

No one seems to take on and absorb the American civilization more readily than the American Negro, and if he has the same advantages and was allowed to enjoy the same full and free citizenship along with his white neighbor, his advancement in civilization would be as rapid as that of the white man.

There are to be found now not a few Negro men and women whose culture and refinement would not suffer by comparison with that of the best white people of this country. It is not native incapacity and the want of vital manhood that limit the Negro's progress in civilization, but it is the fight made against him on the ground of his previous condition. Remove this and give the Negro the white man's chance and he will keep pace with the white man in his march toward civilization.

THIRD PAPER.

WILL IT BE POSSIBLE FOR THE NEGRO TO ATTAIN, IN THIS COUNTRY, UNTO THE AMERICAN TYPE OF CIVILIZATION?

BY R. S. LOVINGGOOD, A. M.

I presume it is not necessary to show in detail what the American type of civilization is, or will be. Whatever that type is, or may be; will the Negro attain unto it in this country? Of the American type of civilization this much may be said, that this is a "government of the people, for the people and by the people; that all men are created with certain inalienable rights; that among these are life, liberty and the pursuit of happiness;" that governments derive "their just power from the consent of the governed;" that in such governments each individual is entitled to all the rights vouchsafed to any other individual in that government; that every one is entitled to stand on his merits as a citizen of the government.

Taking this view of the American type of civilization, will it be possible for the Negro to attain unto it? Will the time ever come when the Negro will stand on his merits in our government? Will it ever be that the Negro will stand the same chance to be Mayor, Congressman, Senator, Governor, President? That he will be tried for crimes as other men are tried? No one who believes in the innate capacity of the Negro to achieve as high a type of civilization as any other race, will question



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PROF. R. S. LOVINGGOOD, A. M.

Prof. R. S. Lovinggood was born in Walhalla, S. C., in 1864. He came to Clark University, Atlanta, Ga., in 1881, and remained in school nine years, completing the college course and taking a course in carpentry. Immediately after graduating, he began to publish the "Atlanta Times," a weekly paper, which he continued for two years. He sold out his interest in the paper, and was elected principal of a city school in Birmingham, Ala., where he taught with great success for three years. Here he was married to Miss Lillie G. England, in 1894. In the fall of 1895, he was elected to the chair of Greek and Latin at Wiley University, Marshall, Texas, and entered upon his work with enthusiasm. His wife died in January, 1896, leaving him a boy only ten days old. He continued his work at Wiley University for five consecutive years. His success was notable in this position. He wrote a work which has received favorable mention in several papers of high grade. The title of the work is "Why Hic, Halc, Hoc for the Negro?"

He was married a second time on April 25, 1900, to Miss Mattie A. Townsend of Birmingham, Ala. In the fall of 1900, he was elected to the presidency of Samuel Houston College, Austin, Texas. His success here has been notable. Though this is a new school, he enrolled 205 the first year. This is its second year, and the enrollment will doubtless reach 300.

Prof. Lovinggood is a good scholar, a fluent speaker, and an earnest Christian. He was a delegate to the General Conference of the Methodist Episcopal Church in Chicago in 1900. He is quite popular with the preachers and the people wherever he goes. A bright future is before him and the young school of which he is president.

that it will be possible for him to achieve the American type of civilization along the lines of invention, commerce, philanthropy, scholarship, etc. The Negro *can be* industrious, patriotic, courageous. He can be useful in the community in which he lives. He can be as good as anybody else. No one doubts that he can be as meritorious as any other. Geographical lines cannot prevent the Negro from being meritorious. Now, if he is meritorious, will he be treated according to his merits in both church and state? Is it possible in this country that he will be treated according to his deserts? I take this to be the gist of the question, and it is a hard one to answer. The prejudice against the Negro is more severe than that against any other people, and the prejudice grows stronger. Even the Christian churches are yielding to it. I remember that the Plebeians in the Roman Empire, though of the same blood as the Patricians, were excluded from the Comitia, the Senate and all civil and priestly offices of the state for several hundred years. Though of the same color, the statute of Kilkenny prohibited the Irish and English from intermarrying in the fourteenth century. Prejudice ran high, and has not ended yet. The wail of sorrowful Ireland continues to go up before England for justice. I remember the sad story of Kosciusko and the Poles. The Poles were white.

Here we are of a different color, ex-slaves, poor, beaten back by prejudice. Who can tell our future? We can only hope and give the reason for the hope that is in us.

