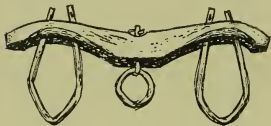


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Weller, Ralph
The Negro and the flag: an illus-
tration's service.

(C.W.C., 1918)

LINCOLN ROOM



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THE NEGRO AND THE FLAG

AT THE
NATION'S SERVICE



Copyright



THE NEGRO AND THE FLAG

A Lincoln Day Program Sent Out by the Freedmen's Aid
Society of the Methodist Episcopal Church
420 Plum Street, Cincinnati, Ohio

P. J. Maveety and I. Garland Penn, Corresponding Secretaries
John H. Race, Treasurer

Prepared by Ralph Welles Keeler
Cover Design by Mildred Marion Coughlin



Order of Service

ORGAN VOLUNTARY INVOCATION

Almighty God, be with us as we worship Thee. Help us who dwell in safety to be willing to make the sacrifices which the days demand. Much for which we have toiled and prayed is being swept ruthlessly away. We are bewildered by the world chaos. Grant to us courage to offer opportunity for life preparation to those who are to take the places of the brave boys now going forth to lay their lives on the nation's altar. And be Thou this night with them and with the homes which they left behind. Amen.

HYMN—The Son of God Goes Forth to War (opposite page)

THEME—(Address or Reading)

Again They Answer Their Country's Call

Every live American rejoices in the valorous deeds of his ancestors. The scenes of battles long ago are kept fresh in the minds of succeeding generations by the boast of lineal descent from heroes of other days. Men rejoice in paying tribute to the loyal band of colonists who, for the sake of liberty, mingled their blood with the land we love in defiance of a strong nation. It is a heritage proudly shared by thousands. Women guard with jealous care those credentials which open to them the doors of fellowship with other "daughters of the Revolution." It is in the blood. And around the fire-side of a winter's night, children's children are inducted into the sacred knowledge of the part played by those whose blood courses through their bodies.

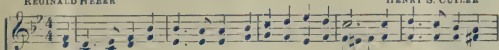
Nor is the Negro set aside in this revelry of forefathers' fighting prowess. For his is a share in the soldiery memoirs of our Nation from the beginning. The first Negro blood to flow was that of Crispus Attucks, a runaway slave, who led an attack of citizens on the British soldiers, March 5, 1770,



The Son of God Goes Forth to War

REGINALD HEER

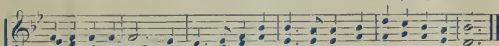
HENRY S. CUTLER



1. The Son of God goes forth to war, A king-ly crown to gain: His blood-red banner
2. The mar-tyr first, whose ea-gle eye Coul' pierce beyond the grave, Who saw his Master
3. A glo-rious band, the chosen few On whom the Spirit came, Trel'te valiant sants, their



streams a-far; Who fol-lows in His train? Who best can drink His cup of woe, Tri-
in the sky, And call'd on Him to save; Like Him, with pardon on His tongue, In
hope they knew, And mock'd the cross and flame; They climb'd the steep ascent of heaven Thro'



umphant o-ver pain, Who patient bears His cross below, He fol-lows in His train,
midst of mortal pain, He pray'd for them that did the wrong: Who follows in His train?
per-il, toil, and pain: O God, to us may grace be giv'n To fol-low in their train.



Tenting on the Old Campground"





A Soldier Boy's "Dad"

in what is known to-day as the Boston Massacre. From Boston Commons to Carrizal the Negro has manifested the same bravery and loyalty by dying for the Stars and Stripes whenever opportunity has offered itself. His cheerful and conspicuous courage at the battle of New Orleans, in 1812, brought forth public commendation from General Andrew Jackson. And in that same war it was to Negro soldiers that the post of guarding the city of Washington from traitors at home and enemies within was given, because among them there were no traitors.

