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President Taft Measured by
his most remarkable speech
on the Hamitic Race question,
and the duty of the Amer-
ican People to this Race

BY
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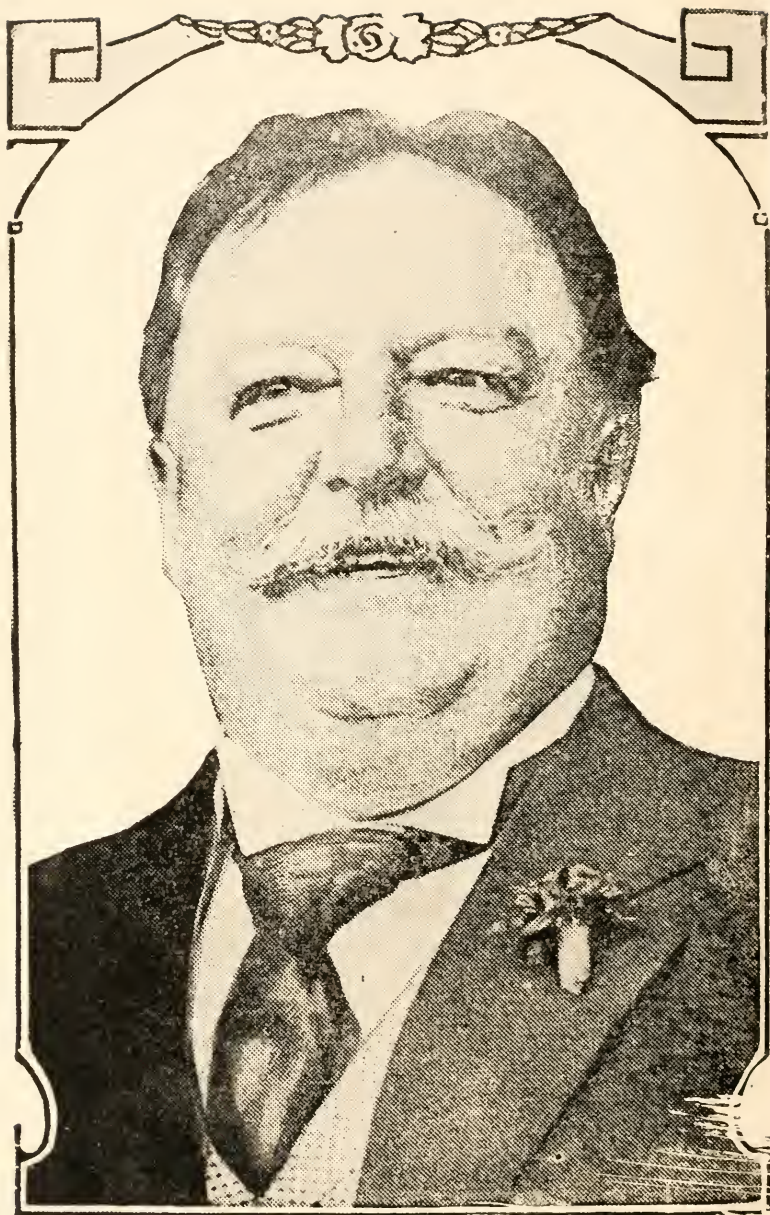
The author of the Hamitic Origin of the an-
cient Greeks, Cretans, and all the Celtic races;
The Black Man, or the Natural History of the
Hamitic race; The Negro in Sacred History, or
Ham and his immediate descendants, and sev-
eral other valuable books and pamphlets on
the Hamitic Race.



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WILLIAM HOWARD TAFT.

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Preface.

The ode of the modern Homer of the race is not out of place at this time, because it expresses so much in common with what we have said, therefore we will quote it, because of the good it will accomplish.

ODE TO ETHIOPIA.

I.

O Mother Race! to thee I bring
 This pledge of faith unwavering,
 This tribute to thy glory.
 I know the pangs which thou didst feel,
 When Slavery crushed thee with its heel,
 With thy dear blood all gory.

II.

Sad days were those—ah, sad indeed!
 But through the land the fruitful seed
 Of better times were growing,
 The plant of freedom upward sprung,
 And spread its leaves so fresh and young—
 Its blossoms now are blowing.

III.

Be proud, my Race, in mind and soul;
 Thy name is writ on Glory's scroll
 In characters, of fire.
 High 'mid the clouds of Fame's bright sky,
 Thy banner's blazoned folds now fly
 And truth shall lift them higher.

IV.

Go on and up! our souls and eyes
 Shall follow thy continuous rise,
 Our ears shall list thy story,
 From bard who from thy root shall spring,
 And proudly tune their lyres to sing
 Of Ethiopia's glory.

—Paul Lawrence Dunbar.

A race that can sing such songs as the above one, has much to hope for, and will give great encouragement to its youths; comfort and support to its wronged and outraged, and inspiration to those on the firing line who are engaged in the defense of its people. In submitting this pamphlet to the public we have this to say—that we have hardly left a single line in it without giving it what we thought an emendation. "Vain hopes, vain aims, inordinate desires," are things the race should avoid at all times.

The author of this readable and remarkable little treatise is also the author of several important and valuable books and pamphlets on the Hamitic race. He merely relates recorded facts, and nothing in a laudatory spirit of his work, when he says that his position in a work written and published by him in 1905, containing 184 pages, entitled, "The Hamitic Origin of the Ancient Greeks, Cretans and all the Celtic Races," has been reviewed and accepted as being authentic by the editor of "The Biblia," a scientific magazine, of October, 1905, an official organ of the Anthropological, Ethnological, Archaeological, Historical, Geographical and Excavating Society of Europe. This organization is the largest and greatest in scientific achievements and excavations on this globe.

President Taft has measured or gauged himself by this remarkable speech of his on the Hamitic race problem, and the great and very responsible duty the American people owe this wronged and outraged race.

If the President has, without the slightest amount of mental reservation, thrown his whole soul into every sentence of this most timely address—and it seems that he did; if by it he intends to arouse or awaken the lethargic, sleepy or only a partly conscientious sense of duty this great nation owes this race; and if by it he sincerely means the uplift of the whole nation but most especially those who are weak, poor, needy, helpless, and brutalized, then we can and do honestly say that his great speech is immensely valuable, timely, and promises a magnificent harvest of the rarest fruit for the highest and best good of all parties directly or indirectly concerned.

This great speech, like the clouds in the heavens, the storage-battery of that subtle, energizing substance, electricity, has certainly animated the writer, and has suggested to him many essential discussions that will be of importance to the American people.

It is now impossible for the President, without great stultification of himself, to change his remarkable and soul-stirring speech on a most unique and momentous question, one upon which the destiny of this entire nation rests. The perfect and satisfactory adjustment of the civil, political, and social rights of ten millions of Hamitic people who are conscious of their growth and unparalleled achievements in the midst of another race that is prejudiced to them; and who manifest the same by unmerited proscriptions

of every sort, is indeed a great problem, and yet it can and must be solved by this great nation.

The rule by which President Taft in this speech has measured himself on the Hamitic race question in the United States must stand for all it says, and as the nation's chief executive, he has morally, at least, pledged the whole country by it, until the full and complete accomplishment of the same is obtained, and enjoyed by the happy recipients, and no less so by the donators. These important truths are self-evident, and must eloquently appeal to the sense of justice in all lovers of a square deal.

As a race President Taft, in this most remarkable address has intentionally or otherwise, we know not which, committed himself to us, as championing our cause against many relentless foes, as perhaps, Providentially, President Lincoln did when he emancipated the slaves, January 1st, 1863. We cannot believe, nor even imagine, that our Chief Executive of this mighty, intelligent, and most wealthy of nations will be less than his word. In the midst of our burning ambition to rise as a race, let us abide our time.

We have divided this laudable address into twenty-two paragraphs, for the reason that the full force and effect of this speech may be read as found in the text, and not in sections or parts as we comment on each sentence. The speech is too noble to allow anything the writer might do to mar its intended and beautiful and lasting results. It is no more than fair that we do this, since it is justice to the President, advantageous to the readers thereof, and quite satisfactory to the writer of this little treatise.

AUTHOR.

To Mrs. Laura L. Hayne, my affectionate and devoted wife, whose value to me is beyond my power to estimate: to Rt. Rev. Bishop Henry McNeil Turner, D. D. LL. D., D. C. L.; to the Hamitic Race, and to President William H. Taft, the author of the great speech on the Hamitic Race Question, and the duty of the American People to that Race, this little volume is respectfully and faithfully dedicated.

The Author.

President Taft, the Hamitic Race and the American White People.

We cannot in a more appreciative way, as a race, admire and approve of our President's manly and remarkable speech than what follows in this treatise.

Brooklyn Union Says Negroes are Contributing to Nation's Strength

Anyone who went to the Tuskegee Institute meeting in Carnegie Hall last night, and anyone who reads the reports of this meeting with a sympathetic imagination, must be conscious that one of the greatest works of civilization anywhere in the world is now going on at this Alabama Institution and is spreading from it as a center. The change in the Negro race in two generations since liberation is no less striking than the change in white sentiment North and South, regarding the Negro, as a direct result of what has been done, not for the Negro, but by the Negro. Dr. Washington's journeys in the past two years through Mississippi, Tennessee, South Carolina and Virginia were marked by a deep interest and appreciation on the part of leading white people. In the North the romantic feeling towards the ex-slave has been replaced by a substantial desire to help the path of industry. It has now become undisputed that the way to apply this help is to help Tuskegee.

Booker Washington, who holds the modest title of principal of this institution with a plant of a million and a quarter dollars, an endowment of over a million and a half, and current annual expenses of over a quarter of a million, of which the students themselves contribute over \$40,000 annually in cash, to say nothing of labor, has wisely adopted the policy of adding each year from receipts a certain accretion to the endowment fund. One recent year was completed free of debt, largely through the generosity of "three friends in Brooklyn," who would not permit the use of their names. The institution can use in direct practical benefit all that possibly can be given to it. Dr. Washington declares the one test of the institution should be the service the men and women he is educating are rendering "to the world." It is so, in fact; this is not a scheme to help a black man or woman because he is black or because his ancestors were slaves; but it is a highly efficient agency for helping the nation and the human race. "Teaching of

the dignity of labor and the disgrace of idleness" is the education the principal declares is carried on.

No wonder the property owned by colored people in the county in which the school is situated, has increased more than six hundred per cent. since it was founded. No wonder the governing classes of that and the surrounding counties have given over to colored people trained at the Institute the management of the colored schools, many of which are in buildings erected largely through the help of the late H. H. Rogers, but largely also by the colored boys themselves. No wonder the State of Alabama gives some financial aid to the school, when it is noted that its extension work reaches and helps some 100,000 people, and that its graduates are supervising over one hundred farms in the county alone.

Amid all the somewhat morbid talk about the "race problem" it must not be overlooked that an immense number of the colored race are in these ways removing themselves from the field of any problem whatever and are instead contributing actually to the strength of the nation.

Every average member of the race today owes it to himself, to his people as an informant, posting the youths of his race everywhere touching the wonderful achievements of this people in ancient times, and comparing our great progress in forty-seven years with that of other people, whose chances have been and are superior to ours today.

We really do not believe that any man who can, and does not keep his race thoroughly informed in matters of this kind, is a true leader and teacher of it. Just think of the work of the enemies of the race, who are trying to burn the idea of the inferiority of this people into the minds of the white and black youths of the country! Is it not enough to arouse all lovers of the race into the spirit of race pride and a manly defense?

We appeal to you, both old and young men and women, to give all diligence to the careful study of our position, conditions and the probable outcome of the crisis now upon us. It is plainly to be seen that our troubles no longer arise merely because of our **criminality** as a race, nor because our people are **shiftless, lagging, non-progressive, immoral**, has no **capacity** for **industrial** or the higher education—their civil and political rights, under the Constitution of the United States are, it seems, the bane of the whole matter.

We caution wise and manly council in all of our deliberations looking forward to an amicable adjustment of these entangled political affairs. Remember, that it is exasperation that leads to rash acts, and the enemies of the race are trying to excite that passion, and thereby force a bloody race riot.

We appeal to the former master-class and the descendants thereof in this country, to remember, that there is no greater in-

grate in the world than an **ungrateful** man. The owner of a dog or a horse is exceedingly grateful to either one or both of these animals, exactly in proportion to the value of, and the cheerfulness in which the service was accomplished by one or both. But is it so, only in sham words, with the master and former slave? We grant that there are some isolated cases, but, what about the great masses? For 244 years the progenitors of these **wronged** and **outraged** people were **patient, faithful and true** even to a fault, and yet will their persecutors continue to oppress these **innocent, loyal** people simply because of their black color? Remember, gentlemen, that the day of retributive justice will come with a vengeance.

We appeal to the old veterans of the United States Civil War, whose bitter experience in this matter can never be turned aside nor forgotten. Without even an attempt to wave "the bloody shirt," we would ask, are **not** the same old issues upon the nation again; and as we see that, one by one, certain steps are taken in certain sections of the country, that are intended to **overthrow**, not only the **Constitution** of this nation, but even the **war measures** as well that have long since been established! Can or will the old soldiers who have been scarred in battle stand for such a defacing of their work by the hands of their vanquished foes? If their voices are not heard thundering against the actions of these enemies, it is because they have lost courage, or have been defeated even in their victory, or they are indifferent.

We appeal to the abolitionists and their descendants, whose pen and press aroused this nation into a defense of a laudable cause, when human slavery in this country was denounced in unmeasured terms by them, and finally crushed. Where are the descendants of those great men and women who battled for human freedom and rights? Has the cause of their illustrious parent been a failure, or have the sons and daughters lost interest in a great work, which will not cease until the civil and political rights of the oppressed of every race in this land are granted? The great work is as much on their hands today as it was sixty or seventy years ago, for the former foes and their descendants are hard at work trying to undo that that cost the nation so much blood and treasure.

Oh! When shall we find these noble traits of character in all our **Presidents, Governors, Senators, Representatives and Judges**—a most laudable example, lofty expression and the beautiful firmness that was manifested by King George III in a certain case.

The very moment men or rulers, of whatever party, of such sterling characteristics come into power, the race issue will melt away, and law and order will reign supreme. "My Lord," said his Majesty, "I am one of those who respect an oath. I have sufficient firmness to quit my throne, and retire to my house, or place my neck on a block, if my people require it; but I have not resolution

to break that oath which I took in the most solemn manner at my coronation."

We appeal to the Republican party that is now in supreme power in the land, to call a halt upon the bold actions of violators of the Constitution of the United States. Remember that the success and perpetuation of any nation depends upon the conditions of internal peace and genuine harmony among all of its citizens. The ten millions of Hamitic people are in a state somewhat of unrest, arising from unjust discriminations in certain sections of this country. No fast developing people anywhere on earth will stand always for, nor submit continually to, humiliating treatment, and not resent it. The Republican party has the opportunity of its political life today if it will only measure up to its full and plain duty, no more nor less. All this race that has been true to the party asks is an honest, fair and square deal, no more and no less. Remember God's eyes are upon it, and He will have justice done to all alike.

Let the white people of this great country be aware and remember the proverb of the Romans, and heed it, before it is verified in their case. *Quos Duos vult perdere prius dementat.* Whom God will destroy He gives up to madness.

PRAYER.

But what availeth inadequate words to reach
 The innermost of Truth? Who shall essay,
 Blinded and weak, to point and lead the way,
 Or solve the mystery in familiar speech?
 Yet if it be that something not thy own,
 Some shadow of the thought to which our schemes,
 Creeds, cult and ritual are at best but dreams,
 Is even to thy unworthiness made known,
 Thou mayst not hide what yet thou shouldst not dare
 To utter lightly, lest on lips of thine
 The real seem false, the beauty undivine.
 So, weighing duty in the scale of prayer,
 Give what seems given thee. It may prove a seed
 Of goodness dropped in fallow grounds of need.

—John Greenleaf Whittier.

President W. H. Taft, the Judge, the statesman, the diplomat, the humane citizen, the moralist, and the Christian, has spoken, and his sentiments are those of two-thirds or more of the American people, and for that matter, the civilized world, and it speaks for itself—it is published in connection with the author's appeal to him; and we all now indulge the great hope that he will end this beautiful, laudable and heaven-born work the eloquent way he has started it—in the interest of the whole nation.

Speech follows:

Mr. Taft's Speech.

"We have ten millions of negroes in the United States, and of that ten millions, I suppose nine millions live in the Southern States. Now, if you read the Congressional Record—I remember one distinguished Senator wanted to compel the public to read it—but there is a great deal that is very useful and learned in it—there is a great deal you can sympathize with in it, a great deal of much truth and a great deal of humor. That is, it awakens your humor, sometimes in sympathy and sometimes at it.

"Now if you study the Congressional Record you will see that there are some statesmen that say that it is impossible for the negro and the white race to live together. That the solution is beyond the hope of human effort. Well, the ten millions are here, and what are you going to do about it?

"There are some who propose that we should move them bodily out of the country; they do not say where, they do not say how, and they do not say when, but out of the country they are to go. And when there is an attempt to move five hundred of them out of the state in which it is said their relations to the whites are most inharmonious, you have a riot the minute you propose to move them, on the part of and by the very men with whom they cannot live.

"It seems to me that that is the *reductio ad absurdum* with reference to a suggestion that expatriation is a solution of this question. The solemn, scientific statement of a man that the races cannot live together, even though it appear in the Congressional Record, ought not to occupy our minds for a moment, because they are living together, and they have lived together for over a hundred years. Now, the question is whether we or they, or all of us together, can make that living together better for both races. It is a problem that is set before us, and it does not help us to say that you cannot work it out, because we have got to work it out.

"A race feeling, a race prejudice, is a fact. And the man who does not recognize it is just exactly as illogical as the man who says that ten millions of peoples now in the country cannot live with the other seventy millions that are here, when they are living here. It is a race feeling, and you cannot dispose of it by saying that it ought not to exist. It does exist, and that is part of the problem.

