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The American Missionary

AMONG EIGHT RACES IN
AMERICA. WHITE. NEGRO.
INDIAN. ALASKAN. PORTO RICAN.
CHINESE. JAPANESE. HAWAIIAN.



CHRISTIAN INSTITUTIONS,
AGRICULTURAL, TECHNICAL,
ACADEMIC, COLLEGIATE,
THEOLOGICAL & CHURCHES.



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WANTS

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.
2. ADDITIONAL BUILDINGS for our educational institutions are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.
3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

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**Let Us Not Forget that Right Makes Might,
And in that Faith Dare to do Our Duty as we Understand it.**

IN view of the approaching centenary of the birth of Abraham Lincoln we have asked several of the race which was redeemed from slavery by the act of Emancipation to give the readers of the AMERICAN MISSIONARY their reflections upon the significance of that act and their appreciation of the Great Emancipator.

Several of these who have written were themselves held as slaves. Others are children of parents who were. All of them know by experience how to appreciate the purpose and the struggle of Lincoln to rise from a low estate; how to battle with the hindrances of poverty and the environments of ignorance and what climbing the steeps before them means. They have pulled themselves up hand over hand, as the difficulties of the way challenged their faith, their patience and their purpose. Like Lincoln they can look back and count more transitions and changes in their lives than most people can who were born in happier circumstances. They caught a glimpse of the possibilities which freedom brought and as they struggled toward their thought their ideals widened with their visions of what

a life of liberty to rise might include. They are the representative first fruits of the schools and institutions planted and sustained by Northern Christianity and benevolence, through the American Missionary Association and kindred societies and schools which have taken the love and faith of the strong to those who were weak. Most of those whose words to us are in our pages to-day are our own graduates and are representative of thousands of educated Negro men and women who have learned to have aspirations and to cherish them, and who have been encouraged in our schools to move up toward their hopes.

Through the hard tyrannies of prejudice and caste most occupations open to intelligent people of other races have been closed to them. It is perhaps God's way in his gracious providence that largely they should find themselves teachers of the youth of their race and should realize their mission in life in educating others. President Angell, of Michigan University, after four score years of honored service in many capacities, recently said that above all callings "Teaching is the noblest." It has

people, good business men and women not only, but educated doctors, musicians, attorneys, editors, teachers, clergymen and many scholars.

"We think of our condition in slavery and we see what the Emancipation Proclamation has done for us. Certainly we

rejoice that Abraham Lincoln lived. Truly we join with the nation in doing honor to his achievements. We shall teach our children to love his name. On the walls of our homes, on the walls of our school-houses will ever hang the picture of the Great Emancipator."

ABRAHAM LINCOLN AND THE FRUITAGE OF HIS PROCLAMATION

By Hon. Archibald H. Grimke, Washington, D. C.



HON. ARCHIBALD H. GRIMKE

Hon. Archibald H. Grimke was born in Charleston, S. C. He is a graduate of Lincoln University and of the law department of Harvard University. He has served his country as United States Consul at Santo Domingo. He has been editor, and also special writer for influential papers, and as an author has written the life of William Lloyd Garrison, and the life of Charles Sumner. He is now in the practice of law.

FIVE years before he signed the Emancipation Proclamation, Abraham Lincoln had made the memorable declaration that a house divided against itself cannot stand; that the American nation could not endure half slave and half free, but that it would ultimately become either all slave or all free. He stood in 1858 not for the abolition of slavery, but for its restriction. The movement to make the republic all

slave was at the time well under way on the part of the south. The counter movement on the part of the North to check this movement was well under way also. These counter movements were coming into frequent collisions, the one with the other, and the sound of strife was filling the land with growing discord and hate between the two halves of the Union. The right to hunt fugitive slaves in any part of the free States had become a law. The old slave line of thirty-six degrees, thirty minutes had disappeared from the map and Kansas had become a battle ground where freedom and slavery were grappling for mastery. Yes, it was becoming clear enough in the light of the fierce struggle which was in progress in 1858, that a house divided against itself could not stand; that the nation could not endure half slave and half free, for the slave half was fighting desperately to make it all slave and the free half was fighting desperately likewise to keep itself free, to overcome the rising slave tide which was flowing from the South with increasing volume and violence. Such was the situation in 1860.

All that the Republican Party in that year hoped to achieve by the election of Abraham Lincoln was restriction, not the extinction of slavery. There was to be no more slave soil and no more

slave states. Where slavery was at the time, established by law, there it was to be respected by the North, by the rest of the nation. But within those limits it was to be strictly confined; within those limits it was to be forever walled in upon itself and isolated from the rest of the nation. Not another inch of the national domain was to be conceded to it. All its claims and clamor in respect to the same, to the contrary notwithstanding. This was the supreme issue between the sections in the Presidential election of 1860. The slave half of the union asserted its equal right with the free half under the Constitution to settle upon this land, and this the free half met with denial and resistance at the polls.

