

TWO EARLY DAGUERREOTYPES

The photographs, from which the above have been reproduced, were taken on silvered copper-plate, at the opening of the Great Exhibition of 1851 (London). The right-hand photograph is of particular interest. The four figures in the front are Napoleon III., Queen Victoria, the Empress Eugenie, and the Prince Consort.

PRACTICAL PHOTOGRAPHY

Helps for the Young Man Seeking a Life Work—First of a Series of Articles on "Bread-Winning," or Choosing Your Business Vocation

No. 1. PHOTOGRAPHY. By JAMES ELLIOTT

For both pleasure and profit, Photography is one of the most interesting study-subjects to take up. The young man and woman desiring to learn a profession that assures them a good income and a position in life, will here find a wide field without the necessity of a college education or a great number of years spent in the schoolroom. So important has it become to general science that it is not easy to say in what direction its next conquests may be achieved.

As its name indicates, photography—photo, light, and grapho, I trace,—is bound up with the theory of light, and hence with solar physics; with spectrum analysis; with

chemistry; with optics; with electricity; in short, it is the joint child of optics and chemistry and any one taking up the study seriously must prepare himself by a thorough grounding in these subjects. Its practical application is almost without limit, extending from the record of a criminal's face to the delineation of the astronomical depths of space. In the departments of industry its achievements are limitless, and its relation to painting, design and illustration is most important to the development of the fine arts.

Almost every one is quite familiar with the dark camera, the exposure of the sensitized plate, the developing and fixing of the image by chemi-

cal processes and finally the paper picture obtained by contact printing by daylight.

Battista Porta exhibited a camera obscura, about 1559, but was not the



A SPIDER'S FOOT

This photograph was taken through a microscope. It is difficult to realize that all this detail is contained in the foot of such a tiny creature as a spider.

inventor. He put a tightly fitting shutter on his window so that no light could enter except by a small hole in the center of the shutter. This produced an inverted image of the scene out doors directly in front of the window. Details could be clearly seen because the image fell upon a white surface. It was then found that the image could be improved by placing a lens at the hole in the shutter. But the image was still upside down. A mirror placed close to the lens caused the light to be thrown down through the lens on to a horizontal table instead of its falling upon the upright wall. The picture was thus seen in its natural position.

Experiments were being carried on by Wedgewood, Davy, Niepce and Daguerre, the latter becoming well known by the Daguerreotype method. In 1859, Fox Talbot, the great English inventor, made known his process of "photogenic drawing" which became the basis of modern photography. He produced a negative from which any number of positives could be printed. In 1840 some studios were opened in Great Britain. In 1841 special photographic lenses were made for the first time. These reduced the time



TWO INSTANTANEOUS PHOTOGRAPHS

The upper illustration is of a disused chimney-stack being demolished. The falling chimney appears to be stationary in mid-air, having been photographed in one-hundredth part of a second. The lower illustration shows the attitude of a cock when crowing, and was taken in one-eightieth part of a second.

of exposure to one-tenth of that previously required.

It is interesting to note the different periods during which the different processes held sway:

Daguerreotype was practised from 1839 to 1854.

Talbotype was practised from 1841 to 1855.

photographs was gradually decreased by each successive invention:

Niepcé's heliography in 1827 required an exposure of six hours.

Daguerre's process in 1839 required an exposure of thirty minutes (afterwards greatly reduced).



FINGER-PRINT FOUND ON CASH BOX

The left-hand lower illustration is a photographic enlargement of the finger-mark found upon a cash-box left at the scene of a noted murder. The opposite photograph is of the prisoner's finger-print taken on paper. The general similarity is apparent.

Wet collodion was practised from 1851 to 1880.

The first pictures required an hour's sitting in the sunlight. As early as 1851, Henry Fox Talbot made interesting experiments in instantaneous photography by utilizing a spark from a battery of leyden jars, which, while successful, was not practical.

It is of interest to note how the time of exposure required for taking

Talbot's calotype in 1841 required an exposure of three minutes.

Archer's wet collodion in 1851 required an exposure of ten seconds.

Dry plates (gelatine) in 1878 required an exposure of one second.

Fast plates to-day require an exposure of one-one-thousandth second.

Electric spark photographs taken in about one one-millionth second.

Experiments continued until at length Thomas Edison's great genius placed a practical apparatus upon the market in 1892.

X-rays, kinetoscope, cinematograph, theatrograph processes are

has been the great advance in developers. To many operators a developer is simply a chemical compound which brings out the latent image when applied to the exposed plate. But development is both an art and a science, being to the photograph much what the brush is to the painter or the chisel to the sculptor; it gives



TELEGRAPHED PHOTOGRAPH

These photographs are just as they were received by the electric telegraph. The left-hand picture is of the Crown Prince of Germany, while the other is of Professor Korn who invented the apparatus by which photographs may be transmitted across many hundreds of miles of space.

known as *animated* photography. The idea is not new but was first shown in what was called "the wheel of life" or the zoetrope. Edison's kinetoscope is like an old-fashioned stereoscope box where one person at a time looked through the eyepieces at the moving pictures.