"Now, how are you going to wipe it out to the extent of making

it so that it shall not produce injustice and a lack of harmony between the races? Well, I think you are going to work it out. I believe in my heart that you are going to work it out by making it to the advantage and profit of both races to see that it is not to the advantage of either to allow that race feeling to continue between them to the extent of making it difficult for them to live together.

Education the Solution.

"The negro is absolutely essential to the development of the South. His labor the South needs, and the more you instruct that labor, the more valuable he becomes to the South. Hence it is that the work of the Hampton Institute has its intense importance. It is the solution of the race question. I do not believe, and I do not think most men believe, in too many crutches for people that are trying to learn to walk, but if you furnish them just enough education to know how to use their minds and their hands and their legs in productive occupations, and you give them the instrument by which they can help themselves, and then if they are a race that has the spirit to help themselves the future is before them and the opportunity is theirs.

"Now, I do not profess to know as much about the negro question as those gentlemen who have spoken before me, but I have given a great deal of attention to the matter. I have studied the statistics of the growth of the race. I have studied the amount of property that the race has accumulated, the reduction in the percentage of illiteracy, the amounts of the products brought forth under the hand of the negro laborer and the negro farmer in the South, and I say that no unprejudiced person can read these statistics without marvelling that the negro race has made the progress that it has made in the last fifty years under the burdens and obstacles that it has had to meet.

"They show self-initiation; they show self-help. Why, a race that produces a Booker Washington in a century ought to feel confident that it can do miracles in time.

"I have been South recently. Now there were a number of things that were brought home to me with more emphasis on account of my visit than they ever had been before."

Spirit of Initiation.

Mr. Taft related a visit to the Shiloh Orphanage to show the spirit of initiation and the spirit of anxiety to do something for themselves. He told of meeting Robert Ogden and workers in the Hampton Institute, the Atlanta institution, and continued:

"I rejoice to find that that work had the sympathy of the Southern people of education, or refinement and common sense. It is very difficult to speak in parliamentary language of the advocacy of the doctrine that we ought to keep the negroes in ignorance. I

think the statement refutes itself and it does not awaken the sympathy of the intelligent South.

"One of the difficulties in the South is that it is not the negroes only that need education, and I mean that literally. The number of ignorant among the whites is enough to call properly for the attention of all citizens to reduce the illiteracy and increase by industrial and other education their ability to be good citizens in the community.

"Now, we sometimes get information and aid from sources that we would hardly expect. I think the history of the improvement of the Civil Service of England is that it came by way of India, and the history of the improvement in practical education in this country, in industrial education, is that it came through Hampton, through General Armstrong, in teaching the colored students and the Indians, and that now we all over the North and the South are profiting by the lessons that he taught in that institution.

"General Armstrong was a great man, and the generation will rise to call him blessed. He taught the secret that will solve the race question in the South. The truth is that the success of Hampton and of Tuskegee is doing great good for the ignorant Southern white children.

Room in South For All.

"I think it will help the South to have immigration. I believe in competition in labor as in everything else, and we have found on the Isthmus of Panama that our West India negroes work a great deal better and do a great deal more satisfactory work now that we have introduced Gallapagoans, Spaniards, Italians and Greeks. And I do not think it would hurt at all. There is room enough in the South for all of them. The resources of the South are only scratched, and if they go there it will help the negro.

"I think it is pretty hard to appeal always to a New York audience and a Boston audience for charitable contribution. I think the West ought to pay for part of this work that is done for the benefit of the whole country, and I hope that meetings of this kind may be held in Cincinnati and Chicago and other places, and that such pictures as we have had tonight may be presented to those audiences in order to make them be generous and just.

"It is true that the ancestors of the negroes of today were brought here against their will. They are Americans, and they are entitled to our aid and sympathy. This is the only country and the only home they know. Ours is the only flag they can live under, and it is a flag they have shown themselves willing to die for.

One of the Great Problems.

"Now, the great aid—the men who are able to assist more than we can, even though we contribute our money—is the Southern white man, and as it is to his profit, and as he grows more intelli-

gent to see what the good of this country is, he will certainly see that it is to his advantage to have the negro increase in intelligence, in providence and in industry. I don't see why we may not reasonably take courage and believe that the elements are there in the South together, to work out this problem and to uplift this race to a material and to a spiritual plane that will insure its happiness.

"Now, I know, and no man can think of the humiliation and the agony of spirit that the negroes have to suffer in their struggle upward, when they encounter the race feeling and the injustices to which it leads, but it may help them, I hope it will, to give them stronger character, and there is a future before them that if they overcome these obstacles is well worth the effort.

"Personally, I think it is one of the great problems that we have before us in this country. I believe in the ultimate justice of all the American people. I believe also in their good sense, and when a policy involves justice and good sense I think the American people can be trusted to reach that policy and to carry it on to its ultimate conclusion.

"Now, one of the things that a man who hasn't any money is able to do is to advise the man who has it what to do with it. I know that, changing the situation somewhat, a man who has not to appoint a Cabinet certainly knows how to appoint it, for I have had a great deal of advice on that subject. But I do think that there is nothing that offers such an opportunity for the wealthy men of this country who have money and do not know what to do with it as the cause of negro industrial education in the South.

"I agree with the last speaker that it does not speak well for the intelligence of those who have had money to distribute that Hampton is now seeking two millions of dollars as an endowment, and that Tuskegee needs as much more, when both institutions have demonstrated their usefulness and have shown that they offer the only remedy for the solution of one of the greatest questions that has ever presented itself to the American people."

This comprehensive, philosophical, and didactic address of the President on the Hamitic race question does not only read as though it is a romance of a beautiful story of some lofty historical event, of considerable interest to the Nation; but it sounds or partakes, also, of the nature of a profound and exhaustive charge of a very learned Jurist, who is well versed in the subtle science of law, when he is charging a jury on the plain and naked facts in the case and the laws regulating the same. We commend his strong, pleaful argument for the educational uplift and industrial development of the youths of the Nation. Read and study every word of it because it is gem-like in form, inspiring in thought and most beautifully humane in diction.

There are three sentences in this first paragraph. The first

deals with the ten millions of Hamitic people in the United States. Does any one think it is an easy task to handle this great mass of human beings, who are very rapidly becoming exceedingly conscious, jealous and zealous of their value as educated, skilled and industrial laborers, and their great importance as American citizens and as splendid political factors to the body of politics?

It requires only master minds, men well versed in the science of good government, men who are safe and sound guardians of liberty and human rights, and men who are not prejudiced to adjust these affairs aright. The great question today with the average men and women of the ten millions of this race is can, or will, the Taft administration live up to what is pledged in this and other speeches? If so, as a people we cannot, nor do we expect any more, but rest most assuredly like other citizens of this great Republic of ours, nothing else will satisfy us.

In the second and third sentences our President calls attention to what are sometimes published in the Congressional Record. Be this to the shame of their authors.

The second **paragraph** of this speech is composed of three sentences, also. The President directs the reader's thoughts to the unreasonableness of the position of those statesmen who believe it is impossible for the races to live together. In the second sentence the same statesmen (?) hold that "the solution is beyond the hope of human effort." But their illogical and weak arguments, however, melt like wax before a hot fire, by the logical and unanswerable question of the President in the last sentence. "**The ten millions,**" he says, "**are here,**" and it is a grave question that the wisest philosophers of this or any succeeding ages cannot say what will be their final outcome. If the important question, "**what are you going to do about it,**" is certainly without a reasonable and satisfactory reply or explanation now, then surely, without a doubt, it will be more difficult to answer fifty years hence. And herein is truly a case where the invention has come to plague the inventors. The **Solons** of the North may suggest many plans by which this veritable plague that hangs over the Nation like an appalling cloud might be gotten rid of; the **Lycurguses** of the East might lend their voices and some untried new scheme to help relieve the strained situation; the old or new **Demostheneses** of the South might discuss themselves hoarse on race **inferiority**, and in any other old way; and **Plato** of the West might stand supinely by and watch the rising and the conflicting elements as they rage in battle, but we still demand an answer, if there is one, to this great question.

There is an answer, but it is not with man; God has it, and in His own time and way He will give it in one of His most sublime Providential exhibitions, through a future **Moses** of this long wronged and outraged race.

We are reminded at this stage of our comments that we are

in the midst of the strong eddy tides of a great argument; but we are thankful that we are not far from the confluence of those streams of statesmenlike speeches, political sagacity, wise and eloquent discussions that emanate from the judicial mind of our President and men of his kind and character who have and are now so beautifully guiding this Greatest of Republics through a most dangerous and awful crisis. There never was a time in the history of this great Nation when it needed, because of the gravity of the occasion, wiser, better, more eloquent and humane statesmen than now. **Figmies** in the science of political economy, statecraft, in Congress, the presidency, the cabinet and the judiciary are but **breeders** and **fomenters** of more trouble in one hour than our splendidly equipped army and formidable navy can settle in three or more years.

Think of the vastness and wealth of this country! Its varied industries, the conflicting business interests of the citizens of the North, East, South and West, the entangled and critical affairs of our foreign possessions, and of the awful gravity of our relations to foreign powers that are jealous of the great **achievements** of this Nation. And without further discussion we are able to conclude what kind and character of statesmen we need now and ever in the future for leadership.

Once more are the **Bartemuses** of State legislatures and the sycophant Congressmen and Senators of the United States, who hint expatriation of the Hamitic people of this country, blinded by the pride of elation, to the enormity of the question President Taft has both timely and wisely asked the Nation?

Do not let anybody fool himself! For the Hamitic race is well up on this question that concerns its future, weal or woe, in this country, since as a great and handy race it is conscious of its rapidly developing achievements in all things that constitute a great race, such as all authentic records of ancient times claim for its illustrious ancestors.

It is said when Robert Bruce of Scotland was in great danger of being captured by King Edward of England, a friend who was deeply interested in his welfare, not being able to slip to him even a letter of information touching the secret plans of the King, sent him by a servant a **pair of spurs**, which Bruce immediately discovered as a symbolical suggestion, and by it he thus escaped his ruin. As a race, we are under lasting obligations to our President for his very timely note of warning in this speech that means so much to the **American people**, but even much more to the Hamitic race at this time and its **magnificent** future. Heroic and strong is that friend who will volunteer his individual, private and official service to a weak, helpless, needy and struggling race as ours is; hated and despised because of the color of its skin and the texture of its hair—signatures by which God has signed and sealed this race with, and such as it cannot by any means change, remedy or

avoid. But, while all this is so, there are visages amongst the race that stigmatizes the Hamitic people without cause or provocation, upon which "the hand of Heaven has so stamped the mark of wickedness that it were impiety not to give it credit."

We come now to the third **paragraph** of this excellent speech, which contains only two sentences, but they are praiseworthy of immense information, and they do certainly excite our admiration with no little degree of pleasure.

The first sentence brings to our notice the confused enemy, and his worse confused ideas of **expatriation** of a race upon whom the entire agricultural and industrial labor and great interest in the South depends. In the second sentence of this **paragraph** our President discloses a **remarkable state of facts**, which the writer knew to have existed in the State of South Carolina not very many years ago, when he resided in the unique "Old City by the Sea," Charleston, S. C., his nativity. The causes of the bitter **antitheses**, and the strong **divergencies** on the part of the **Pharaohs** of this section on this question is at once marked and very significant. Politically, they dreaded the votes of the rising Hamitic race and their frugality in industry, since these two things, when combined, become invincible forces and would most likely end or result in ownership of the soil, and the rulers in cities, counties and State governments, while **expatriation** stands for ruin and destruction of the South, the natural garden spot of the United States. It is at this time and place that the reader's attention is directed to some very interesting statements and facts concerning this race and their intrinsic value to the South, to the contrary notwithstanding. They simply verify the above statements on the expatriation of the race.

Have the would-be expatriators of this race called to mind that out of the 12,000,000 bales of cotton raised in this country about two years ago, that 85 per cent. of them are the products of the labor of this despised race; and as a people they are aware of that as a fact? Do they not know that in this single industry that the race knows that 85 per cent. of the enormous wealth of about two billions of dollars arises from the sale of the raw and manufactured materials which are due to the labor of its brawny arms, horny hands, hardy bodies and willing minds; and that more than two-thirds of this immense fortune go to enrich and benefit the South? It is hardly possible that the would-be **exilers** of Hamitic laborers know that these very faithful and **unstriking** toilers make work for many millions of people in this and foreign countries. It is hard to estimate the immense amount of good this single industry alone accomplishes for humanity in the entire civilized world. Blinded by a great rancorous spirit and with prejudice must be that people who would seek to **expatriate** a race for the sake of political advantages and thereby wreck a prosperous business, choke the great channel of wealth, destroy the peace

and happiness of a fast developing race, and beget for themselves an **unenviable** name, a band of **exilers, confiscators and marauders**. Of our President little less than this remarkable speech of his that the Nation looked for, was expected, he being a noble descendant of the **Puritans**, the original settlers in New England, a people in whom every fibre of their thought was thoroughly imbued with **Puritanism**. But what of the empty boasts of those who claim they are the descendants of the **Roundheads**, and the **Cavaliers**? Do they consider the doctrine of expatriation or exile the principle of chivalry? We can hardly believe them guilty of such a flagrant piece of injustice to an innocent people who have been their true and tried friends for nearly three hundred years; and yet, their speeches and strenuous efforts prove them guilty of this **most fearful** crime that has for its sole object the confiscation of property. A friendly and timely advice, when taken in time and utilized as directed, may result in great good to the receiver thereof. We fail to discover anything but the best for all parties concerned in this very logical advice given to the Southern white people by the editor of The Philadelphia North American.

To the writer it seems that this advice is in direct line with the noble speech of the President; it is a common sense position, and it sounds like the language of a humane brother. It does not in any way partake of that unchristian sentiment that bears as a most poisonous fruit, the idea and spirit of **expatriation** which means in the end exile, the sole object of which is the confiscation of the property of the expatriated or the exiled.

The President's position is well defined on **expatriation** in his great speech, but it is also intended to include and effect other atrocities, wrongs and outrages this race is subjected to in certain sections of this great country.

With these abuses removed, universal peace and harmony will come to the country everywhere, and these ten millions of American citizens will continue to help render every section of this vast country a garden, until every swamp will have been redeemed from miasma, by our iron energies of body, corresponding with our energies of mind, which have already assisted for 291 years, to fell the forests, dig canals, purify the climate, and till the soil; and still our tide of conquests in these and other fields of labor will roll on to the goal of our final success, if we are only given a man's chance in the common walks of life, and our equal rights before the law.

Throughout the whole realm of nature, we know that attachment is the reward of attachment. And is it not a wise policy, in our relation to this nation and it to us and the civilized world around us to avoid these wrongs and outrages that produce disintegrations, and thus give rise to the odium that must necessarily arise against the Nation for permitting such glaring injustice without a power-

ful effort on the part of every branch of this great Government to put a stop to them?

While we possess memory—in the extremity of our weakness—in the midst of apparent indifference—under all of our reverses, and many and too frequent calamities of life, at the hands of our bitterest foes—we shall enjoy one source of pride and great consolation—we have never deserted the flag, nor proved false wherever duty called, when the nation needed heroes—and may that day perish by abortion in the womb of eternity before its light dawns upon it, if we should ever lack devotedness to the cause of liberty—the constitution and this union. May such amiable characters of this great giant race never be wanting in talent, and usefulness in all parts of this great country of ours, until our people shall render the Southland both the natural and artificial garden-spot of this nation. Now is the exact time to check the great evil we so bitterly complain of, before, if we have not already reached that condition of society that Burke describes when he says:

“When society is in the last stage of depravity—when all parties are alike corrupt, and alike wicked and unjustifiable in their measures and objects, a good man may content himself with standing neuter, a sad and disheartened spectator of the conflict between the rival vices.”

We all know, if we know anything at all, that the way the Black Man has been treated in certain parts of this country, is not in keeping with the letter nor the spirit of the Declaration of Independence, nor the Constitution of the Nation, which he so faithfully helped to secure and to perpetuate by his labor and life's blood.

Those who delight in lynching, white or black, for any cause at all can learn a very important and valuable lesson from the timely remarks of Mr. Burke, when he eloquently combined his genius with his humanitarian spirit in behalf of the guilty, and said:

“Justice and mercy have not opposite interests as people are apt to imagine. I have ever observed,” he continues, “that the execution of one man fixes the attention and excites awe; the execution of multitudes dissipates and weakens the effect; men reason themselves into disapprobation and disgust; they compute more as they feel less; and every severe act which does not appear to be necessary is sure to be offensive.”

Who can look upon mob violence anywhere and in whatever form it exists and fail to see the very, fervent outburst and heated blood that have always and in all ages produced anarchy in its worst form, and eventually will overthrow the government itself?

Let the reader contemplate these wise words of Chancellor Harper in his defense of human slavery more than fifty years ago which we turn to our profit:—

“Anarchy is not so much the absence of government, as the

government of the worst—not aristocracy, but kakistocracy—a state of things, which to the honor of our nature, has seldom obtained amongst men, and which perhaps was only fully exemplified during the worst times of the French revolution, when that horrid hell burst with its most lurid flame. In such a state of things, to be accused is to be condemned; to protect the innocent is to be guilty; and what perhaps is the worst effect, even men of better nature, to whom their own deeds are abhorrent, are goaded on by terror to be forward and emulous in deeds of guilt and violence. The scenes of lawless violence which have been acted in some portions of our country, rare and restricted as they have been, have done more to tarnish its reputation than a thousand libels. They have done more to discredit, and if anything could, to endanger, not only our domestic, but our republican institutions * * * * * Men can never be permanently and effectually disgraced but by themselves, and rarely endangered but by their own injudicious conduct giving advantage to the enemy."

As a race, we know our rights, we know the men who are heartily inclined to grant them to us, and while we have no member of it in the Nation's Congress, we are in possession of common sense some little acquired ability and a fervent spirit and determination to be heard by petitions after petitions, and ceaseless agitations, until we are satisfied that all that is coming to us are fully enjoyed by us.

