

THE BOARD OF BISHOPS OF THE A. M. E. ZION CHURCH.

Portia again, after the Prince has chosen the wrong casket, says— "A gentle riddance—draw the curtains; go!

Let all of his complexion choose me so."

Another Moor, Othello, is called a black sam, his thick lips are sneered at, and Brabantio, in accusing him of enchanting and abducting his daughter, says:

"I'll refer me to all things of sense.

Whether a maid so tender, fair and happy,

Would ever have to incur the general mock.

Ran from her guardage to the sooty bosom.

Of such a thing as thou, to fear not to delight."

Coolidge, in commenting upon the same play, wrote: "It would be something monstrous to conceive this beautiful Venetian girl falling in love with a veritable Negro."

There are three general types, as they may be called, which emerge from the mass of written matter. Often times, however, it is the attitude behind the creation of the character rather than the resulting character upon which emphasis will be laid. These are the slave, the ante-bellum Negro, the Negro in manhood stature.

Doubtless the desultory reader knows more about the slave type than about the others. Nearly everybody has read or heard about Uncle Tom's Cabin, the writings of Harriet Beecher Stowe, Eliza Follen and Whittier, and the patriotic writings of William Lloyd Garrison. In the writings of these distinguished persons our attention is directed not



BISHOP G. L. BLACKWELL, D. D., First District.

Coolidge Praises Progress of Negro And Cites Destiny.

Declares Future of African Hinges on Further Development of Colored Race.

The progress of the American Negro is one of the marvels of modern history, President Coolidge declared today in a commencement address delivered at Howard University. While the President complimented the race as a whole, he reminded his hearers that they have a special responsibility, and it is incumbent upon them to help their people to maintain the truest standards of character and unselfish purpose.

In this connection President Coolidge told his auditors that "the Negro community of America has already so far progressed that its members can be assured that their future is in their own hands. Racial hostility, ancient tradition and social prejudice are not to be eliminated immediately or easily. But they will be lessened as the colored people by their own efforts and under their own leaders shall prove worthy of the fullest measure of opportunity."

The President pointed out how the colored race had grown in numbers and in prominence, and furnished figures to show how members of the race had progressed in business and agriculture, and in various other fields of endeavor. He declared that the high ideals of the country, and in conclusion declared "We cannot go out from this place and occasion with-

BISHOP G. L. BLACKWELL, D. D., Second District.

completed courses in the reserve officers' training corps; Dr. J. Stanley Durkee, president of the university, who awarded degrees and scholarships; Dr. Henry W. O. Millington, executive secretary of the Columbia Association of Baptist Churches, who delivered the invocation; and other officials and trustees of the university. Benediction was pronounced by Rev. Dr. Sterling N. Brown, of the University School of Religion.

Six honorary degrees were conferred by the university, as follows: Doctor of Laws to Justice Justice



BISHOP W. L. LEE, D. D., Fourth District.

Whitlock Booth of Washington; doctor of music, E. Nathaniel Datt, colored, of Hampton, Va.; doctor of music, Melville Chariton of Hooksett, N. Y.; doctor of divinity, Edward Ernest Tice of Brooklyn, N. Y.; A. Clayton Wood of New York City, colored; and Samuel C. Alleyne, colored, New Rochelle, N. Y.

The rest of the President's address



BISHOP J. W. WOOD, D. D., Sixth District.

The five newly elected bishops of the A. M. E. Zion Church who were consecrated at the close of the General Conference at Indianapolis in May 1924. They are standing: Bishops E. D. W. Jones, Church Historian; J. W. Martin, former Secretary of Education; C. G. Alleyne, Editor of the Quarterly Review; sitting, Bishops W. J. Walls, formerly Editor of the Star of Zion and R. G. Shaw, formerly Connectional Evangelist.

so much to what the Negro is as to what he suffers. Among prose works "Uncle Tom's Cabin" is the standard. The venerable white-headed old man, obedient alike to the good St. Clare and Little Eva and to the cruel Legree, is well known. His obedience and his humility are the outstanding characteristics.

the master's confidence in them. The mother is characterized by a very strong and altogether natural love for her child. In a word, they are all people; but Uncle Tom is a somewhat idealized type of a patient and good and long-suffering individual.

BISHOP J. S. CALDWELL, D. D., First District.

The Negro in Anglo-Saxon Literature.

By J. Milton Sampson.

In the last few decades many books on the so-called Negro problem have been written by representatives of both the white and the colored groups. Most have purported to be either of a scientific, economic or sociological than of a literary nature. This article is intended as a suggestive study of Negroes as they have figured in the literary life of the Anglo-Saxon. In this literature they have played many parts, and many sad ones.



BISHOP L. W. KYLES, D. D., Third District.

That Negroes were felt as inferiors not only in our own country and that color discrimination was not unknown in much earlier times is shown by Shakespeare's treatment of Moorish characters. For our purposes it is immaterial whether a Moor is a Negro or not, but it is significant that even in Elizabethan



BISHOP J. W. WOOD, D. D., Sixth District.

Marked a black skin was looked at with awe.

In "The Merchant of Venice" the Prince of Morocco called Portia not a black, but an Ethiopian.