

REMINISCENCES OF EARLY DAYS *

Personal recollections of those great leaders of fifty years ago, both white and colored, who played such an important part in the Civil War, and the exciting days that preceded that struggle.

By MISS ELIZA GARDINER

Many times I have been asked to give some personal reminiscences of the early days of the anti-slavery struggle—my own recollections.

When a very little girl not more than eight or nine years of age I learned about the cruelties of slavery and also to be in sympathy with those in bondage "as bound with them." Born on Northern soil, I knew at that tender age what bondage meant, and that my parents' home often sheltered the oppressed. I have sat and listened with a beating heart and heard the refugees tell the story of their cruel bondage. Very early, too, I knew something of the political history of the country and the relation of the parties to the bondman. I knew the difference between the Whig and Democratic parties, for in those early days we knew no other. I knew the Whigs were opposed to the extension of slavery or slave territory. Many of the leading members of that party looked forward, indeed, to the time when the States of their own accord would think it best to free the slaves. But I never knew the Democrats as a party to look forward to or favor any such plan.

By and by Garrison, Quincy, Phillips, Pillsbury, Burleigh and the other early Abolitionists commenced to thunder in the ears of this guilty nation, and the North was aroused and the consciences of many Christian men and women that had been

slumbering for years, but that only made the slave holders more insistent upon their rights to carry their slaves anywhere in the United States; while Toombs of Georgia impudently asserted his belief that he would yet "call the roll of his slaves beneath the shadow of Bunker Hill." Massachusetts, in reply, said, "the day you bring your slaves upon our soil, that day they are free men."

Many of the Abolitionists believed the Constitution to be a pro-slavery instrument and felt that the only hope for the slave was the secession of the North from the South, so that the North should not be partners in the sin of slaveholding, and that the South could not make slaveholding profitable so near free soil. Other Abolitionists thought it could be made an anti-slavery instrument. Finally, a split came between old friends on the question and a party called the Liberty Party (afterward the Free Soil Party) was formed which was soon turned into what was known ever after as the Republican Party.

But during all this time, the Abolitionists ceased not to cry against the national sin, suffering punishment and persecution of almost any kind, but never wavering—holding conventions in the halls of the North, and delivering their souls as they warned presidents and congressmen alike. Neither in their indignation did the professed Church of Christ in the North escape them

* "LEST WE FORGET." These "Reminiscences" of Miss Gardiner are purely historical, and whereas it is not our wish to stir up unpleasant memories, yet the negro must have something to look back upon as "History" as all races look back upon ancestry whether dark and foreboding, or cheerful and bright with achievement. Our own country's Anglo-Saxon patriots fought nobly against their enslavement, and forever sing of their deeds of valor.

because they did not plead for the bondman as was their duty. Nothing intimidated them.

About this time the infamous Fugitive Slave Bill giving the slaveholder the right to make the North a hunting ground for the return of the escaped slave, was passed. Latimer was purchased by the Abolitionists. Simms and Burns were remanded to slavery and afterwards providentially delivered. Webster, who in his seat in the Senate plead for the bill, was frowned upon by the North, and Boston turned her back upon her favorite son; Charles Sumner being elected to the Senate was set upon and cruelly beaten by Brooks, a southerner. His life finally paid the penalty. This was done to Sumner because of his fearless utterances in his seat in Congress in behalf of the slave.

About 1856 or 1857, Kansas, seeking to be admitted as a State into the Union, the South determined to make it a slave State. The North, equally determined that there should be no more slave States, entered into conflict: Missouri sent her "Border Ruffians" to settle there, and New England sent many of her intrepid citizens, James Redpath with others leading. With them was John Brown and his sons. His two sons were slain there, I believe, because of their devotion to freedom, by the slaveholding minions, but while they were killed freedom triumphed. Kansas was admitted as a free state into the Union.

In 1856, Fremont was nominated by the Republican Party for president of the United States, but was defeated by the Democratic Party, and the treacherous James Buchanan was elected. The South was triumphant. This northern man made

himself a party to their nefarious schemes, filling his cabinet with traitors so that they could perfect their plans for secession should they be defeated in the next presidential election. Of course they were defeated. Lincoln was elected. The Civil War followed and then came the Emancipation Act and the freedom of the slaves in quick succession. I need not tell you of the grand and noble deeds of our friends Garrison, Phillips, and others during these dark and terrible days. History has already told you and monuments are perpetuating their memory. Boston is proud to do them honor.

But you ask me what were the colored of the North doing during all these years of struggle for liberty. At that time the colored people of the North were in a very small minority compared with others. But they were heroes in the fight. During the dark days of slavery when, under the iniquitous Fugitive Slave Law they shared all the risks of their white brethren with a penalty of six months' imprisonment and a fine of five hundred dollars if they assisted a fleeing bondman to escape. They cheerfully bore their part. My own dear father when he had secured in Cambridge a home for wife and children, built a room for the poor hunted fugitive, and when sometimes at night the tap came upon the window pane, we all gladly shared with them as God gave us. It was to my own dear mother's home that Shadrach fled when rescued from the court by Lewis Hayden and others. During these days when our white friends were doing their best to help the oppressed by holding antislavery meetings in almost every city, we would have our own young people

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of today know that there was true heroism in black men and women. They did not sit idly by and allow the Anglo-Saxon Abolitionists to work alone. There was a time when Garrison and his compeers in the work were compelled to resort to the homes and shops of colored men and women for their secret meetings. One place, I have been informed by one who knows, was the little barber shop kept by the Howards on Cambridge street, corner of Irving; and another place was a colored woman's tailor shop, Mrs. Margaret Scarlett, near Spring Lane. Some of her descendants are with us today.