A feature of the General Conference of the Methodist Episcopal Church of 1916 was the singing of the Clafin University quartette. Their favorite song was "The Old Flag Never Touched the Ground." Its rendering revived the memory of the gallant 54th Massachusetts, a Negro regiment under Colonel Robert Gould Shaw. In a brave struggle in which nearly all the officers, including Colonel Shaw, were killed, a loyal sergeant seized the regiment's colors from a falling comrade and kept the flag aloft. When, mangled and bleeding, he was carried from the field, he lifted his voice with the exultant cry, "Boys, the old flag never touched the ground!"

Once more black hands are holding up the colors. Through the smoke and flame of battle are seen the tense black faces of the Negro troops. The training camps are alive with the drawls of the plantation and the harsher tones of the northern cities. Mothers and wives and sweethearts are trying to adjust themselves to the absence of their men. Little children look with wonder and ask questions. But the Negro himself has asked none. The nation said "Come." And once more he is answering the country's call to demonstrate that the spirit of heroism and sacrifice has developed since the blood of the white man and the blood of the black man first wet the soil of our land in the cause of liberty and justice.

From field and factory and school alike they have come. The slow and the swift, the unlettered and the educated, the untrained and the gifted—each has come offering his all with which to keep the torch of American liberty ablaze. Some eighty thousand of the best physical types of Negro American manhood are in the army. Six hundred and twenty-four of the choicest Negro men are among the commissioned officers who will lead them "over the top" out into "no man's land."

None have hesitated. The university professor has set his frogs and testing tubes to gather dust or to be used by less able men than he. The college boy has swapped his bat and ball for a khaki suit and a Springfield rifle. The physician who has ministered to the needs of the lowly homes in the countless rural communities of the South will now rebuild the torn and shattered bodies of the heads of these households.

Not only the loving devotion of the home folks and friends stamps these men as the sort that make an army strong. The government also has said that they count, for the Secretary of War is "fully cognizant of and appreciates the loyalty and patriotism of the Negro." The appointment of Emmett Jay Scott as Special Assistant Secretary of War is a further recognition of the use and value of the Negro's unqualified support in the Nation's crisis.

Camp life is re-emphasizing the fact that the Negro is pre-eminently a man of the hour. He lives much in the present. And his feelings are

best expressed through song. Both the hours when the sky is cloudless and the tragic hours of life are reflected in the melody which fairly sways itself out into the air. In the time of the Nation's need he brings with his physical endurance and strength of will that most blessed ministry of song. For already the Negro in khaki is known as the singing soldier. The singing soldier makes for cheerfulness, loyal fellowship and esprit de corps. And singing soldiers are needed now. All the cheerfulness which they can render counts, for all too soon the minor chords will become vibrant, as "our man" is checked off in the casualty list cabled from "overseas."

Who are they all? Just folks, like yours and mine. Watch them pass by. They are off for a port of embarking. There is a Wiley College senior giving an order. In the first line marches a man who never was more than five miles away from the cotton plantation until a few weeks ago. Next to him is the porter who always helped us from the train at the Chicago station. Then comes the owner of a store in New York, an editor from Texas, a carpenter from Georgia, a bricklayer from Tennessee. Still they come. Mothers' sons and husbands of wives. Men. Men of the kind that future poets will sing of as one has sung of the heroes of other days:

"Plain, common men of every day,
Who left their homes to march away,
To perish on the battle plain,
As common men will do again;
To lift a ghastly, glazing eye
Up to a lurid, stranger sky
Until it sees a painted rag—
The same old common, spangled flag—
And then to die, and testify
To all the ages, far and nigh,
How commonplace it is to die."

RESPONSIVE READING—"The Nation"

LEADER—Hear, O Israel: the Lord our God is one Lord:

CONGREGATION—And thou shalt love the Lord thy God with all thine heart
and with all thy soul, and with all thy might.

Service Flags Hang in the Homes of These





Some Singing Camp-builders

LEADER—And these words, which I command thee this day, shall be in thine heart:

CONGREGATION—And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house;

LEADER—And when thou walkest by the way, and when thou liest down, and when thou risest up.

CONGREGATION—And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

LEADER—And thou shalt write them upon the posts of thy house and on thy gates.

CONGREGATION—And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

LEADER—To give thee great and goodly cities, which thou buildest not.

