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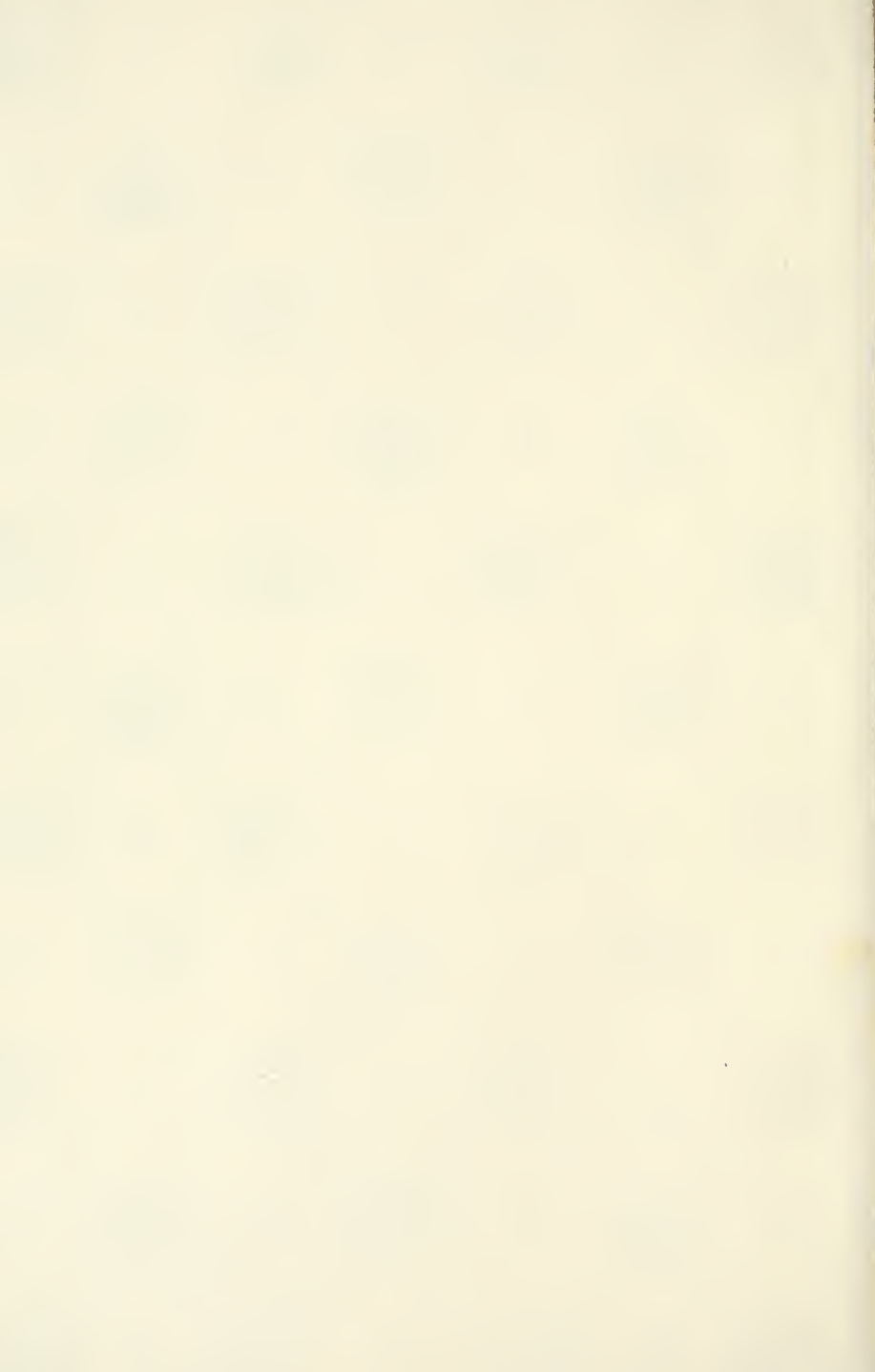
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Sowing for Others to Reap



A COLLECTION of Papers on various subjects
of vital importance to the race. Prepared by
some of the most distinguished women of the Ohio
Federation of Colored Women's Clubs. Edited by

Mrs. Carrie W. Clifford
State President



Cleveland, O.
1900

Published Boston 1900 by
Chas H. Alexander.

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CHARLES ALEXANDER, PUBLISHER
143 CHARLES ST
BOSTON

73-165355

The bequest of
Daniel Murray,
Washington, D. C.
1925.

Object.

CH 22/199

THE OBJECT of this book is two-fold ; First, it would call the attention of the people everywhere to the National Association of Colored Women, a movement national in its scope, and of great interest to us as women and home-makers.

This movement is circumscribed neither by creed or color, location or condition.

So deep and broad and noble are its aims, so comprehensive its scope, so much needed its efforts, that it has engaged the earnest attention of the brainiest and most progressive women of the race.

In the words of the constitution, its object is, "to raise to the highest plane, the home, moral and civil life of our people."

This is to be accomplished through the medium of women's clubs. These clubs are organized in every community with objects as varied as the work demands.

Temperance, literary, art and music clubs, philanthropic needlework and missionary societies ; house and home, and social circles are all included in its membership.

It is fair to say that its present membership numbers at least 25,000, which should certainly be a great power for good.

It is the earnest hope of the contributors to this volume that it may help in no small measure to spread the grand work undertaken by the N. A. C. W.

The second object is, that coming generations may herein glean something of the efforts, the hopes and fears, the work and aims of Ohio women of this era, exerted in the interest of *their* well-being, of their progress, and of their achievement.

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Dedication.

TO THE NATIONAL ASSOCIATION OF COLORED WOMEN, that noble body of organized womanhood, which is so grandly striving for the heights, and so unselfishly lifting as she climbs,—is this little volume affectionately dedicated.

Apostrophe.

Go forth, little book, upon the Ocean of Life ; thou art but a frail craft, upon a stormy sea, yet, if thou shalt succor one perishing soul, if thou shalt lighten one heavy burden, if thou shalt bring hope to one despairing heart, or transform hate into love—thou shalt have *gloriously* performed thy mission.

Succor and strength, hope and love—these shall be thy cargo. Go !

The Forward Movement.

BY MRS. CARRIE W. CLIFFORD

“ Brutus ! thou sleepest. Awake ! ”

To many persons, these words of Shakespeare are very familiar. When Cassius, with an unholy purpose in his heart, sought to arouse the noble Brutus to action, he used these most effective words.

With the deep earnest and sincere wish in my heart for your greatest advancement, your most perfect success, for the realization of your lofty ideals, I say, men of Ohio, ye are sleeping; awake! awake! awake to your possibilities, awake to your opportunities, awake to your glorious privileges.

I am to speak to you on “The Forward Movement.” How much I wished to be able to bring to you some new thought; but failing that resource, I feel, if I may only be able to impress upon you the old thought, it will be well. To be able to realize; to make others realize is what we must labor to accomplish. It is my object to impress you with the fact that you can do anything, and so take your place in the “Forward Movement.” I remember having heard the old adage, “Where there’s a will, there’s a way;” but I had no realization of its meaning. To me, it was as Hamlet says, merely “words, words, words.”

But, my dear friends, that means what it says. It means if you would be the greatest musician in the world, that you can be; it means if you would be the greatest writer in the world, that you can be. But you must will to do it with all your heart, and with all your mind, and with all your soul, and with all your strength. This will means an inexhaustible reservoir of patience, courage, push, hope, faith, work, perseverance.