In those days just before the Civil War, when white bankers in the North were so anxious to conciliate the South, even then threatening secession, that every attempt was made to close the mouths of the Abolitionists and disturb and break up their meetings even, Tremont Temple was closed by the order of a pro-slavery mayor, for fear, he alleged, it would be destroyed by an angry mob, then it was the colored churches that some men affect to despise, were opened for free speech, with the odds against them. After one of our meetings at Tremont Temple was broken up, at the invitation of the pastor, Rev. J. Sella Martin, we adjourned that evening to Joy Street Independent Baptist Church (since known as the St. Paul Baptist Church and now located at the corner of Tremont and Camden streets), and in spite of a howling mob of ruffians reaching from Cambridge street to Smith court on Joy street, Wendell Phillips, John Brown, Jr., son of the hero of Harper's Ferry, escorted by a guard of stalwart black men, poured out their denunciation

of the slave power. The streets of Boston that night were red with the blood of the black men. My mother and I, taking refuge in the home of John J. Smith, one of the Shadrach rescuers, remained there until the streets were cleared. "But thrice is he armed truly who hath his quarrel just." God is ever on the side of the oppressed, and in spite of the hot-headed southerners on one side and the hunkers of the North on the other, liberty triumphed; but not until the black man himself was allowed to take part in the struggle did victory perch on northern arms. God bless our own Massachusetts 54th and 55th Infantry!

It was my good fortune to witness the scene when the old flag—a present from the colored women of Boston, and the Standard of Massachusetts, also, was presented in their behalf by Rev. Leonard A. Grimes and Governor Andrew of precious memory, to the men of the regiments; and nobly did they redeem the pledge made that day to defend the flag with their lives. In the words of the beloved Carney—"The old flag never touched the ground."

Oh, how we women wept and prayed! And oh, how proud we felt when the boys left with their dear Colonel Shaw, Colonel Hallowell and Shafer Wentworth at their head, and our own Mitchell, Trotter and Dupree closely following—God's own free men clad in the uniform of their country! A few are with us yet—Dupree, Biddle, Furlong—but the majority of them sleep.

While we speak of the men who plead for us we must not forget the noble women—Lucy Stone, Mary Livermore, Ednah Cheney, Julia

Ward Howe, Susan B. Anthony, Miss Hannah Stevenson.

Young men and women of today, I would have you honor and revere them for their worth. You have an ancestry of whom you may well be proud.

I would tell you of the home of Lewis and Harriet Hayden, 66 Phillips street, which was at times a fortress, where man sat day and night ready to take up arms, if need be, in the defence of the poor fugitive often sheltered there, Hayden himself putting a keg of powder under his door step ready to blow all up if an attempt was made to take William and Ellen Crafts who were supposed to be in hiding there. The sheriff knew Hayden, so thought "discretion the better part of valor," and did not make the attempt.

Four fugitives were arrested in Boston at the bidding of the slave power—George Latimer, whose son Lewis Latimer, is the well-known electrician, residing in New York with his family, Anthony Burns, Thomas Simms, Shadrach Meekins. Latimer was bought by the citizens of Boston and did not leave the city, afterwards becoming a lecturer on the anti-slavery platform. Anthony Burns, for whom that grand lawyer, Richard Dana, plead so eloquently, was taken from Boston and purchased afterwards by money raised by the Rev. Leonard A. Grimes, returned to our city and became a minister of the Gospel. But we do not forget that he, with Simms, was *actually taken* by the slave power guarded by United States soldiers.

Shadrach Meekins was rescued out of the court house by black men and women aided by a few white friends, rushed into a carriage, joining Lewis

Hayden and John J. Smith, who transferred him to a buggy, driving nearly all night until they reached a station of the underground railroad, and from there he was sent to Canada. You may imagine the feeling of the wives of those men. They knew the risks taken and wondered what the end would be.

In those days, colored men and women did not talk so much about our North and South—we recognized one common ancestry and sympathized with our brothers in bonds as bound with them; I find a disposition growing among us to withhold many facts about slavery from the children, but history will tell of slavery and at the same time it will withhold the heroic part played by the fathers in breaking the bonds that bound them. It is left to us to do that. The obloquy, the reproach of slavery belongs to the dominant race not to the colored race.

During the conflict between North and South over slavery, there were local issues which Massachusetts and the North had to meet—Equal rights of citizens. One of the most important was the separate school system. Parents began to agitate the question and to insist that as citizens their children should enjoy the full benefits of the public schools. Among the first to lead off in this discussion was William C. Nell, whose name, young people, I would have you ever revere. Robert Morris, Esq., Lewis Hayden, J. J. Smith, with many of our white friends, joined hands in the struggle. This resulted in a triumph for our race; and through a bill passed by the Massachusetts Legislature, separate schools in the State became a thing of the past.