With the triumph of the North at the polls, and of its policy of slavery restriction, the South seceded from the old union with its dual and mutually invasive labor systems and established a new union, founded on a single labor system, namely, slavery, which was declared to be its chief corner stone. Mr. Lincoln was more than any other man of his time the embodiment of the feelings of his section. He was the incarnation of its reverence for the old union with its mutually conflictive industrial ideas and interests. His devotion to the Constitution with its slave clauses amounted almost to idolatry, and kept him hesitant and conservative in respect to the subject of slavery during the first two years of the War of the Rebellion. His task as President, as he understood it, was to save this old union, this old Constitution intact—to do so at any cost—with slavery, if that could be done, but without it, if necessary.

When at the end of two disastrous years of war he perceived that the preservation of this old union and Con-

stitution depended on the destruction of slavery, he proclaimed freedom to the slaves. It was the psychologic moment not only in the progress of the war, but in the life of a race and of the nation also. For the Emancipation Proclamation not only broke the back of the rebellion and abolished chattel slavery in the States then in rebellion, but it was the initial act of reconstruction of the republic with its dual labor systems and of its conversion into a new union with a single system of free labor. It is the peculiar glory of this great man that he not only foresaw clearly that this old union could not endure half slave and half free, but that it was given to him in a terrible crisis of its existence to perform an act which was the first of a series of great acts which are to establish free labor as its chief corner stone.

The Emancipation Proclamation being an act of war and without universal application, had to be followed by the Thirteenth Amendment of the Constitution which abolished slavery and involuntary servitude in the republic forever. But when it was found by the free States that this great act of itself fell far short of the work of rendering the country wholly free, the new freed men were invested with citizenship. Still, the movement toward freedom seemed to lag, to stop short of the consummation of industrial unity, of the establishment for it of a single labor system, and so the Fourteenth Amendment was followed by the Fifteenth, which conferred suffrage on the blacks. Negro labor under the supreme law of the land could no longer be bought and sold or held in involuntary servitude. It is, in addition, invested on parchment with civil and political rights the same as white labor. To

equality of rights and to equality before the law, the blacks have become entitled, in theory at least. The actual condition of the blacks does not, however, yet agree with this theory of freedom, but quite the contrary. Much yet awaits to be done to make the republic free in law and in fact alike. But we have the law and that is of itself an immense achievement. Which is ultimately to prevail, the law or the fact, the law which is founded in right or the fact which is based on wrong? I believe that the law, the right, is to prevail to conquer and cover ultimately every square foot of the soil of the United States and abolish what is bad

and unequal in our national life, in its industrial and political conditions, to the end that the union may not be divided by two antagonistic labor ideas and systems, but shall be established finally, both in law and in fact, on labor unity and freedom. It is the glory of Lincoln that he laid, as the chief cornerstone of our reconstructed union, free labor. His great act yet awaits the hands which shall lift into place in the new American edifice the splendid capstone of industrial and political equality and fair play for all men regardless of race, for all labor, whether white or black or brown.

LINCOLN THE FIRST AMERICAN

By Professor J. W. Work, Fisk University, Nashville, Tenn.



PROF. J. W. WORK

Mr. J. W. Work is a native of Nashville, Tenn. After graduation at Fisk University he was a post-graduate student at Harvard. He is professor of Latin and Modern History in Fisk University, and is well known as the leader of the Fisk Jubilee Singers.

STUDYING the life of Lincoln is like delving into a mine of exhaustless treasures. He was the first American concerning whom I learned, and from that day when my father presented him to my childish mind, his character has been a source of

joyous wonder to me, as it has unfolded itself, continually exhibiting some new excellence. It seems that God had it in his mind to demonstrate the possibilities of human development by leading this child of the backwoods from depths, below which very few have experienced, to heights, beyond which not one has ascended. In spite of the most disheartening obstacles, Lincoln wrought out one of the strongest characters in all human history, the symmetry of which is as nearly perfect as finite mind could possibly conceive, for he was strikingly and almost equally powerful in mind, will and heart.

The admirable preciseness of his documents of State, his plain eloquence artistic in its persuasiveness, his genius in debate convincing in its power, gave conclusive evidence of a mental force and acumen possessed by few. In selecting his Cabinet he gave further evidence of penetration and discernment.

The strength of his will was being de-