I remember also another phrase that the teacher frequently quoted:—"Fortune is a lazy goddess; she will never come to you." I thought this merely a high-sounding phrase, wholly false. To my mind fortune was a thing that dropped into your lap, like an over-ripe pear. I thought there was no way of coming into contact with her unless she did come to you. To me, fortune was a good thing going about seeking some one to bless. But, friends, it is too true that "Fortune is a lazy goddess; she will never come to you." If you seek her, you will find her. But you must seek diligently. She lives on the highest peak of the Himalayas, I think, but at any rate, you must be willing to bear suffering, hardship, toil and disappointment in your pursuit of her. If you are faithful to the end, you will find her.

Children of Ohio! do you want the blessings of fortune, and do you will to have them? Then take them, for they are yours. You live in one of the best states in the Union for people of our race, schools of medicine, law, music, art, elocution and business are everywhere open to you. Are you improving these golden opportunities? O! let us avail ourselves of the wonderful advantages with which we are surrounded! As you go about through life, you will find many people who will tell you, "Oh you can't succeed at that; why I knew a man, etc., etc.;" or "Don't undertake any such thing as you contemplate for it will be a failure; I know a man, etc., etc."

Young people! never measure your possibilities by another man's failures: There must be a beginning to all things. If, therefore, we have never had a colored president, there is all the more reason why you may become the first one.

"Why will we see with dead men's eyes
Looking at *was* from morn till night:
When the glorious now the divine to be
Woo with their charms the living sight?"

Ella Wheeler Wilcox, poet, philosopher and optimist, says.
"It does not matter what your inheritance is, and in spite of

your environment, or your misfortunes, remember you can make your life a glorious thing."

"There is no discouragement, the writer of these lines has not known. Hopes that seemed impossible, goals that seemed unattainable, dreams that seemed but the mirage of the imagination, all have been realized by persistent faith, persistent pursuit, and persistent desire. The result lies with you!" I could give you many examples of what has been accomplished by man. History furnishes no better one than is portrayed in the life of our great leader, Booker Washington.

Every person should read his book "Up From Slavery" and it will give such inspiration, as you can never lose. And last, though first and greatest, we have the grand Biblical truths pointing us the way. We are too apt to eliminate God, in attempting to solve our problems. I remember saying to a lady, we were thinking of having a symposium upon the theme, "How to solve the Negro Problem." Her reply was, "I can tell you in four words, "Righteousness, exalteth a nation;" and again, "If thou hast faith as a grain of mustard seed and should say unto this mountain, be thou removed and be thou cast into the sea, it should be done."

There is a feeling among some of our people, I fear, that we should talk only of our virtues and never so much as think we have any failings. I believe that much of the indecent abuse that Dr. Booker Washington gets at the hands of some of our cheap race papers, is because he tells of our weaknesses. For myself, I believe in telling us of our faults, in love, that we may correct them. It is the real friend who shows us our shortcomings. I believe that my race is capable of accomplishing anything that any other race is capable of accomplishing; but I also believe we can accomplish it only by the very same means.

We will find no royal road to the fulfilment of our desires. We will have to work for it, the same as other people have done.

For example :—take our musical natures, as a race we are said to be highly endowed, musically. But can we for an instant say our choirs, are the finest in the city? No! “Why so?” Because we have not had that long, arduous, severe, musical training necessary to perfect these talents. We must buckle down to work : we must study four, six eight, ten years, seriously and earnestly to obtain the best results. Will we do it? yes, I hope so, I believe so.

It seems to me the matter resolves itself into something like this :

For what are we striving? For lofty ideals ; the highest realization of man’s ambitious hopes and desires.

Can we accomplish it? Yes, by knowing the way.

Do we know the way? We do. It lies through hope, faith and works.

Will we pursue it? Ah, my friends, the question strikes home!

Will you do ; are you doing it?

Dr. Du Bois thinks that when the voice of the Negro is heard in its full free and unsuppressed volume, it will speak through those fine arts,—music, painting, literature. This may be so ; but with every people the working period must precede the period of culture, and of leisure.

And this is an age of commercialism. We can hardly neglect the getting of the almighty dollar. It is in the business world that are found the greatest opportunities for the amassing of money, and to this field I would respectfully direct the attention of our people. Let us lose no opportunity in the world of business or art, politics or religion to advance our cause. Let the watchword all along the line be “Forward” and so with highest hopes for the Forward movement in Ohio, I will close with a bit of verse called “Every Day Philosophy.” It is so plain, so simple and so true. It has been so much help to me,

and I trust it will be to you. Every word of it means something, and more it means exactly what it says.

EVERYDAY PHILOSOPHY.

You can climb to the top of the loftiest hill,
You can make of yourself whatever you will;
If you try,
A faith you must have, rooted deep in your soul,
A purpose unshaken, a firm self-control ;
Strive on, without ceasing, you'll reach to the goal
If you try.

You can be of some good to yourself and your kind,
A name and a place in the world you can find,
If you work,
Wherever you turn there is plenty to do,
The harvest is great, but the reapers are few ;
You'll find opportunities waiting for you,
If you work.

You can reach any standard at which you may aim,
You can find the right road to the temple of fame,
If you will.
It lies through endeavor, by day and by night,
Through patience that never abandons a fight ;
By infinite toil you can climb to the height
If you will.

You must meet all reverses and never give in,
You must spend little time planning how to begin,
If you win.
But take off your coat and go into the fray
And stay by your task ; there is no other way ;
You must wait for no future but labor today,
If you win.

You will find that the tide of misfortune is swift,
Don't expect other people to give you a lift
If you drift.
The adage is old that the world gives a call
To the man who keeps striving, whatever befall ;
You will find that a wreck is the end of it all,
If you drift.

You will learn that the palsy of life is delay,
That fortune will beckon and then flee away,
If you wait.
For this is the mystical edict of fate,
But once opportunity knocks at our gate.
And after that call 'tis forever too late,
If you wait.

—Buffalo News.



MRS. CARRIE W. CLIFFORD,
State President.

Echoes from the International Congress of Women, London, England, June, July, 1900.

BY MISS HALLIE Q. BROWN.

(From her Diary.)

The International Congress of Women has passed into history, and all things considered, has been one of the most remarkable gatherings of women the fast waning century has witnessed. The Congress begun Monday, June 26, and the final session was held on July 5. The subjects considered embraced a wide and varied range of thought and five meetings were held simultaneously.

1. The Educational Section discussed every phase of life and training, from babyhood to the completion of a university career.

2. The Professional Section dealt with Professions open to women. The effect on domestic life if women were admitted to the Professions—Medicine, Nursing, Art, Science, Literature, Music, the Drama, Journalism, Agriculture, Horticulture and the Handicrafts.

3. The Legislative and Industrial Section discussed Special Labor Legislation for women, scientific treatment of domestic servants, trade unionism, ethics of wage earning, co-operation and profit sharing.

4. The Political Section treated Parliamentary Enfranchisement of women, responsibilities and duties of women in public life and administrative work.

5. The Social Section discussed Prisons and Reformatories, preventive work, rescue work, treatment of destitute classes, social settlements, women's clubs, amusements, emigration and work among children.

Great meetings, numbering many thousands, were held in Queen's Hall, when Temperance, Suffrage and Arbitration were considered. The opening session and meeting of welcome was held in the Convocation Hall, Church House, Westminster. Twelve hundred members of the Congress were present: the International Officers occupied prominent places on the platform and the President—the Countess of Aberdeen—presided, and gave the welcome address, beginning, "I welcome you, women of all nations." The presidents and accredited delegates from Federated National Councils were introduced by the president, and gave short addresses. Twenty-eight countries were represented and fifty-nine women of these various nationalities stood forth to speak for their women. It required a great effort on the part of the writer to restrain the tears that welled to her eyes when gazing upon those "women of all nations," that not one representative of her race stood forth to champion the cause of her struggling and aspiring sisters. Miss Susan B. Anthony and Rev. Anna Shaw, represented the United States. An English lady represented Africa.

