

# Our Women and Children

Conducted by Lucille Skaggs Edwards.

## "YOUR PEOPLE" (?)

We sincerely hope that our young people who read the queer contribution of the Rev. John Williams to The Monitor of last week will feel neither humiliated nor discouraged, but rather will be inspired by the opinions of such an authority as the learned Dr. Milholland, who, besides being a sociologist, is an ethnologist of national repute. He is not superannuated, but is a scholar in the active stage. We are grateful to note broad, optimistic men like Dr. Milholland on the Negro's side.

The Rev. Newell Dwight Hillis of New York's famous Plymouth church once said: "When God has stripped some men of the flesh and peeled them of the blubber as a man peels an onion, and flailed the earthly out of them, at last, perchance, they will know what Emerson meant when he said, 'All gentlemen are on the Negro's side. I do not mean by gentlemen people of scented hair and perfumed handkerchiefs, but men of gentle blood and generosity, filled with nobleness, who, like the Cid, give the outcast leper a share of their bed, like the dying Sidney, pass the cup of cold water to the soldier who needs it more.'"

The Rev. Fr. Williams has evidently read history to little purpose. 'Tis true not much is known of the very early history of the black race. In the period when Negroes were dominant in North Africa much of all history was vague. It is found, however, that Cush, Ethiopia, and black are synonymous terms and that Negroes, or blacks, descended from Cush, the son of Ham.

What, then, of the progenitors of the Negro race? The Bible says: "And the sons of Ham; Cush, Mizraim, and Phut, and Canaan." We find that Cush was the oldest son of Ham and was the father of six sons, of whom Seba and Nimrod were the greatest and best known. We read: "And Cush begat Nimrod and he became a mighty one in the earth." Nimrod was the founder of the Babylonian empire. A grandson of Cush, Sheba, founded the wealthy kingdom which bore his name and whose queen made the memorable visit to Solomon.

Josephus, in Book I, chapter vi., section 3, says: "The children of Ham possessed the land from Syria and Amanus and the mountains of Libanus, seizing upon all the maritime ports and keeping them as their own. Of the four sons of Ham, time has not at all hurt the name of Chus (Cush)."

We also read that Herodotus says: "Sebachus became master of Egypt and after reigning over it fifty years abdicated the throne and returned to Ethiopia, his own country." From these records there is nothing of which we may be ashamed and much wherein the Negro has made good.

We must remember that all history was written by the Caucasian, that the classification of mankind was made by the Caucasian, and that he wrote it and made it unto himself. Even in American history you read never of the bravery or deeds of the black man.

What of the Negro of today? Who are our people? In us the trace of blood, of ancestors, is a tragedy! Does not the blood of the Caucasian flow markedly in our veins? Can we

not easily trace to the enlightened English, the cultured French, the conquering German, the aesthetic Italian? What does the term "your people" signify? What are we, anyhow—"white man, black man, beggar man, thief?"

Dr. Blyden has said, "In all the wondrous work of creation, the making of man is God's crowning act. Man is our universal representative head and from him all peoples sprung."

The world needs to lose sight of RACES in the vision of the RACE. It needs to become color-blind to all but the beauty of the human soul. The triumph of one soul is the triumph of all true souls. The rise of one race is the rise of all races. In the sense of the brotherhood of man, no matter how small the triumph, how slight the rise, we should all rejoice together. Let us then "Look forward, not back; look upward, not down; lend a hand. L. S. E.

### I WILL.

I will start anew this morning with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear,

I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread,

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine—

I will cease to preach your duty and be more concerned with mine.

—S. E. Kiser.

### MORALLY MISCONSTRUCTED.

While the infant mind and body are strongly influenced by heredity, the average normal child grows up to be good or bad according to its teachings and experiences.

Since this is the case, the moral laxity of American childhood is evidence of faults in our methods of child training. Our boys and girls are not bad; but they are not good. They do not hold positive convictions as to what is right or wrong conduct. They are negatively good. Unfortunately, this condition makes them easy victims of temptation. Probably the condition itself is due to several causes. The public school teaches little in the line of ethics.

Boys and girls are told that they "mustn't" do so-and-so. But they are not bred into principles that will control their actions, and make them wish to refrain from doing that which is wrong. The negative method always arouses curiosity in the young mind. Lack of reasoning self-control is the tempter's best aid.

Instead of younger generations growing up with definite moral principles, we have a sort of moral wavering, a general indecision, a decided

disposition to let circumstances govern, and behave like the rest of the crowd. What young Americans need is to be taught to think for themselves, and govern their individual acts according to right thinking.—Mother's Magazine.

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