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It was not long before the graduates of the schools began to wish to impart their knowledge to their less fortunate friends in the Southland. Many of our young men and women left home and friends to impart to others what had been so richly wrought for them. Some of our young men went to southern fields to labor, never to return again. The bones of some are bleaching on southern battlefields, while others returned home to die. One of our best known young men, whose ancestors took part at Lexington, went to Washington, D. C., in the government service, accumulated a little heritage and when dying, divided it between a few of his relatives and several southern schools and colleges. Tuskegee was one, I believe. That young man who went from Boston, where he was born, was Frederick G. Barbadoes—Giving of our means to assist others less fortunate than ourselves. Will you allow these statements to answer in part the question, "What have you in the North been doing?"

So much for Massachusetts; I leave others to tell what New York, Pennsylvania and the rest of the northern States have been doing.

A few summers ago, through the kindness of friends, it was my good fortune to have for the first time the prayers and wishes of a lifetime, perhaps, gratified. I visited my brothers and sisters in the Southland made rich by their blood and tears. My visit led me first to Missouri, thence to North Carolina, the home of J. C. Price, that prince of men and educators; to Livingston College, that school which owes its birth to him, now carried on so successfully by Dr. W. H. Goler, and as I met

hundreds of young men and women eager for knowledge—answering thereby the prayers and efforts of many of the dear ones now sleeping, men and women from all walks of life—my heart exultingly sang:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye Heavenly host,
Praise Father, Son and Holy Ghost."

Discouraged friends remember this

"Unanswered yet? Nay do not say unanswered;
Perhaps your part is not yet wholly clear.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
The glory you shall see some time, somewhere."

LAST EVE.

(From "The Songs of the Twilight.")

By VICTOR HUGO

Translated by Robert Hamilton

Last eve the breeze with soft caress
Perfum'd the air with latest flowers.
Then fell the night. In shadow'd
nests,

The birds of song with feather'd
breasts,

Divinely slept in leafy bowers.

'Twas spring and hid by charms of
thee

The stars withheld their usual light,

While silence, in that magic hour,

With sweetest thought was soul's
delight.

The night so pure and thou so true,

I lisp'd to brilliant sparks above,

"Pray sprinkle on her Heaven's dew,

Your eyes to lavish on me love."

AROUND THE WORLD OF COLOR

General News Items of Interest to the Race from All Parts of the World. A
Monthly Review of World-Wide Progress.

REAL FREEDOM DEMANDED

"We have had three races side by side in this country. The Indian would not live with us in peace and he was not permitted to live at all. If I could teach one lesson to these negroes about us it would be this: If they share the Indians' folly, they will share his fate."—*Ex-Senator J. W. Bailey of Texas, before the Mississippi Society, Washington, D. C.*

Power divorced from right is devilish; power without the check of responsibility is tyrannical. There are three things which our white friends must help to give us: Political freedom, social freedom, economic freedom.

"The colored people have been free for fifty years. The semicentennial of the 13th Amendment was celebrated on Sunday. Freedom from compulsory labor as slaves is a great thing, but that freedom is not enough. More freedom is needed; the colored people now want freedom to work. They want to be able to secure employment where there is work to be had.

"Certain unskilled positions are open to them. A woman can find openings in domestic service. A man can get placed as a porter or on an elevator, but if he or she is skilled, if the woman has qualified as an expert stenographer, if the man has an education which will put him above the ranks of the unskilled, both man and woman are likely to walk the streets of any city vainly, even when times are good. The trouble is not with the employers. Generally they are willing to have a good worker, no matter of what race. The trouble is with the other workers. The employer is usually quite frank in saying that the line is drawn by his employees.

"The situation is pitiable. The Civil Service is the only door open to the skilled colored person, and the army of applicants for Civil Service positions leaves only room enough for a few. A new emancipation is needed. The colored people need the freedom to work. Without it, the educated among them must either drudge or starve. Opportunity can only be open for them

when those workers, who now deny them a chance, change their attitude."—*Boston Daily Globe, December 21, 1915.*

WHEN PREJUDICE IS SWEEPED ASIDE

The Negro Problem undoubtedly runs parallel with its fellow, Capital versus Labor. These factors will change the current of events and the deductions of science. Sociological conditions have more to do with developing civilization than racial descent, and few tests for classifying races are more unsatisfactory than that of color; eliminate the question of franchise and the problem of bread and butter still remains. Thus we stand on the same plane with the laborer of whatever color or race and his interests are ours and ours are his, could he but see the truth. In the great labor contest which will inevitably come to our common country, prejudice will be swept aside, never to be revived, and the colored man will take his stand with the vast human tide and "sink or swim, live or die, survive or perish" with the great majority.

THE TRAGEDY OF PETERSON AND FIELDS

In the tragedy of Peterson and Fields at Philadelphia, Pa., December 14, 1915, both colored, one a Union veteran and the other a Confederate veteran, let no section of the country be misguided by the words of Fields, nor triumphantly cry, "I told you so!" Here are a few thinks and things to set the wheels a-whirring:

From the *Secret Journal* of the Continental Congress, Vol. i, p. 105.—"The Committee appointed to take into consideration the circumstances of the Southern States, and the ways and means for their safety and defence, report, that the State of South Carolina is UNABLE to make any effectual efforts with militia by reason of the great proportion of citizens necessary to remain at home to prevent in-

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The historian of South Carolina, Dr. Ramsay, also exposes this weakness.—History of South Carolina, vol. i, p. 312.—*"The hapless Africans, allured with the hope of freedom, foresook their owners and repaired in great numbers to the royal army. They endeavored to recommend themselves to their new masters by discovering where their owners had concealed their property, and were assisting in carrying it off."*

At a later day Mr. Justice Johnson, of the Supreme Court of the United States, a citizen of South Carolina, speaking of the negroes in his Life of General Greene, makes the same unhappy admission. He says: vol. ii, p. 472—"But the numbers dispersed through these (Southern) States was very great; so great as to render it impossible for the citizens to muster freemen enough to withstand the pressure of the British arms."