When Madame Shen, the delegate from China, was presented she received an ovation. She came with the official approval of the Court of Peking and was received by the Chinese Minister, as in keeping with her rank, being the daughter of the late Viceroy of Nanking. She was robed in a figured and striped red and white petticoat, with an over dress of blue and black, most beautifully embroidered in flowers. Her feet in the tiny shoes, were the true "tottering lilies." Her husband, in gorgeous Chinese dress, read in excellent English, her paper. A group of Parsee and Hindu ladies wearing the *sari* gracefully drafted and in charming colors, were greatly admired.

Nearly all the foreign speakers read their papers and discussed in the English language. Whenever the speaker was compelled to adhere to her native tongue—her address was translated into English, printed and distributed to the

audience; as in case of the Italian Lady Doctor, Maria Montessori. Many gentlemen were invited to speak on specialities. Professor Barnes, of the United States, on Education; Professor Robertson, of Canada, on Farming; Professor Almgvist, of Sweden, on Public Control of the Liquor Traffic; and Archbishop Ireland, on Arbitration.

On all questions there were papers read pro and con. The discussions were short, bright and to the point. An English delegate read an Anti-Suffrage paper, written by Mrs. Scott, of the New York Remonstrant Society: this caused a sensation, and there was some hissing. Mrs. May Wright Sewall, who was in the Chair, succeeded in restoring order, and the Essay was read in peace and quietness. In the discussion that followed, however, the paper was torn to shreds, as it was based upon arguments long since exploded.

The meetings, throughout, were conducted in the most orderly, business-like manner. The Earl of Aberdeen remarked to the writer that the Congress had taught the men a lesson, as the women had learned brevity and how to obey. This was constantly verified, for, altho' a woman had come thousands of miles to set forth some dear and cherished plan, yet when the bell rung "time," tho' in the middle of her paper, she promptly stopped and took her seat. Discussion was limited to *five minutes*. In a few instances time was extended.

The writer was neither a delegate nor an invited speaker, but had the rights of membership and was permitted to take part in all discussions.

On two occasions she was accorded extra time. In the Educational Section, when "women as Educators" and in the Social Section when "the Destitute Classes" were discussed. Not one word had been said for or against the colored people of America, in any of the papers presented—here then was the opportunity to give the status of our women and tell of the remarkable advance they have made during the past 30 years, to assert that many are among the foremost educators of the

day—intellectually, morally and spiritually. In the treatment of the destitute—our race was cited as pre-eminently among that class, their thralldom, their emancipation and rights of citizenship, their civil disability and disfranchisement, their inequality before the law; the pernicious systems which oppose and oppress them—the unjust discriminations which confront them, and finally, the plea for a broader humanitarianism from the White American Citizen to the Colored American Citizen, who in a thousand notable cases, is making a heroic effort for an equal chance in the race of life, and to attain the highest stature of a noble untrameled manhood.

When “time” was called, in the last instance, that great audience, including the 20 press representatives, shouted out—“Go on! That’s what we want to hear”—so that for twenty minutes, at least, we were privileged to plead the cause of our much abused people.

The above has been written that it might act as an incentive to our workers at home. Very soon our women will be gathering at Chicago. Let the keynote be “Confederation and Representation.”

May much practical good result from that Convention. May all personal and sectional feelings and differences be submerged for the good of the whole! May many societies affiliate with the national—for, “in union there is strength.”

The next International Congress meets five years hence, in Berlin, Germany. Let not the sum of a few hundred dollars deter us from being a part of this great Congress, and sending a representative. The race demands that we make the effort. Sacrifice if needs be, for the good of all—both men and women of today and the race of tomorrow.

SOCIAL LIFE.

Added to the earnest deliberations of the Congress, there were many social functions, which allowed the members to be-

come acquainted with each other. Clubs, institutions and private citizens gave "At Homes," Fetes, Drives and Luncheons—galore.

Mr. Arnold F. Hills, one of London's millionaires, gave a boat ride on the Thames, which was greatly enjoyed.

The Society of American Women in London, gave an "At Home" in the Grand Hall of the Hotel Cecil, to receive members from the United States. Mrs. Griffin, of N. Y. is the President, and many distinguished Americans were present.

A garden party was given at Fullham Palace, by the Lord Bishop of London and Mrs. Creighton, from 4 to 7 p.m., June 27. The host and hostess stood on the lawn and received the guests, who were then free to mingle with friends, or roam over the Palace, thro' its halls and chapels, built 400 years ago, or to partake of the refreshments spread in the dining hall and marquee, while the band discoursed sweet music.

An official reception was given, June 25, at Stafford House, St. James, by the kind permission of the Duke and Duchess of Sutherland. At 9 p.m. the guests began to arrive. The beautiful young Duchess, in a white robe trimmed with gold sequins and silver butterflies, supported by the Countess of Aberdeen, received her guests at the foot of the noble staircase of Stafford House. After presentation to their hostess, the guests ranged themselves along the staircases to watch the progress of the reception.

Twelve hundred guests were welcomed, and still the spacious mansion was not crowded. The members of the Congress, tempered with refreshments, conversation and music, dispersed through the fine house—the stately drawing rooms—the gold and ivory dining rooms—the long gallery on whose

walls hang superb and priceless pictures. This is said to be the grandest home in all London. Some years ago Her Majesty Queen Victoria paid a visit to Stafford House and remarked "I have come from my home—Buckingham Palace—to your mansion."

The second official reception was given by the Countess of Aberdeen, on July 4, from 9:30 p.m. to 12 m., at the Royal Institute of Water Colors, Piccadilly. This was a farewell reception to the International Congress of Women, and thirteen hundred guests were present, and received by the Countess and her graceful young daughter, the Lady Marjorie Hamilton Gordon. To the Countess, perhaps more than to any other person, is due the success of the Congress. Being a member of England's aristocracy she has given prestige to the Congress and drawn about her a brilliant array of noted personages. Affable, easily approached, she has been kind and considerate to all who desired an audience.

The Garden Party, given by Lady Rothschild and Mrs. Leopold de Rothschild, will be one of the pleasantest memories of the Congress. It was held from 4 to 7 p.m., on July 4, at their stately country seat, Gunnersbury Park, seven miles from London proper. Accompanying the cards of invitation were railway tickets with train instructions, and stating that carriages would meet the guests at the railway station. The whole affair was but another evidence of English hospitality. A dozen marquees were set up on the velvety turf of the beautiful park, that sloped from the long, low mansion and went stretching away into the hundreds of acres of fine, old trees, which flung their shadows on the lawn. Scattered about were arbors, covered with trailing vines; while cool, shady nooks, with rustic seats, invited repose. Beds of gaily colored flowers and numberless roses filled the air with their fragrance. Lakes dotted the great park and lay shimmering in the

sunlight, like diamonds midst an emerald setting. The little lakes were fringed with drooping lilies, while graceful swans sported here and there. On the breasts of the more pretentious lakes floated gay gondolas, laden with the merry pleasure-seekers. Many amusements were provided for the two thousand guests: a lady equestrian, polo and bicycle games, singers, dances, etc.