A few years after this appeared the cinematograph by Lumiere, of Paris, and also the American biograph.

Among the notable things connected with photography in late years

him the power of drawing out his picture from the hiding-place on the plate and infusing life or likeness into it.

Photography in black and white is a wonderful invention and has proved most useful in almost every walk in life. It would be still more wonderful could the colors as we see them naturally be fixed by the lens. This has not yet been done, the nearest approach to it being made by Ives of Philadelphia, who, in 1895,

took three separate photographic records, through red, green, and violet color screens. He then reproduced the color picture by means of three magic lanterns, using the same color screens.

We are not surprised to find that we have to begin in China to understand how our present beautiful book illustrations are obtained. The Chinese observed that a block of wood, if smeared over with a particu-

lar kind of ink, would leave a clear impression of itself upon a piece of paper. The idea was soon suggested that if they cut away part of the surface of the block, and left only the lines of one of their language signs, an impression of this sign would be left upon paper. The successful printing of these signs led the Chinese to make wooden blocks with figures and images upon their surfaces. It is not exactly known when this wood-block engraving was introduced into Europe, but some museums possess prints dating back at least four or

five centuries. This gave inventors the idea of using metal plates. In 1826 Niepce copied drawings in line on to metal plates by means of light. He prepared the plates with a surface of bitumen of Judea, and etched the exposed lines with acid. He used the etched plated for printing.

Mungo Ponton, in 1839, demonstrated the fact that potassium bichromate, when dried, was changed by exposure to light, and that the

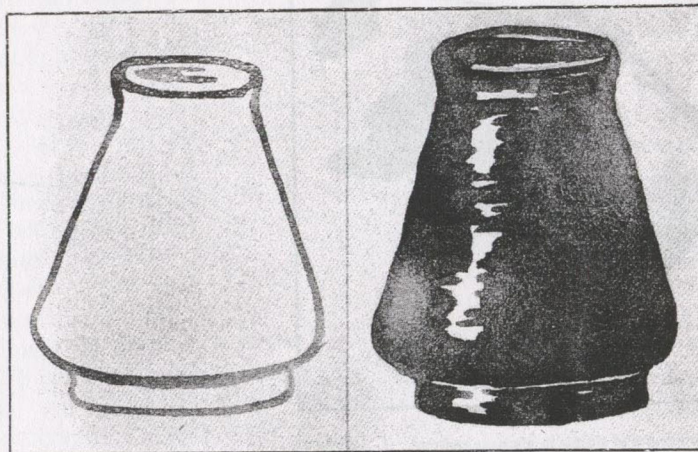


FIGURE 1 (See page 110)

FIGURE 2 (See page 110)

lar kind of ink, would leave a clear impression of itself upon a piece of paper. The idea was soon suggested that if they cut away part of the surface of the block, and left only the lines of one of their language signs, an impression of this sign would be left upon paper. The successful printing of these signs led the Chinese to make wooden blocks with figures and images upon their surfaces. It is not exactly known when this wood-block engraving was introduced into Europe, but some museums possess prints dating back at least four or

unexposed parts might be washed away. This gave us the basis of the modern processes of transferring photographs to the surface of painting blocks. A few years later Fox Talbot practised what we now call photogravure.

Zincotypes or line drawings was introduced in 1876. By this method line drawings are reproduced on zinc blocks by photography. These zincotypes are just like the old wood cuts. The wood engraver drew his picture on a flat block of wood, and then he cut away some of the wood,

leaving the lines of the picture standing up in relief above the body of the block. In the zincotype we transfer the picture to the block by photography, and by means of the etching fluid the zinc surface is "bitten away" leaving the lines of the picture to stand up from the block. The zinc plate is then mounted upon a strong block of wood, so that it

processes is that the printing surface stands up in relief so that the zincotype and the half-tone blocks may be used along with ordinary printing type. The rate of production in printing is therefore very great, and the cost correspondingly small. When a printing surface is sunk below the surface of the plate the process is known as *intaglio*. Wood-

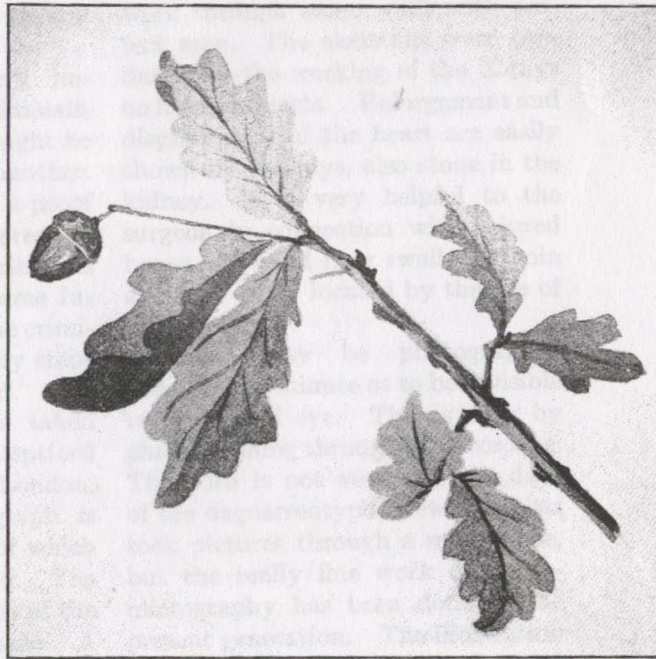


FIGURE 3. Another example of simple brush drawing in which no preliminary pencil outline is made. (See page 110)