The above extracts show how well the negro loved slavery and his master in the infant years of the republic. As it was in South Carolina, so it was with the hapless chattels in every slave-holding State during the Revolutionary War and the Civil War, until freedom was proclaimed.

ANCIENT ETHIOPIA

A few years ago a British archeologist, Professor Garstang, began excavations over what was thought to be the site of Meroe, the capital of ancient Ethiopia, in the Sudan.

The correctness of the presumption has been manifoldly proved by the rich finds lately made. Jars of gold and jewels, ruins of temples, columns of fallen houses and palaces, and even the massive city wall, fifteen feet thick, have been brought to light. But the most priceless find is a bronze head of a Roman Emperor, supposedly Germanicus (B. C. 15—A. D. 19). This head has been sent to London, where it is now on display.

The work proves to be one of the finest specimens of Roman art that time has preserved to us. This portrait is clearly, by comparison with other well-known sculptures, of the age of Augustus, and represents a member of the Claudian family. How it

came to Meroe, where it was found, must remain a matter of conjecture, but we are told by Tacitus that Germanicus visited Aswan, on the southern frontier of Egypt, and so it is possible that he met there the Ethiopian ambassadors, and through them presented his portrait to Queen Candace, or one of her predecessors on the Ethiopian throne. It is alternatively possible that a throne statue of Germanicus was erected at Aswan in commemoration of this visit, and carried off as a trophy by the Ethiopians in a raid.—*Boston Post.*

CITIZEN OR SUBJECT: WHICH?

Never before in the history of the Republic has this question been so imperative as at the present moment. It is a question which appeals to the judgment and presses on the conscience of every adult living within its borders—North or South, East or West. In the closing months of 1860 there was a similar but not identical question agitating the popular mind. The question then was: To what civic organization is the primary and the supreme allegiance of the citizen to be rendered as its due? Is it to the particular State in which his lot, whether by birth or choice or temporary interest, may be cast? Or is it, rather, to the National considered as dominating and uniting in its interests and in its authority all the particular states of which it is composed? That question was settled once for all by a bloody and expensive war. It appeared that it could be settled in no other way. The allegiance of every citizen of every State is primarily and supremely due to the Nation which is the United States.

No one, then, can by a citizen of the United States and remain a subject of any other government, whether his subjection be willing or unwilling, reluctant or devoted concealed or avowed. One cannot be a subject of the Kaiser William II or of the Emperor Francis Joseph, and be also a citizen of the United States. But every citizen owes, under God, supreme allegiance to the Nation whose citizen he is. His citizenship confers upon him certain incomparably valuable rights. He has the right in the appointed legal ways to take his part in determining the policy of the Nation. But, the other side of this, is

the fact of his duties to the Nation. He has the right to expect the Nation to defend, before other nations, his rights of property and of life. But his duty of allegiance includes the surrender of life and property, if either is called for in defense of the national welfare, or safety, or honor. To exercise the rights of citizenship without responding to the duties of citizenship, is to take the position of a sneak or a traitor.

While every citizen is also a subject, not every subject is also a citizen. Every person resident for a longer or shorter time in the United States, although he does not renounce his allegiance to some foreign government, and so does not become a citizen of the Nation or of any of its particular States, is still subject to its laws, and rests under the obligation of decency of behavior in respect to the national customs and laws, and to refrain from meddling in matters the adjustment and even the criticism of which belong to citizens only.

At the present time there are several millions of persons in the United States who have need to ask themselves quite seriously this question: Am I a citizen or a subject? and to govern their speech and their conduct accordingly. Not a few of these are constantly striving in their claims for rights to exceed the limits set even for those who are citizens; while at the same time they do not for an instant propose to discharge loyally any of the duties of citizenship. They, in fact, acknowledge no allegiance except to their own selfish and lawless wills. They assume the right by threats and bribes, and even by actual violence to play an important part in regulating the affairs of the Nation. But they are not citizens; they are not even decent and law-abiding subjects of its temporary control.

This is a very alarming state of affairs. It should make all true patriots very serious. If it continues and grows, it will endanger the very foundations of the Republic, even more seriously than did the crime of slavery or the extravagant theory of States' rights before the Civil War. And just as at that time, the great body of well-meaning citizens did not foresee the threatening of evil, and take timely measures to forestall it, and thus the Nation had to establish itself in the minds and hearts of citizens by enduring much loss and suffering, so will it surely be if the evil of

which I am speaking goes on unrecognized and unchecked.

It is high time for everyone to be asking of himself and of others: Is it citizen or subject: Which?—*George Trumbull Ladd, McClure's, January, 1916.*

Mr. Ladd's article is able and timely when we consider the political condition prevailing in the United States in its foreign population. The time is fast approaching when a loyal black face will look good to a genuine American, whether he be Northerner or Southerner—just as good as it looked to the starving fugitive Yankee soldier forty-five years ago. In case of trouble, the colored Americans will be found on the side of the government every time; but there are three things which our white friends must help us to secure: Political freedom, social freedom, economic freedom.

