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ELEMENTS OF CULTURE

Address Of Dr. E. G. Hirsch of Chicago, Made During his Visit to Tuskegee, with the Rosenwald Party.

The eloquent address of Dr. E. G. Hirsch, who was a member of the Rosenwald party that recently visited Tuskegee Institute.

Dr. Hirsch's address follows:—
"Dr. Washington, Ladies and Gentlemen:

"Like Mr. Rosenwald, I am under obligations to you. Our visit here has been a veritable inspiration. The great German poet, Goethe, remarked somewhere that what you desire in your younger days, you generally attain only when old age is upon you. I have desired to see your institution from the very day I heard of its existence. In the meantime I have grown old and what I desired in the younger days has come to me in its rich fullness here when I am standing at the threshold of my life's evening tide. Therefore, I am personally under more obligations to you. You are solving a problem. Most of those in your race believe that you are solving a problem, that you are solving a problem, that of your race alone and for your alone. A narrow view of this to take! You are solving a problem of American life for all of us, and who knows but that you are solving it for the world at the same time?"

"We have often in our churches read the opening chapter of Genesis, and I dare say, if I may judge by the general attitude mentally and morally of the world, we have failed to understand its essential message. That opening chapter tells us that God made man in his image and we have not understood what that old Hebrew story may have intended when it placed upon men the crown of likeness with the great creator of the world. The Greeks had stories about the gods, but none of the Greek gods were ever pictured as working. They drank ambrosia, quaffed nectar; engaged in all sorts of intrigues and committed acts that the better civilization of later years refuses to mention in a society like this. That was the occupation of the Greek gods and many of our Americans today are much like the Greeks. Their ideal of life is to drink and not always ambrosia at that, to quaff, not always nectar, to engage in all sorts of intrigues, and because they cannot carry on that life without having money, they have ceased to be monotheists, believers in one God, and have be-

come moneytheists. That is, they deify money and they do not know what the use of money is, once in a while, however a man arises who is able to teach the world what you can do with money; that it is not given to men for the purpose of drinking nectar and quaffing ambrosia, but that it is given as a trust to an individual that through it he might bring hope and light to his fellow men groping upward and onward along the path of life.

"The Hebrew civilization begins with the story of God as a worker. He creates a conception that no other civilization ever advanced. God worked, and when he created man in his image he meant that man should work as God had worked. The Bible's proclamation is the sanctity of human labor is a curse. It is the expression of man's likeness to God. God worked and he placed man on earth to work as God had worked before him, and the sanctity of work is gift, the sacred benediction with which this noble institution anoints your head. You came here to be consecrated priests in the temple of work and go out from here into the world as messengers of this gospel of religion; the gospel that flamed forth from Sinai and found sweeter and newer consecration on the lips of another son of Palestine, the gospel of labor. Have you ever thought of it—that great Son of Palestine was a carpenter's son. He did not have a classical education but He learned the lesson of life in His father's carpenter shop; He did not go to academies, but He heard His divine father's call. Whatever message He had, He clothed it in the phraseology, not of the counting-room, and not of the drawing-room but into the impressive vocabulary of the farmer and the artisan. In practicing and learning to practice the religion of labor, you become Christianized, in the spirit of the Great Teacher, and Judaized, in the spirit of the great Jewish prophets. As perhaps no other group of young women and young men in this our country, you have the opportunity to become consecrated, to be uplifted and to be empowered.

"Culture, yes, culture, can come from the anvil and the hoe, from the shoe-maker's bench, more potently than it ever came from the twaddle of Cicero and the singing

even of the blind bard of Greece. To despise the practical things is to despise God's work. God made the world so. We have to work in the world, and to call that which is related to work beneath the notice or unworthy of the sympathy of cultured men and women is to utter blasphemy.

"Culture, yes, what does culture mean? First, it means the larger vision and can you not have that larger vision when you create something? Every working man and woman creates. Culture means joy in life. What greater joy can there be than the joy of creating? The world has lost that joy. The slavery of the factory, the din and tumult and strife of the city have crushed out all true joy in this our age.

"A French writer recently said that the only one who was still true to the great mission and who understood the great variety of the gospel of joy in life was the artist. He created and found joy in his creation. This French writer should have said the artisan. The man who creates has knowledge, deep knowledge of God's joy in life.

"The third element of culture is worthiness. He who creates something that is worth while, gains culture. Every stroke of the hammer intended to bring forth something new is a declaration of man's worthiness. He who is conscious of creation can never become an unworthy, an immoral or degraded being on earth.

"Men have tried in recent years to install the moral spirit in the public schools. They are even now debating and puzzling how they can teach the children the laws of righteousness. Take them into the work shop; there they will learn them. Unless you are true to your work, your work rises to curse you, for the anvil's song is a song of righteousness and the sigh of the saw, as it goes through the wood, is a protest against man's untruthfulness.

"The finale element of culture is sympathy. That ancient Greek culture which they made so much of in the old-fashioned colleges did not lead men to sympathize with one another, and from the Greeks we learn this awful conceit that one or the other is better than his brother or sister on account of some accident in his personal appearance. The old culture did not unite but divided humanity. The new culture of the work shop has in it the magic to bring men together. In the consecration of common work you are learning that you help yourselves by helping others. Every article produced by you is not merely of usefulness to you, but is of usefulness to me.

"You are being led here into the sanctuary of this new religion of work. This new religion of conse-

crated, creative work ought to fill your hearts with thankfulness. I congratulate you on the opportunities that are yours. Your opportunities are larger than those that have come to the white children of many of the Northern cities and to the black children of many a Northern University town. Cease then complaining. You have nothing to complain of. Go your way proudly in the consciousness of your worth. Strive for worthiness and let those who will, out of the emptiness of their conceit, believe that they stand higher than you; learn from your life how poor is their judgment, how foolish their prejudice.

