

# ALEXANDER'S MAGAZINE

AND THE NATIONAL DOMESTIC



**OCTOBER, 1907**

*This Magazine gives the Negro's point  
of View Regarding his own Problems  
Published by Charles Alexander at  
714 Shawmut Avenue, Boston, Mass*

Subscription \$1.00 a Year

Single Copy 10 Cents

# October Contents.

Equality—A Poem.....	292
by J. C. BRENNAN	
Illustrations of the Berean Manual, Training and Ind. School PHILADELPHIA, PA.	293-296
Editorial Department.....	297
by ARCHIBALD H. GRIMKE	
Color Prejudice in Boston; MobRule; International Congress; The Episcopal Convention; The M. E. Church; Machine Rule.....	
Brief Sketches.....	305
by CHARLES ALEXANDER	
Berean Manual Training & Industrial School.....	312
by ARCHIBALD H. GRIMKE	
News of Liberia and Africa Generally.....	326
by WALTER F. WALKER	
The Negro As A Ruler.....	329
Women's Conventions.....	331
by F. M. W. ALEXANDER	
Good Will To Men.....	337
by BOOKER T. WASHINGTON	
Frances E. Willard.....	339
by K. L. STEVENSON	

## GOVERNMENT POSITIONS

**WANTED**—At once, 5000 young men to prepare for the coming Civil Service Examinations, viz: Railway Mail Clerk, Clerk-Carrier, Postoffice Service, Rural Carrier, Custom-House, etc. Salary \$900 to \$1900 per annum. Instructions by mail, at your own home; common education sufficient: More than 41,000 civil service appointments made last year. Write at once inclosing stamp. Address NATIONAL CIVIL SERVICE SCHOOL Dept. 98, Catawba, N. C.  
Women take the Postoffice and Custom-House examination.

# The Youth's Companion



## It Comes Every Week

Among the contents of the New Volume for 1908 will be

### 250 Good Stories

Serial Stories, Stories of Character, Adventure and Heroism.

### 350 Contributions

Articles, Sketches, Reminiscences by Famous Men and Women.

### 1000 Graphic Notes

on Current Events, Discoveries and Inventions in Nature and Science.

### 2000 One-Minute Stories,

Bits of Humor and Miscellany, the Weekly Health Article, Timely Editorials, The Children's Page, etc.

Sample Copies of the Paper and Illustrated Announcement for 1908 sent Free to any address.

## Every New Subscriber

who cuts out and sends this slip at once with name and address and \$1.75 will receive

# FREE

All the issues of *The Companion* for the remaining weeks of 1907.  
The Thanksgiving, Christmas and New Year's Double Numbers.  
The Companion's Four-Leaf Hanging Calendar for 1908, then  
The Companion for the 52 weeks of 1908—a library of the best reading for every member of the family.

**THE YOUTH'S COMPANION,**  
BOSTON, MASS.

New subscriptions received at this office.

# ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1895, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

ARCHIBALD H. GRIMKE . . . . . Editor  
CHARLES ALEXANDER . . . . . Publisher  
714 SHAWMUT AVE., BOSTON, MASS., U. S. A.

Subscription ; One Dollar a Year - - - - 10 Cents a Copy

Vol. 4 OCTOBER 15, 1907 No. 6

## Editorial Department

### COLOR PREJUDICE IN BOSTON.

Is color prejudice on the increase in Boston? Perhaps it is. We are not altogether certain as to the extent to which prejudice of the whites toward the blacks has grown in this home of Garrison, Phillips and Sumner. That there is some increment seems to be conceded by almost every body, i. e., by almost every Colored person with whom we have talked. There has lately been a good deal of smoke in respect to this subject in the city, and where there is so much smoke, we take it, there must be some fire. And some fire there undoubtedly is to produce so much smoke.

We will assume therefore that race prejudice is on the increase in Boston as it is on the increase all over the country. Instances of it have, it seems, been sometimes exaggerated. And at other times some of our people, apparently have gone out of their way to find the ugly thing, and, as it always

happens, what we go out of our way to find in the way of trouble and especially in respect to race trouble, we are almost sure to find. We as a race, have grown very sensitive on the subject of color prejudice which is not at all to be wondered at. To such an extent has this extreme sensitiveness grown in many of us that we are not exactly sane on the subject and may see color prejudice in many cases where it does not actually exist.