THE PASSING OF PHILLIP JOSEPH ALLSTON, BOSTON'S LEADING COLORED CHEMIST

By GEORGE FORBES

Probably the demise of no one in Boston during the past year was felt so keenly by the community at large as was the sudden death on December 28, 1915, of Phillip J. Allston. Mr. Allston was one of Boston's leading citizens, held in the highest esteem by both colored and white. He had for years been a manufacturing chemist with the Potter Drug and Chemical Corporation, a position which was easily the most responsible and probably the best paying of all those held by Boston colored men. He was a self-made man in every sense of the word, having worked his way up from a mere errand boy to chief chemist in his concern, and was the best illustration possible of one who had taken advantage of the opportunities about his own door.

Phillip Joseph Allston was the first of five children born to Joseph S. and Emily Page Allston in Edenton, N. C., August 12, 1860. He was left to the care of his mother when only a few years old, the father hastily leaving for the North where he remained for six years before he was able to send for his family. It was in June, 1870, when they arrived in Boston. The mother had instructed her children in the first steps of learning. As a seam-

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than in the daily
livelihood.

strees she was considered above the average slave. She engaged a private tutor to train her children. Phillip attended the primary and grammar schools, but left the latter before reaching the graduating class that he might aid in the support of the home. With an intense desire for educational advancement, being forced to make a livelihood at an early age, Phillip immediately upon leaving day school, joined the evening English High school, which he attended for eight years, also the Starr King Drawing School, where he remained five years. His first position was a helper to a white janitor of the National Shawmut Bank. Finding no opportunity for advancement there on account of color, he left after six months to work at the Weeks & Potter Company, wholesale and retail druggists. Here as bottle-washer he remained until promoted to the laboratory of this concern. Mr. Warren B. Potter, one of the partners of this establishment, took a great interest in the deceased and offered him the position of foreman in their laboratory in their new quarters on Columbus Avenue, with the privilege of attending the Massachusetts College of Pharmacy, he being the only colored student at that time. The entire force of workers in the laboratory are Afro-Americans. Mr. George R. White, the sole owner of the business, honored him by sending him to inspect the Soap Works in Malden, Mass., and accepted from him suggestions and recommendations for many improvements. Mr. Allston was for a number of years fourth vice-president of the National Negro Business Men's League, and took an active part in the recent convention held in this city. For a number of years the deceased was an ardent worker in religious charitable and fraternal organizations, being a member of the Columbus Avenue A. M. E. Zion Church, Boston, Mass., for more than thirty years, and a life member of the Young Men's Christian Union. The life of this remarkable man should be an inspiring example to any ambitious boy; for he was not only a dutiful and devoted husband and father, but he was a community lover, doing whatever a restless energy dictated for both church and citizens. He was hardly less active in charitable and Sunday school works than in the daily concerns of his own livelihood.

MAJOR ROBERT RUSSA MOTON

Major R. R. Moton was elected December 20, 1915, at a meeting of a special committee of the trustees of the Tuskegee Normal and Industrial Institute as principal of the school, to succeed Booker T. Washington.

The choice was unanimous. The committee which made the selection was composed of Seth Low, chairman of the Tuskegee trustees; Frank Trumbull of the Chesapeake & Ohio Railroad; Edgar Bancroft, W. W. Campbell and Victor H. Tulane.

Major Moton will not be installed as president until the commencement exercises in May, 1916. Until that time he will give his services to the campaign for the Booker T. Washington memorial fund.

The committee paid tribute to the ability of Emmett J. Scott, temporarily head of the institute since the death of Dr. Washington, as follows:

"In taking this action the committee has not been unmindful of the long devotion and of the many qualifications of Mr. Emmett J. Scott for the position. The problem to be dealt with is a many-sided one, and it has seemed wise to seek a solution of it that will bring to the work of Tuskegee another forceful personality."

Robert Russa Moton is a native of Prince Edward County, Va. He is a negro and traces his ancestry direct to African chiefs. His grandmother was the great-granddaughter of an African prince. This prince was taken from Africa, brought to Richmond and sold in the slave market. Major Moton's childhood was spent at Vaughn's mansion in Prince Edward county, where he was waiter and general house boy.

In an article published some years since, he tells of his mother's teaching him how to read. His first days at school he was taught by a Mr. Morrisette, an ex-officer in the southern army, who took a great deal of interest in him. He worked for the Vaughn family before and after school. He heard of the Hampton Institute, and resolved to go there to make his way. He wrote to General Armstrong, and, receiving a satisfactory reply, entered Hampton in October, 1885. Young Moton remained at Hampton until 1888, when he left to teach school in Cumberland county. He lacked one year of finishing, and in October, 1889, returned to complete his course. He

was graduated from Hampton in June, 1890. After graduation, he accepted a position under General Armstrong as drill master, and later under Dr. Frissell, General Armstrong's successor, became commandant of the school cadets, a position which he has held for the last twenty-five years.

