estate in New York City. One purchase inspired another, still another with wisdom and sagacity, until his holdings today put him in the millionaire class with no one to dispute his claim. He is as modest as he is rich and the poor have in him one who can



hear and feel "his brother's care and burden." It is a long stride from a pauper to a millionaire and yet Watt Terry has made it.

Rev. C. S. Brown, D. D., of Winton, N. C., is a very notable character, having been born in Salisbury, N. C., of very humble parentage. Finishing his education in the public schools of the county, he found himself in Shaw University and after many years of hard study in the college department of that great institution, he graduated and went immediately to Chowan County and began the work of the Waters Normal Institute. For forty years he has been at the head of that institution and now it has an "A Grade" rating. No man in the State has done more for the cause of the Baptist denomination than he, and in directing the affairs of the Masons, Odd Fellows, and Pythians, no man has been his superior.

Scipio A. Jones, born in Arkansas, under very humble and dark circumstances. He began his education in the public schools, but pressed his way on through college and finally became a lawyer and was admitted to the bar of Pulaski County Circuit Court. With grim determination he went forward in his profession until he was admitted to the Supreme Court of the U. S. As the attorney for the Mosaics he was able to present to U. S. in buying Liberty Bonds, \$50,000, and said in doing so: "There are no cowards among us; no slackers on our rolls.

This brief treatise forbids further elaboration of H. P. Cheatham, P. W. Moore, C. F. Graves, E. E. Smith, C. C. Spaulding, T. J. King and others whose names are legion; men who have emerged from the lowest depths but who through daring and perseverance, as well as persistence, have risen to dazzling heights, whose contribution to human weal makes them immortal. And what they have done, the Colored Boy can do if he has the faculty of common sense coupled with talent and tact.

Inspiration is born of evidences of power and

strength as well as the whispering breath that kindles a flame in the sleeping soul. No man can stand on the seashore and listen to the voice of "old ocean" but that he also seems to hear beyond that voice a deeper voice still that awakens that voice to action, to life. The colored boy thinking of the history of his own country, cannot forget that in every important thing in which our civilization has been engaged since 1420 until now, from the felling of the primeval forests to the digging of the Panama Canal, from the Revolutionary War, the first blood of which was shed by a Negro, to the World War in which they went "over the top" even to the dash to the North Pole, the Negro has been conspicuous in courage and endurance surpassing the most sanguine expectation. Examples of chivalry and heroism are conspicuous. It was the fist of a black man that knocked the assassin of McKinley to the ground after he had fired the fatal shot. And because these facts are so, the colored youth ought to take heart and go forward with an urge that knows no halting.

A little tea party is held at the White House, to which Mrs. DePriest is invited and the whole country is seized with a spasm as if it had a severe case of cramp colic and for the time being seemed entirely forgetful of the Presidents of the past and whom they have entertained. Karl F. Phillips, a Negro Commissioner of conciliation gives out the following bit of information.

#### TEXT OF REPORT

- 1878 President Rutherford B. Hayes was a cousin of President Patton (white) of Howard University and was entertained at the University. At this entertainment, President Hayes met John M. Langston, the first dean of the University law school, upon whom the President later called upon socially at the Langston home.
- 1886 Minister of Haiti entertained by Pres. Cleveland.
- 1903 John C. Daney, recorder of deeds and his wife were

- entertained at the White House.
- 1904 J. W. Lyons, registrar of the treasury, and wife, were entertained by President Roosevelt at the White House.
- 1903 Booker T. Washington, principal of Tuskegee Institute, dined at the White House with President Roosevelt.
- 1864 Frederick Douglas dined with President Lincoln at the White House.
- 1878 Frederick Douglas entertained by President Hayes at the White House.
- 1885 Frederick Douglas dined with President Cleveland at the White House.
- 1912 President Roosevelt entertained William H. Lewis, former assistant attorney general, at the former's home, at Oyster Bay, N. Y., as overnight guest.
- 1870 Senator B. K. Bruce was entertained by President Grant, and Mrs. Bruce entertained by members of diplomatic set at her home at a reception.
- 1871 P. B. S. Pinchback, at one time Governor of Louisiana, was entertained by President Grant at the White House.