Still after making all due allowance for this spirit of oversensitiveness and exaggeration on the subject of race prejudice in Boston on the part of some Colored people, we believe nevertheless that the thing is altogether too much evidence in this banner city of this banner state in respect to the equality of all men before the law, regardless of their race, color or previous condition of servitude. It is a fact however, of which Boston may justly be proud, that its judges and jurors will uphold the civil rights law of Massachusetts and punish

Generated at Library of Congress on 2020-11-03 02:36 GMT / https://hdl.handle.net/2027/um.319510018866920 / http://www.hathitrust.org/access\_use#pd-us-google  
Public Domain in the United States; Google-digitized

the violators of the same wherever a clear case has been made out against them by Colored plaintiffs and complainants.

A case of Color prejudice pure and simple has just come to our knowledge. A young lady, the daughter of one of the foremost Colored scholars and educators of the country, came to Boston from a distant Southern city to pursue a course of study at one of the schools of expression in the city. She had corresponded with the officers of the school and was led to believe that she would be received as a regular pupil in the school. But although her father's check for her tuition was in the hands of the school authorities, she was denied the right to register and enter as a regular student. The authorities offered to admit her as a special student, and even to give her work in their office, but nothing and no one were able to induce them to admit her into their school as a regular student.

However, the young lady encountered no difficulty whatever in gaining admission on terms of perfect equality with white students to the rival school of elocution of this other school of expression, which has denied her admission. The school which received her is the largest and most prosperous school of elocution in Boston and perhaps of the country as well. Everything to which she is entitled as registered student she will undoubtedly receive and along with it she and another Colored lady will get from the officers nothing but kindness, the most cordial consideration and from most of the pupils the most courteous treatment. And this is all that they ask, no more nor less.

More than this they do not care to receive and less than this they will not take. And this is what the other

school of expression refused to give our young lady on account of her race and color, and in doing so put itself beneath the contempt of all fair-minded people, and out of touch with the noblest traditions of this grand old city of justice and of Garrison, Phillips and Sumner.

#### MOB RULE.

If the Republican state convention of Massachusetts needed a foil to set off to the greatest advantage before the voters of this grand old commonwealth, it was supplied with the best of all possible foils for its purpose in the Democratic old night and chaos, which broke loose in Springfield on Saturday, the fifth of October. We, ourselves, never could have believed that such a thing was possible in Massachusetts, before the late Democratic convention revealed itself to the state and country as the very thing itself. Words fail to describe such a mass of conglomeration of folly and brutality and violence and infinite uproar and suicidal madness as constituted the Democratic state convention of Massachusetts in this year of peace, 1907.

For many weeks before this crowning event in their lives, the rival candidates for the Democratic nomination for governor, went up and down the state, making each his appeal to Democratic voters for their support. Sometimes this appeal was made from the same platform and sometimes it was made from separate platforms. Both men got lots of cheers, and each got at the primaries a majority of the delegates! This extraordinary result of the Democratic polls of the state was a sort of storm signal that trouble and tumult were coming straight for the Democratic state con-

vention, which was to meet in Springfield on the 5th of October. And straight they came and struck the convention with the tremendous volume and impact of a West India hurricane. All sense of decency and order and fair play went down before the fury of men's passions and rivalries.

Once upon a time Samson vanquished his foes with the jaw bone of an ass but John D. Kiley vanquished the whole Democratic convention, composed of friends and foes, with a jaw that would have given the weapon used by Samson odds and beaten it at its own game. Kiley's jaw was Kiley's own, and this is where he had the advantage of Samson. Kiley was born with his. It is his peculiar possession, and a more formidable weapon no presiding officer over a party convention ever wielded to the confusion of friends and foes alike. Kiley killed the Democratic convention and the Democratic party and both of the rival candidates for gubernatorial honors at the hands of that party with his formidable jaw. Kiley's voice was like the Irishman's shalalah, wherever a head showed itself in opposition to Kiley Kiley hit that head with his jaw, and down went the head in inglorious defeat, while Kiley's jaw went on vocalizing forever.

Who are these rival candidates for gubernatorial honors at the hands of the Massachusetts democracy? One is Henry M. Whitney, a millionaire and one of the leading captains of industry in New England, and besides these qualifications he is a man of the highest social standing in Boston and the country at large.