In addition to his work as disciplinarian of the Indian and Negro boys at Hampton, Major Moton has given considerable time to the administration of this school, and to the northern campaign work, relieving Dr. Frissell and Dr. Turner, Hampton's chaplain, in their efforts to raise funds for the school. He made his first trip north with General Armstrong as a member of the quartet and also as one of the speakers in November, 1890, when he made a tour of the New England States. Every year since then he has traveled with the Hampton singers, north, east, west and south, seeking new friends and new fields for the cause of Hampton and the Negro. His first public address was made at a political meeting in a joint argument between Democrats and Republicans in Prince Edward county. This was many years before he attended Hampton and when he was receiving his early schooling. He stated that as a result of the impression he made upon the colored people he was urged to offer himself for the lower house of the State Legislature. He did not accept, however; he felt that he needed more schooling. He has taken two courses of gymnastics at Harvard summer school to help the boys at Hampton.

No man engaged in southern educational work, it is claimed, has such a keen insight into the fundamental needs of the negro. He has been an important aid in the up-building and management of Hampton Institute for the last twenty-five years. He is a member of the Jean's fund board, the southern educational board, and has been invited frequently by Dr. Washington to sit with the Tuskegee board of trustees at its annual meetings. He is president and founder of the Negro Organization Society of Virginia, a co-operative enterprise touching directly and indirectly 350,000 Virginia negroes.

Something of the great confidence Dr. Washington had in Major Moton is gleaned from the fact that he had accompanied

Dr. Washington on most of his State tours in the South, filled engagements that Dr. Washington himself could not fill, and in a large way has taken much of Dr. Washington's labors on himself. In 1912 he delivered the commencement address to the graduating class at Tuskegee. He has spoken before large and important white organizations in the South and is also well known for his ability to lead the singing of negro melodies at large national gatherings of negroes. He has traveled in all parts of America, and is held in highest esteem by the Northern philanthropists who give backing to such schools as Hampton and Tuskegee. Major Moton has a wife and three children.

(From *The Christian Science Monitor*.)

A NOBLE WORK IN THE EXPOSITION CITY

By CHARLES ALEXANDER

The Panama-Pacific International Exposition at San Francisco was the biggest school ever devised on the North American continent. In fact, it was a university, and some of the educational advantages were inestimable in value.

It is all marvelous when we contemplate the rise of San Francisco from ashes but a few years ago. More marvelous, however, is the noble work of a young man who found his way to the city from the State of Pennsylvania. There are very few colored people in San Francisco. To get the few together is a big task. To maintain a fine organization—a religious organization—for San Francisco people, strange to say, look lightly upon everything religious—is a wonderful achievement.

Rev. Allen Newman is the man who has made a name for himself in the city of San Francisco by bringing the colored people together and his church is the best known in all this Golden State. Mr. Newman is pastor of the Third Baptist church, corner Clay and Hyde Streets. This is the oldest negro church in Northern California. Its history runs back into the slavery period. It was organized in 1852.

The Third Baptist Church has had its period of adversity as well as its times of prosperity. Its greatest calamity came when the great San Francisco earthquake swept it out of existence. It was on the

morning of April 18, 1906. Many panic-stricken people had sought this church building for shelter, while the earth was trembling in the horrible grip of the terrible convulsions, but the raging flames soon swept it away. This was nine years ago; but owing to the enterprise of the few colored people left in the city the Third Baptist Church was the first to be rebuilt after the shock, and it is today one of the most attractive and valuable pieces of property in the city. It is located in an exclusive apartment-house district, occupying a fine corner and having a parsonage connected.

Rev. Allen Newman is a graduate of Lincoln University, and has been in the West for a number of years. He is broad-minded, well trained in the work in which he is engaged, and, while unostentatious in manner, is generous and big-hearted to a fault. Under his leadership the church is rapidly building up its membership, and his success may be attributed to the fact that he understands perfectly the peculiar conditions existing in this western country. He is making the Third Baptist Church an immensely popular and uplifting institution. The church supports a city missionary, an employment bureau, and plans to introduce all the devices of a regular institutional church. The idea underlying the pastor's methods is to lead the thoughts of the people from frivolity to the more serious affairs of life. Reverend Newman also believes that the temporal needs and the spiritual needs of his people must receive equal attention.

LYNCHINGS IN 1915

Lynchings in the United States in 1915 numbered 69, as recorded at Tuskegee Institute and announced today. This was 17 more than in 1914.

Georgia led the States with 18. Fifty-five persons lynched were negroes and 14 whites. The year before 49 were negroes and three whites. Three women were 1915 mob victims.

In four instances, according to the Tuskegee records, innocent persons were put to death by mobs, as proved by later events.

Lynchings by States were: Alabama, 9; Arkansas, 5; Florida, 5; Georgia, 18; Illinois, 1; Kentucky, 5; Louisiana, 2;

Mississippi, 9; Missouri, 2; Ohio, 1; Oklahoma, 3; South Carolina, 1; Tennessee, 2; Texas, 5; Virginia, 1.—*Montgomery, Ala., Jan. 1, 1916.*

There are three things which our white friends must help to give us: Political freedom, social freedom, economic freedom.