CONGREGATION—And houses full of good things which thou filledst not,

LEADER—And wells digged which thou diggedst not.

CONGREGATION—Vineyards and olive trees which thou plantedst not,

LEADER—When thou shalt have eaten and be full, beware lest thou forget the Lord.

CONGREGATION—Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel.

LEADER—I will put my law in their inward parts, and in their heart will I write it.

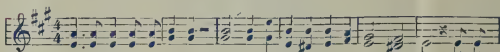
CONGREGATION—And I will be their God, and they shall be my people.

LEADER—And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord.

CONGREGATION—For they shall all know me, from the least unto the greatest, saith the Lord.

LEADER—Blessed be the Lord, the God of our fathers, from everlasting even to everlasting.

The Gloria Patri



Glo-ry be to the Father, and to the Son, and to the Ho-ly Ghost; As it



was in the be-gin-ning, is now, and ev-er shall be, world without end. Amen, Amen.

SCRIPTURE READING—John 15. 1-13.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseh it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my word abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

HYMN—

Battle Hymn of the Republic

JULIA WARD HOWE

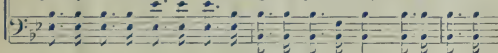
Anon.



1. Mine eyes have seen the glo-ry of the com-ing of the Lord; He is
2. I have seen Him in the watchfires of a hun-dred cir-cle-ing camps; They have
3. I have read a fier-y gos-pel writ in bur-nished rows of steel; "As ye
4. He has sounded forth the trum-pet that shall nev-er call re-treat; He is
5. In the beau-ty of the lil-ies Christ was born a - cross the sea, With a



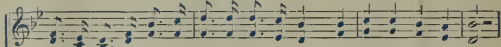
trampling ont the vintage where the grapes of wrath are stored; He hath loosed the
 build-ed Him an al-tar in the even-ing dews and damps; I can read His
 deal with my con-tem-ners, so with you my grace shall deal." Let the He-ro,
 sift-ing out the hearts of men be-fore His judgment seat; O be swift, my,
 glo-ry in His ba-son that trans-fig-ures you and me; As He died to



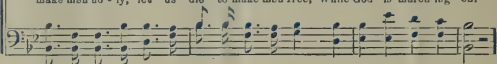
The First Few Days in Camp. Rookies on a Hike



Battle Hymn of the Republic. Concluded



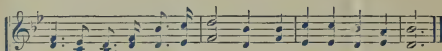
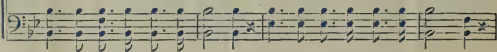
fate - ful light - ning of His ter - ri - ble swift sword, His truth is march - ing on.
righteous sen - tence by the dim and flar - ing lamps, His day is march - ing on.
horn of wo - man, crush the ser - pent with His heel, Since God is march - ing on.
soul, to an - swer Him! be ju - bi - lant, my feet! Our God is march - ing on.
make men ho - ly, let us die to make men free, While God is march - ing on.



CHORUS.



Glo - ry! glo - ry! hal - le - lu - jah! Glo - ry! glo - ry! hal - le - lu - jah!



Glo - ry! glo - ry! hal - le - lu - jah! His truth is march - ing on.





THEME—

(Address or Recitation)

Where Training Counts

A soldier is more than a human body trained in military tactics and manœuvres. Otherwise our forces would fail at the crucial moment. "Our finest boys" is the phrase heard repeatedly in describing them. Some process of preparation is recognized in addition to that of the camps and the practice-trenches. The different attitudes men take to the drafting of an army point this out. The careful selection made of the officers indicates that there is a development of patriotism which has its place far away from the sharp giving of orders and the shuffling of marching feet.

The swinging lines of khaki-clad Negro soldiers bring thoughts of days when the grandfathers and fathers of these men had no country of which they could sing "My country." The long years of adjustment to independence and self-support, the rearing of families in homes of their own, the becoming property owners, have a story that they tell. And through it all is woven the romance of Christian education.