can be properly set in the printing machine, and used along with ordinary type. Pen-and-ink drawings and music are easily copied in zincotype. But this process will not do for an ordinary photograph or a painting that is to be printed. This work is done by means of process screens and this process is descriptively known as the half-tone process. The great advantage in these

burytype is the best known process. The making of pictorial post cards is a fad of the hour; probably not less than a million a day are sent through the post office each year. This is not only a hobby with amateur photographers, but is a commercial venture on a large scale. Many amateurs pay their expenses by making these cards.

The three-color process of printing

has been in use for some time in printing lithographs. Each color in a picture requires a separate stone or block, each stone having its own particular color in the picture. The three-color process of printing is really the nearest approach to natural color photography.

Photography plays a very important part in detecting criminals, as the portrait of one man might be mistaken easily for that of another. A portrait cannot be used as a proof of identification, but an impression is made of the finger tips of criminals which is preserved and at some future time serves to identify the criminal; this is where photography steps in and renders invaluable aid.

These photographs were taken in connection with the Deptford "Mask" murder, 1905, London, England. The first photograph is the cash-box upon the tray of which a finger-tip print was found. The mark is upon the upright face of the tray to the right-hand side. A photographic enlargement of this finger-print is shown in the left-hand lower illustration, while a similar enlargement of an inked impression taken from the prisoner's right thumb is placed alongside for the purpose of comparison. The criminal was proved guilty.

It is remarkable that things invisible to the eyes can be photographed yet the idea of doing so is almost as old as photography itself. Most people remember the sensation caused, in 1896, when it became known that Professor Rontgen, of Wurzburg, had photographed the living skeleton of the hand. It was a weird subject. There was one picture illustrating the subject show-

ing four skeletons sitting in life-like attitudes around a small table, smoking, drinking, and playing cards. One heard at the outset that the artist did not require to be in the room at all, for his apparatus would work through stone walls with perfect ease. The skeletons were produced by the working of the X-rays on living subjects. Enlargement and displacement of the heart are easily shown by the rays, also stone in the kidney. It is very helpful to the surgeon in connection with injured bones. A child may swallow a coin and it is easily located by the use of the X-rays.

Bodies may be photographed which are so minute as to be invisible to the naked eye. This is done by photographing through a microscope. This idea is not new. In the days of the daguerreotype a few scientists took pictures through a microscope, but the really fine work of photomicrography has been done in the present generation. The illustration shows the beautiful detail obtained in photographing through a microscope.

The transmission of drawings, and especially of photographs, by means of the telegraph, so that a person telegraphing or telephoning to a friend could at the same time transmit his counterfeit presentment in order to stamp and verify his communication, has been accomplished by Mr. Amstutz, Cleveland, Ohio. He claims that his invention will transmit photographs as quickly as the telegraph sends messages. The secret of the artograph lies in the principle that a picture perfect in detail can be produced from *parallel lines*. The instrument works auto-

matically and may be regulated by clock-work or electricity.

Such, briefly, are some of the wonders of photography. May we not hope that still greater wonders may be achieved by this great invention of the nineteenth century.

I LOST MY JOB

Well, sir, I've lost that job, at last. No more I'll stagger down to beat the cold, gray dawn to work and face the boss' frown; some other chap will answer bells and sweep the office floor and punch the time-clock in the spot where I shall punch no more. Some other guy will do my work and draw my skimpy pay—I've lost my job, at last, my friend. I'm getting through today.

What's that you say? Surprised to see I'm not depressed and sad? Why, friend, I'd like to shout and sing, I'm feeling so blamed glad. I thought I'd never lose that job—for two long years I've tried, and all the time I stuck right there as though my feet were tied. I've done my best—I've sat up nights—I've schemed and slaved to shake that job a dozen different ways. Some fellows seem to do the trick as easy as can be—their jobs don't seem to stick to them the way mine stuck to me. The way I tried to lose that place! I'd beat the clock a mile; I'd simply eat up extra work, and do it with a smile; I cut the gossip-parties out; I didn't have to smoke a dozen cigarettes per day; I had no time to joke. I strained my mind to learn the game till I could understand the reasons for the things I did—I worked to beat the band. And

yet that job just stuck to me as if I'd rolled in glue—and now I've lost it—say, my friend, do I look very blue?

A foolish way to lose a job? Why didn't I just quit? That question shows you overlook the biggest part of it. A fool can leap right overboard, if he don't like the boat; but if he hasn't learned to swim, how long will that guy float? 'Most any one can take a leap, but when I start to jump, I want to know beforehand how hard I'm due to bump. No, sir! The way to lose a job is doing what I've done—you see, the firm's just handed me a whole lot better one!