The other candidate is Charles W. Bartlett, one of the leading lawyers at the Suffolk bar. He too, is a man of large wealth and he is besides a lawyer of large practice. Mr. Whitney and his managers claimed a safe majority of the delegates to the convention, but Mr. Bartlett and his henchmen got possession of the convention and excluded about two-thirds of the Whitney delegates. Of course, after this bit of political strategy, it was a walkover for Mr. Bartlett, who received the nomination of his side of the convention, amid

scenes of disorder and uproar which seem hardly credible in Massachusetts. Mr. Whitney's excluded delegates held their convention in a section of the same hall and simultaneously with the other convention and amid scenes of disorder and uproar, hardly less credible in Massachusetts, nominated Mr. Whitney as the party's standard bearer.

What would the country have said, what would those very men have said had this Bay State convention of Democrats been composed of Colored instead of white men? Everywhere and from every finger of the white people of the state and the country the finger of scorn would have pointed these men out as incapable of self-government, as unfit to be admitted to the citizenship of the Republic. But thank God, the men who thus brought shame to the Commonwealth of Massachusetts, and degraded American citizenship, were, every last mother's son of them, white men. After all, however, human nature is human nature, whether covered by a white skin or by a Colored skin, and scoundrelism and lawlessness and violence belong exclusively to no particular race and are monopolized by no particular class in the American Republic. The whole American nation is tarred out of the same pot of pitch, is sick from the head of it to the foot of it with the same alarming disease. Lawlessness is in the air of the Republic, and scoundrelism and violence are also. They hang in deadly mephitic vapor over the South. They poison the atmosphere of the rest of the nation. They are present alas, here in this grand old Commonwealth of Massachusetts, vide the Democratic state convention which met at Springfield on October 5, 1907.

#### THE INTERNATIONAL CONGRESS.

That was a notable gathering in Boston during the last week in September of the International Congress of Religious Liberals. The members came not only from all sections of this country but from all parts of Europe, and from the far East as well. They constituted indeed "a goodly company," as President Carroll D.

Wright said in his opening address, "free from dogmatic theological tenets, free to stand before the public as representing the necessity of applying the highest religious ideals to the affairs of the world." Slowly has the great and vital truth entered the heads and hearts of people that religion, true religion, is not a creed, is not a system of theology but simple love to God and man. A man has religion not because he accepts certain dogmas of the church but because he accepts God as his father and his fellow men, regardless of differences of creed and race and color, as brothers. This is religion, true and undefiled, the religion of Jesus, the religion which is to redeem the world from sin and wrong, from race prejudice and oppression, from the beast of rapacity and cruelty, which like a ravenous lion is going up and down the world to-day seeking whom it may devour.

Needs not words is the vernacular of the religion of Jesus, of that true religion which is to save men from the beast which is in them. Inasmuch as ye do it to the least of these my brethren (the Negro in America, for example) ye do it to me. That is the positive side of the supreme test as to whether the white man in America has religion or not. And here is the negative side to the same vital truth: Inasmuch as ye do it not to the least of these my brethren (the Negro in America) ye do it not to me. This is the supreme test. It is not only the supreme test, it is the only one in fact. The white man may build the most magnificent church edifices and fill them with vast audiences and eloquent sermons and wonderful music. He might even pour his money out like water for the education of the Negro in his midst but if he looks down on the Negro in the pride of race as essentially different from him, as a man not his brother, not entitled with him to equality in the state, to equality in the church, to equality in society, then the white man in America knows not the religion of Jesus. And the judgment will be passed on him and on the Republic also. Depart from me for ye

never knew me. And they will ultimately go the way of Assyria and Babylonia and Greece and Judea and Rome, for like those the American white man and the American Republic will have prepared themselves for the devils of man's inhumanity to man, and his angels of race pride, race prejudice and oppression.

It is not enough for the white man in America to perceive the Negro's needs, he must also see his brotherhood, a brotherhood as real and close and vital as if his skin were white. To give the Negro a cup of cold water in the true spirit of human brotherhood would do more toward the ultimate solution of the race problem in America than would the gift of millions of dollars to his education in a spirit of race pride, segregation and superiority. Now if the International Congress of Religious Liberals did aught during its five days' meeting in Boston to establish white America in this saving truth of the religion of Jesus, it did well, and will deserve at the hands of the Republic and at the judgment seat of the world the "Well done" plaudit not only of this generation, but of all future generations likewise.