Leading a race from bondage into useful citizenship is something that cannot be done over night. It has taken long, weary months to teach Negro parents the proper care of the bodies of their children. It is no slight task to train a generation so that the organs of the body function properly, and thereby resist disease. Muscles must be hard and elastic. For the physical courage of a man is often due to a feeling of dependence upon the human machine to do what he wills. It is here that the home contributes to the making of the soldier. The lad rejected because underweight bitterly upbraided his parents, who had always opposed his playing football and other strenuous physical sports. They feared their petted offspring would suffer injury. The result was that when the boys lined up for the test of physical manhood he was cast aside as unfit. And the mother refused to serve him the body-building food that would enable him yet to make good.



Raising the Food of the Army

The Christian school has done more for Negro youth than has the home. Here the all-round man has been kept in mind. The body has been developed by athletics and hard work. Ideals for a home after schooldays are over have been inculcated. The mind has been stored with the knowledge of the ages and the scientific processes of to-day. The hand has been

taught that cunning which demands a living wage as a well-equipped artisan. And the soul has been led into fellowship with God.

It is no small thing that in the schools supported by the church of Jesus Christ the Negro lad learns the relation of the home to the community and the State. He comes to appreciate the reciprocal duties of himself and his government. As a man he recognizes that without his government, his home is in danger. With his home in danger his happiness is at stake. He also comprehends that the protection of other homes in his country is the part of an intelligent patriot. So he salutes the Stars and Stripes as a symbol of national brotherhood, a symbol of exalted sacrifice in order that homes may endure and children live in safety, a symbol of righteous living and justice for all! He dons his khaki or suit of blue, stands at attention, and marches away with a full knowledge of what he is doing.

Those who have thought slightly of the training of the hand which is so well done in schools for Negroes are now rejoicing. The developing of intelligent patriotism is largely an intellectual process. But an added value is given to it when the big healthy soldier also knows how to use his hands. He may be courageous enough to face death in the trenches unflinchingly, but when a railroad must be built close up to the firing line, or a munition truck steered to the front, or a gun loaded rapidly and fired accurately, deftness and skill of hand are absolutely essential.

The process of selecting officers for our new army is a signal justification of the value of the training of the schools. A pan-collegiate gathering of large numbers might be held of a night in the officers' quarters of any camp. The choice product of the schools for Negroes supported by the Church and other philanthropy makes up the roll of officers for our Negro soldier units. Beyond the wisdom of men they have been trained for an undreamed-of day. Strong men they are, certain of themselves and mindful of the needs of their fellows under them in the ranks. They are men who are able to develop a morale that will send line after line "over the top" with a smile and a cheer.

Uncertain and full of hardship was the path of those who in years past pioneered the making of a Negro army for to-day. They succeeded because they sought by the processes of education to develop men and women of ideals, convictions and faith in God. And the soldier who goes, and the home which he leaves behind, both bear silent testimony to the learning of the spirit of Him who quietly said: "Greater love hath no man than this, that he lay down his life for his friends."

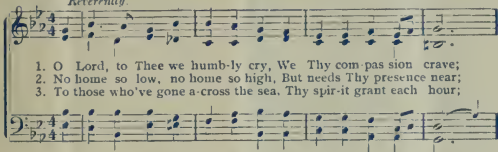
PRAYER, followed by the Lord's Prayer

Prayer Hymn

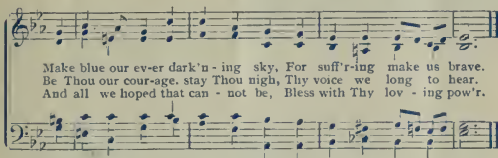
RALPH WELLES KEELER

CARL F. PRICE

Reverently.



1. O Lord, to Thee we humb-ly cry, We Thy com-pas-sion crave;
2. No home so low, no home so high, But needs Thy pres-ence near;
3. To those who've gone a-cross the sea, Thy spir-it grant each hour;



Make blue our ever dark'n-ing sky, For suff'r-ing make us brave.
Be Thou our cour-age, stay Thou night, Thy voice we long to hear.
And all we hoped that can-not be, Bless with Thy lov-ing pow'r.