—*Wells-Fargo Messenger.*

EDUCATION

I am weary of seeing this subject of education always treated as if "education" only meant teaching children to write or to cipher or to repeat catechism. Real education, the education which alone should be compulsory—means nothing of the kind. It means teaching children to be clean, active, honest and useful.

—*Ruskin.*

A DREAM AND A SONG

By WILLIAM STANLEY BRAITHWAITE

A dream comes in and a song goes forth:
The wind is south and the sun is north—
The daisies run on the dunes to the sea,
And over the world my soul goes free.

Ah, over the world to sing and roam
In the sun and wind—without a home
Till a woman's heart shall dream and say,
"O song of the dreamer, I bid you stay

"And sing in my heart—make glad my feet
To run as the winds do, soft and fleet
Over the dunes and down to the sea
Where Love came home in a dream to me."

MEN OF VISION

A Series of Articles on the lives of those men of the race who have clearly demonstrated by their achievements that they are really "Men of Vision."

By PAULINE E. HOPKINS

No. 2. Rev. LEONARD ANDREW GRIMES

"Where there is no vision, the people perish."—Bible.

A better subject for a history can scarcely be imagined than the life we are transcribing. It possesses a strong element of romance and is a splendid example of successful individual effort working for the uplift of others as well as of self. The lessons we learn from it are many, not the least of which is being shown how good men may become perverted, deluded and brutalized by the constant violation of the humane laws of Infinity, as outlined in the experiences of Reverend Grimes in the case of Anthony Burns.

It is true slavery is no more, but there are other and as sure ways of ruining a race of people. The modern colored citizen is afflicted by segregation, even as the old-timers were by slavery-ostracism and its attendant evils, the humiliating knowledge that, in general, the public on the highway, in assemblies and employment, shrink from us as from contaminating lepers. It was against just such conditions that Leonard Andrew Grimes fought during an eventful life.

Born in Loudin County, Virginia, in the midst of slavery, of free parents, Leonard Grimes was subjected to all the disabilities that his race had to endure at the South although only slightly connected by blood with the oppressed race. The Rev. Justin D. Fulton, with whom he was intimately associated during his ministry, loved to tell how puzzled

the hotel keepers were as to which of the twain was the colored man and which the white man. When asked to decide the matter themselves, they invariably picked out Reverend Grimes for the white man and Dr. Fulton for the colored man, much to the latter's delight.

Left an orphan at the tender age of ten years, he was placed in the charge of an uncle, but his new home was not a pleasant one. Being taken to his native place on a visit, he refused to return to his uncle and went to reside in Washington, D. C., where he passed several years, first as a butcher's boy in the public market and then as an apothecary's clerk. Finally he attracted the favorable notice of a slaveholder who persuaded him to enter his service for hire. He became this man's confidential servant and a favorite with the entire family. He was offered the post of overseer with a large salary, but refused to have anything to do with the great crime of slavery.

The business of his employer often called for long journeys through the Southern States, and young Grimes accompanied him. On one of these occasions, as they were riding through a patch of North Carolina forest, the screams of a woman was borne to their ears. On reaching the spot, they saw a female slave naked to the waist being lashed by an overseer with a heavy thong. Her back was barred by red stripes

from which the blood had collected in a pool beneath her feet. The employer of Grimes was a humane man and drawing his pistol demanded the overseer to stop or he would shoot him on the spot. The man replied that the woman was lazy and would not work. "My baby was dying, and will be dead before I see it again," interposed the wretched mother by way of excuse.

This scene bred an abhorrence of slavery in young Grimes. It was the first time that he had seen any of the atrocities of slavery. His physical system became disordered from dwelling upon the incident and he became sick. Then and there he resolved to fight the institution of slavery.

He soon had an opportunity to practice his purpose. A female slave on a neighboring plantation received thirty lashes for attending a religious meeting, and fled to the plantation of Grimes' employer, who owned her husband. Grimes very speedily put her on the road to Canada, and her husband soon followed her.

Leaving the man who had employed him so long, he went to Washington, D. C., and invested his savings in one or two carriages and horses, and set up in business as a hackman. He prospered and was soon well known in that line of business. His carriages were in demand by the wealthiest people of the Capital and at the same time he was assisting fugitives to the North or to Canada.

At length, the wife and seven children of a free Negro were to be sold to a Southern trader. In his

distress, the husband and father applied to Mr. Grimes for aid, and under the cover of night, Mr. Grimes went thirty miles into Virginia and brought the family away and put them on the road to Canada. Three months after, Mr. Grimes was arrested, taken to Virginia and tried for the offence of running off slaves. The jury found him guilty, not according to the evidence, but to save themselves and the prisoner from mob law. The infuriated mob surrounded the Court House and were held back by the military force only. The sentence was hard labor in State prison at Richmond, Va., for two years. There he experienced the change of heart that makes a man new in spirit, and like Paul and Silas, began preaching the Word to all who would listen. Upon returning to Washington he abandoned the livery-stable business and took up humbler employments such as jobbing with a furniture team. Receiving permission to preach by a council of which the President of Columbian College was the moderator, he sought a home in the free North, settling in New Bedford, Massachusetts.