We would all see a great change in the South, in the increase of great wealth, unbounded industry and colossal prosperity in every walk of life, peace and harmony from one end of that land to the other, if the master class would read, study and put into practice the very timely, valuable suggestions of the editor of the Philadelphia North American in a very thoughtful, wise, practical and logical editorial of April 20th, 1907, as follows:—

The Southern Negro.

"The traditional interest of the Quaker in the negro found im-pressive and creditable expression, a day or two ago, in the gift of \$1,000,000 by Miss Anna T. Jeanes, a Philadelphia member of the Society of Friends, to the cause of negro education in the South. With wise discernment of the special need of the black race in that quarter, the giver of the money proposes that it shall be devoted to the elementary rather than to the higher schools. What the mass of the negroes need is to deal with the beginning of learning.

"This handsome gift may serve to direct attention again to the very serious nature of the problems presented by the existence of vast multitudes of black people in the Southern States. The negroes are there in millions, not by their own choice and not by the action of the living white men. They are immovably present. No project of deportation is possible, and, were deportation possible, it would not be advisable.

Moreover, most unwisely, in the opinion of many judicious persons, they have been clothed with rights of citizenship which can never be withdrawn. The black man is in the South as a substantial permanent fact, and, somehow or other, in greater degree or less, he is going to count in politics.

"The Southern people think that Northern men do not appreciate the difficulties developed by the presence of this stupendous mass of people of an alien race, and do not properly sympathize with the South in its wish to discover wise methods of dealing with the matter.

"On the contrary, this splendid gift from a Northern woman, the other large and long-continued contributions of money from the North to the same cause, and the great work done in that behalf by many Northern men, prove that the interest of the people of this section in the subject is strong.

"There is a feeling here, however, that the Southern people perhaps permit their prejudices, their strange and apparently unwarrantable dread of social equality, and also their habit of regarding the negro with disdain, to obscure their vision of practical possibilities.

"The solid truth, plainly perceptible to the outside observer, is that the negro population of the South is an asset of immense value that is not properly utilized. A human being actually capable of producing wealth is the best possession, from a purely material standpoint, of any community. The South has 8,000,000 or 10,000,000 such persons, few of whom fulfill their best function.

"Even as things are, with the blacks untrained and half worthless, their withdrawal suddenly from the South would paralyze the industries of that region. But hundreds of thousands of negroes do next to nothing. Other swarms do far less than they might do, and the best of them, with few exceptions, are less efficient than the best negro workmen in the North.

"Obviously, the need is that this raw material shall be trained and disciplined into an effective working force. The very first step toward that end is to supply the blacks with at least the rudiments of education.

"The kind of education that is required is, of course, industrial education. But before a boy can be taught to be a good mechanic or a good farmer he must learn to read and write and cipher. Having got that far, he can be put at handiwork for which intelligence is required. Under such conditions the men among them, like Booker Washington, who have power to do higher things, may be left to push their own way toward such things.

"No fair man will urge that the Southern whites have actually neglected their duty to the blacks. Really they have done much to establish negro schools, and their efforts have been handsomely supplemented by those of Northern philanthropists. But, even conceding that the South is straightened in such work by poverty,

it is not unjust to assert that the development of the black laborer has not been promoted as strenuously as was necessary.

"There might be really some gain if the Southern whites would agree to put aside political considerations and race feeling and regard the black man solely as available energy for industrial purposes. If it be worth while to develop fine breeds of horses and to train them thoroughly, or if it be important to transform the milk cow from a half-wild beast into a great producer, how much more profitable would it be to increase enormously the industrial efficiency of millions of human toilers! The negro workman in the North is usually not only an efficient man, but a tractable man. Out of all the material in the South there must be much that could be so taught as to increase largely its wealth producing capacity. To the Northern man who considers the situation in the South there appears to be reason for believing that the Southern white man has not, in particular, improved his opportunity.

"Sheep husbandry, for example, is almost unknown in the South. But sheep are scarce, and wool is a dear commodity; while along the Southern Atlantic coast there is poor and idle land upon which countless millions of sheep would thrive, and there are armies of idle negroes who could be taught to care for them.

"What would the Northern men do if they had within reach these great hosts of docile human beings with strong arms and willingness to toil? Is it rash to guess that long ago the capitalists of this region would have found method for utilizing this material and for drilling the blacks into the work of producing wealth.

"The solution of the grave negro problem in the South assuredly lies along industrial lines. No other plan of dealing with it successfully can even be imagined. And the very first movement in that direction is to try to race out of blind, blank illiteracy into the sphere of intelligence.

"A man whose mind is closed and whose hours are spent in idleness and hopeless poverty must offer a menace to any community that is afflicted by his presence. Such men, in countless multitude, curse the South at this moment. And yet every such man positively has within him the capacity for effective service if the right training be given him.

"He will never raise himself. The social ban is upon him. He is a pariah, and he feels the fact continually. The flame of hope must be kindled in his soul. He must be helped by superior people to take the first steps upward. He must be shown how he may use his powers for better conditions for himself and for the people among whom he lives.

"The noble gift of Miss Jeanes is a recognition of the nature of the promise for both whites and blacks that is offered by the introduction of the elements of learning to the mind of the negro. Great as the gift is, it is but a minute fraction of all the money that will be required to lift the race out of its low estate.

"The task is stupendous, but the beginnings have been made, and, under fair conditions, the work can be expanded until there shall be distinctly perceptible uplift of the race. But, if progress is to be made under encouraging circumstances, there must be sympathy and co-operation from the Southern white people.

"The duty is theirs, and the profit is to accrue to them. Forty years hence, if negro education shall be strongly promoted, the Southern black man, instead of presenting a formidable problem to the nations, should rank among the most important of the contributors to its well-being."

No one can imagine what God has awaiting the Hamitic people in this country if they only continue to trust and serve Him. Seek, find and use knowledge of the most useful kind; continue in the most industrious walks of life; be strictly honest, and make virtue or morality its motto, and its exalted place in the future history of America is at once found and fixed. The splendid donation of \$1,000,000 to be used in the Southern rural school districts for the education of Hamitic children, is indeed one of the best and most timely gifts ever made in the educational interest of this race. The appreciation of the race for the donor, Miss Anna Jeanes, can be faintly expressed even in most choice language; while in deeds of great usefulness, moral purity, industrial habits of life, great intellectual advancement in mind and soul power, and Christianity—these happy results of this donation, the race will sing in poetry the praise of this noble woman, and in eloquent prose, speak of her Christian benevolence, in ages to come."

Paragraph four has in it four sentences in which the discussion of **expatriation**, by our President, is laconically continued: the possibility of the races dwelling together is proven; and the duty of both races to make a strenuous effort to adjust our affairs so we can get on harmoniously is pointed out. He has also called our attention to a fact in **emphatic** language, when in the last sentence he says: "**It is a problem that is set before us, and it does not help us to say that you cannot work it out, because we have got to work it out.**"

This great "**problem**" of and for which we as a race are not in the least responsible, and as the President says, "we have got to work it out," is an awful blot on the Nation's past record, and it will remain so as long as it is unsolved by it. While as a race we are willing and are doing everything possible to help solve it, there are men of the other race doing and saying all manner of things to complicate and defeat every laudable effort to adjust these entangled affairs that will give satisfaction to all parties concerned.

As soon as there appears a disposition, without any mental reservation on the part of the white people, to a "square deal" in this matter, the "**problem**" is solved immediately. If this "**problem**"

is to be solved on the ground of unreasonable sacrifices of manhood and citizenship or human rights, it will never be done; for intelligent and liberty-loving citizens are not built on that order, and those who think otherwise have simply deceived themselves.

The gravity of this case calls for arguments to meet, and, it is possible to vanquish every sophistical statement made by our enemies and thereby sustain our President in his laudable cause.

It is no longer a question what this race has accomplished by the genius of its great men and women of giant intellect and indomitable will power. No one who knows its great and wonderful records for prowess is ashamed of it. We appeal to those who are about to become mothers and fathers to charge their minds with every noble deed and lofty perception of virtue, the highest and best ideal of manhood and womanhood, that the same may be transmitted to their descendants, who will rise in the succeeding generations and call them blessed. We appeal to the young men and women to rise up, put away foolishness, aim to accomplish something laudable and imperishable, that can be handed down to unborn generations as a legacy and monument to their useful life while on earth. We appeal to the dominant race to deal more justly with this race, for God will visit it with great rods of affliction if it does not, and that, too, at a time when it expects it not, and cause its great national power to be broken, and its immense wealth will then be given to another. The innocent blood of this race that has been shed must at some time and in some way be accounted for to the God of the universe, who says "thou shalt not kill." No skillful army, brave general, invincible soldiers, formidable navies, nor the most powerful engines of war, can avail anything; with God, when His wrath is kindled against a nation or a race. We point you to Russia, once a nation that defied all Europe, and almost the world. Is not this a great lesson to all nations of modern times? We certainly think so, whatever may be the contrary opinion. May God help the American people to see their impending doom, and change their attitude toward the poor, weak, wronged and outraged innocent people, and thereby avert their approaching destruction. As the Jews went into Egypt, by Divine Providence, it was their first national move of a few families of seventy souls, Gen. xlvii. They were not conscious that in that bread hunt, caused by famine, the seed of their future greatness as a race and a nation was planted, and out of which would arise a Moses, Aaron, Joshua, Samuel, David and Solomon; and the great prophets and great men of Israel.

The Over-ruling Providence of God in the Introduction of American Slavery.

No one foresaw the outcome of the planting of Hamitic slaves on the Western Continent, nor was the great future of this race of ours adumbrated, when the first cargo of Hamitic slaves landed

at Jamestown, Va., 1619. The cost, however, of the perpetuation of slavery in this country was immense. Think of the national strife it engendered; the alienation it caused between friends and friends, relatives and relatives, communities and communities, states and states, sections and sections. Think of the vast amount of real estate and personal property destroyed on its account; contemplate, if you can, the hundreds of billions of dollars used in both the defence and for its destruction; estimate in any way possible the loss of blood; the sacrifice of limbs and lives it brought to the belligerents; read of the desolations it has caused, of the long, fierce and terrible war left in its wake; but out of it all has come a united Nation in a greater state of prosperity, peace, happiness and great wealth; and above all the Hamitic slave that was, is now a freeman with equal rights before the law, and in a state of prosperity, peace, happiness and a high state of development, in the industrial, intellectual, educational, moral and spiritual domains. Who is it that does not discern in all of this, God's hand in history? Is it possible for us as a race to attribute these mighty revolutions and their splendid outcome in the interest of this race to any other power or cause than that of God's? After two hundred and forty-four years in American slavery here we are, Israel-like, preparing to strike the nations of the earth with awe, because of our unparalleled progress made within our forty-seven years of freedom, and the use and enjoyment of the highest civilization of this age. Already are seen scintillating on our future horizon the Nimrods, Misraims, Phuts and Canaans, great chieftains of a mighty race, though wronged and outraged even in this great age of civilization by a Christian nation.

For the benefit of the would-be expatriators or exilers, and to aid our President in his manly fight in the interest of the uplift of this race, we have introduced a part of the eloquent remarks of Prof. Franz Boaz to be read and studied.

The address of this great scholar before the graduating class of '96 is of so much importance in its make-up, and since it is in direct line and in keeping with the position we have taken everywhere by conversations, addresses, talks, lectures and sermons, we deem it wise and very timely to quote it in part for the benefit of all who may read it, but more especially our own people.

Few white men of this age, saturated as many of them are with American caste prejudice, would speak as Dr. Boaz has in this splendid excerpt below.

"I have accepted with pleasure the invitation to address you on this day, because I believe that the broad outlook over the development of mankind which the study of the races of man gives to us, is often helpful to an understanding of our own everyday problems, and make clear to us our capacity as well as our duty. I shall speak to you from the standpoint of the anthropologist, of

one who has devoted his life to the study of the multifarious forms of culture as found in different races.

"Modern life makes certain definite demands upon us and requires certain qualities of character. In judging the work of men, it is, however, well to remember that there have been cultures different from ours and that the qualities that are today dominant and most highly esteemed, and the possession of which makes a person a most useful member of society have not always had the same value; and may at a later period be superseded by others not so highly valued now. In early ages brute force was one of the highest qualities of man. Sagacity counted little. At the present time energetic self-assertion counts for most, while in the age of early Christianity humility won the highest praise. Such differences in the valuation of our activities are also found at the present time in countries that have developed untouched by the influence of modern civilization.

"This is to be your future. The more clearly you recognize the tasks it involves, the better you will be fitted to fill your place in the life of the nation.

"The fundamental requirement for useful activity on your part is a clear insight into the capabilities of your own race. If you did accept the view that the present weakness of the American Negro, his uncontrolled emotions, his lack of energy, are racially inherent, your work would still be a noble one. You, the more fortunate members of your race, would give your life to a great charitable work, to support the unsteady gait of your weak brother who is too feeble to walk by himself. But you have the full right to view your labor in an entirely different light. The achievements of races are not only what they have done during the short span of two thousand years, when with rapidly increasing numbers the total amount of mental work accumulated at an ever increasing rate. * * * * * But back of this period lies the time when mankind struggled with the elements, when every small advance that seems to us now insignificant was an achievement of the highest order, as great as the discovery of steam power or of electricity, if not greater. It may well be, that these early inventions were made hardly consciously, certainly not by deliberate effort, yet every one of them represents a giant's stride forward in the development of human culture. To these early advances, the Negro race has contributed its liberal share. While much of the history of early invention is shrouded in darkness, it seems likely that at a time when the European was still satisfied with rude stone tools, the African had invented or adopted the art of smelting iron.

"Consider for a moment what this invention has meant for the advance of the human race. As long as the hammer, knife, saw, drill, the spade and the hoe had to be chipped out of stone, or had to be made of shell or hard wood, effective industrial work was not impossible, but difficult. A great progress was made when copper

found in large nuggets was hammered out into tools and later on shaped by melting, and when bronze was introduced; but the true advancement of industrial life did not begin until the hard iron was discovered. It seems not unlikely that the people that made the marvelous discovery of reducing iron ores by smelting were the African Negroes. Neither ancient Europe, nor ancient western Asia, nor ancient China knew the iron, and everything points to its introduction from Africa. At the time of the great African discoveries, towards the end of the past century, the trade of the blacksmith was found all over Africa, from north to south and from east to west. With his simple bellows and a charcoal fire he reduced the ore that is found in many parts of the continent and forged implements of great usefulness and beauty.

"Due to native invention is also the extended early African agriculture, each village being surrounded by its garden patches and fields in which millet is grown. Domesticated animals were also kept; in the agricultural regions chickens and pigs, while in the arid parts of the country where agriculture is not possible, large herds of cattle were raised. It is also important to note that the cattle were milked, an art which in early times was confined to Africa, Europe and northern Asia, while even now it has not been acquired by the Chinese.

"The occurrence of these arts of life points to an early and energetic development of African culture.

"Even if we refrain from speculating on the earliest times, conceding that it is difficult to prove the exact locality where so important an invention was made as that of smelting iron, or where the African millet was first cultivated, or where chickens and cattle were domesticated, the evidence of African ethnology is such that it should inspire you with the hope of leading your race from achievement to achievement. Shall I remind you of the power of military organization exhibited by the Zulu, whose kings and whose armies swept southeastern Africa? Shall I remind you of the local chiefs, who by dint of diplomacy, bravery and wisdom united the scattered tribes of wide areas into flourishing kingdoms, of the intricate form of government necessary for holding together the heterogeneous tribes?

"If you wish to understand the possibilities of the African under the stimulus of a foreign culture, you may look towards the Soudan, the region south of the Sahara. When we first learn about these countries by the reports of the great Arab traveller, then Batuta, who lived in the 14th century, we hear the old Negro kingdoms were early conquered by the Mohammedans. Under the guidance of the Arabs, but later by their own initiative, the Negro tribes of these countries organized kingdoms which lived for many centuries. They founded flourishing towns in which at annual fairs thousands and thousands of people assembled. Mosques and other public buildings were erected and the execution of the laws

was entrusted to judges. The history of the kingdom was recorded by officers and kept in archives. So well organized were these States that about 1850, when they were for the first time visited by a white man, the remains of these archives were still found in existence, notwithstanding all the political upheavals of a millennium and notwithstanding the ravages of the slave trade.

"I might also speak to you of the great markets that are found throughout Africa, at which commodities were exchanged or sold for native money. I may perhaps remind you of the system of judicial procedure, of prosecution and defense, which had early developed in Africa, and whose formal development was a great achievement notwithstanding its gruesome application in the persecution of witchcraft. Nothing, perhaps, is more encouraging than a glimpse of the artistic industry of native Africa. I regret that we have no place in this country where the beauty and daintiness of African work can be shown; but a walk through the African museums of Paris, London and Berlin is a revelation. I wish you could see the scepters of African kings, carved of hard wood and representing artistic forms; or the dainty basketry made by the people of the Congo river and of the region near the great lakes of the Nile, or the grass mats with their beautiful patterns. Even more worthy of our admiration is the work of the blacksmith, who manufactures symmetrical lance heads almost a yard long, or axes inlaid with copper and decorated with filigree. Let me also mention in passing the bronze castings of Benin on the west coast of Africa, which, although perhaps due to Portuguese influences, have so far excelled in technique any European work that they are even now almost imitable. In short, wherever you look, you find a thrifty people, full of energy, capable of forming large States. You find men of great energy and ambition who hold sway over their fellows by the weight of their personality. That this culture has, at the same time, the instability and other signs of weakness of primitive culture, goes without saying.

"To you, however, this picture of native Africa will inspire strength, for all the alleged faults of your race that you have to conquer here are certainly not prominent there. In place of indolence you find thrift and ingenuity, and application to occupations that require not only industry, but also inventiveness and a high degree of technical skill, and the surplus energy of the people does not spend itself in emotional excesses only.

"If, therefore, it is claimed that your race is doomed to economic inferiority, you may confidently look to the home of your ancestors and say that you have set out to recover for the colored people the strength that was their own before they set foot on the shores of this continent. You may say that you go to work with bright hopes, and that you will not be discouraged by the slowness of your progress; for you have to recover not only what has been lost in transplanting the Negro race from its native soil to this

continent, but you must reach higher levels than your ancestors had ever attained.