ADDRESS BY PASTOR—"The Response to the Call"

THEME—(Address or Recitation)

How the Methodist Episcopal Church Helps

Methodism has had a large part in the training of the prepared Negro manhood and womanhood of to-day. Since 1866 it has interested itself to the extent of over \$10,000,000 in Christian education among the Negroes. And to-day the Freedmen's Aid Society of the Methodist Episcopal Church has under its direction twenty-one schools, with three hundred and seventy-nine teachers and five thousand two hundred and seventy-nine students. The property value of these schools, including real estate and equipment, is \$2,007,750. It is a concrete realization in 1917 of the fine idealism of twelve wise men called Methodists of the days when four million ex-slaves were left stranded amid the mazes of a new life without knowing which of the many open roads to travel.

In figures this statement means no more than a page from the toil of a weary statistician. But in life values it represents a great lump of the leaven which has been and now is transforming a host of keen-eyed black boys and girls into men of culture and usefulness and women of noble character and uplifting influence. One names over the teachers who have counted social ostracism and the flings of their fellows as nothing so long as they might

The Front Line





Training for Future Leadership

have a part in this process. Heroes whose names are left unsung were these men and women of culture who by losing their lives gave life to a multitude for a day like ours. They made possible the new type of Negro citizen, the home of refinement, the Christian ideals with which the two hundred thousand Negro young men and young women who have gone through Methodist schools are fortifying the future of their race. And the church—the stately Cathedral in the teeming city, and the little “one-

cell” structure at the cross-roads, stood back of them with the money needed to finance so great a task.

How are the results attained? It is by the same process that all childhood and youth are led into the fields of learning and service. That two and two are four and the earth is round like an orange is as great a discovery to a Negro lad as to a white boy of like age. The same wearisome hours are spent in learning “When Greece her knees in suppliance bent,” for the Friday afternoon “piece” speaking. “Arma virumque cano” brings forth as many ludicrous translations with him as anywhere. And the difficulties of getting Xenophon’s Ten Thousand safely retreated are a common burden with the youth of all races. What joy, then, when a boy or girl attains! When the thinking processes begin to assert themselves and personal judgments develop! What satisfaction at that time that the Gospel of John has been studied side by side with cube root and quadratics; that the history of the Napoleonic wars has not shut out the joys of the leadership of Moses! What happiness to those who teach that together with conclusions in economics and psychology come decisions in religion! How the heart of the church is made glad that these young men and women graduated laude, cum laude, or summa cum laude, are for the most part avowed disciples of Jesus Christ!

Education and Christian example gives these results. These Methodist schools train the mind with wholesome knowledge; they also train the hand for the common toil of every day. And the influence of noble teachers, men and women, makes Christ a reality day by day. Would not the heart of Abraham Lincoln rejoice at the new order of life being spread among this race? The Nation is no stronger than its weakest elements. With every part strong it can make its ideals predominate in the earth. This giving of practical Christian education to the Negro is keeping the procession moving forward.

The necessities of war have called many of the graduates of our Freedmen’s Aid Society Schools and Colleges. In a strange land scores of them will make the supreme sacrifice for the ideals which they have been taught. The service flag will have its star of blue draped in black in homes where length of days in joyous fellowship seemed certain. Has the effort been worth while? The service now being rendered is the answer. Yale and Harvard and Wesleyan rejoice in the contribution of well-trained men

that they are making to the Nation's need. In just the same loyal way are Claffin, Meharry, George R. Smith College, Wiley, the College of New Orleans, Clark University, and the rest glad beyond measure that their boys are ready and that they can cheer them on their way.



Writing Home

There shortly comes the future. Another generation must be ready. Even now the effort to train others for the work these might have done must be redoubled. The sky is ablaze with the cry, "Prepare!" And the church which has through half a century led the way in Christian education for those whom Lincoln freed, now faces the opportunity to do in a way gigantic the task which with bravery and faith it pioneered in other days.

