Well-known Jersey Boss of Negro Race Has Had Remarkable Career—Worked His Way Through College.

The Rev. I. W. L. Roundtree of this city is one of the most unique figures in New Jersey. His uniqueness is not due to his life story, for the Rev. Mr. Roundtree is not only unique, but he is a bright example of what can be done for the colored American citizen. His uniqueness lies in the fact that, born in slavery, he has raised himself until he is today one of the outstanding young leaders among the colored people of New Jersey.

It would be only natural to suppose that because he was born in slavery and his widowed sisters were widowed slaves, he would have been considered incorrigible, and so a Times reporter found it in the course of his letter writing that he had raised a colored preacher the other day.

The Rev. Mr. Roundtree is modest. With him facts are facts, and so the fact that he was born in slavery in Great Egg Harbor, Atlantic County, in 1887, and that he is now a minister of the African Methodist Episcopal Church, a potent factor in political affairs in New Jersey, are to him incidents in a career that has been remarkable in the extreme. In his talk with the reporter Mr. Roundtree said that his career was the result of what he has done for himself. He sees the education as the method of the progress of his race as the most important thing in his life, with himself as the agent of his own progress.

REV. I. W. L. ROUNDTREE

Every political leader and state official in New Jersey during the past ten years has known "Dominic" Roundtree, and to his story of career which combined the political leadership of his church with the political leadership of the colored people, "Dominic" Roundtree says: "What a few human beings want, there are none to say that the colored "Dominic" ever was false in either capacity."

"I remember but little of my early life. It was the case with the fact that I was a slave, and the incident of the pathetic song of the slave who was brained by the singing of old plantation songs when he thought he was safe from the slave owner, and this was prevented by the singing of a prayer. My father being a preacher, I heard the songs and the prayer. Some two or three years later I was sent to a three months' country school taught by the colored people, and I got the knowledge from my father's leg cabin to the school soon proved to be too far for me to walk to and from it. The father preventing me from deriving much benefit from the school, he was supplemented by a Sunday school taught by the Rev. John Sharpe. I was given lessons in Webster's old blue spelling book and the catechism of the Methodist Episcopal Church, and read by these meagre school facilities. In the fall of the year, the school his school the colored people found another, and although the school was still farther away, being some six miles from my father's cabin, I was able to go to school every day after school, I was allowed to school and help my father on the farm.

"At this period I began to look into the Bible, and as I grew older I completed my education, as my religious life was forming with tendencies to manifest itself. When I was 21 years of age, I went to Live Oak, Fla. To do this I entered the timber woods and engaged in fell-ing trees and doing there work in the woods I found out enough to learn the trade of a mill hand for the saw mill. Following this I engaged in "crossties" work for five years, but I was always paid with enough money to go on with my work.

"In the fall of 1876 I entered Cookman Institute, then one of the best schools in the South, under the supervision of the M. E. church to organize Cookman Institute in the State of New York and to have been responsible for the colored people of the South.

TAUGHT SCHOOL

"I remained here a part of two school years, and when my money gave out I had, however, learned enough to begin teaching in the country districts around the school. I was changed in that direction, I applied to the school board for a post as a school teacher, and they had enough money to get a teacher, and the Home Missionary Society had organized a school in my home town of Live Oak, and I was able to go there and get a smaller salary. During this period I was licensed to preach by the African Methodist Episcopal Church in Georgia, and I was sent to the State Normal College at Talladega, Ala. In 1881 I entered Cookman Institute, then one of the best schools in the South, under the supervision of the M. E. church to organize Cookman Institute in the State of New York, and to have been responsible for the colored people of the South.

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I have been a member of the General Conference of my church since 1879. At that time I met in Philadelphia, Pa. in 1881.

I have been identified with the Industrial School at Bordentown for several years as one of its friends. I believe an industrial education is the kind of education the masses of my race need to work out solutions. My work has been in ways so involving the problems which的文字阅读自然。