The writer was invited to recite to a party of fifty in the Drawing Room of the mansion, among whom were Lord Roseberry, Lady Constance Battersea, Lord and Lady Rothschild and other noted persons.

Many titled ladies acted as chairwomen for the various meetings during the Congress. They were gracious and most fair in their rulings.

Parliament took a keen interest in the Congress and there was a great demand for tickets to such meetings as were open to the public.

The leading journals in London and the Provinces gave extended notices of the proceedings of the Congress.

Mrs. May Wright Sewall, of Indianapolis, Indiana, was elected President of the next Congress, which is to meet, five years hence, in Berlin.

The final seal was set upon the Congress by the order of Her Majesty Queen Victoria inviting the Foreign and Colonial delegates and members to visit her at Windsor Castle. But this, dear reader, is another story and the *crowning feature* of the great Congress must be told again in an article that has not already exceeded its bounds.



MISS HALLIE Q. BROWN.

Elocutionist.

The Value of Club Work Among Colored Women.

BY MRS. JENNIE E. WATSON.

I am a strong advocate of all kinds of work among women, especially club work. A club is a pure democracy, and any one may be in society who chooses to enter its domain, that is, they may be in the near companionship of intelligent, strong-minded people, who enjoy literature, art, conversation and amusement, but most of all the elevation of their race. The club by opening its doors of various endeavors to women, helps those whose lives have been narrowed to the ceaseless whirl of domestic drudgery.

It prevents the foolish traits and extravagant whims into which women, who have nothing to do, are sure to fall. I have never known of a single instance of a woman, who, in pursuing a course laid down in various departments by club life, has become a less devoted sister, mother or wife. Clubs need not be female monopolies. The women may meet regularly, and at stated times have the men of their plane join them in discussion of current events or social functions.

John Ruskin advocated equal training in all things for men and women alike. Today the sphere of usefulness for women has been enlarged, the gateways to higher learning have been unlocked, the barriers to professions have been broken down, and the avenues leading to usefulness in the busy world of thought and action have been thrown open. Therefore, mothers, teach your daughters to know, that the Twentieth Century considers her more than a parlor ornament; it looks upon her as a real substantial factor in the progress of the world. Teach her to know the value of time, character and education. It is with those who study as with those who travel, that Alps upon Alps will arise, but we should keep on studying so we can meet the

arduous demand of our work,—Elevation—knowing that beyond our Alps there lies an Italy for the Afro-American women.

French women have excelled in Science, Literature and Art, and still rank high in their knowledge of public affairs. We advocate club work, because we feel that the privilege of learning and doing all things properly, belong to man and woman alike, and we must work to possess such attainments on equal shares. Aside from club work, many of our women are showing great literary ability, as well as journalistic and artistic activity, others are winning laurels in the lecture field.

Every new acquirement brings its pleasure and reward, because in intellectual and benevolent pursuits there is a delight that never palls, they enlarge the heart, quicken the mind, elevate and broaden the race. One writer has said; every woman is a teacher whether she is worthy or unworthy, educated or ignorant, and has an influence for good or evil. Woman's responsibility is great and vast when we analyze it, and there are many ways by which she may do good : they are as numerous as the thoughts of mankind. Nothing in the world is so beautiful, so uplifting and ennobling as a womanly woman with a broad charitable heart, ever holding out her hand to help humanity. It has been said there are fame and admiration waiting for the woman who is broad enough to sink personal feeling for the sake of a cause, and how proud we should be of the hundreds of noble women of our race who belong to both State and National Federation, concentrating their efforts all in one direction, knowing in union there is strength, and the necessary requisite in any virtue is strength, and without strength all principles will totter. Although we may have many discouragements and disappointments, yet with God's help and a united effort among ourselves, much good, grand and noble work may be done. Therefore let us take courage from the grand results that have been accomplished, striving onward to the goal that is beyond, believing there is a brighter day in the future for the Afro-American Women.

The Mother's Influence in the Home.

BY MRS. IDA JOYCE JACKSON.

(From Topeka Plaindealer.)

From the creation of the world to the present century, woman has played an important part in the home, that most sacred shelter of man, which calls up the fondest memories of life and opens in our nature the purest, deepest and richest fountain of consecrated thought and feeling.

Around the fireside are gathered, from time to time, the father, mother and children, who, cemented by the tender ties of love, form one indissoluble union of happiness. The strength of the mother's influence is very powerful in making indelible impressions on the plastic natures of children; for it gives the first tone to their desires and furnishes ingredients that will either sweeten or embitter their whole cup of life.

Even the infidel lives under the holy influence of a pious mother's impressions and ever reveres her name.

The bright and cheerful faces of the little ones playing around their mother's knee, make a beautiful picture that every fond mother loves to look back upon in recalling her most pleasant memories.

One of the greatest and most valuable of the delights which are felt by mortals, amid the stern and often-times soul-harrowing conflicts of life's after campaign, is that of recalling the scenes of earlier years.

How many mothers contemplate the future of their children, the fearful responsibility of their existence and the final saving of their precious souls?

Often-times the tiny babe of a few hours is spoiled by the impressions made upon the offspring before its birth, which

often cause the mother hours, days and years of trouble, heart-ache and disgrace.

The moral, physical and intellectual influence for good should be exerted long before its birth, because the law of heredity, handed down to us from the Holy Bible says, that the sins of the parents shall be visited upon the children, even to the third and fourth generation.

Since this law is inexorable, it is very necessary and imperative that the mind of the mother dwell upon all that is beautiful, good, noble and elevating. She should avoid anger, and keep her heart pure and above all, ask the divine guidance of God, by invoking His aid to help her direct aright the course of the infant which He has intrusted to her care and keeping.

Our idea of a home should be that of a quiet, secluded spot, where loving hearts dwell, and it should be set apart and dedicated to intellectual and moral improvement.

It should be our aim to make home very cheerful. Let innocent joy reign supreme in every heart; let domestic amusements, fireside pleasures, quiet and simple though they be, make home happy, and thus not leave the children to look elsewhere for joy.

We should talk and talk in a pleasant manner to our children. How often we see persons, who are the life of every company which they enter, appear dull, silent and uninteresting at home, among the children!

If we have not the mental activity and physical vigor to do both, let us first provide for our own household. It is far better to instruct our children than to amuse our friends; for the child who does not love home is always in danger.

If we would not have our children lost to us in after life; if we would have our married daughters not forget the old home for the new one; if we would have our sons lend us a helping hand to keep us in the cottage and provide for us in old age,

then it behoves us mothers to make our homes happy while our children are young. Longfellow says ;

“ Oh, what the world would be to us,
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.”

The home of our childhood is where we often spend the most pleasant part of our life and the longer our lives become, the more strongly does it seem to bind us to our childhood home.

Sometimes some mothers are so heartless as to say and even feel that it is a relief to them to have their children get out of their way. Indeed, they often drive them from home, and care not where they go. Too often, the first lessons in vice and crime are learned by permitting them to wander from home, and they become so polluted with sin that their career for future usefulness is entirely warped.

Mothers, in the name of humanity, keep your children around you until they reach the age of discretion, and like the sun of the solar system let them revolve around you as so many little human planets.

How sad the little ones feel who know nothing of a good, Christian mother's influence ; for they can never go back to their childhood days without a shudder ; and furthermore, they can never recall a period when their lives were filled with sweet and simple satisfaction.

The mother is the angel spirit of the home ; for how tenderly she yearns over the cradle of her infant and how carefully she guards and cares for the child and youth. Even when she is laid to rest, her spirit still hovers over them. Look how desolate the home appears when the sweet influence of a dear, good mother is removed.