"To those who stoutly maintain a material inferiority of the Negro race, and who would dampen your ardor by their claims, you may confidently reply that the burden of proof rests with them, that the past history of your race does not sustain their statement, but rather gives you encouragement. The physical inferiority of the Negro race, if it exists at all is insignificant when compared to the wide range of individual variability in each race. There is no anatomical evidence available that would sustain the view that the bulk of the Negro race could not become as useful citizens as the members of any other race. That there may be slightly different hereditary traits seems plausible, but it is entirely arbitrary to assume that those of the Negro, because perhaps slightly different, must be of an inferior type.

"The arguments for inferiority drawn from the history of civilization are also weak. At the time when the early kingdom of Babylonia flourished the same disparaging remarks that are now made regarding the Negro might have been made regarding the ancestors of the ancient Romans. They were then a barbarous horde that had never made any contribution to the advance of that civilization that was confined to parts of Asia, and still they were destined to develop a culture which has become the foundation and an integral part of our own. Even later the barbarous hordes of northern Europe, who at the time of the ancient Romans were tribal groups without cultural achievements, have become the most advanced nations of our days.

"Thus, impartial scientific discussion tells you to take up your work among your race with undaunted courage. Success will crown your endeavors if your work is carried on patiently, quietly and consistently."

Paragraphs one and two; the former contains four sentences, which treat of **"a race feeling, and a race prejudice;"** and the latter contains three sentences, and they describe the amicable way in which **"race feeling and race prejudice"** might be transformed into a state of **brotherly endearment**, a condition that all good citizens of this nation regret does not now exist, and are working assiduously to that important end.

There is no greater evil which affects this **Great Nation** today more than that of race feeling and prejudice. These twin evils are the bane of all our race conflicts; they are inhumane masters; they produce envy, which ends in murder by lynching or otherwise. These twin enemies began their deadly work in **Eden's** beautiful garden by the overthrow of Adam and Eve; they caused the death of righteous Able; and they drowned the Old World with a great flood of water. They are the chief causes of war, and the sources of injustice. They destroy every beautiful characteristic and sentiment of the human soul by their deadly poison and dry rot.

These twin enemies rule man's race from pole to pole, and they are among the chief weapons of his **Satanic Majesty**. These twin evil principles defy and challenge the laws of every nation, and the work of all Christian denominations therein. They have carried down to ruin all the fallen **kingdoms, empires and republics** of ancient, mediæval and modern times, and they now threaten all nations with their destruction. The trumpet call in this great speech of our President, to do something to relieve the situation, is a wise stroke of a far-reaching policy. There is nothing he has said since he has become President in any of his State papers or Messages that ranks above this document, for it strikes at the very root of the trouble that this Nation must ere long meet face to face. They are growing monsters that will not surrender without many hard-fought battles. The Nation may be too busy with other affairs just now to give much attention, consideration, and the due amount of appreciation to the President for this eloquent, wise and timely speech, but the time will surely come when every tongue, lip and voice in this country will chant in beautiful strains of music his well deserved praise for it.

If the white people who are so prejudiced against this race knew of the greatness and achievements of our ancestors, as we have endeavored to show or prove in another part of this treatise, it does not seem that "**race feeling and race prejudice**" would be half as great as we find them. There are millions of them who are not only ignorant of the wonderful and **unparalleled** achievements of our ancestors, but they are actually without knowledge or belief concerning **Ham**, the ancestral head of the race, and his remarkable sons and their immediate descendants. Gen. x.

We find it quite **essential** at this stage of our comments to quote very elaborately from a recent work of the author some **stubborn** historical facts of much value. Let the lights be turned on, that those who are inclined to give justice in a "square deal" can do so without too much embarrassment. It is no more than right, indeed it has become a great duty upon our part, to discuss ourselves in the light of ancient and modern history as we are discussed by others who are not of this race, and who know as little about us, except as slaves out of recent bondage.

People Who Think They Know But Are Ignorant of the Hamitic Race.

How few the people, white or black, who know anything about the ancestry of the Hamitic race, and they have heard so many revolting stories against the negro that he is scarcely regarded as a human being possessing an immortal soul, endowed with moral sentiments, and a mind with all the faculties common to man. They are ignorant of a very important fact which it is time for both races to know more about it, and that is, the Hamitic branch of the human family is the largest on the globe today. As we

will endeavor to show in this important treatise, we repeat the fact here again, the term "negro race" ought to be changed to Hamitic race. The logic of this statement, when fully and thoroughly understood, will cause a careful and an important study and investigation of both terms, and the latter will be found more in keeping with the science of ethnology than that of the former, as shown in another work of the author. This latter term will cover every branch of the Hamitic people, of whatever complexion of skin or texture of hair or physiognomy on the globe. By the term "negro race" we exclude many people who are really descendants of Ham, which ought not to be so. We have a case in point which we now submit in the excerpt below, and who will question the facts as they are? Mr. Dubois says:

"You must not forget Alexander Dumas, Toussaint l'Overture, Ira Aldrige or Frederick Douglass. You have in many white men the negro element making their genius wonderful, a fact which was as true of Robert Browning and Alexander Hamilton as it was of Lew Wallace and a great many other Americans who may wish to have it forgotten."

This is a term distasteful to many people who are identified with the race, and who would gladly proclaim themselves Hamites but not negroes, according to the accepted term and its real significations.

Every day as time rolls on the ancient glory of the Hamitic people is brought to light more and more by the very people who say that the **black man** has no glorious history of the past, when as a matter of historical fact, nine-tenths of the men and women of renown in hoary antiquity were descendants of Ham, and nobody knows that better than the scholarly white anthropologists, ethnologists, archaeologists and historians of today, and they dare not deny it.

We are inclined to the belief that our President is well informed on the facts pertaining to the many and recent discoveries of the ancient achievements of the Hamitic race, made public, by the **archaeologists** and **historians** of this century; hence, his most remarkable educational plea in behalf of its descendants in America at this time.

No great thinker and scholar, like President Taft, and other white men and women, North and South, would think of wasting time, energy, labor and millions of dollars on a worthless, shiftless and an incapacitated race, out of whom nothing can be made.

"The mania for digging up Egyptian Kings and Queens has been rewarded lately by a great find in the excavations of Luxor conducted by James Dennis, of Baltimore. Not only fragments of Mentuhotep I. of XI. dynasty of Egypt have been found, but a number of models of sacred boats, wooden statuettes, a gilded sandal of the King, and parts of chairs and thrones which, considering their forty-six centuries of burial, were in a fair state

of preservation. Not quite the same care was taken in rendering this tomb air tight for Mentuhotep as for those for succeeding monarchs, but enough has been obtained to show that the King's temple tomb is older by a thousand years than any monument hitherto found on the site of ancient Thebes. These discoveries make the desire of British antiquaries to uncarth the buried city of Corstopitum as a mild performance. Corstopitum at the time Hadrian was amusing himself building walls was the most imposing town in the north of England, full of piety and learning. It is believed many trophies of its great past yet lie under the soil, though valuable articles have risen already by accident to the surface to rejoice the antiquarian heart. But why not set to work and excavate? Lord Avebury is said to be determined to raise the needed funds.

If what Professor Karl Pearson says be true, then we are satisfied that another thing is equally true, and that is, the different varieties of **complexions** in the human race are not permanent, since they do continually undergo a change exactly in proportion to the various causes that produce them. Now, another thing of importance is proven by these constant changes of human **features, complexions, and texture of hair**, and that is, that the race of man, never mind how **white or black**, or what the intermediate complexions are, sprang from one parental stock—Adam and Eve. So why all this nonsense about "the negro or Hamite is black because he is cursed, and therefore he belongs to an inferior race"?

There is no better time and opportunity than now for the race to begin this kind of work, since it is in its formative period—when it is laying its basis for its intellectual, educational, industrial, moral and religious structures and great developments, in the future. We are greatly encouraged when from undisputed and authentic records, we are able to present the names of such a galaxy of illustrious men and women of the race whose achievements are imperishable monuments. That some men and women have made and are making very strenuous efforts to get away from one of the greatest races on this globe, because of its fiery ordeal, is not manly nor womanly, neither is it heroic. It must be, then, because they are ignorant of the glorious things their ancestors have done, and of the fact that they gave civilization, art, science, and literature to the world or the rest of mankind.

Ham—the Ancestral Head.

We will now turn our attention to Ham, the ancestral head of the race. The name of this son is very significant and suggestive, and of the names of Noah's three sons none is more conspicuous in Bible, ancient, mediæval and modern history than that of Ham's. According to the most ancient records found in Gen. vi:10, Ham was the son of Noah, and he seems to have been the most **favoured**

royal child of Noah's family, judging from what is said of him in Gen. ix:25. It is thought, believed and said that this son settled in Africa, this land of great possibilities which gives rise to much commercial excitement that tends toward a tremendous crisis, hence the term the land of Ham, Ps. lxxviii:51; cv:23; cvi:22.

It is very hard to convince even the average man or woman of this race that Ham's name "is identified with" the term "Jupiter-Ammon," the chief deity of the ancient Hamites, "and also Zeus," the chief god of the Greeks. The terms "Jupiter-Ammon and Zeus," it should be remembered, "are derived from a root word meaning hot, fervent," magnetic, "sunburnt," hence great force and strength of body, and wonderful mental capacity, and endurance—a temperament common to this great intellectual giant race.

It is only a question of very short period of time when this race will fully develop its knowledge of this wonderful inherent and masterful power, and will begin to learn the skilled use of it; and when, how and where to apply it—since it possesses great effects or influence over men.

Ham's name "is" not only identified with the terms "Jupiter-Ammon and Zeus," but it was by that title that he was deified by the ancients generally of his times.

It seems almost **unreasonable**, and **even ridiculous**, for us to say that there are white men today who are learned and very intelligent, and yet, like many black men, **profoundly** ignorant of the natural causes that have produced the variegated tint of the skin, and the peculiar texture of the hair of the human race. We know more than a score of them who firmly **believe** that the **blackness** of the skin and the **crispness** of the Black Man's hair are due to the **anathama** of Noah against Ham; when as a matter of historical fact, no such curse was ever directed against him, Gen. ix:18-28. As long as these views are held by the enemies of the race it is impossible to settle the race problem, because they will always attempt to treat the Black Man as a **cursed** and, consequently, an **inferior** being, for which he will not stand without the strongest possible resentment, and our President intimates as much in his speech.

Physiognomy and the Probable Causes of the Color of the Skin and the Texture of the Hair.

There are few people, white or black, who really come to know that the color of the human skin, the texture of the hair, the visage of the face, size or shape or form of the body, are not only accidental, but inconstant, as will be scientifically proven by the authentic records we shall introduce in the case. It is this great ignorance that causes many arrogant expressions on the part of people who are woefully afflicted with the disease of **colorphobia**. The great influence of amalgamation, immigration, climate, diet, water, altitudes, valleys, plains, civilization, education, etc., have

all been steadily at work effecting the changes or different appearances in the human race now under consideration ever since mankind appeared on our globe, and it is not at all strange that we should have so many and such remarkable varieties of human beings on the earth.

The mental, physical, moral and spiritual higher developments depend largely upon the kind of treatment each individual family or person is given by society or what is found in the social arena of a busy life.

Those who are troubled about the Black Man's place in the human family, should first settle this question—is he a man? Since he is a descendant of Adam and Eve, as we shall learn, then he must be a man, even though his skin is dark or black.

The standard by which we can measure this wonderful being we all call Man, over which there has not, as yet, been raised any serious objections, is that submitted by Mr. M. Lesson, published in Buffon's Natural History, pp. 137-8.

"Man," says he, "differs from all other beings by the eminently social qualities which distinguish him by power of thinking, he raises himself to the divinity from which he emanates: his memory retains facts, and classes and transmits them to others by written signs and speech; he manifests a varied industry, which protects him from all bodies that might be hurtful to him: by means of it he also satisfies his wants, and secures his comforts or his pleasures; man everywhere lives in families, ruled by chiefs, he establishes laws conformable to his necessities, and designed to protect his rights. He subdues animals and bends them to obey his will, and breaks up the surface of the earth, and draws his subsistence from it; he has forced vegetables to vary their fruits, and to improve their flavor; by exchanging the produce of his soil, he procures for himself new resources. Wealth heaps its gifts upon him, luxury is introduced, the arts are cultivated, society becomes polished, and manners are softened; happy were he, did not war, and its scourges, and death, and sickness, perpetually remind him that the great work of Nature must be accomplished.

Man is born weak. He remains at the breast from twelve to eighteen months; does not walk alone till nearly his second year; remains a long while feeble; reaches adolescence about the age of sixteen, manhood at thirty, mature age at forty, and old age at sixty, and then rapidly declines toward the close of his existence.

Man is a cosmopolite; that is to say, his organization is fitted for all climates. He lives under the equator, and in the temperate zones, as well as in the rigorous climes of the North and South. He does not appear, however, to dwell beyond the fifty-fifth degree of southern latitude and the sixty-fifth of northern.

He is polyphagous, or accommodates himself to all kinds of

nourishment, though he lives chiefly on fruits and farinaceous grain."

If the Black Man (and he does) possesses all of the above qualities, then, we are correct in our proposition concerning him, as set forth in this pamphlet. The following quotation from Buffon's *Natural History*, pp. 133-5, will be found quite interesting and full of very valuable information. He says:

"So intermixed are the inhabitants of Mexico and New Spain, that hardly do we meet two visages of the same color." According to the rapid trend of amalgamation going on in the United States of America, the trained eye of an ethnologist detects the very same conditions in our population. "In the town of Mexico, there are white men from Europe, Indians from the North and from the South of America, and Negroes from Africa, etc., insomuch that the color of the people exhibits every different shade which can subsist between black and white. The real natives of the country are of a very brown olive color, well made, and active; and though they have little hair, even upon their eyebrows, yet upon their head, their hair is long and very black."

In surveying the different appearances which the human form assumes in the different regions of the earth, the most striking circumstance is that of color. This circumstance has been attributed to various causes; but experience justifies us in affirming that of this the principal cause is the heat of the climate.

When this heat is excessive, as at Senegal and Guinea, the inhabitants are entirely black; when it is rather less violent, on the eastern coasts of Africa, they are of lighter shade; when it begins to be somewhat more temperate, as in Barbary, in India, in Arabia, etc., they are only brown; and in fine when it is altogether temperate, as in Europe and Asia, they are white; and the varieties which are there remarked, proceed solely from those in the mode of living. All the Tartars, for example, are tawny, while the Europeans who live in the same latitude are white. Of the difference the reason seems to be, the former are always exposed to the air; that they have no towns, no fixed habitation; that they sleep upon the earth, and in every respect live coarsely and savagely. These circumstances alone are sufficient to render them less white than the Europeans, to whom nothing is wanting which may render life comfortable and agreeable. Why are the Chinese whiter than the Tartars, whom they resemble in all their features? It is because they live in towns, because they are civilized, because they are provided with every expedience for defending themselves from the injury of the weather, to which the Tartars are perpetually exposed.

When cold becomes extreme, however, it produces same effects to those of excessive heat—the Samoyedes, the Laplanders, the Greenlanders, are very tawny and it is even asserted as we have already observed, that among the Greenlanders, there are men as

black as those of Africa. Here we see two extremes meet; violent cold and violent heat, produce the same effect upon the skin, because these two causes act by one quality which they possess in common. Dry is this quality; and it is a quality of which intense cold is equally productive as intense heat; so by the former, as well as by the latter, the skin may be dried up, altered and rendered as tawny as we find it among the Laplanders. Cold conpresses, shrivels and produces within a narrow compass, all the productions of Nature; and thus it is that we find the Laplanders, who are exposed to all the rigor of the most piercing cold, the most diminutive of the human species, the most temperate climate is between the degrees of 40 and 50. There we behold the human form in its greatest perfection; and there we ought to form our ideas of the real and natural color of man. Situated under this zone, the civilized countries are Georgia, Circassia, the Ukraine, European Turkey, Hungary, South Germany, Italy, Switzerland, France and the North of Spain; in all of which the inhabitants are the most beautiful and the most shapely in the world.

As the first, and almost the sole cause of color, we ought therefore consider the climate; and though upon the skin the effects of nourishment are trifling, when compared with those of the air and soil, yet upon the form they are prodigious. Food which is gross, unwholesome or badly prepared, has a strong and a natural tendency to produce a degeneracy in human species; and in all countries where the people fare wretchedly, they also look wretchedly and are uglier and more deformed than their neighbors. Even among ourselves, the inhabitants of country places are less handsome than the inhabitants of towns; and I have often remarked that, in one village, where poverty and distress were less prevalent than in another village of the vicinity, the people of the former were, at the same time, in person, more shapely, and in visage less deformed.

The air and soil have also great influence, not only on the form of men, but on the animals, and of vegetables. Let us, after examining the peasants who live on hilly grounds, and those who live imbosomed in the neighboring valleys, compare them together, and we shall find that the former are active, nimble, well-shaped and lively; the women commonly handsome; that on the contrary, in the latter, in proportion of the air, food and water, are gross, the inhabitants are clumsy and less active and vigorous.

From every circumstance, therefore, we may obtain a proof, that mankind are not composed of species essentially different from each other, that on the contrary, there was originally but one individual species of men which, after being multiplied and diffused over the whole surface of the earth, underwent divers changes from the influence of the climate, from the difference of food, and of the mode of living, from epidemical distempers, as also from the intermixture, varied *ad infinitum*, of individuals more

or less resembling each other: that, at first, these alterations were less considerable and confined to individuals; that, afterward, from the continued action of the above causes becoming more general, more sensible and more fixed, they formed varieties in the species; that these varieties have been, and are still, perpetuated from generation to generation, in the same manner as certain deformities, and certain maladies, pass from parents to their children; and, that, in fine, as they would never have been confirmed and rendered permanent but by time, and by the continued action of these causes, so it is highly probable, that in time they would in the same manner gradually disappear, or even become different from what they at present are if such causes were no longer to subsist, or if they were in any material point to vary."