#### Lincoln's Action Recalled

At President Lincoln's second inaugural reception, 1865, Frederick Douglas was entertained at the White House and as he entered the reception hall, the greeting that Lincoln gave him in having a group of close friends to greet Douglas, was so very marked in its warmth that certain historians have spoken of it in their publications.

President Coolidge entertained the President of Haiti when he was here in attendance at the Eucharistic Conference; he also entertained President Borneo, of Haiti, at a diplomatic reception.

1929—Mrs. Hoover, the President's wife, entertained the wife of Congressman Oscar De Priest, of Illinois, at a White House Tea.

Freeman Ledbetter of the high school department of A. and M. College, Greensboro, N. C., was the winner of the first prize in the commission on interracial co-operation, 1928; theme of contest: "America's Tenth Man."

But we are face to face with a prophecy. C. F. Chicizzle, noted ministerial educator of Abyssinia, President of the International Researchers of Truth, a graduate of Oxford, Paris and Cam-

bridge Universities, and speaks in 15 different languages; only Negro to have ever preached in Christ Episcopal Church, Alexandria, Va., where George Washington worshipped, said: "The time has come when Negroes must begin to think and act for themselves thoughts and actions that become daily factors, for while the ethically minded white man may be ready to help in the development of the Negro, he cannot be expected to take bread from the mouth of his race and feed the Negro, as race preservation is the first law of nature. The time has come when every race must try to preserve its own interest. This interest after 1930 shall be ready for armies of the white and yellows shall be in deadly struggle. But the blacks, who shall be neutral, shall be able to see the destiny of having an empire of his own after 1933 in Africa."

#### ADDENDA

##### America's Obligation To The Negro

Commission on Interracial Co-operation  
409 Palmer Building, Atlanta, Ga.

Let it be said at the outset that Americans owe to the Negro nothing which they do not owe equally to themselves—to their own self respect and their sense of fairness and justice. The Negro's very presence among us, by our volition, not his own, and primarily for our convenience rather than for his welfare; his vast contribution to the economic development and wealth of the country, especially the South; the fact that his condition today, good or bad—even his character—is in great measure what the white man has made them; the inevitable influence of those conditions upon ourselves; the sense of responsibility which a people so fortunate as we cannot escape—all these considerations lay upon us a peculiar obligation to be not only just, but generous, in our treatment of the Negro in our midst.

In General This Obligation Rests Upon The Basic Christian Emphasis On Human Values.

In the sight of Jesus and of every faithful disciple of His, every human being is sacred—one of God's children. Christianity admits no other basis of human relations. The Negro is a human being. If we are to be Christians we must recognize his infinite worth as such and shape our attitude toward him accordingly. This principle honestly applied carries a number of implications:

1. It Means Respect For The Negro's Personality—Both For What He Is And For What He May Become. A little reflection will show that on both grounds there is ample ground for respect. Even in its primitive African savagery, the race manifests traits that command our admiration. The fidelity of Livingstone's native bearers who, after his death, voluntarily carried his body fifteen hundred miles to the sea that it might be sent home is worthy to be recorded among earth's golden deeds. Missionaries to Africa are high in their praise of the honesty and fidelity of the native Christians. The loyalty of the Negro to his white folks during the Civil War—a record which Henry W. Grady says was not marred by a single breach of trust—is unmatched in history. The character and achievements of Negroes like Booker T. Washington and Mrs. Mary McLead Bethune in education, like Dunbar and Cullen and a score of others in poetry, like Carver and Just in science, like Hayes and Burleigh and Coleridge Taylor in Music, like Bannister and Tanner in painting, Williams and Robeson on the stage, Spaulding and the Malones in business, attest the possibilities of the race to attain and achieve nobly.

We Must Cease Thinking Of Negroes Primarily In Terms Of Our Own Convenience, As A Race Divinely Doomed To Perpetual Servitude To The White Man's Will. In the Christian philosophy every human being is an end in itself—never the mere means to some other's end. Slavery violated that principle, and slavery is gone. But there are still those who oppose the education of Neg-

roes on the assumption that it will make them less submissive servants. There are some who still hold Negroes in practical peonage, others who take advantage of their ignorance and helplessness, and many who use them merely as chattels and conveniences. These conditions too must pass, as slavery did.