I believe it is *possible* for us to succeed in America. I should despair if I did not believe this. Why do I believe it? Here is my ground for hope: First, the Negro is the only race that has ever looked into the face of the blue-eyed Anglo-Saxon without being swept from the face of the earth. There is that docility, that perseverance, that endurance, long-suffering patience and that kindness in the Negro which rob the pangs of the hatred of the white man of much of their deadly poison. The Negro thrives on persecution. He never loses faith. Individuals may lose hope, but the race will never. The Negro does not run against the buzz-saw of destruction, and this fact should be put down to his credit. The saw will not whirl forever.

Second: The success of the last thirty-seven years gives hope of ultimate triumph. The Negro has increased in intelligence, in wealth, in moral worth, in population, etc. It is useless to give figures. All right-thinking men admit this.

I take no part in that view of a few pessimists, that the Negro race grows worse; that the "old time Negro" is better than the young "new Negro." The old Negro was submissive because he was not allowed to be otherwise. There is no character in slavish goodness. Character must be developed in freedom of action. Under freedom, a few young Negroes have gone to excess, but, thank God, under freedom, hundreds of thousands of young Negroes, in schools and out of schools, are struggling up the hill of virtue, of industry, of learning, not goaded on by the lash of the master, but impelled by a holy ambition that does not halt at temporary defeats.

Third: So I believe the Negro will be as good as any. He will produce his poets, historians, philosophers, inventors, his men of commerce, his humanitarians. His present disfranchisement will keep him along these lines. The best people in America are helping him. Besides the Negro's own efforts in such organizations as the A. M. E. Church, the American Missionary Association of the Congregational Church, the Freedmen's Aid and Southern Educational Society of the Methodist Episcopal Church, the Home Mission Society of the Baptist Church, and many other organizations are behind him with millions of dollars, with prayers and with the souls and the flesh and blood of the best men and women of the world. There are good men North and South—white men—who desire the Negro's success. Their number will grow. With these helps the Negro can become noble in character. He can merit the best at the hands of the American people. If he is as good and useful as any other class of people, will he be treated as any other class?

Fourth: Now, I will go a little further and say I know it is "possible" for the Negro to attain unto the American type of civilization; but, is it "probable"? I even believe it is probable.

The Negro is included in the "all men are created with certain inalienable rights." He is included in the "Our Father." He is included in the "Whatsoever ye would that men should do unto you, do you even so unto them." Now, if the nation adopts some separate and unjust manner of treatment of the Negro, it must repudiate the Declaration of Independence. It must repudiate the Lord's Prayer. It must repudiate the Golden Rule. Can it do that and survive? Can it practice injustice upon the Negro and survive? Sin recoils upon the sinner. Injustice to the Negro will destroy the Nation. For that reason good white men and women are striving to bring the Nation up to that high plane of righteousness where

justice is meted out to all alike. These good white men and women ought to conquer. I believe they will. Not to-day, but to-morrow. Thus the Negro, striving to be the best in the community, the white men, striving to reduce to practice the Golden Rule, may it not come to pass that "They shall beat their swords into plowshares, and their spears into pruning hooks," and that the country of Lincoln shall thus become the "land of the free and the home of the brave," where all men of all races shall be treated in all departments of life according to their worth?

FOURTH PAPER.

WILL IT BE POSSIBLE FOR THE NEGRO TO ATTAIN, IN THIS COUNTRY, UNTO THE AMERICAN TYPE OF CIVILIZATION?

BY BISHOP J. W. HOOD, D. D., LL.D.

The subject of this article is one upon which much thought has been spent, and yet, excepting the color of the skin and the texture of the hair, the Negro has more the appearance of the white American than any other race. A cultured colored woman, with gloves on her hands and a veil on her face, is hard to distinguish from a cultured white woman a little way off.

And the same is true of men when the complexion is not seen. We shall take the position that the inherent possibility of the Negro is equal to that of any race. Notwithstanding his environments are against him, yet he has the inherent power to break through them, and will break through them and reach the highest plane of Christian civilization.

This is indicated by the progress he has made in the few years in which he has had any chance for development as an American citizen. Almost everything has been against him. Every possible effort has been employed by his enemies to keep him down; but in spite of all he rises. Like Israel of old, the more he is oppressed the more he prospers.

His possibility is indicated by the stock from which he comes.

It is the impression of many that the Negro has no history to which he can point. There could be no greater mistake than this. If it had been in the power of modern historians of the Caucasian race to rob him of his history it would have been done. But the Holy Bible has stood as an everlasting rock in the black man's defense. God himself has determined