Meanwhile a dispute had arisen among the members of the "First Independent Baptist Church," known to us of these present years as the St. Paul Baptist Church, and about twenty members drew out and formed a mission church. Very soon after this it was whispered about that Mr. Grimes, a very intelligent man, living in New Bedford, could be retained as a leader; accordingly he was invited to visit the small band of worshippers and so well were they pleased with him that he became

their pastor, at the small salary of \$100 a month.

There were very many fugitive slaves wandering in Boston without a church home, and these Reverend Grimes gathered into the little church until the upper room on Belknap street was too small to hold them, and it became necessary to organize. On the evening of the 24th of November, 1848, the Twelfth Baptist Church was organized with Rev. Leonard A. Grimes as pastor.

Now the business eye of the pastor fell upon a lot on Southac Street; in the early part of 1849 the trustees purchased it.

Reverend Grimes had come to Boston an entire stranger, but he believed in his cause and knew that he would be successful in his desires. He had known Dr. Neale in Washington during his early ministry; they were boys together. When they met it was with mutual pleasure, and the Rev. Mr. Neale vouched for Brother Grimes, and thus he was able to gather about him a host of admirers and munificent gifts came in to him from every direction. A handsome and commodious structure began to rise from the foundation just as the fugitive slave act was passed; the membership of the church was scattered as the frightened fugitives fled to Canada. More than forty fled in this way, among them Shadrach, who finally escaped, but Sims was captured and returned to slavery. After the first fury of the storm had passed, Mr. Grimes set to work; he collected money and bought the members of his church out of slavery that they might return to the United States without fear, and soon, in spite of all these disasters, the church was

finished and was dedicated on the very first day that Anthony Burns was put on trial before Commissioner Loring, and the Reverend Grimes immediately distinguished himself by devoting himself to the ransom of this last victim of the oppressor. Mr. Stevens says in his excellent account of the rendition of Anthony Burns:

"The account of Anthony Burns, of his arrest, of his voyage back to Virginia, of his imprisonment and of his sojourn in North Carolina was taken by me from his own lips after his return to Boston. . . . The Rev. L. A. Grimes bore a large part in the transactions, and I have relied chiefly upon his authority in recounting such matters as came within his personal cognizance. . . ."

In the evening of the 24th of May, 1854, Anthony Burns was arrested as a fugitive slave. He was in the employ of Coffin Pitts, who kept a clothing store on Brattle Street. We cannot imagine the excitement which prevailed when it became known that another man—a fugitive slave—must be returned to bondage. The pursuers of Burns—Colonel Suttle and his allies—were thrown into a state of extreme terror by the angry demonstrations which they had provoked, and to avert the storm offered to sell Burns for \$1200 on condition that he be first surrendered in order to vindicate the authority of the law for the rendition of fugitive slaves to their owners.

Reverend Grimes was among those who heard the planter's statement. Approaching the counsel, he inquired upon what authority the statement had been made and if Colonel Suttle would not consent to receive the

sum named and close a bargain *before* the surrender. The counsel thought not. Mr. Grimes then sought an interview with the marshal who referred him to the slave's owner. After a long parley and many wearisome arguments Suttle agreed to sell his slave *before* the surrender was made. Mr. Grimes responded immediately, "Between this time and ten o'clock to-night, I'll have the money ready for you; have the emancipation papers ready for me at that time."

The morning was well advanced, and before the day closed twelve hundred dollars were to be raised, not one of which had yet been subscribed. Without resources himself, Mr. Grimes had to seek out others who might be disposed to contribute to the enterprise. Among others, he visited Mr. Abbott Lawrence. He found him greatly disturbed in mind. He denounced the Fugitive Slave Law as infamous and declared that he would have nothing to do with it; he would give no money to purchase the freedom of Burns because that would be an implied sanction of the law; but, if Mr. Grimes needed any money for his own use, he might draw on him for the required sum or more. Two gentlemen subscribed \$100 each readily and promised to increase the subscription if necessary, another friend gave \$50. Mr. Hamilton Willis, a broker on State Street, urged Mr. Grimes to obtain pledges for the amount, which he would honor by advancing the money upon these pledges. Mr. J. M. Williams, a native of Virginia, but then a merchant of Boston, subscribed one hundred dollars and promised to

make up whatever the deficiency might be at the end of the day. At seven o'clock in the evening Mr. Grimes had obtained pledges for \$800. After several hours more of work the required sum was secured and at half past ten the several parties met to complete the business of the sale. But first one objection and then another was advanced until at the hour of midnight the negotiations were stopped because of the advent of the Sabbath.

It was agreed that negotiations should be resumed again on Monday morning, but when Mr. Grimes arrived at the Commissioner's office eager to complete his agreement, Colonel Suttle refused to sell, and the only thing remaining to be done was to wait until Burns had been returned to Virginia.