We are quite satisfied that every intelligent reader of the race who comes across the above quotation, will become elated over it because of its invincible arguments and in our defense.

When we are asked if it is possible for the Hamitic race in this country to attain the great developments our President and other white friends claim for it, and are working to give it, our answer is found in the beautiful records we submit for the reader's inspection and profoundest investigations.

The Hamitic stock of people of whom the **Hamites** of this country are a branch, were foremost in ancient **civilization, art, science and literature**: if so, why should not their descendants inherit and emulate this wonderful capacity for great achievements? Those who know the race historically, are ever ready to admit the facts stated above and below, except their deep-seated prejudice dictates otherwise.

There is no section of the civilized world where the average Hamite has not fully demonstrated his intellectual ability—natural or acquired—to the astonishment of his bitterest foes, and most sanguine friends. It is the all-important duty of the Black Man to know that the true development of the human mind, especially that of his own race, depends upon the proper use he makes of its innate or cognate capacity. The Black Man's conception and perceptive powers are very extraordinary and large. It is upon these two subtle powers of the mind that its expansion of intellect, relatively, relies when reasoning with great power, it is in this way that knowledge begins to spread like the light of opening day.

Bible Terms Relating to Ham and His Descendants.

It is not amiss for us at this stage of our writing to call attention to some of the Bible terms as they relate to Ham, his descendants and their habitat.

It was known by the terms Ethiopians or Cushites, Amonians or Hamites; Babylonians or Chaldeans; Egyptians, Phutites, Libyans, Moors or Mauritanians; Canaanites, Sidonians, Tyrians or

Phoenicians, from whom descended the ancient **Keltae**, and the Carthagelians. See the author's *Encyclopaedia*, series i, Part 1.

The term "**Negro**" does not occur anywhere between the lids of the Bible, and is traceable back through the **Latin language** to the **Coptic tongue Naksi**, a root word, found on the tomb of a great Egyptian King, Seti I. We cannot under the circumstances, devote more time just now to this important question or discussion, drawn out by President Taft's speech in the interest of race development.

Dr. Brown in his *Dictionary of the Bible* says, significantly: "Ethiopia" means blackness; "Ethiopians," black; "Cush"—Ethiopians—black; "Cushen," "Cushi," "Cuth," "Cuthah"—Ethiopia, blackness.

It is a singular fact that every member of the Hamitic race should take particular notice, and that is "that portion of the earth which was first peopled after Adam and Eve had been created was the land of Ethiopia, by the Ethiopians, on the river Gihon, that went out of the Garden of Eden, which compasseth the whole land (or country) of Ethiopia," 4003 years before Christ. Gen. ii, 13. The children of Ethiopia were from Adam to Noah through the lineage of Seth, Gen. v. If these records prove anything at all, they point very strongly to Ethiopia in Africa as man's original home, or else we must find an Ethiopia in Asia. But the text in Genesis informs us in positive language that the "Lord God planted a Garden eastward in Eden," in which the first human pair were put; now according to the above expression of the text, then the creation of Adam and Eve occurred westward. The word Gihon signifies rapid, impetuosity, and the Nile River, circumventing the country of Ethiopia, makes it highly probable that the creation of man took place in the land of Ham. There are other circumstances that seem to bear out this statement that we have not the time, space nor disposition to call attention to at this writing.

"The generations of Ham, the son of Noah, an Ethiopian, were Cush, Misraim, Phut and Canaan. (Gen. x, 1; Chap. 1:22, 2218 years before Christ.)

"They possessed the land from Syria and Amanus, and the mountains of Lebanon and all its seacoast, and as far as the ocean, holding it as their own." The Cushites colonized the northern part of Assyria, on the Araxis, the present Aras or Araxis, a river which rises near the Euphrates, and falls into the Caspian Sea. These people became very numerous, and their descendants constitute a large portion of the present inhabitants today. The Cuthahites, as they were sometimes called, immigrated into Samaria, 2 Kings xvii. 24. See Drs. Calmet's and Brown's Bible Dictionaries. These records at this time are of great value to us. We shall speak more elaborately about the Cushites at another time.

The Sabeans and Danaus of Arabia, and the Sabines of Italy out of which came many of the ancient Romans, descended from

this same Cushite branch of the human family. The Cuthians that settled at Clichis belong to the same stock.

Mis-ram, Ham's second son, founded Egypt; this country was called Mestre, and its inhabitants Mestrians. Ham's third son, Phut, possessed Lybia, and called its inhabitants Phutites. "In the country of the Moors there is a river of this name." The fourth son of Ham, Canaan, whom Noah attempted to curse, Gen. x, 25, inhabited the country now known as Palestine, called originally Canaan after the son who first settled it.

The Cushites.

One of the first steps towards settling the race problem is to regard the Hamitic people as a race endowed with all the rights and privileges common to the human race.

And this seems to be the aim of President Taft's great speech. To contend, or work, for the adjustment of this awful entangled affair, without a complete acknowledgment of the Black Man's rights as a man, and the same are accorded him, is to play with fire near a magazine filled with dangerous explosives. President Taft and other scholarly white men, who are friends of the race, know that the tint of skin, texture of hair and physiognomy have nothing whatever to do with the intellectual, moral and industrial habits of a trained people.

We now call attention to the name of the sons of Cush, who were Seba, Habelah, Sabtah, Raamah, Sabtechah and Nimrod, Gen. x. The country Sheba or Seba, in Arabia, took its name from the eldest son of Cush who settled it, Gen. x, 7; Ps. lxxii, 10. It is to be remembered that the grandson of Cush was of the name Seba, and he also settled in that region, Gen. x, 7. The son of Joktan, and the grandson of Abraham, settled in the midst of the former settlers, Gen. x, xviii; xxv, 3.

Upon careful examination it will be found that all of these people settled together in Arabia, or Abyssinia, in Africa, and perhaps most of them in the southern part of Arabia and Ethiopia, near the Red Sea, and it is from this stock of people came that splendid specimen type of humanity called Ethiopians by the ancients, of whom Heroditus says "were the handsomest of men." The queen of Sheba, Candice by name, who visited King Solomon belonged to the same family of people.

Havilah (Evilas), was, as we notice, the father of the Evileans, who were called also Getute, and inhabited Arabia near the Red Sea. Sabtah (Sabathes), this son, was the founder of the Sabathens, a nation afterwards called by the Greeks, Astaborans, who settled in Arabia near the Persian Gulf.

The Sabactens, who descended from Sabtechah (Sabaclas), settled likewise in Arabia, upon the borders of the Red Sea; we find the Ragmeans, who descended of Raamah, (Ragmus), settled in Ethiopia.

Real joy comes to us when we read of Nimrod, the youngest son of Cush, that man of destiny, great prowess, genius and leader of men, who was an Ethiopian. He founded and "built Babel, Erech and Accad, Calneh, and founded the Babylonian Empire," the very first kingdom and cities of the East. Babylon became "his capital, in the land of Shinar, or Chaldea, also known as the Land of Nimrod." (Gen. x; Micah, v. 6.)

We call attention next to Raaman's two sons, Dedan, from whom sprang the Danaus of classic lore, and Judegas, the founder of the Judadeans, a western nation of Ethiopians." See Dr. Well's Ancient Geography, iv. vols.; Bryan's Ancient Mythology, vi. vols.; Massey's Book of the Beginning, iv. vols.; Pliny the Elder, x vols.

Misraim and His Descendants.

The sons of Misraim, commonly called Egyptians, were eight in number, and they possessed the country from Gaza to Egypt, and it was called Philistim, after the son bearing that name. A part of that same country was called Palestine by the Greeks.

The sons of Misriam were Ludim, Enemim, Labim, Nedin, Pathrosim, Chesloim, Cophthorim and Philistim.

There may have been a larger number of the sons of Misriam, but because of the devastation of a great Ethiopic war, in that early age of the world, some of the names seem to have been lost.

The great achievements of this wonderful people will be touched upon constantly in this small treatise. No race ever played on this globe a greater part than the Egyptians. They seem to have lived for the good of the rest of the human family, because their chief ambition was to make all around them happy.

Canaan and His Descendants.

We now pass to the naming of the descendants of Canaan, after whom were called the Canaanites. The Greeks named them Phoenicians and Ethiopians. He was Noah's grandson and the fourth son of Ham. He dwelt in the country now called Judea. "The border of the Canaanites was from Sidon, as thou comest from Gaza unto Gagar; as thou goest unto Sedom and Gomorah, and Admah and Zeboim, even unto Lasha." These were the sons of Canaan, Sidon, Heth, the Jebusite, the Amorite, the Gergashite, the Hivite and the Arkite, the Sinite, the Avadite, Zemarite and the Hamathite, Gen. x.

"The Sidonians built Sidon in the province of Phoenicia." The descendants or sons of Heth built the city of Hebron in the land of Canaan.

We are informed that Abraham was a great prince among them and buried his wife, Sarah, in the field of the sons of Heth (Gen. xxiii.) Heshbon was a city of the Amorites. Hamath and Ashina, built by the Hamathites, border on Tyre and Sidon. Amathus settled in Amathine, which is even now called Amathe by the

inhabitants, although the people of Macedonia named it Ethiopia, from one of his posterity. Amathus is the name of a city on the island of Cyprus. The island of Libanus was possessed by Amdeus. They settled the southern part of Palestine, and were the first of Amalekites and were descended from Amalek, of the family of Ham; the nations (Numbers xxiv, 20.)

The Anakines were the offspring of Ham, and were, indeed, a very powerful people; they possessed great walled cities.

The men of Cuth made (or built) Nergal, 2 Kings, xvii, 30.

Prejudice and Ignorant People.

People who are prejudiced against this race as a result of their great ignorance of the greatness of our ancestors, would do well to read this excerpt: "The Phoenicians—the Canaanites of sacred history—were among the most early civilized nations of the earth. We, the Christian and civilized people of the present day, are indebted to them for our knowledge of navigation. The **fragments of Sanchoneatho** are the most ancient monuments of writing, after the books of Moses. Greece was indebted to the Phoenicians and the Egyptians for the first principles of civilization—the founders of that kingdom being the ancient Phoenicians."

In **paragraph seven**, our President has called attention to "the essential development of the South" by intelligent Negro industry, and the great value of industrial education as taught and received at Hampton Institute. He holds that it is "**the only solution of the race question.**" He shows the reasonableness of just enough help to draw out of a people, or race, their highest and best intellectual capacities.

The President's position in this paragraph is magnificently supported by well known facts to those who know and will study the great developments and prosperity and wealth of the "**New South**" in 1910, as compared with the awful conditions, distressing poverty, and the indispensible needs and sufferings of "**The Old South**" in 1865. The views of the editor of The Philadelphia North American, stated in another part of this comment, previously mentioned, agree with our President's doctrines exactly. There exists in this Black Mass of human beings, undeveloped, or latent, intellectual forces that have been cruelly oppressed. But as soon as the incandescent light of a liberal education touches them, as it most assuredly will, then will the **native genius** of this race burst forth and glow in the firmament of thought and inventions, like a million pyrotechnics in the nocturnal shades of the skies.

Who can read Dr. Boaz's most eloquent address on the **wonderful capacity, genius and historical achievements of the Hamitic race**, that the reader will find in this treatise, and not be convinced of the fact that it is only a question of a very short period of time when the **acme and golden** stage of this intellectual giant race will be reached? Thus, it seems, as though our President has an

eye single to just such a magnificent outcome of the achievements of this race.

If his great speech shows, or stands for, anything at all, it is self-evidence, in itself, that it does declare for such happy results in the future. This singular position of President Taft is what makes his great speech so remarkable on the Hamitic race question: and yet this great man, who has championed this laudable cause, is not in the least degree alone on the right side of the race question.

The author in launching this valuable little treatise for inspection, information and practical use was not unmindful of three very important points—First, "To what sort this work belongs." Second: "For what description of readers it is intended." Third: "The specific end or object, which it is to answer."

The reader of this pamphlet is asked to give as much attention to the consideration of its contents as time and labor will permit. We are hopeful that the information furnished in it will cause many to investigate and study the science of **anthropology, ethnology, archaeology** and history, because without which we would be unable to meet and successfully refute the sophistical and fallacious arguments of our foes.

We are sure that a person with a liberal education, and a scientific turn of mind will not fail to take up the study of these four particular branches of science. Each one of these ought to be taught in our common schools.

Humane white men who have studied the race problem in the light of recorded facts, and without prejudice, always arrive at honest, reasonable and just conclusions touching the great capacity of the Hamitic race.

Congressman Taylor, Jr., of Ohio, in his great speech in favor of the Hamitic Exhibition in 1913, said in part:

Great Progress of Race.

"When you think that the education of the Negro practically began with the emancipation proclamation, and that the illiteracy of the whole race may be admitted to have been almost total at emancipation, it is a mark of splendid progress to know that at the time the last census was taken it had been reduced to 44.5 per cent. It is undoubtedly much lower at the present time, as is shown by the fact that from 1890 to 1900 it had been reduced from 57.1 per cent. to 44.5 per cent. In my State of Ohio, where the Negro is educated and gladly takes advantage of the opportunities for an education, only 17.9 per cent. were illiterate at the time of the last census. There are white countries with centuries of civilization behind them which can not show any such advancement. I am told that there are 40,000 negro students in colleges, studying all branches from trade to scientific and classical courses. More than 40,000 have graduated from the various secondary institu-

tions; more than 40,000 from colleges. There are 3,600 teachers, 16,000 clergymen, 4,000 musicians, 17,000 physicians and surgeons, 1,000 lawyers, 300 journalists, 236 artists, 82 bankers and brokers, and 52 architects. The race owned in 1904 property amounting to \$1,100,000,000. It operates 476,718 farms and owns 187,797 farms.

"This is not a bad showing for a race which has had but fifty years of freedom, and what a splendid opportunity would be given by an exposition of this kind to show the results of all this effort in a way that the people of the country will have an opportunity for personal inspection. What better way to encourage them to further effort along the line of good citizenship? In 1900 the negroes owned farm property valued at \$200,000,000 almost \$300 for each Negro family. The auditor of the State of Virginia, in his report of 1904, says that the Negro increased the value of his property in one year \$154,526, making a value in that year of their total property of \$10,554,844.

"We have recognized that the real backbone of our country is agriculture. The Negro has recognized this fact. More than 2,000,000 are engaged in agricultural pursuits.

"The Negro has not forgotten that religion is a necessary adjunct to good citizenship and they have 200,000 churches, valued at many millions of dollars. I believe that the people of the North, as well as the South, should interest themselves in this great work. A commission should be appointed of able and prominent men, the matter should be fully investigated, and I firmly believe that, after a full investigation, there will be recommendation for an exposition which will be of incalculable benefit to the colored and the white people of this country. This exposition would tell a story of great human interest. It would be the only one of its kind, and would therefore be by its novelty and its laudable purpose the center of attention of all thinking people of this country. It would give encouragement to the Negroes of the better class; it would stir in the breasts of the whites a spirit of rejoicing in a success to which they have loaned their efforts. It appeals to progress; it appeals to prosperity. It would appeal to any man who has the best interests of the country at heart, who believes in progress, prosperity and posterity."

A very recent article appeared in the Literary Digest, under the caption as follows:

A HOPEFUL VIEW OF OUR NEGRO PROBLEM.

That there will be no colored question in the United States in twenty years, and that the difficulties of the problem at present are aggravated by the ignorance and prejudices of the Southern whites is the view of Sir Harry Johnston, an experienced British colonial administrator who has studied the black race both in

Africa and on this continent. He believes in their capacity as civilized, educated and useful members of a white republic. The Southern white people have not sufficiently considered these points, he thinks, and we read in his summary of his investigations in the London Times:

"The negro is destined to be nothing but 'a hewer of wood and a drawer of water' is the parrot-cry that each untraveled, ignorant white Southern politician utters oratorically and in the press. Fortunately, there are many thousand sane, educated, far-sighted white men and women in the South who know better. And all the time this stale nonsense is being repeated there are negro doctors, electricians, botanists, agronomists, musicians, poets, preachers, teachers, lawyers, architects, masons, cabinet-makers, mechanics and chemists at work giving the lie to this worn-out expression."

He points out finally what he considers to lie at the foundation of all the excited discussion of the negro question, and he tells us in plain words:

"It is the Southern white man and woman who require a better education almost more than the negro. The far-reaching, magnificently modern culture of the Northern and Northeastern States needs no praise from me; and I have no personal experience of the West. But, putting aside the *fine fleur* of intelligence which, of course, is present in individuals all over the South and Center, I must confess I was astonished at the childish ignorance, manifested both in the press and on the platform, which characterizes the Southern and Central States in all matters but those immediately concerning the borough or the plantation. And it is a self-satisfied ignorance, one that boasts that the affairs of Europe, Asia, Africa and Oceania are of no importance to the citizens of America. It is this narrow, eminently provincial intellect (often unhappily permeating State governments, Federal Congress and Senate) that causes all the trouble and exacerbation over the negro question, as over any general, far-reaching proposition, and as plans for the preservation of forests, the improvement of internal waterways and roads, or the intelligent conduct of State, Federal and foreign relations.

"When the South closes down all stale discussion of that indefensible Civil War and matches the physical beauty and vigor of its white population with an equally high mental development, the negro problem in the United States will be finally solved and kept in a state of solution—assuming, of course, that the negro likewise continues to advance on the lines laid down by the white and colored teachers of Tuskegee and Hampton."

The Times editorially comments on these remarks and says that President Roosevelt has taken the right path in regard to the issue as a moral one. Thus we read:

"The optimistic view taken by Sir Harry Johnston of the prog-

ness he has noted is significant when it comes from a man of his authority. The difference between the negro in America and his brother in Africa may not be conspicuous; but it is, at any rate, a difference, the existence of which has not, we believe, been hitherto appreciate fully. This consideration, together with evidence that the gravest charges brought against the Southern negro are sometimes exaggerated and sometimes untrue, offers a basis for argument, and sometimes more. If we are to accept the views of President Roosevelt as an expression of the best opinion in the United States, the American people are determined to treat their negro fellow citizens not only according to the guidance of history, but also according to the light of conscience. The negro problem can not be narrowed down into a purely political issue. Like every great political issue, it is also a moral issue."

