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FROM SLAVE TO BISHOPRIC

Life Chart of Rev. Evans Tyree, M. D., D. D., Bishop of A. M. E. Church—The Upward March of Genius and the Pinnacle-set Eye of Merit Ever a Pleasing Contemplation—The Career of a Self-made Man and a Vindication of the Saving Power of Honesty, Industry and strong Personal Character.

"'Tis not birth nor wealth nor state,
But get up and get that makes a man great."
—Old Saw.

The difficulties of the world cannot keep a good man down. The flight of genius is ever upward, and the eye of merit seeks the pinnacle of human attainment. Given birth, education and wealth, it is to be taken for granted that the weakest mortal can make his way through life, with some degree of credit. The career of such a favored son attracts but passing note. The plaudits of the multitude, the paeans of the masses and the laurel crown of victory are reserved for him who "cometh up through great tribulation," and climbs the ladder of fame, with naught but God's mercy and his own brawny arms to brush away the tangled skeins of prejudice, jealousy and doubt, and encourage him onward to the goal. Such success, acquired by patient endurance, industry and sacrifice, is worth far more to a man than that which is handed down to him by previous generations. It has the rugged quality that survives—it has the cohesive forces that stick. The world is full of such heroes. Thousands live out their brief space unheard of by the big world about us, but their work is not lost, for the glowing impress left in the field where they labored reproduces and multiplies, until its influence permeates the entire universe. Every great life, however humble its environment and however limited its area of activity, furnishes an inspiration to some other life. They are milestones which mark the way.

It is therefore a most inviting spectacle to peep into the pages of history and see portrayed by a generous hand the life-chart of a truly great character, and to watch how, step by step, he emerged from the shades of obscurity—ignorance, poverty, slavery—into "the fierce, white light that beats about a throne." Such an investigation is an interesting excursion into "realism," and brings home to youth a keener thrill than can be found in any fictitious romance, for the lines are plain, virile and convincing. In no more effective way can great moral truths be inculcated nor can honor, fidelity and purity of character be more touchingly vindicated than by the analysis of a successful career, and a contemplation of the possibilities with which every living creature is pregnant. The world is loud in its praise



BISHOP EVANS TYREE,
Tennessee's "Boy Preacher" Whose Election to the Bishops Bench by the great A. M. E. Church Has Given Such Great Satisfaction.

of Garfield, who journeyed from the canal tow-path to the White House. Great as was that feat, it is equalled by the rapid and industrious strides of Evans Tyree, who in forty-five years traveled from the slave cabin and cotton-patch to an exalted seat upon the Bench of Bishops of the grandest organization in Christendom.—Ed.

The subject of this sketch, Dr. Evans Tyree, was born of slave parentage in DeKalb County, Tenn., August 19, 1854, and was therefore a slave for the first eleven years of his existence. The system of slavery had separated his father and mother, so that Evans entered upon his new life of freedom without the fostering care of a father, and his frail mother could only help him with her good advice. He was dutiful and obedient, and the world knows the result of his having honored father and mother. The first few years of the lad's life were spent on the farm, where his adamant character was formed, so that when he was thrown under the influences of city life he was strong morally. On the farm he made a good hand, a reliable, faithful workman. He early had the care of providing for others as well as himself, and this gave him an idea of responsibility and made him self-reliant.

Among the farmers young Tyree worked for was a Methodist preacher, who cheated him. He worked for the aforesaid preacher for several days at 75 cents a day. One day's pay was all he received. That bad impression has never been eradicated, for Dr. Tyree

has always found it a hard task to collect from a preacher. He worked for \$10.00 per month when there was a family of five dependent on him. In 1866 he worked for Capt. E. L. Williams, who taught him the alphabet and reading. Learning letters and reading in the first reader was a great revelation to him, and his thirst for knowledge—more light—was stimulated. And this year marked an epoch in this young life. He became a Christian and united with the Methodist Church, at the early age of twelve, his conversion taking place on his birthday. Shortly thereafter he began to exhort. During the year he joined the A. M. E. Church, in which he was granted an exhorter's license. From that time on his promotion through all the grades has been rapid. In 1872, at the age of eighteen, he joined the Annual Conference of Tennessee, which met that year in Clarksville. But the boy preacher was not to go up in the Annual Conference without a protest from the old fossils, one of whom said to him: "You are a pretty looking fellow to come to Conference for a charge. You should not baptize my dog."

Young Tyree continued upward and onward until he has reached the top, while the man who spoke so disparagingly and cruelly to him, sank to the level of that dog of his. This Conference was a sort of eye-opener to the boy preacher, for it was the first body of intelligent negroes he ever saw, and it fired his ambition to measure arms

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THE FOURTH HAMPTON CONFERENCE

Status of the Race in Religion, Education, Morals, Labor, Property, Crime—Reports of the Committees—Notable Addresses—More Skill, Better Homes, More Land, Better Farms, Better Schools the Burden of the Discussion.

The Fourth Hampton Negro Conference was in some respects the most successful yet held. Co-operation, thrift, improvement in matters educational, religious and social, temperance and the cultivation of a more friendly feeling with the white people of the South were among the things discussed.

Among those present were some of the most prominent and intelligent members of the colored race. Prof. Scarborough, of Wilberforce; Miss Georgia Washington, of Mt. Meigs, Ala.; Mrs. William Scott, Special Agent of the American Home Mission Baptist Society, of New York City; Miss Anna E. Murray, of Washington; Rev. Wm. V. Tunnell, of Washington; Rev. T. J. Bragg; J. H. Murphy, editor of the Afro-American, of Baltimore; Mr. Walker, W. W. Lewis, and Benjamin Hughes; two of Baltimore's successful business men; Rev. and Mrs. Hurst, Lawyers McGuinn, Fitzgerald and Hawkins, of Baltimore; Rev. W. A. Hunter, of Atlanta; Dr. A. M. Curtis. Mrs. Helen Douglass was also an interested spectator. The Annual Summer Institute had brought to Hampton between two and three hundred teachers from all parts of the country, and several white teachers from the North, who are specialists in their line; Professors Stevens, of Lynchburg; Colton, and Johnson, of Petersburg, and many other prominent educators were present. More than 50 colored ministers from far and near-by churches were present. The Conference was handsomely entertained during their stay by the Hampton School. Dr. Frissell gave a reception to the visitors. Boat rides, sailing, fishing and bathing were the diversions.

The Summer School is being largely attended.

Dr. Frissell delivered a strong address of welcome. He said it was very gratifying that the Hampton Conferences were studying and discussing those problems which we, ourselves, can solve, such as improvement in education, in worship, sanitation, co-operation and combination, education and the getting of property, crime and its preventives. He was gratified that the central point of the Conference was love. We do not cultivate unkindly feelings. He thought that it was essential that both races should improve—the whites as well as the blacks. He stated that while some hard things

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