#### THE EPISCOPAL CONVENTION.

The Episcopal church of America held its general convention the first part of October in the old capital of the Southern Confederacy. If there is a denomination in America which claims to be pre-eminently Christian that denomination is the Episcopal church. It points with stately pride to its high title by apostolic succession to be the true church in America. It has splendid forms and ceremonies, and splendid church edifices, and a splendid priesthood to officiate at its altars. It has wealth and social pre-eminence. It has in a word all the riches which this world can bestow in the way of vast possessions, in scholarship and eloquence and membership and spreading influence and power. But it lacks the one thing needful, viz., full and unreserved recognition of the brotherhood of the Negro, who is in its midst. This

church sees that the Negro is in want, and it wants to help him, not as a brother man, or brother in Christ, but as a lower man, as a man devoid of any kinship to the white man and brother, as essentially different from him and hopelessly and eternally inferior to him.

Fifty years ago the American church was the bulwark of American slavery. Today it is verily the bulwark of American colorphobia. It would have been impossible for slavery to have lasted a year in the Republic had the church arrayed itself solidly against the iniquity. Neither could American colorphobia exist another year in the North and in the South alike were the church to set its face sternly against its cruelties and injustices to the weakest of the brethren of the divine Master. Were the so-called Christian churches of America to preach in earnest the brotherhood of man, including the despised Negro, and to practice in all sincerity what it preached of the fatherhood of God and the brotherhood of man, including the much despised Negro, there would be today no so-called Negro problem to vex the nation and to cloud its future.

Does the church believe in the one blood doctrine of the Bible? Or does it believe in the one blood doctrine for white men only? Then what does it believe in respect to the origin of the Negro? Is he a man or is he something lower and different in the scale of creation? The Episcopal church South acts on the assumption that he is different from the white man, with a different origin and destiny, and that therefore he must be treated differently and set apart in the church itself from his "superior" in white. Social contact with him is contamination, and ecclesiastical association with him is a thing which no Southern white clergyman or layman should tolerate for an hour. The Episcopal church South has drawn its social and ecclesiastical skirt and robe about it with a mighty scorn lest they so much as touch the colored man and brother.

The Episcopal church which has just held its triennial convention in

Richmond preaches very generally now the un-Christian doctrine of racial differences, of race superiority for the white man and of race inferiority for the black man, and practices what it preaches with amazing openness and frankness and it does so well nigh universally. It has rejected in much of its preaching and in most of its practice the great doctrines on which Jesus founded his religion, viz., the fatherhood of God and the brotherhood of man in respect to the Negro. He is not regarded even in theory any longer by that church, the portion of it which is located below Mason and Dixon's line, as a man without essential difference from his brother in white, and everywhere throughout that section he is treated not as a brother but as something but little removed from the status of the lower animals.

Under these hard and anti-Christian conditions and circumstances it is not to be wondered at that the colored Episcopalians, especially of the South, have been asking the powers that be in that church to appoint over them a colored bishop. What a damning reflection on the Christianity of a church and its hierarchy, claiming direct apostolic descent and succession is a request such as that preferred by colored Episcopalians for a colored bishop? They want a colored bishop because things are not what they ought to be for them under white bishops. White bishops make them feel not their brotherhood in the church but their race difference, and fasten upon them by a treatment, which no man can possibly mistake, the stigma of race inferiority. What is good enough for the divine Master is not good enough for the white Episcopal church of America. For the black man there is no equality in the Episcopal church, and for him there is no practical brotherhood either. He is not wanted and it seems to us that the quicker he shakes the dust from his feet and gets out of such an anti-Christian church the better it will be for him and for his, now and for years to come.

### THE M. E. CHURCH.

The Methodist Episcopal church of America is a decided improvement on the Episcopal church in respect to its treatment of the Colored man and brother. There is more, much more of the fatherhood of God and the brotherhood of man principles in the religion of the Methodists than in that of the Episcopalians as a church organization. The former see the needs of the Colored people more clearly than the latter, much more clearly in practice do they recognize their brotherhood with the rest of humanity. They have established for their education institutions of learning like Clark university and Gammon Theological Seminary. And in the government of these institutions and in the faculties thereof they have introduced the principles of equality and fraternity and by those principles they have lived and governed their race prejudice, their race feeling or instinct in a very noble way.