This writer has confirmed not only President Roosevelt's view but that of every Englishman, declares the London Spectator, in which we find the following comment:

"Sir Harry Johnston, who as administrator and scientific observer has watched the negro carefully in Africa, tells us that the assumption by the Southern States of America that the negro is 'a hopeless proposition' is based on no just evidence of any kind, that it is in fact wild prejudice, and that the effect of civilized surroundings on the American negro is a recognizable improvement in the racial type. This type in America has higher moral and intellectual faculties than the original stock to be found in Africa, and these might easily be made higher still by humane and reasonable treatment. This conclusion is, of course, only in accordance with the long-established feelings and beliefs of Englishmen, but it is a satisfaction to have them encouraged and confirmed by so competent a witness as Sir Harry Johnston."

We are grateful to God for every new defense of the race, made by our white friends; it only confirms our views or position in the matter, and it cannot fail to give much encouragement to the credulous men and women of the race.

In **paragraph** eight our President has put himself on record as having studied some of the achievements of this race which are very excellent things to know in this age and under so many peculiar circumstances. The three sentences in this paragraph speak volumes for us. Only the men who have wilfully neglected the study of the rapidly made progress of the Hamitic race within the last fifty years in the United States have pessimistic views of its great and unparalleled developments in the future which are so loudly and laudably spoken of by our President. Where this thing will now end for the highest and best good of our once wronged and outraged people is the question.

We believe that much good or benefit will come to the race as the American white people learn that this race of ours carries

a very high record and that we as a people, are learning the facts in the case.

Great Hamitic Men and Women of Modern Times.

The Black Man as a soldier has no superior.

The elements necessary to make a soldier are several.

First: A strong, healthy and active mind and body.

Second: He must possess bravery, which is courage, or heroism.

Third: Fortitude, that strength of mind which enables one to face danger, or endure severe pain of any kind with calmness.

The knowledge of the art of war and warfaring.

To perceive with quickness any opportunity that will afford foray into the enemy's country.

Henry Diaz possessed all of the above characteristics.

He knew the courage, fortitude and the agility of his race in war.

His heroic words live today: "Are these the brave companions of Henry Diaz?"

How many members of the race today know that Brazil was captured by Hamitic troops under their own commander from the Dutch after eight years' hard fighting?

Do many members of the race know of the circumstances under which the fortress **Cinco Pontas**, near Pernambuco, was captured by this Hamitic genius from the Dutch?

It is our desire for you to hear the words of this great hero: "Then tomorrow at sunrise you shall see the Portuguese flag wave on the tower of **Cinco Pontas**," said he.

The greatness of the man shows itself in his self-control, for he made no reply when the general under whom he was said: "**It is a nigger plan.**"

But when his great victory was achieved he called his general, turned over the fortress and prisoners to him, saying: "**It was a nigger plan, general, but the fort is taken.**"

King John the Fourth sent for Diaz, who went to Portugal and was royally received, pensioned and the King conferred knighthood upon him and the town Estancia, near Pernambuco, was set apart for him.

Their Place in the Literary World and as Discoverers Among the Modern People.

First: Who can read the works of De Vastey, a very eloquent Black Man of St. Domingo, and not praise him in the highest? Or who has read the history of Palermo called the "Holy Black," a man who was among the most eulogized and honored in the Roman Catholic Church and who died at Palermo, A. D. 1859? Or have you forgotten Don Jean Latino, a distinguished Hamitic Latin scholar and teacher at Seville, in Spain? Or who has not heard and read of John Capitein, the black artist, Latin, Greek, Hebrew and Chaldaic scholar and theologian at the University of Leyden,

Holland? Or will you turn your attention for a short while to Anthony William Amo, the black doctor of philosophy, skilled in Greek and Latin, who lectured in the University of Williamburg, Germany, wrote an able work on the absence of sensation in the soul and its presence in the body? He was appointed a professor in the great school and wrote a book on the distinction between the operations of the mind and those of the senses?

We point with pride to our sweet poetess and ripe scholar, Phillis Wheatley. We do not neglect mentioning Paul Lawrence Dunbar, that sweet singer of the race.

The remarkable achievements of the Hamitic race in modern times in America as shown by Dr. Booker T. Washington in an excellent article he published a few months ago in *The Outlook* is most commendable. The knowledge of these historical facts and desirable information is not only useful in these times, but they certainly will help to reduce the intensity of "race feelings and race prejudices everywhere." Dr. Robertson, a great English author, in his valuable history of the United States, two volumes, abounds in information of important facts. But let us read and study carefully what Dr. Washington says, in part, as follows:

"In all the great pioneer work of clearing forests and preparing the way for civilization the Negro, as I have tried to point out, has had his part. In all the difficult and dangerous work of exploration of the country the Negro has invariably been the faithful companion and helper of the white man.

"Negroes seem to have accompanied nearly all the early Spanish explorers. Indeed, it has even been conjectured that negroes came to America before Columbus, carried hither by trade winds and ocean currents, coming from the west coast of Africa.

"At any rate, one of the early historians, Peter Martyr, mentions a region in the Darien district of South America where Balboa, the illustrious discoverer of the Pacific Ocean, found a race of black men who were conjectured to have come from Africa and to have been shipwrecked on this coast.

"It is said that the first ship built along the Atlantic coast was constructed by the slaves of Vasquez de Ayllon, who one hundred years before the English landed there attempted to found a Spanish settlement on the site of what was later Jamestown, Va.

"There were thirty negroes with the Spanish discoverer Balboa, and they assisted him in building the first ship that was constructed on the Pacific coast of America.

"Cortez, the conqueror of Mexico, had 300 negro slaves with him in 1522, the year in which he was chosen Captain-General of New Spain, as Mexico was then called, and it is asserted that the town of Santiago del Principe was founded by negro slaves who had risen in insurrection against their Spanish masters.

"In the chronicles of the ill-starred Coronado expedition of 1540, which made its way from Mexico as far north as Kansas and

Nebraska, it is mentioned that a negro slave of Hernando de Alarcon was the only member of the party who would undertake to carry a message from the Rio Grande across the country to the Zunis in New Mexico, where Alarcon hoped to find Coronado and open communication with him.

"I have referred elsewhere to the story of Estevan, "little Steve," a companion of Panfilo Narvaez in his exploration of Florida in 1527, who afterward went in search of the seven fabulous cities which were supposed to be located somewhere in the present Territory of Arizona, and discovered the Zuni Indians.

"Negroes accompanied de Soto on his march through Alabama in 1540. One of these negroes seems to have liked the country, for he remained and settled among the Indians not far from Tuskegee, and became in this way the first settler of Alabama.

"Coming down to a later date, a negro servant accompanied William Clark of the Lewis and Clark expedition, which in 1804 explored the sources of the Missouri River and gained for the United States the Oregon country.

"Negroes were among the first adventurers who went to look for gold in California; and when John C. Fremont in 1846 made his desperate and disastrous attempt to find a pathway across the Rockies he was accompanied by a negro servant named Saunders;" not to forget that great black scholar, Job Ben Solomon, whose talent, dignified air and amenity of character brought him with high distinction before the Court of St. James. Or Cornelia, the daughter of Scipio Africanus, distinguished for her virtue, learning and good sense. Or Hypatia, daughter of Theon, in Africa. She filled a chair in the Platonic school, she was regarded as an oracle, and was consulted by magistrates in all important cases. Who can ever forget Toussaint l'Overture, that great Hamitic genius? Or for one moment let us think of Benjamin Barnicker, that black scholar and genius.

Our President Seems Well Informed About Ham's Descendants' in Modern History.

The Black Man's place in this age is a unique one.

As a domestic servant he is not lacking in things that are essential. In this country, before the war, he gave ample satisfaction to the master-class; he now meets the critical demands of the epicureans of the present age. But he is being even now more rapidly supplied by means of Hamitic industrial school training all over this country to meet future demands upon him.

He is doing the very same thing as skilled laborers and mechanics that other races are performing.

His place in the cotton fields is **most pronounced** in his favor. Out of the 12,000,000 bales of cotton raised two years ago, about 85 per cent. of it is the produce of his labor.

It is this department of industry that his greatest value is or can be seen and accurately estimated.

There is more than a billion dollars made annually out of this single staple, and more than two-thirds of it go to enrich the South.

It makes work for many millions of people in this and foreign countries. It is hard to estimate the immense amount of good this single industry alone accomplishes for humanity.

His place, in this age, as accomplished or made by him within the last forty-seven years, is a most wonderful record.

He has reduced his illiteracy about 55 per cent.

He has written nearly, if not more than, 400 books.

He has at least 300 newspapers issued regularly every week.

His school property amounts in value to about \$20,000,000.

The value of his church property today is about \$50,000,000.

He owns about 140,000 farms and homes, worth about \$850,000,000.

His personal property is valued at about \$175,000,000, and he has raised about \$15,500,000 for his own education.

His per capita possessions amount to about \$250, if not more.

There are about 2,500 lawyers, 2,000 doctors, 39,000 teachers, 12 colleges, 20 academies, 70 high schools, 5 law schools, 5 medical schools and 28 theological seminaries and several banks, and many real estate brokers and insurance companies, that stand to his credit today; in the field of inventions he has his Edisons, in science, art and literature he is a wonderful rival of his white neighbor and is to become more so as the years go by.

Dr. W. E. Dubois and His Able Written Document.

No unprejudiced individual can read and study his article and not discover the accumulative disposition or genius that this race possesses. It is the very element of mind that our President seeks to have developed by a good education. Who is it that cannot discern that a people of such thriftiness, as made evident in this document, are of great value to the nation and section of country in which they live? We are under many obligations to Dr. Dubois for this very important document of immense value to the race in these times.

He, in a recent communication to a Philadelphia daily newspaper, says:

"The Negro was freed and turned loose 147 years ago (today) as a penniless, landless, naked, ignorant laborer. Ninety-five per cent. of the race were field hands and servants of the lowest class. Today 50 per cent. are farm laborers and servants, over half of these are working as efficient modern workmen under a wage contract.

"Above these have risen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 35,000 saw mill employes, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dress makers and seamstresses, 10,000 engineers and firemen, 10,000 blacksmiths,

25,000 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

"Fifty years ago these people were not only practically penniless, but were themselves assessed as 'real estate.' In 1909 they owned nearly 500,000 homes and among these about 250,000 farms, or more than one-fifth of those they cultivate, with 15,000,000 acres of farm land, worth about \$200,000,000. As owners and renters of farms, they control 40,000,000 acres, worth over \$500,000,000, with a gross income of \$250,000,000.

"Negroes today conduct every seventh farm in the land, and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half century, starting with almost nothing. The Negro is an important part of the American government; he holds 8,352 offices in the executive civil service of the nation, besides furnishing four regiments in the army and a large number of sailors. In the State and municipal service he holds at least 10,000 other offices, and he furnishes 70,000 of the 900,000 votes which rule the great States, States of the North and West.

"In the same years the Negro has relearned the lost art of organization. Slavery was the absolute denial of initiative and responsibility. Today Negroes have 35,000 church edifices worth \$56,000,000, and controlling nearly 4,000,000 members. They raise themselves \$7,500,000 a year for these churches.

"There are 200 private schools and colleges managed and almost entirely supported by Negroes, and other public and private Negro schools have received in fifty years \$45,000,000 of Negro money in taxes and donations. Five millions a year is raised by Negro secret and beneficiary societies, which hold at least \$6,000,000 in real estate. Negroes support wholly or in part over sixty old folks' homes and orphanages, thirty hospitals and 500 cemeteries. Their organized commercial life is extending rapidly and includes all branches of the smaller retail businesses and 40 banks."

For example, we have in Mr. E. T. Welcome one of the greatest inventors of the age who has invented the Welcome Germicide Machine for the disposing of excremental matter, patented June, 1908. This invention will, when it is put in operation, revolutionize the farming system in the South and elsewhere. The discovery is perhaps one of the greatest of this age, and a splendid paying investment.

The Hamitic race has wonderfully increased its numerical strength, doubling its population in every fifteen years. And at the same rate of increase for the next hundred years, even in the face of everything against it, it will have in the South, without the aid of immigration, about 200,000,000 members of the race.

We now speak of Ham's modern place as it relates to his political conditions.

It is in this field, and that of social equality, where the frictions between the races occur, arising from two causes.

Bigotry is the real parent of prejudice, which becomes the foster mother of the root of bitterness, out of which comes strife and hatred and endless dissatisfaction and often bloodshed and death.

Envy is that which gives rise to every conceivable plan of destruction, disintegration and mischief.

Paragraphs nine, ten and eleven are commented on in a general way, which we hope will give satisfaction to every patron of this treatise. We are strongly inclined to the belief that the readers of these pages will be amply paid for the time spent in reading them.

The facts they contain are derived from authentic records of great value. The time, labor and expense, to which the author of this treatise has given in the interest of this great race, is far above the ordinary, as every one who reads will discover immediately, and yet, he has done the work with the greatest of pleasure, looking forward to the time when its fruits will be greatly admired and appreciated.

President Taft on African Mission.

Our eyes do certainly see strange things in this age of the world. Whoever thought it even possible that the Chief Executive of a Nation that once legalized slavery with all of its co-ordinate branches would deliver such a commendable and far-reaching address of this kind? Oh! how touching and sublime are his confessions of the Nation's great crime, and his atonement for his country's wrongs. With all these mighty achievements within forty-seven years we can surely abide our time, since our cause is well in hand.

This address on African Mission is not a part of his remarkable speech, its use here is to reveal the beautiful religious character of our President, and his high moral sentiments.

With a smiling reference to the "attack of the Methodist Church in Africa," President Taft addressed an immense gathering at Carnegie hall tonight at the diamond jubilee of the Methodist Episcopal Church, called to celebrate the completion of a campaign started in January last, whereby \$320,167 has been raised to further the mission work of the church in Africa. Of this sum \$72,493 has been received in cash as announced tonight, the remainder has been subscribed payable in installments due at various times up to five years.

The Rev. J. C. Hartsell, D. D., LL.D., bishop of Africa, through whose efforts the money was raised, was the only speaker of the evening. He followed Mr. Taft. After stating that it seemed to him that the American people acquired a world feeling from the time they undertook to free Cuba, the President said this is a nation with tremendous power and wealth, and that unless it uses

that for the benefit of its foreign neighbors it is failing to discharge the duties that it ought to feel as a member of the international community.

"The mission is a nucleus and an epitome for the civilization that is expected to widen out in that neighborhood," continued the President.

"I have heard missions criticised. I have heard men say that they would not contribute to foreign missions at all; that we had wicked people enough at home, and we might just as well leave the foreign natives and savages to pursue their own happy lives in forests and look after our own who need a great deal of ministrations. I have come to regard as narrow-minded a man who does not like music, who does not understand the things that God has provided for the elevation of the human race. The missionaries in China, the missionaries in Africa, are the forerunners of our civilization, and without them we should have no hope of conquering the love and admiration and the respect of the millions of people that we hope to bring under the influence of the Christian civilization. The men whom I wish to commend are those who, in the face of all the obstacles that certainly tend to discourage the bravest, enter the dark continent of Africa in an attempt to win those fields to Christianity.

"It is curious to see how the Almighty works his ways. Our interest in Africa for many years was in the slave trade. We here, all of us, were responsible.

"New England got out of it a little earlier than the others, but we were all responsible for the encouragement of that trade, and now we have, living with us, 10,000,000 descendants of the negroes that were taken by force from that dark continent. And yet I think no one would say that the descendants of those people brought here are not to be congratulated on the fact that they have been able to enjoy the proximity to civilization, so that they are 100 years in advance of their relatives in Africa. And yet they came here through greed and sin."

What Christianity is Doing for the Hamitic Race in Africa.

None but those who are blind spiritually have no hope in the promise of a sublime future development of this race.

The wonderful developments of this race as shown in the excerpt below are excellent commentaries on the Ps. Lxviii:31:

"Africa is fast losing the right to be called the 'Dark Continent.' In it are to be found 2,479 missionaries, assisted by 13,089 native Christian workers. There are 4,759 places of worship, 221,186 communicants and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are 95 hospitals and 16 printing establishments under the missionary control. A chain of connected missions reaches from the Atlantic to the Indian Ocean, and in Uganda, which thirty years ago was a pagan and

unexplored country, one-half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 negro Christians out of a total of 700,000. In the whole history of Christian missions, it is very doubtful whether any race has shown itself more open to the gospel or more beneficently affected by it. The natives of South America are less influenced by the gospel than those of Africa.—The Interior.

Mr. Carnegie on the Progress of the Hamitic Race.

Let us as a race take courage, for they that are for us are more than they that are against us. The voice of such a friend as Mr. Carnegie is a great host in itself. Onward to the goal is the watchword to the race from a million or more average men of the race.

Everywhere we look we discover in the leading white men of the whole country the same sentiments expressed by **Our President**.

"Andrew Carnegie addressed the members of the Armstrong Association on the Negro question on Wednesday, December 1, at the home of William Jay Schieffelin, 5 East Sixty-sixth street, in which he declared that the lowest blacks of the South are ahead of his Scotland ancestors of two hundred years ago.

"In speaking of his recent trip through the South Mr. Carnegie said:

"My impressions of Hampton are that the students may be compared to those of our large universities—the young men to those at Harvard and the young women to those at Wellesley. I was never more sure of anything in my life than I am that the work being carried on there is succeeding in its purpose. It is a good course and that is one of the reasons for its success.

"No race ever made such progress as the Negroes have in the last forty years. Only a few years ago I became interested in gathering statistics about them and I had figures compiled which showed there were 745,000 farms in the South controlled by Negroes, and 245,000 they owned outright. They had spent \$26,000,000 to build churches alone."