OFFERING

HYMN—

The Star-Spangled Banner

FRANCIS SCOTT KEY

1. Oh, say, can you see, by the dawn's early light, What so
 2. On the shore, dimly seen thro' the mists of the deep, Where the
 3. And where is that band who so vaunt-ing - ly swore, That the
 4. Oh, thus be it ev - er when free-men shall stand Be-

proud - ly we hailed at the twi - light's last gleam - ing; Whose broad
 foe's haugh - ty host in dread si - lence re - pos - es, What is
 hav - oc of war and the bat - tle's con - fu - sion, A home
 tween their loved homes and the war's des - o - la - tion; Blest with

stripes and bright stars, thro' the per - il - ous fight, O'er the ram - parts we
 that which the breeze, o'er the tow - er - ing steep, As it fit - ful - ly
 and a coun - try, shall leave us no more? Their blood has washed
 vic - t'ry and peace, may the heav'n - rescued land Praise the Pow'r that has

The Star-Spangled Banner. Concluded

watched were so gal-lant-ly stream-ing? And the rockets' red glare, the bombs
blows, half con-ceals, half dis clos es? Now it catch-es the gleam of the
out their foul foot-steps' pol-lu-tion. No ref-uge could save the
made and pre served us a na-tion! Then con-quer we must, for our

burst-ing in air, Gave proof thro' the night that our flag was still there:
morning's first beam, In full glo-ry re-lect ed, now shines on the stream:
hire-ling and slave, From the ter-ror of flight or the gloom of the grave;
cause it is just, And this be our mot-to, "In God is our trust!"

CHORUS.

O say, does that star-span-gled ban-ner yet wave,
'Tis the star-span-gled ban-ner, oh, long may it wave,
And the star-span-gled ban-ner in tri-umph doth wave,
And the star-span-gled ban-ner in tri-umph shall wave,

O'er the land of the free, and the home of the brave.

BENEDICTION

May the spirit of Almighty God so guide and direct our thought and lives "that this Nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth." Amen.



A Methodist Pastor and Soldier Sons

Form of Bequest

I give and bequeath to the FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH, a corporation under the laws of the State of Ohio, the sum of \$_____.
The receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Annuity Bond

Persons having funds which they plan to have go to the Lord's cause, and yet need the income while they live, may give any sum now, and this Society will pay interest upon it during the person's life. These Annuity Certificates are as good as a government bond, with double the interest, paid semi-annually. Write the Secretaries of the Freedmen's Aid Society of the Methodist Episcopal Church, P. J. Maveety and I. Garland Penn, 420 Plum Street, Cincinnati, Ohio, for full information about this plan.

Chaplain W. H. Brook

The Program Free

This Lincoln Day Program will be sent free to Pastors, Epworth League Presidents, Sunday School Superintendents, and Presidents of our Academies and Colleges in as large numbers as are desired, free of cost.

Write to the Freedmen's Aid Society of the Methodist Episcopal Church, P. J. Maveety and I. Garland Penn, Corresponding Secretaries, 420 Plum Street, Cincinnati, Ohio, how many can be used, and that you will take an offering for the Society. Additional data concerning the Society will be sent upon request.



How I can Help a Little

\$25.00 (a) Will help some boy or girl to finish out the full school year, who for lack of that amount might have to leave.

- (b) Furnish a room in one of our school dormitories.
- (c) Pay for a plough or other agricultural implement much needed on one of our school farms.

\$50.00 (a) Will pay half the school expenses of some needy student. The other half the student can save out of summer earnings, or earn by working outside of school hours.

- (b) Pay for a sewing machine for a class of girls in training for home service and home making.
- (c) Fit up a class room with all the necessary maps, charts, and blackboards.
- (d) A Liberty Bond for this or any other amount will be received as cash, and thus help the Government and the uplift of a needy people.

\$100.00 (a) Will keep a promising boy or girl in school for one year. We have several young students from Africa, preparing to return as Christian missionaries to their own people in the Dark Continent. They are all poor and need help.

- (b) Furnish a complete outfit of desks for a class room to take the place of uncomfortable and ancient substitutes.
- (c) We could have many more young men studying for the Christian ministry, if we had a few scholarships of a hundred dollars each to help them through school.