"I thank you for what you have taught me, for what we have learned from that one man who in these days of short-sightedness has had the vision. Without vision, the people perish. Be glad that he came among you, this great man of vision—your Moses indeed, with this difference; that while the old Moses died in the wilderness; he goes with you across the Jordan into the promised land."—The Student.

Billings Montana News.

Charles Overman is on the sick list.

Charles "Jig" Cox is now employed at the Mint Barber Shop and doing well.

Charles Browning is indisposed. S. C. Smith who has been visiting in the city left last Sunday night for Butte, Mont.

Mr. Andrew Snell and Miss Amanda Allen were quietly married Monday evening November, 6 at the residence of the groom. Rev. R. M. House of the A. M. E. church officiating. They received many beautiful presents from their many friends. The Elk's club, where Mr. Snell is employed gave him many valuable presents. Those present were:—Mr and Mrs. Conley, Dr. and Mrs. Baker, Mr. and Mrs. Whitney, Mr. and Mrs. Roberts, Mr. Leslie Davenport, Miss Nora Johnson, Mr. Moore, Mr. F. L. McCracken, Mrs. Whalen and Mrs. Fohey.

No Wonder.

Mrs. Henpecke—My husband proposed to me thirteen times before I accepted him.

Mrs. Dashaway—I have often wondered what made him so superstitious.

Changed Her Mind.

Wife—Please match this piece of silk for me before you come home.

Husband—At the counter where the sweet little blonde works?

Wife—No. You're too tired to shop for me when your day's work is done, dear. On second thought, I won't bother you.

Her First Attempt.

Mr. Youngbride—This coffee, my love, is—er—

Mrs. Youngbride—I knew it is not very good, dear, but I've boiled it over half an hour and the kernels haven't melted one 't

RACE NEWS

GATHERED FROM VARIOUS SOURCES

At Boley, Oklahoma, a Negro town, a theatre was opened last week under the management of the local lodge of Masors. There are 2,500 people in Boley.

Fort Worth, Texas, Nov. 1.—Announcement is made that members of the fraternal organizations of Texas, will open on Jan. 1 in Fort Worth, a bank and trust company, with a capital stock of \$100,000.

Isaac Small, was awarded \$2,000 damages in his suit against the United States Cast Iron Foundry Company, of Burlington. While in the employ of the company, Small had his right arm badly injured by the breaking of the cable.

Los Angeles, Cal., Nov. 8.—Miss Bessie Bruington has been appointed a teacher in the city schools. She is 21 years of age. She was graduated from the Polytechnic High School in 1908, and was especially recommended to the Leland Stanford University. Her salary will be \$80 a month.

Boston, Mass., Nov. 7.—An attempt to draw the color line at Rich's Sea Grill located in Federal street, resulted in the fining of William J. Hoffman, headwaiter, \$25 for unlawful discrimination last Friday in the courts of this city. The complainant was Wm Bryant, who entered Rich's Sea Grill and called for a glass of beer, which was refused him. Bryant then had Hoffman arrested.

Richmond, Va., Nov. 7.—The new building of the St. Luke's Penny Savings Bank at First and Marshall streets, has been thrown open to the public. The new building is a handsome three-story pressed firebrick structure, and contains all facilities for modern banking. Mrs. Maggie L. Walker is president. This, with the handsome four-story building of the Mechanics' Saving Bank, makes a handsome addition to the banking institution of the city.

Charleston, W. Va., Nov. 7.—A monument to the late S. W. Starks, supreme chancellor of the Knights of Pythias, will be unveiled in Spring Hill Cemetery, this city, November 20. The monument has been erected by the Pythians of West Virginia, and the occasion will be notable in the history of the order in this State. Among those who will deliver addresses will be former Governor W. M. O.

Dawson, Gov. Charles E. Glasscock, Grand Worthy Counsellor J. Rubert Robinson and Grand Chancellor L. O. Wilson. S. W. Starks died several years ago, and his death was mourned all over the State. Besides being supreme chancellor, he was editor of the Charleston Advocate, and State Librarian.

Chicago, Nov. 13.—Hernando De Soto Money, ex-Senator from Mississippi, one of the four members of the national monetary committee, went to the dinner given Saturday night by the Western Economic society in the Auditorium hotel, but hurried from the speaker's table a few minutes after the guests were seated. Mr. Money's hurried departure caused much comment. One was that when he saw a Negro sitting directly in front of him with the diners he grew angry and demanded to know why the Negro was sitting with white persons. He left the hall when told that the man was a guest of the society. Mr. Money, when seen in his room an hour later, said that he had left the dinner because he was troubled with neuralgia. "It is rumored that you went because of the presence of the Negro?" was suggested. "I refuse to be cross-examined on that Topic," was the Senator's reply.

The first colored woman in the United States to give \$1,000 to a colored Young Men's Christian Association building campaign is Mrs. C. J. Walker, 640 N. West street, Indianapolis, Ind., whose gift of that amount was announced at the mass meeting of colored people in the K. of P. Hall, Sunday afternoon. Mrs. Walker is not only the first colored woman in the country to contribute that amount to the association, but is the fifth colored person to give \$1,000. Her contribution to the campaign in Indianapolis is the largest yet obtained among the colored people here. "The Young Men's Christian Association is one of the greatest institutions there is," said Mrs. Walker. "I am very glad to help the association, and I am much interested in its work. I certainly hope that it gets the new building, and I think every colored person ought to contribute to the campaign. "If the association can save our boys," she added, "our girls will be saved, and that's what I am interested in. Some day I would like to see a colored girls' association started."—The Freeman.