The four days' convention of the Associated Cosmopolitan Clubs at Harvard Union, Cambridge, closed last evening with a banquet at the Union. Thirty-five delegates were present. Dean Alfred E. Burton of M. I. T. presided. Among the speakers were Walking Stick, a Cherokee Indian, a Dartmouth man; P. G. Wolo, "the Librarian Prince," of Harvard University; Suh Hu, a Chinese student from Columbia University; P. Albizay Campos, a Porto Rican.—*Jan. 1, 1916.*

PAYING THE PRICE

PAYING THE PRICE. "What of Belgium who is paying the debt of hideous wrongs in the African Congo? It is a just law which says, 'He who lives by the sword shall die by the sword.' Belgium has had to pay the price; she will not forget; she will rise purified and stronger for the wrecking of her body."

AMERICAN ATROCITIES. "We shudder over here at German atrocities. Do you know what goes on in your own country, daily, hourly? . . . Do you know what is done to our negroes when they commit rape? We burn them. In Kentucky, six years ago, the night raiders burned the houses of men suspected of selling to the trust. In some cases the people were pushed into their burning houses and roasted. Giving points to the Germans, don't you think?"—*Countess Elsa de Pierrefeu, under the auspices of the WOMAN'S PEACE PARTY, Boston, Mass., December 29, 1915.*

"All up" for William Stanley Braithwaite, Anthologist. Mr. Braithwaite has conquered innumerable difficulties; genius found the way. A man of the times and for the times, teaching the Anglo-Saxon that "all men are created equal" and that "all men" are not *white* men.

NEW ERA MAGAZINE

An Illustrated Monthly Devoted to the World-Wide
Interest of the Negro Race

Pauline E. Hopkins Editor
Gertrude Lewis Cromwell..... Associate Editor
E. T. Morris-Gordon..... Associate Editor
Walter W. Wallace..... Managing Editor

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EDITORIAL AND PUBLISHER'S AN-
NOUNCEMENTS

The NEW ERA MAGAZINE makes its
initial bow to the public in the early months
the opening year; and, also, at the begin-
ning of the second half-century of *our*
legal freedom. The roll of the staff presents
a few familiar names, but for the most part
we are as young in public life as is the New
Year. We mingle, then, the wariness of
experience and watchfulness, with the
enthusiasm of youth for which there is no
substitute, and such a mingling promises,
we believe, a zealous guarding of the trust
of loyalty to the best interests of our race
which we do this day promise. Under
God we will use our every resource for the
uplift of our people.

We know that there are able publications

already in the field, but the pang that has
set our active world a-borning is the knowl-
edge that the colored man has lost the
rights already won because he was per-
suaded and then bullied into lying down
and ceasing his fight for civil liberty.

Every race in this country clothes itself
with the protection of the ballot; any race
that is satisfied to walk in civil nakedness
is either insane or defective.

We disapprove the doctrine of silence
under the injustice of disfranchisement,
segregation, restricted education and re-
stricted employment for the sake of peace
between the races, and while we have no
desire to break that peace, and sincerely
wish all sections of our country well, still
we would be less than men could we sit
with padlocked lips and not protest the
unchristian treatment which humiliates
us throughout the land.

There are three things which our white
friends must help to give us: Political
freedom, social freedom, economic freedom.

SELF-MADE MEN

Dr. Woods Hutchinson, in one of those
characteristically frank confidences he
occasionally makes to the public, declares
that "the great genius, the man of tran-
scendent ability does not, in any true sense,
make himself, but simply develops the
characters with which he was born; lives
his own life as naturally, as inevitably, and
as free from either credit or discredit as the
hod carrier or the plowman. But there
will be some difference of opinion as to the
status in this regard of the able man of the
second, and still more of the third and
fourth classes, particularly of the superior
individuals whose gifts have been of such
character as to enable them to accumulate
considerable amounts of property or of
money.

"Nine-tenths of the varying degrees of
what we are pleased to term success in life
is due to the qualities, or lack of them, with
which we are born. Broadly considered,
ninety per cent of all men are equally in-
dustrious, equally persevering, equally
self-controlled, equally 'good,' yes, equally
ambitious. But the final net result of the
full exercise of all their powers and their
virtues is extraordinarily different . . .

"It is customary to dwell long and fondly on the struggles and toil, disappointment and poverty which the genius, the successful man has had to pass through to mature and demonstrate his powers. But we forget to mention the equally determined, heroic, devoted and life-long struggle which the average man wages and has ever waged, with his surroundings to win the lofty prize of a reasonable supply of bread and butter and the distinguished position of the average citizen.

"The more broadly and dispassionately and biologically one studies the great mass of mankind, regarding them as a physician regards the families intrusted to his care, not as what they claim to be, not as they imagine themselves, but as what they are, and what they actually do, the more profound becomes one's appreciation of the courage, the kindliness, the honesty, the fidelity—and above all, the patient, pathetic, unremitting industry and loyalty of the average man and average woman; which again means about ninety per cent of the species."—*Everybody's Magazine*.

WILLIAM STANLEY BRAITHWAITE

William Stanley Braithwaite, whose picture adorns our cover, is the well-known poetry anthologist. He was born in Boston, in 1878. His mother was Miss Emma DeWolfe, a southern girl, and his father was a native of the British West Indies—a man of ripe scholarship who descended from a long line of professional men.

Mr. Braithwaite is married and has an interesting young family. Mrs. Braithwaite is a charming woman.

While Mr. Braithwaite is a critic of ability and a writer of delightful lyric poetry, it is as an anthologist that the world of letters knows him best. As a writer of verse he first contributed to the *Boston Transcript* in 1897. Since that time his name is very well known to newspaper readers; he has also issued a book of lyrics, which has given much pleasure to lovers of poetry.