Mr. Grimes had been so sure of freeing Burns that a carriage was at the door most of the time in order to take him to his colored friends who anxiously waited his release from the slave power. Nothing was heard of Burns for some months after he was taken from Boston, and all feared that the worst had happened to the poor victim. At length, by accident, his hiding place was revealed to the anxious pastor and members of the Twelfth Baptist Church.

Rev. G. S. Stockwell, pastor of a Massachusetts church, accidentally got news of the whereabouts of Burns and immediately communicated the fact to Reverend Grimes. They set about getting subscriptions for buying him, intending to make it a joint affair, but eventually the whole business fell upon Mr. Grimes. He opened negotiations with Mr. Mc-

Daniel, the new owner of Burns, and it was agreed that for thirteen hundred dollars the master would bring Burns to Baltimore and deliver him to Mr. Grimes. After many fresh trials and many disappointments only overcome through the perseverance of the faithful clergyman, the money was collected and paid, and on February 27, 1885, Anthony Burns commenced his journey to Boston a free man. All honor to Leonard Andrew Grimes!

When President Lincoln called for troops, the members of the Twelfth Baptist Church were willing and anxious to enlist, but an unjust proscription forbade such action. Reverend Grimes set himself to work earnestly to open a way for his young men to become defenders of the Union. He was a trusted and esteemed friend of Governor Andrew as he was of the men in the highest stations of life, and the good Governor heard his prayer, saw the President and finally persuaded him to send forth a colored regiment.

When the time came to enlist colored soldiers, so highly were the services of Leonard Grimes valued that the chaplaincy of the regiment was offered to him, but on account of his church he did not feel warranted in accepting the honor.

From 1865 to 1871, the Twelfth Baptist Church grew rapidly and it became necessary to improve the church building inside and out. This was done at great expense, and a new organ was installed also, at a cost of \$2,500. Brother Grimes labored for those he loved and his satisfaction was supreme on the Sunday that the church was reopened, refitted from the basement

up—beautiful to behold. He had toiled for that church as a father for a loved child, and no pastor's efforts were ever more supremely blessed. The debts of the church were all removed. The house was absolutely free from every incumbrance; the people owned their church. Still the membership grew and from twenty-three members it had now grown to six hundred. The pastor began to look about for another place to build a larger and more commodious place of worship.

It was then the latter part of 1873. A revival was in progress. Converts were pouring into the church. The heart of the pastor was overflowing with joy. Brother C. G. Swan remarked after the clergyman's death, that on the day he preached for Brother Grimes he never beheld a more heavenly face; it seemed that his soul was ripe for heaven. Those who saw him in the pulpit on the last Sunday that he spent on earth remarked the earnestness and impressiveness of his manner. On Wednesday, March 12, 1874, he took his usual gift of \$100 to the Home Mission Society; this money was to be used in the Freedman's Fund. On Friday, March 14, 1874, he reached home just in time to breathe his last among his loved ones. The morning papers gave a full account and notice of his death:—

"The Rev. L. A. Grimes, the well-known and universally esteemed colored clergyman, died very suddenly last evening, at his residence on Everett Avenue, East Somerville, Mass. He had just returned from New York, where he had been to attend the meeting of the Baptist Board of Home Missions, of which

he was a member. He had walked from the cars to his home and died within fifteen minutes of his arrival. The physicians pronounce it a case of apoplexy."

On the following Monday morning, at the ministers' meeting appropriate remarks were made, and resolutions drawn up. The following appeared in the daily papers:

"The Monday-morning meetings of the Baptist ministers of Boston and vicinity was held at ten o'clock Monday, as is the weekly custom. After the devotional exercises, the committee to prepare resolutions on the death of the late Rev. Leonard A. Grimes made their report to the meeting. Pending the acceptance of the report remarks eulogizing the deceased were made by Rev. R. H. Neale, D. D., and others. The resolutions, which were thereupon given a place upon the records of the meeting, are as follows: In the death of Leonard A. Grimes, for twenty-seven years the pastor of the Twelfth Baptist Church of Boston, the city in which he lived, the race for which he labored have sustained an irreparable loss. The confrère of Daniel Sharp, Baron Stow, Phineas Stow, Nathaniel Colver, Rev. Mr. Graves of the *Reflector*, he was one whose coming might always be welcomed with the exclamation of our Saviour concerning Nathanael: 'Behold an Israelite indeed in whom there is no guile.' His last efforts were put forth for his race. He carried to the Board of the American Baptists Home Mission Society, of which he had been for many years an honored member, a large contribution from his church to help on Christ's work among the freed-

men, and, on returning from New York, stopped at New Bedford to comfort a broken-hearted mother whose little child was dying, and then came to the city, and in fifteen minutes after crossing the threshold of his home passed on to God.

"His death affected the ministry and churches as when 'a standard bearer fainteth.' His familiar face was ever welcome. His resolute bearing, his unswerving fidelity to Christ, to truth, to the church at large, and his own denomination in particular, and his life-long service as a philanthropist, his devotion to the interests of the Negro, to whom he was linked by ties of consanguinity and of sympathy, made him a felt power for good in our State and in our entire country. No man among us was more sincerely respected or more truly loved. His departure, while it came none too soon for the tired warrior, impoverishes us with the withdrawal of an all-embracing love, and leaves God's poor to suffer to an extent it is impossible to describe.