The vital interests of our country at this present time hang largely upon the influence which our mothers exert upon their children along all moral lines. There never was a time when it was more difficult for mothers to rear children than now. Educated children have educated wants and unless the

foundation for industrial training is laid in the home by the mother, the future young men and women will have no means of earning a livelihood to supply these wants. We must teach our children thrift, economy, obedience to parental authority, respect for law, love of God, fellowmen and country.

These principals must be inculcated early into the minds of our children.

Who can fathom the depth, length and breadth of a mother's love? The wild storm of adversity and the bright sunshine of prosperity are alike to her. However unworthy the children may be of her affection, a mother never ceases to love her erring child. Look into the records of history and biography and you will find but few exceptions to the rule that all great men have had great and noble mothers. The father's influence upon the offspring is comparatively feeble and insignificant to that of the mother. It is said that sons usually inherit the prominent traits of the mother.

Sir Walter Scott's mother was not only a superior woman, but a great lover of poetry and painting. Byron's mother was talented; but proud and ill-tempered. The mother of Napoleon was noted for her beauty and energy. The mother of John Wesley was so remarkable for her intelligence, piety and executive ability, that she was called the "Mother of Methodism." The mother of Nero, on the other hand, was a murderess.

The agency exercised by the mother of George Washington in forming that character which the world delights to honor, is a subject of elevating contemplation. His undeviating integrity and unshaken self-command were developments of her own elements of character. She combined Spartan firmness and simplicity with the deep affections of a christian matron, and all of this consecrated influence was brought to bear upon her son, who, by the early death of his father, came more directly under her influence. The monument which designates her last repose speaks eloquently of her sex, bidding them to impress the character of true greatness upon all generations.

Frederick Douglass, one of the most remarkable men produced in the Nineteenth century, had a mother whose love for him contributed much toward his greatness.

Let us who are disposed to indulge in lassitude, or to forget that we may stamp an indelible character for good or evil upon the immortal minds submitted to our regency, go and renounce our errors, deepen our faith, quicken our energies and do the will of our Master.

That woman who deliberately and wilfully refuses to wear this glorious and holy crown of motherhood; who would rather idle away her time and strength in following the devious and senseless ways of fashion, in parading the streets or lounging around the homes of other people; in dressing beyond the bounds of economy or prudence; in gratifying vain and frivolous wishes and desires, than in bringing up children to do good and thus reflect credit upon their parents, is unworthy of the name of woman; is untrue to the highest and holiest impulses of her own nature; is false to the design and intent of God in her creation.

We are aware that we must not bear all the blame in this matter, but, as far as we can, it is our duty and privilege alike, not to shrink from rearing our children to be some of the noblest, best and highest developed specimens of manhood and womanhood. We should be conscious of the fact that the ennobling and elevating of our race is largely decided by the mother's influence exerted upon our children in our homes; for it has been said that:

"The mother in her office, holds the key
Of the soul, and she it is who stamps the coin
Of character, and makes the being, who would be a savage
But for her gentle care, a true, strong man.

You may place upon the brow of a true mother the greenest laurels; you may crowd her hands with civic honors; but

after all, to her there will be no place like home, and the crown of motherhood will be more precious than the diadem of a queen.



MRS. IDA JOYCE JACKSON.

Woman as a Factor in the Solution of the Negro Problem.

BY MRS HARRIET K. PRICE.

The spirit of the beginning of the twentieth century is one of unrest. Through the columns of the Associated Press, we learn of riots, revolutions, wars and rumors of wars. But we believe that the vital question of the twentieth century is the so-called Negro Problem. The daily papers, the current magazines and periodicals contain articles setting forth the crime, the degradation, the inferiority and the ignorance of the black man. Once in a while some brave man arises and questions the truth of these articles, but the majority of them are unanswered, and the thoughts in them are taken into the minds of the readers where they spring up and grow into full grown plants of hatred and prejudice.

Members of Christian churches send for men like Ben Tillman, and Thomas Dixon, Jr. and applaud them to the echo while they breathe out their venomous frothings about a struggling but down-trodden people. The sole purpose of these men is to keep alive a bitter feeling against the black man. Why those who call themselves Christians, and ministers, who claim to be proclaiming the word of a just and merciful God, flock to hear such men as these is something that we fail to understand.

"The picture which you have drawn is so dark," you say; and so it is. What shall we do? Shall we give up the struggle and let our enemies submerge us in the foul stream of abuse which they continually pour forth? No, a thousand time no. Rather let us strive the harder to become pure, noble, refined, cultured men and women and thus confound our enemies and encourage our friends.

And so this great problem confronts us. In the face of oppositions and discouragements which would long since have led any other race on the face of the globe to surrender its

cause; in spite of ignorance within and duplicity and abuse without, we must still struggle upward toward the light.

The phase of the questions which demand our attention at this time is the responsibility resting upon the women of the race in the solution of the problem.

Ever since Mother Eve ate of the apple in the Garden of Eden, and by so doing changed the plans of the Creator, woman has been a prominent factor in shaping the destinies of the nations of the World. Think of the Hebrew women of olden times; of Deborah, who judged Israel; of Huldah, who prophesied; of faithful Ruth, whom neither poverty nor hardships could discourage; of brave Esther who saved her people at the risk of her own life. Later in the history of the nations comes the beautiful Helen of Troy, who was the cause of a long and bloody war between the Trojans and the Greeks. Think of Cleopatra, who by her fascinating manners kept Anthony at her side and made him forget his duty to his own nation. Think of that brave little maid, Joan of Arc, who led the army of France to victory; of cruel and blood-thirsty, Catharine de Medici, at whose instigation thousands of innocent men, women and children were murdered in one night; of Queen Elizabeth and her noted reign; of the sad and romantic histories of Mary Queen of Scots, Marie Antoinette and the Empress Josephine; of Queen Victoria, with her long record of just and wise ruling; and the Dowager Empress of China, who, because of her bitter opposition to progress is believed to have incited many of the terrible and bloody scenes which mark the close of the nineteenth century.

These women, whose lives stand out so prominently, are simply examples showing the influence for good or bad, weal or woe, that women have upon the destinies of nations. No race can rise higher than its women. So, we repeat, the solution of this problem of the twentieth century rests largely upon the women of the race.

Immediately, the question arises, "will the Negro women arise to their responsibility?" In view of what has already been

accomplished by the women of our race through years of oppression and discouragements, we feel that we can answer without fear "yes we are sure that they will arise nobly to the responsibility resting upon them, and that they will wrestle bravely with the problem confronting them."

Feeling that our eyes are so blinded by tears because of reading the words of discouragement in the Press, our ears deafened by the clamor or the multitudes which cry "Away with them," and our senses dulled by daily contact with the subtle contempt shown us everywhere we turn, that we have forgotten the work already accomplished by the noble women of the race, let us take a hasty review of the history of the race since freedom.

And how think you that freedom was obtained? We firmly believe that it came in answer to the prayers of thousands of poor creatures who were wholly at the mercy of cruel masters. For more than two hundred years whispered prayers for freedom went up to the Almighty God; whispered because well did those, who were praying, know that if uttered aloud the cruel lash would descend upon their quivering flesh. But still they prayed, nor did they pray in vain, for after a terrible civil war they were made free.

Poor, helpless, naked, homeless, dazed by sudden freedom, four million human beings were thrown out to sink or swim, live or die, as the case might be. How we wish that the story of those poor unknown women could be written; those that toiled early and late in the fields, in the home, that they might some day own a little plot of ground and a cottage; that their children might go to school and thus become helpful men and women.