In 1907, his "Anthology of Elizabethan Verse" appeared and marked him immediately as a man of letters. Since then he has published each year an anthology

of American verse. The *Boston Record* of December 28, 1915, gave him a double-column cut under a page-title: "A Page of New England Authors Who Loom Large in the Literary World of this Section of the Land." Among the celebrities given are: Miss Amy Lowell (sister of President Lowell of Harvard College), Conrad Aiken, Josephine Preston Peabody, Eleanor Hallowell Abbott, Robert Frost, Isabel Anderson (Mrs. Larz Anderson).

Mr. Braithwaite's career is a precious thought to all ambitious souls because he has carved his way without money or the aid of the mystical tie of a college fraternity to boost him. Many call him an idealist, but he has dreamed to some purpose and has gone farther than those who are pure materialists. Buffeted by the stormy winds of prejudice too, yet he has stood solidly on his rights as an American citizen to do his best work for the interest of *all* American artists in his chosen profession.

His success is a lesson for those who will heed.

THE SOUTHERN NEGRO OF TODAY

What the nation desires to know about the Southern Negro is not how many votes he casts so much as whether he is bringing himself into such a position that he can discharge his social and personal duties as an American citizen. That involves voting with a proper understanding of what the franchise amounts to. We take up this point in the spirit of a social inquirer who is looking after representative facts, and we point out by object lessons in the pages of this issue that the negro is advancing in a geometrical ratio to his earlier beginnings in the work of taking his place as an integral part of the forces which are reconstructing Southern society. What we have specially felt the need of in our study of the Southern Problem has been a knowledge of what the schools are doing. The influence of such schools as Hampton, Atlanta, and Tuskegee is felt all through the South in the stimulus given to industrial occupations. These schools are supplemented far and near by the denominational institutions and by a remarkable interest among the negroes themselves, who are willing to make great sacrifices in order to educate

their children in the local schools by adding to the State funds, and by denying themselves and putting forth extraordinary effort in order to obtain training in the more advanced colleges and academies. One fact is phenomenal. The students of Atlanta University pay thirty-four per cent of the expenses of Harvard University which are paid by tuition fees. The difference between the two classes of students is in favor of the colored youth; for they pay their own fees by personal labor and self-sacrifices, while the Harvard tuition fees are mostly paid by parents and guardians. Another instance shows what some colored mothers are doing. Two girls were recently graduated from Atlanta University, whose mother had been washing several years to keep them in school.

She came up to see them graduate, and one who was present says, "She was one of the happiest mothers I ever saw." These people remind us of what our own forefathers did in the earlier days of New England, in order to gain the advantage that has made this part of the country the nursery of strong and useful men and women.

Education ought to do something to change social conditions, and, conversely, social conditions ought to influence the work of education. The southern negro is finding out that the best thing for him is to be a peasant proprietor of the soil, and to escape from the bondage of debt. The negro began with this system of commercial oppression, and in the Black Belt it is his greatest trial, but he is slowly

NEW ERA MAGAZINE

For March, 1916

Will contain many timely and interesting articles. Among the more important features, the following will be found of special interest:

How Will a Victory For the Allies Effect the Status of the Negroes of the British Isles? By Egbert T. Morris-Gordon

Life Story of Ira Aldridge By Clarence Cameron White

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Men of Vision—Rev. Leonard A. Grimes By Pauline E. Hopkins

Rev. Leonard A. Grimes was the founder of the Twelfth Baptist Church, Boston, and was one of the best known men in the United States among both races. He was imprisoned for two years in the State prison at Richmond, Va., for the crime of running off slaves. He was a blessing to his race and ardently anti-slavery.

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emerging from this kind of bondage, and the aggregate accumulations of the negroes are believed to be greatly in excess of what are reported. Then he is gradually getting the mastery of the entire social system of the South, so far as his own people are concerned. He is specializing industries. He is finding his way into all the trades, as well as into all the professions. The negro woman is only a little behind the negro man in this respect, and the negro "school-marm" at the South is already an important factor in education.

The majority of persons who have made their mark in life, who have advanced step by step, and have reached the pinnacle of success, are those who have always been quick to decide, those who instead of waiting to ask the advice of others regarding any enterprise, or speculation, have used their own good judgment and fired straight ahead. Parents should teach their children to decide quickly, and avoid procrastination, to be brave and self-reliant. It is the determined, persistent worker who, despite disappointment and rebuffs, persistently keeps his shoulder to the wheel, whose

labor is rewarded by unbounded success.

Young man, when you are about to enter any profession, or engage in any business, just ask yourself, is it right and honest? If your conscience answers in the affirmative, all right, go ahead. Do your very best, seek to excel; no matter what your work is, do it thoroughly and conscientiously. Always be polite, willing, and cheerful to every person you meet. Speak the truth under all circumstances. Denounce deceit with all your might. Stand bodily up for truth and right.

We implore the white men of the North and the white men of the South to deal with the negro question soberly, tenderly, discerningly; and throw their strong arms about the negro and protect and counsel him, and be his elder brother, and help him get education, and pour soothing oil into his wounds, and work hand in hand with him, and employ him, and put him on his feet, and teach him that he is a man. Once the South and the North do this, light will fall upon the negro problem, and mankind will hail them and applaud them for their glorious achievement.

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