"*Resolved*, That the death of this good minister of Jesus Christ imposes heavy responsibilities upon his surviving brethren. The interests of the race of which he was an honored representative are imperilled. Their noble champion has gone up higher; but no waiting Elisha saw the ascent and cried, 'My father, my father, the chariot of Israel and the horsemen thereof,' so who can hope to wear his mantel and continue his work?

"*Resolved*, That we tender to his afflicted widow and to the church he had so long and faithfully served,

this poor expression of our sympathy and this truthful evidence of our love.

"*Resolved*, That the good of his race, just passing from the morning of emancipation into the noonday radiance of a liberty of which they have dreamed, and for which they have prayed, demands that a permanent record be made of this noble man of God."

The ministers' meeting adjourned after the reading of the foregoing resolutions to attend the funeral services which were to take place in Charles-street Church. At an early hour in the morning the body was placed in front of the altar in the church of the deceased, where it lay in state all the forenoon, and where appropriate services were conducted by Drs. Cheney, Fulton and others. Thousands of every grade and hue thronged the church to have a last fond look at the face so full of sunlight in life and so peaceful in death.

At one o'clock the remains were removed to Charles-street Church where the funeral services were conducted with a feeling of solemnity and impressiveness worthy of the sad occasion. The addresses of Drs. Neale and Fulton were full of tenderness and grief. Both of these gentlemen were, for many years, the intimate friends of the deceased. They were all associated together in a noble work for a number of years, and there were no hearts sadder than those of Brothers Neale and Fulton. Clergymen of every denomination were present, and the congregation contained men and women from all the walks of life. The funeral was the largest that ever took place in Boston. On the fol-

lowing Sabbath a number of Boston pulpits gave appropriate discourses upon the "Life and Character of the late L. A. Grimes." The most noticeable were those delivered by Rev. R. H. Neale, D. D., Rev. Justin D. Fulton, D. D., and Rev. Henry A. Cook.

Reverend and Mrs. Grimes had one son, John, who having a fine bass voice, became well-known as a vocalist. John Grimes died quite young. There was also one daughter, Miss Emma Grimes, who married Mr. Giles Robinson. She is survived by one son—Leonard Grimes Robinson of Windsor Street, Cambridge, Mass., who is the grandson of our distinguished subject.

Mr. and Mrs. Leonard Robinson have suffered many trials. They, with many other influential colored families, were victims of the disastrous Chelsea fire in 1908; in it they lost the records and souvenirs of their grandfather's life, together with their property.

The Boston Jamesons are closely allied with Reverend Grimes. The most distinguished member of this branch is Professor Sam Jameson, a musical genius, well-known at home and abroad as a brilliant solo pianist. At one time, Professor Jameson was the greatest educated colored instrumentalist in the race.

Other connections of the Grimes family are Mrs. Charles Henson, New Bedford; Mrs. George Glover, Roxbury; Mrs. George Carter, Mrs. Arnold Washington, Mrs. Gordon, all of Boston, and Dr. Miles Gordon of Springfield, Mass.

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below.
—Dryden.

THE BLACK MAN'S CLAIM

By ELLA WHEELER WILCOX

Out of the wilderness, out of the night,
Has the black man crawled to the dawn of light;
Beaten by lashes and bound by chains,
A beast of burden with soul and brains,
He has come through sorrow and need and woe,
And the cry of his heart is to know, to know!
You took his freedom and gave it again;
But grudged as ye gave it, ye whitefaced man.
Not all of freedom is being free,
And a dangerous plaything is liberty
For untaught children. In vain do you say,
"We gave what he asked for—place and pay
And right of franchise." All wrong, all wrong!
He was but a child to be led along
By the hand of love. Has he felt its touch?
Nay! You gave unwisely and gave too much!
But you gave not the things that his mind
Was reaching up in the dark to find.
They were love and knowledge. Oh! infinite
Must be the patience that hopes to right
The wrongs that are hoary with age and brought
To the level of virtues by mortal thought.
And greater than patience must be the trust
In an ultimate outcome of what is just;
And in and under, and through and above
Must weave the warp of the purpose—love.
Red with anguish his way has been
This suffering brother of dusky skin,
For centuries fettered and bound to earth.
Slow his unfolding to freedom's birth,
Slow his rising from burden and ban
To fill the statue of mortal man.
You must give him wings ere you tell him to fly—
You must set the example and bid him try,
Let the white man pay for the white man's crime—
Let him work in patience and bide God's time.
Out of the wilderness, out of the night,
Has the black man crawled to the dawn of light;
He has come through the valley of great despair—
He has borne what no white man ever can bear—
He has come through sorrow and pain and woe,
And the cry of his heart is to know, to know!