This means also that We Must Cease Putting Stumbling Blocks In The Negro's Way and setting limits to his possibilities. No man has the right to say to any other, "You may progress just so far, but no further." Am I God, that I should assume such authority over any of His children? As Bishop F. F. Reese, of Savannah, has well said, "The Negro is entitled to make, under God' the best of himself of which he's capable and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him."

3. But this obligation goes further yet. It is positive as well as negative. As The Dominant Race We Must Give The Negro Fair Opportunity For Self Development. This applies particularly in the matter of education. We are doing much for Negro education, to be sure; in the light of all the circumstances our policy in this regard has been commendable. However, so long as our expenditures for public education averages from two to twenty times as much for the white child as for the colored, we can hardly flatter ourselves that our duty is done.

4. We owe it to the Negro and to ourselves To Protect His Property And His Life. Neither is yet safe from the fury of the mob, South or North. Negro homes and churches are still destroyed by bomb and torch, scores are driven from their homes by threats of violence, men and women are beaten, tortured. In 1926 sixteen were lynched, two of them irresponsible lunatics. Two of the sixteen were burned at the stake—one of them at the preaching hour on Sunday morning. A like number were lynched in 1927.

No wonder the Negroes are beginning to question our civilization and even our Christianity? No wonder the same question is staring our missionaries in the face in every foreign land.

5. Every Community Owes To The Negro A Fair Provision Of Public Utilities, Street paving, water mains, lights and sewers—the common heritage of our urban population—must not be denied this large group merely because it happens to be dark in color and without political power. The dominant group cannot maintain its self-respect while pursuing a policy so arbitrary and cruel.

In so far as separation of the races seems necessary, we must put it on the basis of difference and mutual protection, not on that of assumed superiority and inferiority. Up to this time we have made the color line horizontal, the white man above it, the Negro below. If we are to be even measurably Christian about this business of separation, we must "Tilt Up The Color Line" to a vertical position, with equal rights, opportunities extended to those on either side of it, living racially separate but with mutual respect and confidence.

6. Finally The White Man Owes To The Negro, As To All Other Human Beings. An Attitude Of Active Sympathy And Good Will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If I rightly interpret the mind of Negroes, just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them singing with the spontaneous joy that is their natural heritage. Not only so, but it would make easy and natural the solution of many of the problems that now perplex us. Surely such an attitude is not too much to ask!

### **Popular Fallacies About Race Relations**

1. For example, a college student gravely in-

formed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black (Read Genesis 9 and see for yourself). The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth," you know. Then those of us who settled in the North faded out, while those further South grew darker.

2. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phillis Wheatley, African-born slave who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages and has been honored by the crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth \$500,000? Better inquire before you retail that particular fallacy again.

3. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3,000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro Troops at the Battle of New Orleans and credited one of



them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish American War at Kuasimas, El Caney and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery in that war, and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

4. Finally, the most fundamental fallacy of all—the universal “superiority complex.” Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world—“God’s last and best.” Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. Development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble to remember that we are all human beings, owing to each other respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others.

### **What does the Negro want?**

As a citizen of the United States, the Negro wants every right, opportunity and privilege prescribed and guaranteed by the Federal Constitution. Among these rights, the following are

regarded as fundamental;

1—That the color of his skin shall not militate against him in the administration of the law.

2—That he be accorded just legal protection of his life and property.

3—Adequate educational opportunities for his children. This, in many cases, would imply more and better buildings and equipment, teachers better prepared, larger salaries and longer terms.

4—Improved conditions in the Negro residential districts of most communities, better streets, housing, sanitation, and police protection.

5—That his effort to find better living conditions and more decent surroundings should be attributed to the desire to preserve the integrity of his own race, rather than to invade that of others.