If we could obtain statistics we are sure that we should find that the majority of the men and women of the race who have a thorough education, a good trade, or a paying business, owe these attainments to the influence of a good mother. Dr. Booker T. Washington gives all honor to his mother, who,

although she could neither read nor write encouraged him in his efforts to obtain an education. Through the years of discouragements and hardships, assailed by those who had no ideals and who would not have striven to carry them out if they had, what would the man have done had it not been for the careful management and tact of his wife, Margaret Murray Washington?

During the years of freedom many women have entered the realm of business and have proven themselves capable and efficient business women. Mrs. Eva Lewis formerly of Springfield, Illinois, and the late Mrs. Mary Williams, of Columbus, Ohio, are examples of successful business women.

Hundreds of women follow the profession of teaching, and both by precept and example, demonstrate the possibility of living pure and noble lives; of obtaining cultured minds and healthy bodies. Some go to cities, towns and even to remote hamlets in the capacity of lecturers. From old Sojourner Truth, who went about fearlessly proclaiming the gospel of freedom, to such women as Mrs. Lucy Thurman, Mrs. Mary Church Terrell, Mrs. Rosetta Lawson, and Mrs. Rosa Johnson of our own day, many have sacrificed the comforts of home, to go and teach the truths of morality, temperance, frugality, to those who need such instruction.

These names we need not blush to speak of at any time or in any place as all these women have lived lives that were pure, noble and helpful. Any race might be proud to number such women among them.

Although the race is still having a hand-to-hand fight with poverty, some brave women have developed their talents in the fine arts, such as music, painting, embroidery and sculpture. Many have entered the professions, and as doctors, lawyers, dentists and trained nurses, are winning success and fame. Dressmakers, milliners, clerks, stenographers, all these can we can show with pride.

We are longing for the time when some of our women shall become as famous cooks as Mrs. Rorer; when some of them

shall be able to demand and receive wages as high as the chefs of the very wealthy families in cities like New York and Philadelphia. This can be done, even though the time may seem far distant. But after all it is as a home-maker that the greatest good will be accomplished. More homes, purer homes, are the crying needs of the hour: and these will only be obtained by having pure, noble women to be queens of them. Solomon tells us in the book of Proverbs what kind of women we need. He says, that "the price of a virtuous woman is far above rubies. The heart of her husband doth safely trust in her: she openeth her mouth with wisdom, and in her tongue is the law of kindness, her children rise up and call her blessed." What a beautiful picture of womanhood this is.

In the beginning we said that this great responsibility rests upon the women of the Negro race, but we must limit that statement. It rests upon the pure, the moral, the intelligent christian women of the race. We know only too well that there is a class of women at whom men point the finger of scorn and say, "aha! aha." Shall we dare trust them to solve this great problem? We think not. There is the loud talking, loud laughing, loud dressing class, who are ever present in the cars, in the street, in all public places, drawing attention to themselves by their manner. Then, there is the poor, weak, insipid class, who seem too listless to even be good or do good.

There is another class of women who seek to ape the Vanderbilts and the Goulds: who wear the finest clothes, eat the richest food, and furnish their homes elegantly, yet who lack money to afford this style of living.

Mark you! We do not mean to say that we should not strive to have the comforts of life. Far from it.

We wish the race to be ambitious, to have beautiful homes comfortable clothes and substantial food, but we also wish to caution them about living beyond their means.

These four classes of women, the untrue, the loud, the weak, the extravagant, are hindering, instead of helping to

solve the race problem. But we are happy to say that there is a fifth class: those whose lives are pure, and useful; who seize every opportunity for good, who feel the great responsibility resting upon them.

Are there those whose lives are impure? These women seek to make theirs purer. Are there those uncouth in manner, untidy in dress, loud mouthed and coarse? These try the harder to be gentle, neat, refined. Are some too weak or too selfish or too giddy to be useful? These try to follow Christ's command when he said: "The strong should bear the infirmities of the weak."

And so, these noble women work on, and, thank God, they are increasing in number every day. Whether in trade, profession or home, wherever you find these noble women, they are continually saying to themselves, "we must do our work better than any other women in the world, as the eyes of the nations are on us to criticise and pick flaws."

Some writer has said that if on one side of the door God has written the word Opportunity, on the other side he has written Responsibility.

It seems to us, that now, if ever, is the opportunity of Negro women, and surely, in letters of fire, they see ever before their eyes the word, Responsibility.

O women of the race arise and shine, go forth with weeping, bearing precious seed, and God himself has said that you shall come again bringing your sheaves with you.

O Negro women of the twentieth century, arise! Great is your opportunity, great is your responsibility. We believe in you. We know you will not fail.

God is your helper, and in spite of Tillman, Dixon and the scores of women writers, who revile and abuse you, we believe that you will conquer.

For right is right, as God is God,
 And right the day must win;
 To doubt would be disloyalty,
 To falter would be sin.

The Greatest Needs of the American Negro Woman.

BY MRS. SARAH G. JONES.

Various opinions have been expressed within the past few years in an attempt to solve the vexed problem as to the greatest need of the Negro woman today.

Skilled labor, says one, or a thoroughness along all lines of industry; another is wont to assert that a practical education, which necessarily equips a ready mind and hand equal to all emergencies: another, the development of christian character; while again, social culture rises to the greatest height in the mind of many, and others contend for a higher education. And all are rare gems well worth the gathering, and lend their aid in what, to my mind, is her greatest need, viz., the art of Home Making;” for the home is, or ought to be, the main-spring of all true education, and the Art of Home Making should precede, in importance, all else.

The influences of the home life reach out in all directions, and upon woman more than man, does the grave responsibility of Home Making rest.

Home, the place where one expects to find love, peace, sympathy, happiness,—rest. Man is an agent in the founding of the home, but the wife and mother becomes the solar system of her little universe. She is mainly responsible for the atmosphere which pervades the home, and it behoves her to aim assiduously to so equip herself for the emergencies incumbent upon the honored position of wife and mother.

Men are censured for their profligacy, and the rate seems to fearfully increase, but the blame should not rest alone on

manhood: it goes further back, to his home training at his mother's side, and, later on, in the influence over him, which his partner in the home creates.

A man should, before marriage, have some knowledge or conception of how to treat a woman, and *vice versa*; and the woman should see to it that she understands how to secure the best treatment, by rendering herself well worthy, that her every action, while, perhaps, not above criticism, should be above reproach, therefore she may demand the best that man has to bestow. It has been said that men are what their mothers make them, and, in a great measure, this is true, however, there are dependent clauses here and there, which make significant side issues.

The problem is doubly difficult, since the key to all homes is not cast in the same mould; conditions are as varied as the faces we daily meet, and the dispositions with which we come in contact. Yet, there are general principles upon which all may safely depend, and, though it may be necessary to take off the edge here and do some rounding there, as the diamond is made beautiful in form for its setting, it is possible to make general conditions adjust themselves to the founding of an ideal home.

A noted writer has said, that "money and brains can move the world," and so they can for weal or woe, since brains plan, and money puts the plan in operation.

The art of home making should enlist the earnest and serious attention of every Negro woman, since she presides in this school of training, she must decide on questions continually presented to her in the position she occupies as supreme judge—she must find herself capable of moving in the right direction at proper speed, only as she realizes that certain elements pervade her being which combine to constitute the true woman, and originate the impetus to action; that all

abiding interest in others, and that sympathy which loses self in its desire for the general or special good.