Still the recognition of the full brotherhood of the Negro of this church is far from complete. It goes a long way on that road but there remains a long distance from the place where its recognition stops to the place where Jesus stops. Is segregation along the color line consistent with the brotherhood of man as Jesus preached it and practiced it? In his church would there be churches for Colored people and churches for white people, Colored ministers to minister to the Colored portion of His flock and white ministers to minister to the white portion of his flock? He recognized no distinctions of race or position among his followers. They were all one in him, Greek and Roman and Jew, rich and poor, white and black. Brotherhood was brotherhood without any mental reservations as he preached and practiced it. Not so with the American church, not so with even the Methodist Episcopal church. For it practices separation in respect to its Colored members and ministers. The Colored members and ministers have been asking these many years now for a b'shop. But they have not yet been granted their

request. Why? Because a Colored bishop might not be tolerated by a white diocese. In fact we know that there is not enough of the religion of Jesus in the pews and pulpits of that church to accept a Colored bishop to rule over any portion of the white section of the M. E. church in America. When a Colored bishop comes into that church it will be to rule over the Colored portion of it and over that portion alone. And it would not matter how learned and saintly a man and Christian he might be he would be rejected by the white portion of the M. E. church and assigned to rulership over the Colored portion exclusively. Whatever else one might call such a spirit as that, it is surely not the spirit of Jesus, who laid at the foundation of his religion the twin doctrines of the fatherhood of God and the brotherhood of man.

### MACHINE RULE.

The Republican party of Massachusetts held its annual convention in Boston on the 5th of October to listen to an address of its presiding officer, Senator Lodge, to adopt a platform and to nominate candidates for governor, lieutenant-governor and other state officers. Everything went off with the ease, the regularity, the precision of a perfect piece of machinery. There was not a hitch or an irregularity in any of the proceedings from beginning to end. Every part of the big machine was nicely adjusted to every other part and oiled, and the whole complicated mechanism worked in admirable and absolute harmony. Great is the machine in Massachusetts and great is the god of it likewise.

Senator Lodge, *deus ex-machina*, was at his best, and the speech made by him was one of the best political speeches ever made by him, also. By best, we mean, that he was apparently in the best possible fighting condition, and in respect to the speech delivered by him as presiding officer of the convention, that it was a blow swung with pugilistic skill and force, straight from the shoulder and which struck the Democratic party on a vital spot well above the belt. It was fairly and effectively struck and not even



the Democrats can cry foul to a blow which they have not yet parried or returned, owing to circumstances which put them as a party out of the ring and the fight. But of those circumstances more anon.

The question of a revision of the tariff, the Republican boss dismissed as having no place in a state election. He quieted the revisionists by the oily assurance, "We shall, I hope and believe, declare for revision, which I for one have been urging for the last three years, at our next national convention, and we shall then, I trust, carry that revision into effect, along protective lines, immediately after the 4th of March, 1909."

And this is the way he met and thrust aside what he denominated the reciprocity trick:

"Let us also waste no time in talking about reciprocity with Canada. That is another trick to divert us from the real questions of the hour, questions not of yesterday or tomorrow but of today.

"The plain truth is that Canada does not want a reciprocity treaty, and all the world knows it. She has, as she is entitled to have, her own economic policy, and without Canada it is difficult to see how a reciprocity treaty with Canada can be successfully made. We can hand our markets over to Canada without her assistance but we can get no return for doing so without her consent."

The merger of the two great railroad systems of New England, viz., the Boston and Albany and the Boston and Maine into one great corporation—the New York, New Haven and Hartford, the head of the state convention declared to be the dominant question upon which the state election in December will turn. Here is the rest of his remarks on this subject:

"We must see to it, in case this merger should be permitted, that there shall be no chance for an undue increase of rates, that the business of the state is properly protected, and that, above all, and this is the most perilous point, every guarantee shall be exacted and every legislative provision possible shall be made to pre-

vent the diversion of through freights for export from the port of Boston.