THE UNITED EMPIRE*

"The West India Regiments were raised in the last years of the eighteenth century, primarily for service in the Carolinas (North America). The 2nd West India Regiment was dated 1795 and called 'The St. Vincent Rangers.' and, later on, 'Brigadier-General Myer's Regiment of Foot.' They were found to be of such value that in a short time no less than ten regiments of West Indian troops were raised. Many of these units had disappeared by 1850, when only four were left. The fourth regiment was disbanded in the seventies, and the third some years later. In 1888, the 1st and 2nd W. I. Regiments were amalgamated into one regiment, which now consists of two battalions of four companies each. Its battle honors embrace a great variety of minor expeditions, in addition to the better known names of 'Dominica,' 'Martinique 1890,' 'Guadeloupe 1810,' 'Ashantee 1873-4,' 'West Africa 1889-92-93-94,' 'Sierra Leone 1898.' The regiment saw much service in the three Ashantee wars and

Bore the Brunt of the Work

which was found too hard for white troops. During the present war they have been engaged in the difficult operations in the Cameroon. They have been stationed in many places in West African possessions, in the West Indian Islands, and British Guiana. The regiment has been found of great value in pioneer work, a very essential branch of military duty which does not always receive

Editor's Note: It may be interesting to note that Sergeant-Major Gordon of the West India Regiment, won the Victorian Cross, the most coveted medal in the British Army.

adequate recognition in histories. Reference may be made in passing to an interesting figure of regimental history, Major Alexander Laing, who was murdered at Timbuctoo in 1826. He was one of the earliest explorers in West Africa. The picturesque 'Zouave' uniform worn by the W. I. Regiment was first adopted in 1868, and is quite unique in the forces of the Empire. Unfortunately for the regiment, a very interesting collection of its records as well as a quantity of plate belonging to it, was lost in shipwreck.

"When war was declared in August, 1914, a wave of patriotic enthusiasm passed through all the West Indian Islands, and immediately steps were taken to embody all the existing local forces, by the recruiting and organizing of new units, to put all the islands in a thorough state of defence. Thousands of men offered themselves for military service, and great numbers were enrolled at police stations. Many of these men had seen active service with the West India Regiment, and a large percentage of the others had been trained in the Colonial Militia. All the old fighting spirit of the islands again sprang into life; old tales and traditions of the native regiments were revived. Some of the Militia units were formed over two hundred years ago, and have privileges of Royal Regiments. They were raised for

The Defence of the Colonies

and on many occasions resisted invasions by Spanish or French forces. Jamaica was saved to the Crown by the local forces in the Napoleonic Wars, and again won undying fame in

wrestling Guadeloupe and Martinique from the 'Little Corporal'—continuing the work of Empire in the three Ashantee and other African campaigns. In all the villages, drill companies were formed, and men turned out with great willingness on every occasion when instructors were available. From the beginning of the war as many men as could afford the journey or could be spared left the Colonies to join the Canadian expeditionary forces or battalions of the new armies in England. A large number of young men were given commissions, and have been serving with the forces in France and Gallipoli. Many of these have been killed or wounded, with their sacrifice still further welding together the ties of Empire between Imperial and Colonial arms.

"From the first it was the wish of all classes that the West Indies might be permitted to furnish units for the new army, but this did not meet with official approval at home until the summer of 1915, when contingents immediately began to be dispatched from the various Colonies, and the formation of the 'British West Indies Regiment.'

Became An Assured Fact.

Since then, several thousand men have arrived in the Camp at Sussex, have been clothed, equipped, armed, organized, and are well on with training. The regiment now consists of the 1st and 2nd Service and the 3rd Reserve Battalions, with another 1,500 men in training in Jamaica and various reserve units embodied in the other Colonies. Colonel A. E. Barchard is in command, with Major G. W. Rhys-

Jenkins, Royal Dublin Fusiliers, second-in-command, and Capt. A. P. J. Hibbert, Royal Berkshire Regiment, adjutant. In a few weeks it will be a full infantry brigade, and, if needed, can be rapidly augmented into a division, Jamaica alone offers another 10,000 men, and it is within the bounds of possibility to raise 50,000 men in the islands. The material is excellent, the physique and intelligence above the average.

"It has been said on good authority that 'in this war men may be counted upon to do as much as they have been trained to do, and no more.' It may be expected of the West Indian that he will do all that thoroughly. He can be trained rapidly to a high standard of efficiency, inasmuch as no portion of our population feels more a burning patriotism and unflinching loyalty to our King, combined with an instinct for freedom, and a keen appreciation of equality before the law and good government.

"The sons of the West Indies are worthy of the beautiful islands and the fighting ancestry from which they come. They are prepared to bear their portion of the burden of Empire, and to endure sacrifices for the ideals for which our armies are fighting, thus proving that they are entitled to greater recognition than ever before as a component part of our Empire." FUSILIER.—*African Times*.

One ship drives east and another west
In the very same winds that blow.
'Tis the set of the sails, and not the gales,
That tells them the way to go.
Like the winds of the sea are the winds of
fate,
As we voyage along through life.
'Tis the set of the soul that decides its goal,
And not the calm or the strife.