With the civilization of the present, false notions of duty have crept into the curriculum of every day life, and the home suffers in proportion. The culture of to-day repines at busy hours in the home, frets over the duties imposed by motherhood and too often considers conditions more favorable where there is no care to be distributed through or over a family of children. There may be some excuse for this. It seems unjust to censure the woman who assumes the care of five or six little ones, all the day long, week in and week out, and makes an heroic effort to make an appearance and keep body and soul together on the mere pittance which the husband and father does his best to secure; this is no light task—but if there were less fretting, conditions would not be so difficult of adjustment.

It is a fact that under similar circumstances human nature is the same everywhere, and that physical endurance rises and falls, like the mercury in a barometer,—but in a united effort, the mutual love and sympathy are an inspiration, which moves in opposite directions and meets in warm embrace, and results are positive.

The spirit of right, born of heaven, hovers over a household, where husband and wife, constituting the king and queen on their domestic throne, rule alternately and conjointly.

Man lives much in the physical world, some in the mental, moral and social departments. His appetites vary, and yet, with scant fare, his nature is such that he may be led to believe himself living in luxury, if he is managed well; and here many women blunder so seriously, because of a false education or lack of a true one, that they find themselves at sea, and unable to extricate themselves from the turbulent waters, which dashing furiously over their little barque, threaten to destroy it.

One key to the art of home making for the masses is found in the practical education, which fortifies one to utilize, in the

home to the best advantage, the material at hand, whether for mental, moral, physical or social advancement, so she must understand something of the industrial development of these arts in the home life, as it pertains to the preparation of meals, and the economy of the kitchen, whether one must perform or direct in that department. She must know something of sewing, the making, mending and changing of garments, and preparing them in time to suit the seasons, the cultivation of loving, sympathetic helpfulness and christian consistency. Each member of the household under the direction of the general manager, who is supposed to be the wife or mother should be united in good works for the general welfare, all being contributors in some or many ways—financially, socially, religiously, intellectually, recreatively. Heart should reach out to heart in a mutual effort to give and get happiness. Money secures comforts and luxuries, but it cannot buy brains or a change of heart, and all are necessary to the building up of an ideal home.

The children of the household are often the origin of problems which prove the hardest to solve in the art of home making. To a true man, a loving, sympathetic helpful wife is an inspiration—and they two, perhaps, could steer their little boat safely over all the waves of trouble she may encounter on life's tempestuous sea, and land safe in harbor in their old age, but nature adopts her own measures to meet her demands, and children, in the home, present new problems which must be reasoned out.

The father should not be altogether free from personal care of the offspring, tho' his part in securing the means of maintenance necessarily limits his time within the home, therefore upon the mother rests the greater part of the care and training of the children, and home keepers find, as the years go by, that these duties are not lessened, they simply change, and new plans to meet new emergencies are constantly in demand.

and if she be a wise executive officer, she will recognize, always, that an ounce of prevention is worth a pound of cure, and will feel that it devolves upon her to forestall events, and plan for the future, that she may educate her children against evils which may occur, or, better fit them for those circumstances which are inevitable. A true mother so adjusts herself to conditions that she aims to so equip the jewels heaven has entrusted to her keeping, that they may on a moment's reflection recognize the path which leads from trouble, or be so fortified when surrounded by sin, that the artillery of satan may find them invulnerable.

It matters not how well children are sheltered, fed and clothed, there are important features in the building of character, which in the home life it is criminal to neglect viz., culture religiously, morally, esthetically, intellectually and domestic, and the mother who fails to inject, or, draw out the best along these lines, must acknowledge that she has failed to discharge her whole duty, and has treated her children no better than the dumb brute which is an inmate of her home; for does she not provide him with food, shelter, kind words and medicines? She is guilty of ignoring the essentials which combine in building up a happy and useful future for those whom she professes to love better than all else. Method is another important key which unlocks the door of prosperity and lays a foundation which is built upon later in life, without it there may be collected a mass of material, which is never adjusted into place, consequently fails to do the good for which it was designed. Bad habits must be checked in their incipiency, or else like neglected weeds they will fix themselves so firmly, that they will choke the progress of the commendable characteristics, which may be struggling for the mastery; the repetition of a bad habit strengthens it every time and weakens the power of resistance.

A sapling properly trained, and cared for with unremitting vigilance, rewards the laborer in its straight and upward growth,

so in the home, no parent can afford to close his or her eyes to anything which threatens to destroy the principles they are endeavoring to inculcate.

Our Negro women are the equals in morals of the best women in the world, I care not to what race they belong. With two and a half centuries of slavery with its compulsory immorality, the women of the race have done well—and I would have them in the home training of their children, never cease nor tire in their efforts to instil principles of virtue. Let the young girl approach womanhood with an abiding faith in chastity as her crowning glory, and the boy, as he throws about him the mantle of noble manhood, carry uppermost within his bosom the sacred principle of protection of that gem which God has pronounced to be more valuable than rubies.

While our women in the past have acquitted themselves creditably, a new era dawns and more is demanded and expected of us.

The educational world invites the Negro woman to feast on the literature of the best minds, so that she may read, ponder upon and adopt the matured thought of master minds. The Negro mothers and the school-teachers of to-day should unite their efforts in the grand work of the building of character of our boys and girls; there should be meetings held frequently, and there should be a perfect understanding as to this great effort at moral elevation; and with the mother at home and the teacher at school, between whom the child spends the first fourteen years of its life, there ought to be a methodical culture of head, heart and hand.

There are commonplace necessities in the curriculum of all domestic life and these must be figured out on the calendar of every home between lines ruled with loving care.

These jewels of nature which have been entrusted to the keeping of so many parents, must, like the precious stones, be trimmed, shaped, polished and set, before they receive the ad-

animation due them, and the wife, mother and sweetheart all in one, if she be a wise woman will seek to adjust all the conditions, along all lines, favorably. Meals will be ready on time, cleanliness will pervade the apartments, regularity and order will be the rule, neatness of person and things will prevail, and a loving courtesy mark the actions of each member of the family.

To this ideal home a man turns his face with joy, and there is a vision of repose and comfort which no other conditions afford. Holland says that the great aggregate of life is a network of duties, and in order to secure the comfort of the whole, there is a certain amount of work to be done, which is varied in its kind—the architect plans, the hod-carrier bears the mortar and the brick-layer lays the brick, in the construction of a building; that to get out a newspaper, there must be an editor, a compositor and a pressman, so, to build the home it requires numerous elements and materials combined.

The man who knows that his wife has implicit faith in him receives from that knowledge an inspiration to dare to do, and labor to him becomes a pleasant duty. The greatest heroines of any age, have been those who built the homes which are the sweetest types of heaven, where woman wields her holiest influence, and by her magnetism often gains for man in the outer world, that which he could never win without such assistance.

Some of the best home makers are not women who are well versed in politics, or, great readers of the newest literature, or who are endowed with the most brilliant social qualities; but there is an influence radiating from her sympathy, generosity, appreciation of the good, her polished manners and quiet speech, which unconsciously and philosophically seeks equilibrium when in contact with this pivot of inspiration.

Women of the race, let us live up to the best that is in us; let us study the Bible, that we may understand better how to practice its teachings; let us read good books, that we may

cultivate the best thoughts, that we may desire the purest association, that we may be better fortified to overcome evil, that we may by example as well as precept train our children to live correct and useful lives, and that the men of the race may receive an inspiration to nobler living; for all these elements prove positive factors in the building of ideal homes and through these the elevation of the race.

OVERCOMERS' SONG.

TUNE "HOLD THE FORT."

We're a band of Overcomers
Climbing to the height;
All the evils in our pathway,
We intend to fight.