"I also noticed in the South a growing sympathy of the white people for the Negro and every one there appears happier for it.

"Foreign mission work is good in its way, but the first duty of the American people is to contribute all we can toward the black race God placed among us."

Light Dawns in the South.

Preceding Judge Wood's remarks on the race, we submit the sentiments of another great Southern gentleman, one that is far reaching in meanings and effects, and stands as an **ideal** of that high class and element represented by the author of the expressions. It glows with fever, and bristles with truth; it is as follows:

"Governor Glenn, of North Carolina, delivered an address in the Negro Building which evoked great feeling on the part of the

numbers gathered in the building. Governor Glenn narrated in a feeling way the debt of gratitude he owed to the colored people, relating an incident of the Civil war which proved the Negro's fidelity and trust. The incident was the faithfulness with which the servant of a Confederate officer buried the body of a fallen soldier and then tramped for 500 miles to the old homestead, carrying with him all the cash and belongings of his dead master, and how the same body servant afterwards assisted in the rearing of the children. The Fisk Jubilee Singers arose to the occasion and sang "Suwanee River" in a way that produced a climax of expression."

"Among the men of light and leading in the South on the race question is also to be counted Justice Charles A. Woods, of the South Carolina Supreme Court. In a noteworthy address to a gathering of farmers and others at Florence, in that State, a few days ago, he proclaimed that doctrine of justice to the Negro for which ex-Congressman William H. Fleming, of Georgia, has conspicuously stood as the one and only possible solution of the South's race problem. He expressed his belief in the natural superiority of the white race and, so believing, he can entertain no fears that it will fall under the domination of the colored race in a fair field without special favors to either. The implication here is that those who feel or pretend to great fear of Negro supremacy in any way are gravely doubtful of the truth of their noisy assertions of race superiority, and so they must be. It is a fair shot which the justice fires and goes straight to the mark. And in following it up Judge Woods presents some searching questions:

"In this condition ought we not to have enough confidence in our own strength and courage to believe that it is not necessary to our welfare to keep our laboring population in the darkness and depravity absolute illiteracy implies? There is little risk of having another struggle for race dominance, and shall we not with resolute courage take what risk there is rather than take the certain evil so blighting in our country, and settle down to perpetual daily contact with a race rendered in its masses more brutish and dangerous by ignorance and the sense of neglect? My countrymen, in the long run we must take it because that civilization which rests on the ignorance and degradation of any large class of its people cannot last. Be assured there is a power in this universe that makes it safe and wise to be just and generous, and to give those who have come under our power a fair chance."

As Mr. Fleming, of Georgia, said on a previous occasion: "Injustice and persecution will not solve any of the problems of the who have come under our power a fair chance."

"Justice Woods accordingly demands compulsory education for blacks as well as whites; but from the public schools, especially for the more primitive race he would cut away all abstract learning or advanced courses in books and substitute after the

three R's manual training and more or less technical education in the trades and particularly in agriculture. And in so doing he believes the State will be serving the colored race as well as the white to the best of its ability; and so it would. These colored youths who show special merit in the public schools he would have encouraged to work their way through those higher and most worthy Negro institutions like Tuskegee or Hampton or the South Carolina State College at Orangeburg.

"Justice Woods does not discuss the question of suffrage, but from the views he expresses in this notable address—from his sincere belief in the natural superiority of the white race and in simple justice and the moral law as offering the one and only possible solution of the race problem—we must suppose him to look with disapproval on the movement in the Southern States to force the Negro into a condition of political outlawry or servitude. That he must regard as not merely an unjust but a wholly needless step. Under leadership like this the South will not be long in gaining the mastery of its troublous race situation."

As a race, we thank Justice Woods for his very wise, timely, humane and philosophical remarks to his people who will be reasoned with and advised on any and all live questions affecting the great and best interest of the State, and for that matter, the whole country. Oh! May this golden tide of peace roll on the waves until it dies on the shore of time and then begin to live in the Great Beyond—Heaven.

Judge Wood's laudable humanitarian position on the Hamitic race question reminds us of the humane and just **Areopagites of Mars Hill**, which is beautifully recited in the following story:

"The decisions of the Areopagites of Athens have long been famous for their wisdom. The learned Phocion, in his Bibliothecque, expatiates with delight on one decision, which shows that it was a wisdom tempered with an admirable spirit of humanity. The Areopagites were assembled together on a mountain, with no other roof than the canopy of heaven. A sparrow, pursued by a hawk, fled into the midst of them for refuge; it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who, taking hold of the little tumbler, threw it from him with such violence that it was killed on the spot. The whole assembly were filled with indignation at the cruelty of the deed; the author of it was instantly arraigned as an alien to that sentiment of mercy so necessary to the administration of justice; and by the unanimous suffrages of his colleagues, was degraded from the senatorial dignity which he had so much disgraced."

A Southerner's View of Conditions in the South.

It should not be forgotten that as a race of people we have never been in the South at any time since the beginning of our

history in this country, 1619, without such white friends as Dr. Riley, of Alabama, friends who have never been found absent when funds were needed or whenever and wherever duty called

Dr. Riley spoke as follows:

"In the initial stages of the Negro's freedom predictions were prolific that when left to himself he would lapse into paganism. But theories have vanished on the arrival of the facts. With the restraint of bondage gone and unburdened of the vicious influences of servitude, the worthiest of the race stepped promptly to the front and formed a splendid leadership.

"The Negro began without a penny in his pocket, without a loaf of bread, without an inch of land which he could call his own, without a shelter over his head, with no idea of home, and that he had to create after his emancipation, and yet within less than forty-five years what has he accomplished? He has bought and paid for 200,000 plantations, has built for himself 400,000 homes, has 10,000 stores and fifty banks operated by Negroes and conducted on Negro capital. His taxable property amounts to \$600,000,000.

"Is there no obligation imposed on a stronger race to aid a struggling people like this? Let us see. So far as the South is concerned what has the Negro done during the two hundred years of his servitude? He has hewn down her forests and transmited them into fertile plantations; he has built her homes, her towns and cities, her colleges, has built her ships, laid her railway lines, established the means of her commerce, domestic and international, and has educated seven generations of Southerners, while he has labored on in ignorance. But he has not enriched the South alone; but with the cotton bale he has enriched the New England and Middle States.

Reaction Favorable to Negro.

"These facts are just now impressing the people of the South, or the better elements of them, and are creating a reaction favorable to the Negro. This reaction is due to two chief causes—one is that of the reassertion of the old aristocratic class of the South, through their descendants. For a period they suffered from the chaotic conditions incident to the war, but they are coming again to the front. That is one cause. Another is that the Negro is steadily vindicating his merits by his deeds, as I have already shown.

"For considerably more than a year I have been engaged in investigating conditions, publishing these facts and propitiating public sentiment in the South. My success is a surprise to me. I find thousands of our best people feeling just as I do concerning the Negro. There is a widespread feeling that there should be accorded to the Negro the merits of his just deserts.

"One of the chief things from which the Negro suffers in the

South is that the crimes of the few are exploited in the public prints to the neglect of his worthy deeds. A crime is flared in the public press, but nothing is said of his steady progress and of his achievements."

In paragraphs nineteen, twenty, twenty-one and twenty-two he deals with the great struggles the race encounters, the injustices it meets; he believes the American people will eventually deal more justly with the race and pleads faithfully for the two million dollars for Hampton and Tuskegee Institutes, respectively.

The Great Value of Hamitic Soldiers to the United States in Revolutionary Times, and Ever Since Then.

In the speech of our President we discover a very remarkable statement about the Hamitic soldiers and the valuable services they rendered. It timely suggests to us the splendid idea of imparting this important information, that the masses of both races are profoundly ignorant of, and in which they ought to be instructed.

Who is it that does not now perceive that it was quite a providential occurrence, that black men, as well as white men, composed the invincible army and navy of the United States in revolutionary times? It is possible, and certainly very probable, that President Taft had in mind the recorded facts before us.

No one, white nor black, can read this important record, which was made March 20th, 1779, when Congress recommended the States of Georgia and South Carolina, to raise 3,000 colored troops, whose reward for their services was to be their emancipation, and not discover quite an interesting history of the Black Man's part in the Revolutionary War in this country. The delegations from those States informed Congress that such a body of troops would be not only "formidable to the enemy," but would lessen the danger of "revolts and desertions" among the slaves themselves. (See Secret Journal of the Old Congress, Vol. I, pp. 105-107). It is most remarkable that within 160 years after the enslavement of this hardy giant race that it should be called upon and expected to, and did, help to relieve the master class of an awful situation that has made it really possible for this Nation to be what it is today.

We can and do now call up the eloquent remarks of Hon. Mr. Clark, in the convention which revised the Constitution of New York, in 1821, who said, when contending for the political and civil rights of the Hamitic race in those early times, (79 years ago): "In the war of the revolution these people helped to fight your battles by land and by sea. Some of your States were glad to turn out corps of colored men, and to stand shoulder to shoulder with them. In your late war they contributed largely towards your most splendid victories. On Lakes Erie and Champlain, where your fleets triumphed over a foe superior in numbers, and engines of

death, they were manned in a large proportion with men of color. And in this very house, in the fall of 1814, a bill passed, receiving the approbation of all the branches of your government, authorizing the Governor to accept the service of two thousand free people of color." Are we not charmed by the soul-stirring words of Hon. Mr. Burgess, of Rhode Island, on the floor of Congress, January 28th, 1828? He said: "At the commencement of the Revolutionary War Rhode Island had a number of this description of people. (Slaves). A regiment of them were enlisted into the continental service, and no braver men met the enemy in battle: but not one of them was permitted to be a soldier until he had first been made a freeman."

The declaration of Hon. Mr. Martindale, of New York, in Congress, on January 22nd, 1838, is certainly forcible and forceful: "Blacks who had been slaves were entrusted as soldiers in the war of the revolution: and I, myself, saw a battalion of them, as fine, martial looking men as I ever saw, attached to the Northern army in the last war, on its march from Plattsburg to Sackett's Harbor."

Hon. Charles Miner, of Pennsylvania, in Congress, February 7th, 1828, said: "The African race make excellent soldiers. Large numbers of them were with Perry and aided to gain the brilliant victory on Lake Erie. A whole battalion of them was distinguished for the soldierly appearance."

Can there be a more eloquent appeal to the white people of this country than "the old map of Bunker Hill battle," exhibiting "a slave standing behind his master and shooting down an officer of the British army and ready for another fire?"

If they (the Americans) have one spark of the love of justice remaining in their breasts they will think of those perilous times, and of the invaluable help this great race has been to them, as brave soldiers, loyal citizens and faithful and untiring laborers, and accord to them what they have long since merited, and are now pleading for, as it is their duty and right to do.

We take this splendid opportunity, and we trust it will be received in the best of spirit, since the object of it is to bring about a better understanding between the races, to show the merits of the **Haitian** people in this country, and the duty the American Nation owes them.

The race ought never forget the imperishable address of General Jackson to the slaves and free colored people during the last war between the Americans and Great Britain. Their intrinsic value as invincible soldiers called forth this sublime address and eloquent proclamation, which followed:

"Through a mistaken policy you have heretofore been deprived of a participation in a glorious struggle for rational rights, in which our country is engaged. This no longer shall exist.

"As Sons of Freedom, you are now called upon to defend our

most inestimable blessing. As Americans, your country looks with confidence to her adopted children, for a valorous support, as a faithful return for the advantages enjoyed under her mild and equitable government. As fathers, husbands and brothers, you are summoned to rally round the standard of the Eagle, to defend all which is dear in existence.

"Your country, although calling for your exertions, does not wish you to engage in her cause without remunerating you for the services rendered. Your intelligent minds are not to be led away by false representations—your love of honor would cause you to despise the man who should attempt to deceive you. In the sincerity of a soldier, and the language of truth, I address you.

"To every noble hearted Freeman of color, volunteering to serve during the present contest with Great Britain and no longer, there will be paid the same bounty in money and lands, now received by the white soldiers of the United States, viz.: One hundred and twenty-four dollars in money, and one hundred and sixty acres of land. The non-commissioned officers and privates will also be entitled to the same monthly pay and daily rations, and clothes furnished to any American soldier.

"On enrolling yourselves in companies, the Major General Commanding will select officers for your government, from your white fellow citizens. (General Coffin, with seven hundred of the colored troops beat back the British forces who came up to break through the entrenchment.)

"Your non-commissioned officers will be appointed from among yourselves.

"Due regard will be paid to the feelings of freemen and soldiers. You will not, by being associated with white men in the same corps, be exposed to improper comparisons or unjust sarcasm. As a distinct, independent battalion or regiment, pursuing the path of glory, you will, undivided, receive the applause and gratitude of your countrymen.

"To assure you of the sincerity of my intentions and my anxiety to engage your invaluable services to our country, I have communicated my wishes to the governor of Louisiana, who is fully informed as to the manner of enrollments, and will give you every necessary information on the subject of this address.

ANDREW JACKSON,

"Major General Commanding."

Proclamation to the Free People of Color.

We are sure that no white people of this or any other country can read this document without being inspired with the belief and disposition to accord hereafter to the Hamitic race in this country what the fathers of the country intended them to receive and enjoy in a peaceful way for its faithfulness to the Nation when it needed heroes.

Our President evidently saw or knew of these records, and having implicit confidence in the ultimate justice of the American people, suggested the idea that has brought to light the facts we have endeavored to write up for the special benefit of the youths of the Nation.

"Soldiers! When on the banks of the Mobile, I called you to take up arms, inviting you to partake of the perils and glory of your white fellow citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew well how you love your native country, and that you had, as well as ourselves, to defend what man holds most dear—his parents, relations, wife, children and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things.

"Soldiers! The President of the United States shall hear how praiseworthy was your conduct in the hour of danger; and the representatives of the American people will, I doubt not, give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardor.

"The enemy approaches; his vessels cover our lakes; our brave citizens are united, and all contention has ceased among them. Their only dispute is, who shall win the prize of valor, or who the most glory—it noblest reward. By order,

"THOMAS BUTLER, Aid-de-Camp."

It is not generally known that it was a member of this race who formulated the plan of breastworks made of cotton bales, and earthen embankments. The following excerpt reveals a beautiful historic story:

"In the last war there was no honor due to General Jackson for arranging his army behind cotton bags in such a manner as to save life. (Belfast Rep. Jour.)

"The plan of throwing up an entrenchment between the swamp and the river, at the point where the British were obliged to approach if they came at all, was not conceived by General Jackson, nor was the use of the cotton bales a scheme of his, but was a plan of a colored man. He proposed to the General the expediency of defending this strong point, which was so obvious that there could be no hesitation or dispute about it; Jackson, therefore, ordered it to be built, and thus saved the American army and country."

In the light of these great historic facts, what member of this great giant race does not rejoice to know that what it expects at the hands of the American people is not that that is due, because of humane sympathy, but that merited justice that arises from the above acknowledged meritorious services at a perilous time, when

heroic deeds counted for something, and of such this race was rich in abundance as the many occasions arose, and all authentic records fully attest?

So, then, why should some of the descendants of the fathers of this country, the founders of this Great Nation and Powerful Government, talk expatriation and have a desire to deprive this race of its costly elective franchise?

Were our people ignorant of the **invaluable** services they rendered the American people (whites) more than once, and the great merits thereof, there would be much less anxiety and agitations, and, of course, no unrest among us.

It is a fact worth noticing that a people of great merit are only satisfied when their rights are fully and freely accorded to them. And it is in this way we will surely reach the goal of race adjustment, so much and long desired by all of us.

Our President in the twelfth **paragraph** intimates this much, which is true, that as soon as the Southern white people as a mass become better educated the race problem in the South would be more easily solved. It is equally true that the more thoroughly the masses of the white race all over the globe become acquainted with the **greatness** of the **Hamitic** race and acknowledge the wonderful capacity of its descendants, as manifested in **ancient, mediæval** and **modern** times, then there will be no more problem of the kind to solve.

In **paragraphs** thirteen and fourteen we are informed by the President that "the improvement of Civil Service of England * * * came by India," and that "the improvement in practical education in this country, in industrial education * * * came through Hampton, through General Armstrong."

The records of authentic history have long since proven the **Hamitic** race the founders of ancient civilization, science, art and literature, as the sequel will show.

The fifteenth **paragraph** shows the President's position or views on foreign immigration.

The **Hamitic** people do not fear foreign immigration, but they **hate** the unjust administration of the laws at home, and certain proscriptions under what is designated as law. **Paragraphs sixteen, seventeen and eighteen** the President calls the American people's attention to their duty to the **Hamitic** race in this country; he shows who are responsible for the presence of the slaves in the United States; he touches on the loyalty of this people to the Nation and its flag, and even their willingness to die for it. The President directs or invokes the financial aid of the whole people to do something that will wipe out illiteracy and ignorance.

The Author's Recapitulations.

The unparalleled achievements of The Ancient Brother in Black speak for themselves, as the records fully attest.

Our President says: "Why a race that produces a Booker Washington in a century ought to feel confident that it can do miracles in time."

We have this to say on the President's view of this truly Great Man of the race—Dr. Washington, of whom we are very proud. But our confident hope in a race that produced a **Nimrod**, the founder of the first form of regal Government in the East; the originator and builder of the Tower of Babel; the founder of the cities of Babylon, Accad, Calneh, Erech and Nineveh, the wise founder of the school of **Astrology**, and the science of **Astronomy**; and the great founder of the Babylonian empire or Monarchical form or civil government, is deeper.

We are not ashamed of such noble leaders of the race who could and did construct the walls of Babylon, sixty miles in circumference, 350 feet high and 87 feet thick, with one hundred towers thereon; nor are we able, though we possessed all eloquence, to praise our ancestors, who built and beautified the city of Babylon with the swinging gardens, the first beautiful piece of landscape work known in history; neither do we hesitate to lavish lasting praise and continuous adoration on the representatives of this great race of ours whose mechanical genius framed and constructed the first known bridge in the world, that crossed the River Euphrates, and the wonderful play and busy inventive engineering skilled labor that built the first subway under the River Euphrates, thus connecting the king's palace with the **Temple of Belus**.