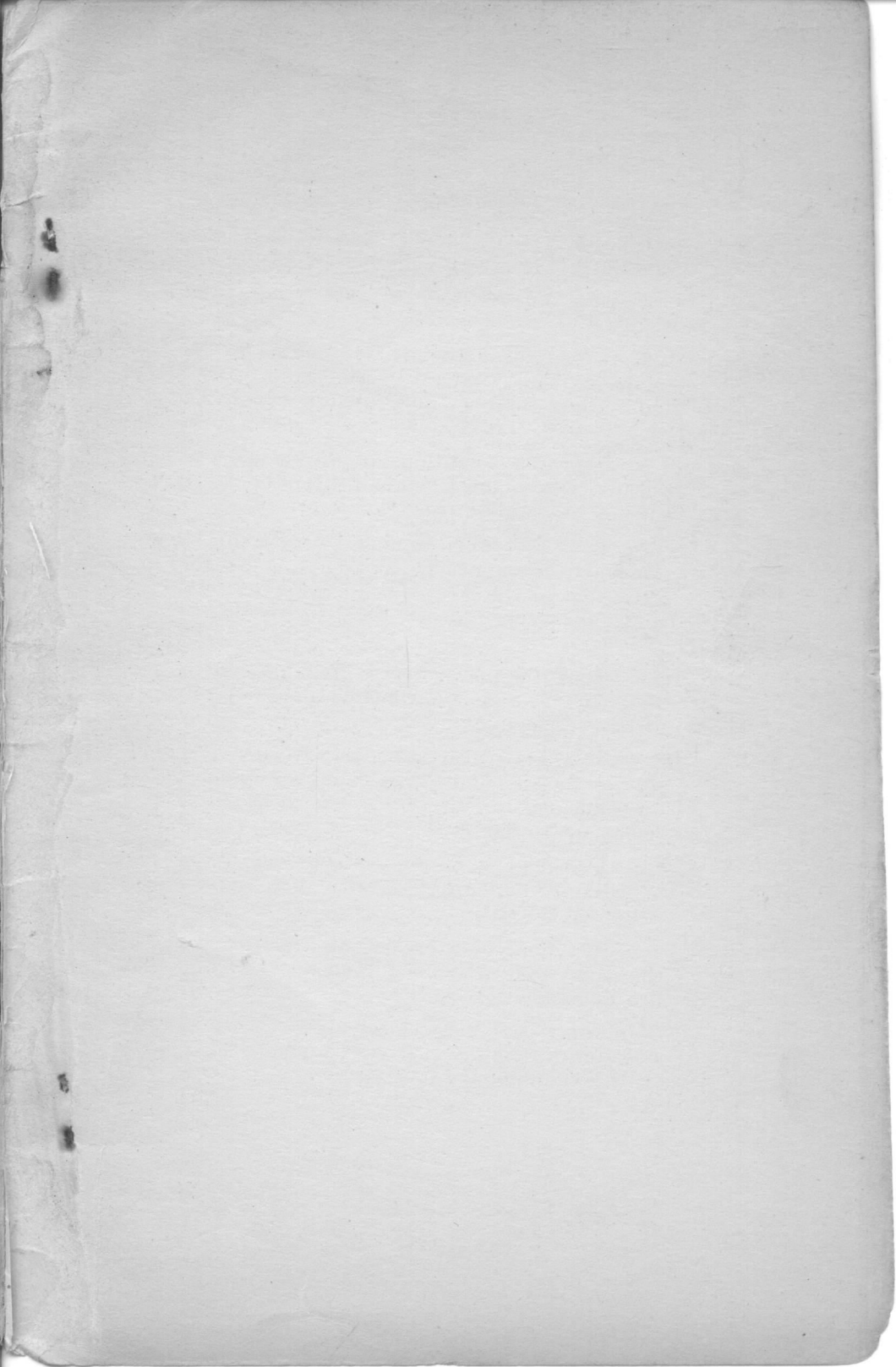
6—That the newspapers give more attention to his virtues and achievements and relatively less to his shortcomings.

7—That in travel and other forms of public service he should receive equal accommodations for equal pay. This is not only just but is also according to the law.

8—Freedom to accept employment in the line of work for which he is best fitted, and compensation on the basis of efficiency rather than color.

9—Freedom to exercise the ballot, subject to the same qualifications for good citizenship that are demanded of others.

In short, the Negro asks no special privileges, but simply even-handed justice and a fair chance in the struggle for existence.



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