"In this connection it will also become the duty of the legislature to determine whether it is for the interest of the state, of business and of the railroads to permit express companies to own a large, if not a controlling, amount of stock in our railroad corporations."

But on the alleged rotten condition of Boston the Senator let himself go. And go he did. He went into the present rule at City Hall with a dash and clatter, and swing which carried the convention off of its 2500 feet. But we will let Senator Lodge speak for himself:

"The revelations of the finance commission, the increasing debt, the declining credit, the well-sustained and ever thickening accusations made by the newspapers in recent months, would be enough of themselves to command state action, for which we Republicans are responsible. But apart from these proved and published facts the air is heavy with stories of the corruption at City Hall, of offices sold, of percentages taken, of pay rolls loaded, of loans made to support men in idleness, of widespread frauds at the ballot box, which should be rigidly investigated and brought to the light of day.

#### Not a "Busted Cow Town."

"The people of Boston and of Massachusetts have been confused and amused long enough by the clashing of cymbals and the beating of drums. I do not know how it is with others, but, loving Boston as every citizen of Massachusetts must love it, I revolt at the cheap circus performances which have been indulged in under the pretence of bringing business to the city. Boston, one of the greatest cities in the country, the most historic, the town which all alone defied the power of the British crown and whose name rang from one end of the British empire to the other, is treated in this year of grace, as if she were a "busted cow town," to be saved from merited extinction by Colored posters and senseless noise.

"Whatever else Boston may be, she is neither new nor cheap, nor vulgar, and her prosperity is not to be promoted by boom and bluster and brag or by any other triple alliteration worthy of the intellect and taste of a "barker" at a country fair. No, the prosperity of Boston is not to be advanced by methods like these, but by good administration, by streets well ordered and well paved, fit for the traffic of commerce, by honest and efficient government which will indeed increase her trade and by doing her share in the construction of those great terminals without which foreign commerce cannot be successfully carried on. Upon you, Republicans of Massachusetts, devolves a high duty, for you must do your part in rescuing your capital city from the low estate to which it has fallen."

The party platform is Senator Lodge's speech depleted of a large quantity of its hot red fighting blood, with the exception of this short paragraph, which is very good as far as it goes:

"The Republican party, true to its traditions, deprecate any effort which seeks to destroy the high ideals which have been its glory and strength. We condemn any prejudice which deprives any person whatsoever of his rights under the constitution, and especially do we condemn any spirit of discrimination in public places within our borders. The Republican party has kept alive the spirit of equality of opportunity, and earnestly calls upon our public officials for enforcement of all laws, to the end that justice shall be accorded every person, regardless of race, color or creed."

We could wish that the senior senator of Massachusetts had seen fit to incorporate into his speech just a word on the subject of the rights and wrongs of his Colored fellow citizens. We should be immensely gratified had these rights and wrongs proven enough to stir the indignation and the eloquence of the head of the Republican party in Massachusetts. The Senator's blood has for these many years, now been at the freezing point in respect to these rights and wrongs. They alas! no longer interest the head

nor move the heart of the successor of Charles Sumner in the United States senate. It is sad to record this indictment against Senator Lodge but it is true, nevertheless.

Governor Guild and the other state officers were nominated. We wonder if Governor Guild will signalize his last year in the gubernatorial chair by giving to his Colored Republican supporters some fit recognition of their fidelity to him and his party at the polls? We shall see what we shall see.

## THE IMPOSSIBLE.

If we could gather all tears that fall  
From women's eyes;  
If we could dispell the clouds that pall  
Their summer skies,  
What an ocean those tears would fill,  
Ceasing never,  
What a hope-kissed light from skies  
would thrill  
Their hearts forever.

RALPH W. TYLER.

## BRILLIANTS.

A health unto the happy.  
A fig for him who frets,  
It is n't raining rain to me,  
It's raining violets.

SIDNEY LANIER.

Sow love, and taste its fruitage purse:  
Sow peace, and reap its harvest  
bright;  
Sow sunbeams on the rock and moor,  
And reap a harvest-home of light.

HORATIUS BONAR.

What makes time short to me?  
Activity!  
What makes it long and spiritless?  
Idleness!  
What brings us to debt?  
To delay and forget!  
What makes us succeed?  
Decision with speed!  
How to fame to ascend?  
One's self to defend!

GOETHE.