Since the **Cushites** or **Babylonians**, descendants of Ham, invented the **science of astronomy** in Babylon many thousand years ago, and built the **Tower**, the upper part of which was converted into the **Temple of Belus** and used as an observatory the brother in white has imitated this invention to great perfection, and he is not disposed to give credit today to the Hamitic people for this wonderful science which presupposes a deep knowledge of geometry and the higher branches of mathematics.

It is remarkable how much a single example can accomplish for the good of mankind. The following quotation speaks for itself:

"Observatory, astronomical: Institution for the regular study of the positions, motions and characteristics of the heavenly bodies. In addition to this program not infrequently included observation of terrestrial magnetism, meteorology and sometimes earthquake phenomena. The only institution corresponding to a modern observatory which existed before the Christian era was that founded at Alexandria by Ptolemy Soter about 300 B. C. Observation and investigation were carried on here for about 400 years. It was made famous by the work of Claudius Ptolemy and many others of lesser note. During the middle ages observatories were founded at Bagdad in the 9th century, at Mokattam, near Cairo, about 1000, at Meragha, in Persia, about 1260, and at Samarkand in the 15th century. At these places observations were

carried on with instruments made after the fashion of those used at Alexandria 1,000 years earlier, and, if no greater advance was made, the science was at least preserved from extinction. Among the early observatories of Europe the most famous were those of Bernard Walthar at Nuremburg, 1472; Tycho Brahe on the Danish Island of Huen (1576-97), Landgrave William III at Cassel (1561-97), and Hevelius at Dantzic, 17th century. More recently the number of observatories, both public and private has become very great. G. H. Boehmes in the Smithsonian report for 1886 gives a list not professing to be complete of 76 Americans and 245 foreign observatories."

The following are some of the more prominent, with names of directors, astronomical position, and most important instruments,

Albany, N. Y., Dudley Observatory; Longitude from Washington 0 h. 13 m. 12.87 s. e., latitude 42 degrees, 39 minutes, 49.5 seconds N. Directors: B. A. Gould 1854, O. M. Mitchel 1859, G. H. Hough 1862, L. Boss 1875. Instruments: equatorial refractor by Fitz, 13 in. aperture; meridian circle by Pistor and Martins, 8 in. aperture; transit instrument, Pistor and Martins 6.4 in. aperture. Recently built on a new site and provided with new equatorial by Brashear.

Ann Arbor, Mich., Detroit Observatory; Long. 0 h. 26 m. 43.10 s. w., lat. 42 degrees, 16 minutes, 48 seconds, n. Directors: F. Brunnow 1854, J. C. Watson 1858, M. W. Harrington 1879, Asaph Hall, Jr., 1892. Instruments: equatorial refractor, 12 1-2 in., by Fitz; meridian circle by Pistor and Martens. Twenty-one minor planets were discovered here by Watson.

Berlin, Prussia, Konigliche Universitals Sternwarte; Long. from Greenwich 0 h. 53 m. 34.91 s. e., lat. 52 degrees, 30 minutes, 7 seconds N. Founded 1705. Director: W. J. Foerester. Equatorial refractor by Utzschneider and Fraunhofer, 9 in. aperture, with this instrument Neptune was discovered by Dr. Galle 1846; a meridian circle by Pistor and Martins, 4 in. aperture.

Birr Castle, Ireland, Earl of Ross's Observatory. Long. from Greenwich 0 h. 31 m. 40.9 s. w., lat. 53 degrees, 5 minutes, 47 seconds N. Instruments: the famous reflecting telescopes of 6 feet and 3 feet aperture, respectively.

Bonn, Russia, Universitats Sternwarte. Long. from Greenwich 0 h. 28 m. 23.29 s. E., lat. 50 degrees, 43 minutes, 45 seconds, N. Directors: K. D. Van Munchow 1818, F. W. A. Argelander 1837, E. Schonfeld 1875, F. Deichmuller 1891, F. Kustner 1891. Meridian circle by Pistor and Martins, 4 1-2 in. aperture; meridian circle by Repsold, 6 in. aperture. This observatory has been very widely known from the work carried on here under the direction of Argelander, the great survey of the northern heavens or "Durchmusterung" being most important.

Cambridge, Mass. Astronomical Observatory of Harvard College Long. from Washington 0 h. 23 m. 41.05 s. E., lat. 42 degrees,

22 minutes, 17.6 second N. Directors: W. C. Bond 1835, G. P. Bond 1859, J. Wenlock 1866, E. C. Pickering 1876. Instruments: equatorial refractor, by Merz, 15 in. meridian circle, Troughton and Simms, 8 1-4 in. aperture; transit circle, aperture 4 1-2 in.; spectroscopes, photometers, and a large collection of photographic instruments, including the great Bruce telescope of 24 in. aperture.

Chapultepec, Mexico, National Observatory. Long. from Washington 1 h. 28 m. 26.20 s. W., lat. 19 degrees, 25 minutes, 17.5 seconds N. Aperture 15 in. equatorial telescope by Grubb is the principal instrument. In 1883 the observatory was transplanted to Tacubaya. Long. 1 h. 28 m. 34.45 s. W., lat. 19 degrees, 24 minutes, 17.5 seconds N.

Chicago, Ill., Yerkes Observatory. Department of the University of Chicago. The site is on the shore of Lake Geneva, Wis., 72 m. from Chicago. The principal instrument will be the 41 3-8 in. equatorial by Alvan Clark and Sons, mounting by Warner and Swasey, the largest refracting telescope ever constructed. It will be provided with several smaller telescopes, transits, meridian circles; in short, everything necessary to an observatory of the highest rank.

Clinton, N. Y. Litchfield Observatory of Hamilton College. Long. from Washington 0 h. 6 m. 34.65 s. E., lat. 43 degrees, 3 minutes, 17 seconds N. Director: C. H. T. Peters, 1858—1890. Equatorial telescope, by Spencer and Eaton, 13 1-2 in. aperture. With this instrument Dr. Peters discovered 52 minor planets.

Cordoba, Argentine Republic, National Observatory. Long. from Washington 0 h. 51 m. 223.84 s. E., lat. 31 degrees, 25 minutes 15.5 seconds, E. Directors: B. A. Gould 1870, John M. Thorne 1881. Equatorial telescope, by Fitz, 11 in.; meridian circle by Repsold, 5 in. aperture. With the latter instrument 105,000 observations were made for Dr. Gould's catalogue of Southern stars.

Greenwich, England, Royal Observatory. Long. from Washington 5 h. 8 m. 12.04 s. E., lat. 51 degrees, 28 minutes, 38.4 seconds N. Directors: J. Flamsteed 1675, E. Halley 1720, J. Bradley 1742, N. Bliss 1762, N. Maskelyne 1765, J. Pond 1811, G. B. Airy 1835, W. H. M. Christie 1881. There was an equatorial of 12.8 in., mounted on the English plan, replaced 1893 by one of 28 in. by Grubb; a meridian circle of 8 in. aperture, by Simms, and Ransomes and May, and an altazimuth, by the same, with 3 feet circles and 4 in. telescope.

Konigsberg, Prussia, Universitats Sternwarte. Long. from Greenwich 1 h. 21 m. 53.91 s. E., lat. 54 degrees, 42 minutes, 50.6 seconds N. This observatory is chiefly known in connection with the celebrated researches of F. W. Bessel, which were carried on here from 1813 until his death in 1846. Present director: C. W. F. Peters.

Leyden, Holland University. - Observatory. Long. from Greenwich 0 h. 17 m. 56.25 s. E., lat. 52 degrees, 9 minutes, 20 seconds N.

Founded 1632; it is the oldest existing observatory in Europe. A new building was erected in 1858-60 and provided with a 7 in. refractor by Merz, and a meridian circle by Pistor and Martins, 6.3 in. aperture.

London, Ealing, A. A. Cammear's Observatory. Two reflectors of 60 and 18 in. aperture, respectively, are employed chiefly for celestial photography and spectroscopy.

London, Upped Tulse Hill, Huggins Observatory. Long. from Greenwich 0 h. 0 m. 27.7 s. W., lat. 51 degrees, 26 minutes, 47 seconds N. Aperture 15 in. refractor and a Cassigrain reflector, both by Grubb, are employed on the same equatorial mounting. With these instruments Huggins has conducted his well known spectroscopic researches.

Meudon, France. Long. from Greenwich 0 h. 8 m. 55.6 s. E., 48 degrees, 48 minutes, 18 seconds N. Director: J. Janssen. Devoted to astronomical physics, especially to photography. It contains, among other powerful instruments, a reflector of one meter aperture.

Mount Hamilton, Cal., Lick Observatory. Long. from Washington 2 h. 58 m. 22.05 s. W., lat. 37 degrees, 20 minutes, 23.5 seconds N. Director: Edward E. Holden 1885. Equatorial telescope, 36 in. by Alvan Clark and Sons; equatorial telescope, 12 in., by Alvan Clark and Sons; meridian circle, by Rapsold; 6 in. aperture; a great variety of minor instruments.

There are many others we could mention, but the author will not do so at this time.

If this race has no confidence in itself, the same being based upon its many achievements, then what other race can or should?

As a race of people we ought to possess unlimited confidence in our future, since we have the great achievements of our ancestors as magnificent incentives. Think of them as the inventors of science, art and literature, and then we have done our duty to ourselves, and the splendid work lies before us as a peculiar people.

We are indebted to the white friends North, East, South and West, for their wise, timely and great advice, educational help, moral and Christian examples, and their splendid and many encouragements, when the avenues to success were dark and very gloomy. Though many of them encountered ostracism, hate and the most shameful scorn, and even death, yet they stuck by us to the present, and they show no disposition now to desert us. God bless them and theirs. We would say to the advocates of bad laws that are made for the Hamitic race, please turn your attention to what is really a fact worth knowing and studying. **Clemency** is a beautiful lesson, but so few people who are high in authority seem to profit by it, like **Alphorsus, King of Naples and Sicily** did; and, hence, he is celebrated in history for his clemency. When asked why he was so favorable to all men, even to those most notoriously wicked, he replied: "Because good men are won by justice, the bad

by clemency." This wise Prince believed in lenity, for he said to some of his ministers who thought him too much so. "would you have lions and tigers to reign over you? Know you not that cruelty is the attribute of wild beasts—clemency that of man."

Our disposition toward those who have been unkind to us for nearly three hundred years is like that of **Lycurgus**, a very great man, and the giver of many wise laws. When in a tumult he lost an eye, the man who was guilty of the crime was captured and taken to **Lycurgus** for punishment. He refused to do it. After keeping the man over one year in his own home, he brought him before his people, saying: "This is the man that came under my care, proud, outrageous and dissipated; behold, I restore him again to the community, humble, gentle, regular and altogether fit to do the republic service."

The people who advocate the expatriation of the **Hamitic race** ought never forget the words of the illustrious **Aristides**, the victim of the law of ostracism in Athens, and what happened afterward. Just before this great man left Athens he lifted up his hands toward heaven, praying "that the people of Athens might never see the day which should force them to remember **Aristides**."

When **Xerxes** was, three years afterwards, advancing through Thessaly and Bœotia to Attica, the Athenians recalled **Aristides** and all other exiles, fearing that a genius and a man of courage, fortitude and bravery would join their foes; but they were ignorant of his splendid character—he stood for Grecian liberty; so does the **Hamitic race** stand for American institutions.

We find in our great President the lofty spirit that is free from foolish ambition that usually destroys kings, emperors and kingdoms. In him we discover a statesman whose careful attention is given to every section of this **Republic**; whose disposition is to abrogate by repeated messages, the unjust and pernicious acts that are destroying the youths of this Nation; and he is endeavoring the best he can to relieve the weak and undeveloped portions of our country. He is a character who seems to sustain adversity with firmness, and the Nation's great prosperity with moderation. He does not merely seek to relieve whatever kind of distress, if any, but he aims to revive the spirit of all the citizens of this Republic; he endeavors always to connect authority with merit, and happiness with virtue. Religious faction and party faction are constrained in a truly noble way to acknowledge the peculiar superiority of his genius, in peace as well as in war. Both races can say, after this great speech of his, that our President is a great lover of his country and that he deserves the empire of the world.

In our final comment on this most remarkable speech of our President, we think we can observe by an eye of faith that our white friends are touched with the way we have handled this subject; and we believe we can account for it; we have not been con-

sidering it through the cold medium of books, but have been speaking of men and great measures, and the nature of man and human dominion and what we have seen of them ourselves amongst reluctant nations, submitting to brutal authority. We know how they feel, and how such feelings can alone be repressed. Have we not heard them in the days of our youth, from the lips of naked savage, in the indignant character of a prince, surrounded by his subjects, addressing the representatives of the government of the nation in a great strain or flow of eloquence while holding up the broken links of the slave chain; in their hands, as the notes of their unlettered eloquence?

The Future of the Hamitic Race.

The text in Ps. Lxviii. 31, says: "Princess shall come out of Egypt." This ancient city is in the land of Ham, one of the ancestral homes of the race. The ancient glory of its people has been written up by Manetho, Strabo and Herodotus, and other historians. The Bible in the sublimest language possible, sets forth the genius of the inhabitants of that country, and describes the magnificent works of art thereof from start to finish. Isa. xiv 4: 1st King iv. 30.

Princes are descendants of a royal family. The rise of Princes of such a great race is a very significant prediction of its future power and glory. "Prinees," plural number, indicate many of that rank and power to arise in God's own way and time. The next "Ethiopia" stands for the countries of the Cushite peoples where ever found: hence, the descendants of Ham. Now, it should not be forgotten that the Chinese, Japanese, Hindus, Arabians, Abyssinians, etc., constitute a large percentage of the Hamitic descendants by Cush; who "shall soon" without delay everywhere and without hypocrisy, with a fixed purpose in keeping with God's plans and Providence, teaching the immediate future of this mighty people.

"Stretch out her hands unto God." The stretching out of the hands implies active and forcible powers, as are witnessed in these people we have mentioned; especially the Japanese, within the last three or five years. It sets forth intelligent worship—cogent reasoning with convincing and persuasive gestures, profound understanding, extensive wisdom, elaborate judgment, and an unsullied conscience—yes, and even a fervent spirit. The term "unto God" signifies a burning zeal for the help of temporal, moral and spiritual saving, enlivening and against destructive forces: this eloquent appeal with the "hands unto God" dignifies the utmost efforts, and declares the loftiest aspirations of the mind, and sublimest conception, perception and moral and spiritual developments of the soul. "Her hands," the feminine gender; "unto God" is expressive and most suggestive of an exalting truth, the only one representing the beautiful, lovely and attractive medium of reproductive human life while the other presents the purest, and the only inexhaustive source of living power, whose presence is ever with those who desire and seek His powerful aid.

This is indeed a step in the right direction, to hear great men plead for those who are unable to plead for themselves, because they lack the knowledge, the art, and the logical arguments, which are necessary to transform unreasonable, and even great enemies into a better state of feelings toward the **Brother in Black**.

Who can for a single moment forget Sir Granville Sharp, Mr. Thomas Clarkson, Mr. Wilberforce, Wendall Phillips, Wm. Lloyd Garrison, Frederick Douglass, Senator Charles Sumner, and many others whose eloquence stirred the civilized nations of earth on the Hamitic race question? Let no one think nor believe that this stupendous work will be accomplished until every family in every civilized community shall have become the center of and the source from which shall emanate that sense of justice, from which the sentiment of peace will continually flow, causing the race of man, wherever found, to feel a kinship in each human being.

Our timely remarks to the readers of this little treatise are those of such men who have impressed the world of mankind on the subject of **earnestness**; and if every member of the race would emulate their lives and profit by their precepts and examples, the goal of his success and glory will be reached with comparative ease. It should be remembered by every reader:—

First. "This world is given as a prize for the men in earnest; and that which is true of this world is truer still of the world to come."

Second. "When ten men are so earnest on one side that they will sooner be killed than give way, and twenty are earnest enough on the other to cast their votes for it but will not risk their skins, the ten men will give the law to the twenty in virtue of the robust faith, and of the strength which goes along with it."

Third. "Everything yields before a strong and earnest will. It excites confidence in others. Difficulties, before which mere cleverness fails, not only do not impede its progress, but it often makes of them stepping stones to a higher and more enduring triumph."

Fourth. "Over the porch of the medical school at Athens were written these words of Hippocrates: 'Life is short, art long, opportunity fleeting, experiment slippery; judgment, difficult.' What an incentive to earnestness do they contain!"

Fifth. "The men who keep the world from stagnation; who strike out new paths, rouse others into activity, inaugurate new eras of progress; who, in spite of difficulties, achieve the monuments of their energy and genius that are left standing and admired through the ages, are men who are wide awake and full of earnestness—an earnestness in which intellect and heart are both enlisted."

Sixth. For the completion of this heaven-born and God-designed movement, the race—"Need red-hot men, white-hot men,

who burn and glow and flame with love and zeal and enthusiasm" for the cause and race they represent.—"Men whom you cannot approach without feeling your heart growing warmer" and your brain expanding with wisdom.—"Men who burn their way through all oppositions, and set the world on fire," with the great enterprise in which they are enlisted for the good of mankind, and such were our ancestors, men of the Hamitic race, as all authentic records of the ancients fully attest.

We ask these questions and pause for a rational reply: Who is it that was encroached upon by the restless foot of the unmerciful slave traders on the fertile plains of that land of greatest mysteries today? Will the Brother in White stop and think, and change his attitude toward a people who have never done him any harm? If he will think of Him who causes rivers to rise in high mountains and to empty themselves into great oceans; Him who causes to blow the loud winds of winter; Him that calms them again in summer; Him that rears up the stalwart oaks of the forests for shade trees and wood; He who blasts them again with quick lightning, the race problem would be solved **immediately**. Remember that subjugated man all around this globe has but one feeling, and that is, nothing but fear will control where it is vain to look for affection.

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