

Resource Sheet #10

The Literary souvenir

by Miss Rosena C. Palmer, Miss Lizzie L. Nelson, Miss Lizzie B. Williams ... [et al.].
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SUMMARY

A collection of essays by African American authors designed to encourage diligence, temperance, and religion among young African Americans.

Diligence the Secret of Success. BY MISS FRANKIE L. ELLINGTON.

Burk once said. "What shadows we are and what shadows we pursue. This is agnosticism and against the real and true purpose life, for,

"Life is real, life is earnest,
And the grave is not its goal."

The magnificent and permanent achievements of the nineteenth century are the results of enlightened efforts. The astounding inventions and discoveries of Edison alone in electricity which have added so much to the comfort and happiness of man, show that we should always be up and doing, for God alone helps him who helps himself. The moral, religious and intellectual structure reared under the guidance of the sainted Allen who among all men irrespective of color can proclaim the fatherhood of God and the brotherhood of man is an indisputable fact of the secret of success for this grand old church. The results of negro brain virtue and diligence extend from ocean to ocean and even into the islands of the sea. We point with pride and satisfaction to Douglas, Langston, Price and Dickens who were the tribunes of the people and who have registered their names among those immortal souls who were not born to die. After thirty years of freedom our people by thrift and industry have acquired five hundred thousand dollars in property; and they are distinguished as theologians, physicians, lawyers and prosperous merchants, and in short they are worthily filling every avenue of industry which leads to fame and distinction.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

A College Education Not Beyond the Reach of the Poor. By Miss Ruth I. Carter.

Many of those who have lived before us and *shook* the world with power and ability were those who were no better off than some of those among us whose intention is to stop school as soon as they finish a Normal education. Be this far from you, from any of us. The education of Normal graduates is so poor nowadays that they cannot be considered any longer up stairs or at the top. Truly there is room at the top. But that means beyond the Normal course. Look around among College presidents and professors, and you will find those who will be able to corroborate this fact that a college education is not beyond the reach of the poor.

They have swallowed the pill themselves, and while it was once bitter and undergoing the ordeal it is now sweet, for they are reaping the fruits of their labor and are able to get more of the necessaries of life and receive the recognition of those who are in high life and the best society. They demand the respect of the "rich and well-to-do" because of this acknowledged ability.

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If we have a desire to doubt that a college education is beyond the reach of the poor, refer to such men as Franklin, Lincoln, Douglas, J.D. Whittaker, Arnett and our worthy president W. D. Chappelle, and others, whom time will not permit me to mention. Benjamin Franklin was one of the poorest boys of his day, but his poverty was no excuse; his aspirations were lofty. He continued to press forward and at last made a mark. Before his death he helped to draft the Declaration of Independence. In his eighty-second year he was a member of the Constitutional Convention, and at his death twenty thousand persons assembled to do honor to his memory. Our Lord and Savior Jesus Christ was born very poor, and wandered about as the poorest of men; and we see that his poverty did not prohibit him from attaining great heights.

FAME. BY MISS ESTELLE THOMPSON

Fame is indeed something worthy of praise, and he who has reached the top of the ladder of fame ranks foremost among his fellow men. Yet vanity is a great vice and enters as a detriment into that which is good. Men struggle continually for earthly fame, but it is only an unreal thing or a passing shadow. To obtain the topmost round of this ladder, some of us struggle continually the greater part of our natural lives, and when we look at those who are said to be at the top we find them still looking forward to higher things; thus we find it all vanity. Fame acquired by goodness is very naturally freed from vanity. We therefore should aspire to that fame which is beyond this life. That fame which is permanent and into which the vice of vanity never enters. Why should vanity enter into that which we cannot control? The most renowned characters presented us by historians have, in the twinkling of an eye, woefully exchanged places with the most secluded of their race. Those renowned for wealth have been reduced to pauperism, those renowned for deeds have allowed vice to enter into their inmost hearts, and thus totally destroyed every sentiment of good. There seems to be a principle within the minds of men that at certain stages of life seems to exert itself toward some effort of human greatness. If it were not for this principle we would, doubtless, be surrounded by a stagnation of things. We would not have perhaps the many improvements and developments that we see around and about us. But may it not be truthfully said that even in these things we might write in large letters "All is Vanity." For all these things and the earthly glory they create, as well as the inventors and discoverers of them, must pass away from time. Once an old baron gave a grand banquet. In the midst of the festivities, in the midst of the wine and the music and the gay garlands, he requested the seer to write some inscription of the wall in memory of the occasion. The seer wrote, "This too must pass away."

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