\$500.00 (a) Will pay the salary of a Christian teacher in many of our schools. Who wants to be thus represented in this great uplift movement?

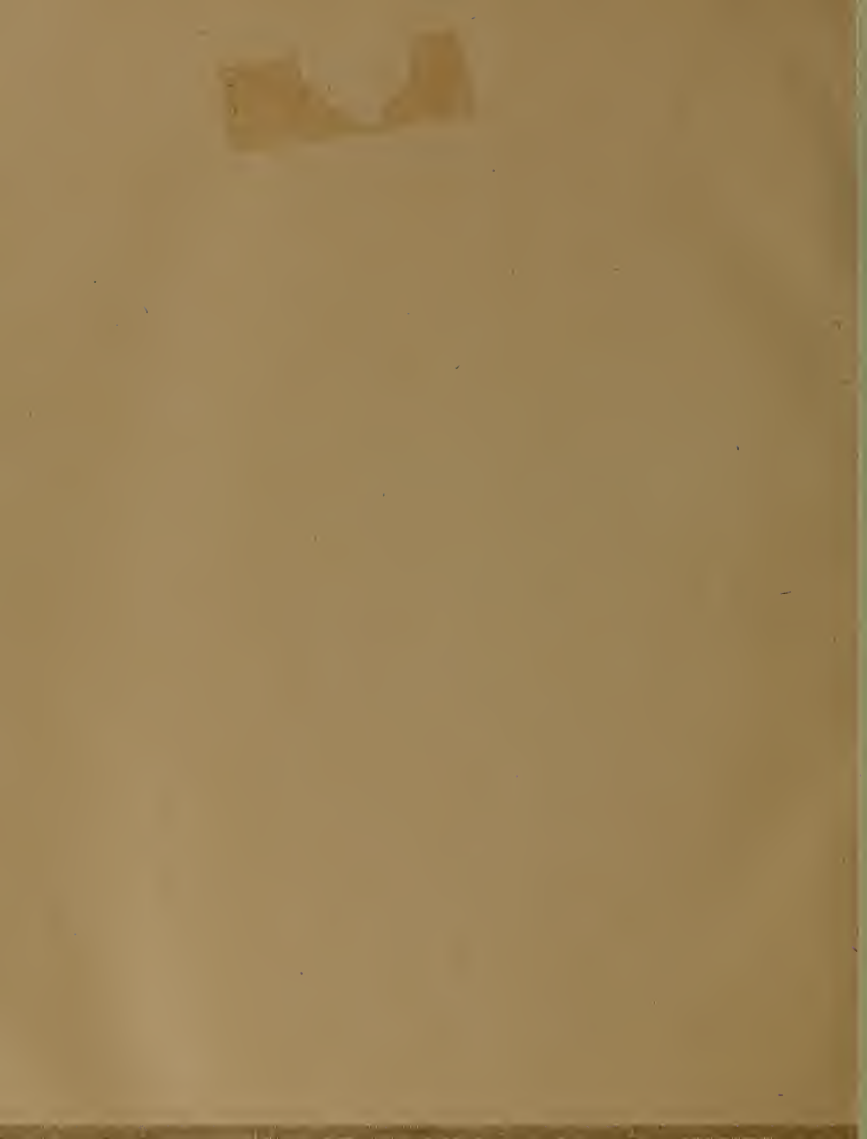
- (b) Would provide a free bed in the hospital of Meharry Medical College at Nashville, Tennessee, or Flint-Goodridge Hospital at New Orleans, Louisiana.

\$1000.00 (a) Invested will provide an annual scholarship of \$50.00, which will keep one boy or girl each year in school for all time to come.

- (b) Added to the endowment of any one of our schools, on condition that the patronizing Conference adds an equal amount, doubles itself and continues its work of Christian education through all the future years.

\$5000.00 (a) Would install a safe and economical heating plant in any one of half a dozen of our schools, now heated by stoves at large expense.

- (b) Would stimulate a whole Conference to double the amount, and add ten thousand dollars to the endowment of one of the schools.



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