

## A VOICE FROM MARYLAND.

Mr. Francis B. Livesey Says. Washington is to the Negroes what McKinley is to the Whites, and Calls for the Inauguration of Practical Work on the Part of the Race.

Mr. Francis B. Livesey whose home is in the classic burg of Sykesville, Md. has been thinking some thoughts of late. He is a frequent contributor to the correspondence page of the Washington Post and although a white man he devotes most of his mental and chirographic efforts toward the solution of the Negro problem. Sometimes he is pretty fair in his conclusions—at many times he isn't. But there are more white men than Francis B. Livesey; and though often mistaken we believe he is as honest as his lights will permit him to be. Mr. Livesey has written a "peise" which appeared in several papers. We give here a few striking paragraphs culled from various portions of the article. Says he:

"I have just had the pleasure of reading Booker T. Washington's address before the Bethel Literary and Historical Association of Washington, and coincide with the editor of The Colored American of that city that it was about the happiest effort of his life. In all the main points of the address I see Booker repeating some of my recent suggestions over again. Now, that address is enough to go to work on at once."

Further on Mr. Livesey remarks:

"Booker and all Negro ministers, educators, and others interested in the race should at once begin practical work. I see that one of the colored organizations in Washington (the Second Baptist Lyceum) has set about replying to Charles Dudley Warner. This is right. Get out the reply, send it to Mr. Warner and all his friends and flood his own town with the same. Follow up all friends and foes alike, with thanks to the one and exposure to the others. Have Booker's address printed by the thousands and send marked copies to all whom it affects."

The writer concludes with the following significant comparison, and generous pledge of support to Mr. Washington:

"A big responsibility rests on Booker at this minute. What McKinley is to the country at large, Booker is to the Negro race and he now has the chance of setting himself to the task of averting coming trouble and of raising the Negro race by intrinsic merit to a position in which it will command respect and enjoy independence. Booker must stop pleasant talking and go to fighting, and his fighting will be equally divided between his own race on one hand and wise acre whites on the other. I feel encouraged from the progress his last address evinces that he will think but little further before he agrees to pitch in. If he does and he wants my help, he shall have it."

Says The Star of Zion:

"Rev. O. M. Waller, the talented rector of St. Luke's Protestant Episcopal church in Washington, and successor of the late Rev. Alexander Crummell, refuses to receive any money for his church from any entertainment in which dancing is carried on. The Episcopal Bishop of the Washington diocese forbids dancing among and member white or colored of said diocese. How does that strike that class of members of the Methodist, Baptist and Presbyterian churches who think it no harm to call them Christians and then cut the pigeon wing?"

Here is a question for the Ministers' Association to consider at next Monday morning's meeting? Is the law against, theater going, etc., still operative or not? If not, what about those members who openly indulge in it? It was popularly supposed that the recent general conferences would revise their discipline so as to regulate these important diversions.



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## The Ridiculous Chinese Army.

There is much anxiety over the probable fate of Rev. Dr. Francis E. Clark, President of the Christian Endeavorers who was in China when the Boxer troubles began, but he is safe. His experience lends additional interest to his article in this week's Saturday Evening Post on John Chinaman at Home: His Queer Beliefs: His Ridiculous Army. Dr. Clark writes:

"The army of China is the laughing-stock of the world, and no wonder. It is a synonym for cowardice and not for courage. It is a rabble picked up in the the slums, ill-equipped, ill-fed, ill clothed, ill-paid or paid not at all. Even the Chinese laugh at their own soldiers."

"At a recent public meeting the speaker, an American, urged Christian courage and fortitude, saying that his hearers must endure hardship and be brave like good soldiers. When his Chinese interpreter came to translate this passage he interpolated the remark: 'Of course he does not mean Chinese soldiers.'"

"Moreover, these soldiers know that they are constantly starved in rations and cheated in arms and munitions of war by their superior officers. Tons and tons of gunpowder are filched every year from Chinese forts and magazines and sold to the firecracker makers. At the time of the Japanese war hundreds of government rifles and even some cannon were in the pawnshops."

"During the early 'Boxer' troubles a squad of Chinese soldiers was detailed from a fort to guard the premises of some friends of mine at Paoing fu, near Peking. Night after night the soldiers marched into my friend's compound and camped in one of his out houses. At last it occurred to request the soldiers to fire a salute, so that all ill-disposed persons might know of their presence. To this they gravely replied that they would gladly do so had any powder been given them, but that before the next night they would get some powder and fire the salute at nine o'clock. Thereafter, for a week or more, promptly at the appointed hour, the welkin rang with a tremendous discharge of fire arms. But one night it was omitted, and my friend, inquiring the reason, was told that the soldiers were out of wadding. It was afterward discovered that when the soldiers had powder and wadding they had no bullets."

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