CHORUS

Unity must mark our efforts;
This is always might.
We'll o'ercome all foes to progress,
Asking God for light.

We will not proclaim our sorrows
But our blessings count;
Prove our faith by deeds exalted,
Hills of trial mount.

All should have a noble purpose
Know it without doubt,
And to others prove its soundness,
Carrying it out.

We must learn to trust each other
Standing on firm ground.
Pride of race will be enkindled,
Love will then abound.

God's word is a safe guard given
Freely to us all;
Armed with this as Overcomers,
Foes to right must fall.

MINNIE MOORE WATERS.

Overcomers.

BY MRS. M. M. WATERS.

“ Not failure but low aim is crime.”

If this be true, our first duty, as Afro-Americans or Negroes, is to overcome every obstacle which tends to prevent us from taking the high aim in life.

In referring to these obstacles, or weaknesses, let us remind ourselves that they are the natural outcome of our race training, through years of bondage and subsequent conditions; that other race varieties, under similar conditions, would have developed the same general characteristics; for they are natural. This naturalness, however, does not preclude the overcoming of these weaknesses. “ He who would be free, himself, must strike the blow.”

As a race, will we succumb to weaknesses, or in the strength God freely supplies, strike the blow which will completely emancipate us? If Overcomers, what must we overcome?

1st—A belief in the inferiority of our race to the white races, based largely upon our difference in color and hair; and that our color is the result of a curse. This is all false teaching and a false idea.

The African color and hair were the results rather of the hot and dry regions of tropical Africa, proving a blessing, as it enabled him to endure the intense heat of Africa's sun. In time he was brought to America where the white brother dominated. By him, he was enslaved for over two hundred years. Naturally, as succeeding generations were born in this state, they believed that their ill condition was due to their color, their race alone, in slavery.

Since the emancipation of the Negro, many evils confront him. In various places of public entertainment, he is told that these are for white patrons. Is it to be wondered at by the whites, if some of our weak members, unwilling to suffer affliction, with the oppressed, and possessing fair skin, left the ranks, and mingled with the crowd of the whites? It requires great faith and strength to choose affliction. All have not the fortitude of Moses.

These things engender in the minds of our young people, a belief in the inferiority of our race, and that the white skin must be a blessing, and the opposite—black, a curse.

Women of Ohio, we must overcome this obstacle; vanquish this idea. If this evil be allowed to grow, our young people will not take a high aim in life, as they will soon believe that a low aim is the only one attainable. We must organize our forces; talk hopefully to our children, our youths. Teach them in private and in public that God has made of one blood all nations; that He is no respecter of persons, that He has made every human being for a purpose in life; that it is a sin to estimate a person's worth by his color, the part for which he is not responsible.

Teach them that character, true worth marks the individual, and that God holds each one responsible for this. "Even a child is known by his doing, whether his work be pure and whether it be right."

Teach them to soar above the weakness of estimating man's worth by his color: but to mark every one by the character he possesses.

2nd—Overcome distrust among ourselves and lack of race pride, by continually recalling the lives and good deeds of our men and women, by reminding our young people of the rapid growth of our race since emancipation; by showing that by comparison, the Negro race will not suffer, since no other race can boast of such rapid advancement. We have a right to be proud of our achievements and very thankful to Our

Father. We have millions of dollars in property; as churches, school houses, private dwellings and bank accounts. Our success at Harvard and Yale proves that we can master the sciences.

Hold up your heads, ye Negroes, among the people of the land, and aim to complete the work of progression already begun.

3rd—Overcome a discouragement that comes as a result of certain evil practices against us. Because of this, many resort to rash language and reckless action, seemingly believing that our cause is lost and our race is evil. Not so, necessarily. Let us remember that the pure gold is the fire tested gold. Can we stand the fire of persecution? If, in the testing, we are true to our God, we shall come out purer and better.

There seems to be an effort on the part of some to make us believe that America is the white man's country only. If such an erroneous belief grows up in our young people, harm will follow. Therefore, we must, 4th, overcome a belief that we have no right to claim America as ours. We are Americans, Afro-Americans, Americans by our nativity. This nativity can be traced several generations back. How many representatives of other race varieties, can do as much.

According to the opinion of Attorney-General Bates (deceased) Americans by nativity are citizens. As such, we claim every right to which our citizenship entitles us.



Woman, the True Politician.

BY MRS. ELIZABETH ALEXANDER.

“The hand that rocks the cradle is the hand that rules the world!”

Woman's vocation is ruling or presiding over. Whence came the appointment or election? From the people? Does woman condescend to the choice of mortals to become president or governor? Must one woman go out of office in order that another may enter? On the contrary, when another is appointed the incumbent is promoted. The laws that she must enforce are made by Divinity and are unalterable. The all-wise Father is not subject to amendment. Woman's government is of the heart; bossism is unknown in her politics. Truly, woman governs this world. Now, consider the conditions of this world under her. Is she observing the law of the divine lawgiver? Does she even know it? Can she enforce it without a knowledge of it? Have we other Gods before Him? Ask Him to search the heart. He only can tell which God is enthroned there.

The second commandment is hard to understand. The institution of marriage makes the third commandment very plain. When a woman takes a man's name she uses it for her own name; just so God wishes all to take His Name not in vain but truly. Be allied to Him in Spirit and purpose. It is for woman to fit her offspring, of both sexes, for this sacred and blessed Institution—marriage. Woman's marriage to man is a representation of man's alliance to his maker. What is necessary? Nothing short of Godly Wisdom. The question—what is his financial standing, is beneath the true mother. It is heathenism; yet the christian mother too frequently considers this question. Shame, O Christian mothers! that is the prime lesson in adultery. The harlot takes the name of a man for what he can furnish her in living necessities and luxuries.

Is it godliness? Nay, is it civilization to teach marriage thus? Yet, I know scores of women who unblushingly encourage such marriages. The divorce evil is a sad reproach to woman, it shows plainly that she has been derelict in her duty. The prediction of Christ that the time would come when it would be said, "Blessed are the barren," is fulfilled. If woman took the name of her husband that she might replenish the world she would not give it up because of disappointment in the ability of man to supply her desires. God has promised to supply all our needs; his promises are true. Jesus told the women to weep for this matter; can woman regard it as a light thing? Articles of value are usually counterfeited. Beware of the counterfeit marriage.

Mother Eve set the example of disobedience. Does her seed honor her if they follow in it? No more can we honor our father and mother by following them in error. Christ honored Adam and Eve by retrieving their lost estate. Children honor their parents if they profit by their mistakes. Obey God before man, though the man be your earthly father.

The 8th commandment "thou shalt not steal," is often broken in consequence of the importance attached to the practice of money-getting. Better a tale be left untold than to risk getting it wrongly constructed—"wherefore putting away lying, speak every man truth with his neighbor: for we are members one with another.

If our women would seek wisdom by obedience to God, His promises would be fulfilled and this great problem, and all other problems would be solved.

Furthermore, I am convinced that it is necessary for women to recognize the rulership of men; they have not gained anything by the course they are pursuing, and as their peace is seriously hampered, I think they should adopt the means recommended by Him—"resist the alluring bait held out by the world. Feed the flock that God has so kindly given you, not by constraint but willingly."

The Teacher's Aim, or the Nature of Education.

By MISS EMMA ADELIA TOLBERT.

“There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a free-man to the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel: what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only sovereign agent.

Of the universal mind each individual man is one or more incarnation. All its properties consist in him. Every step in his private experience flashes a light on what great bodies of men have done, and the crises of his life refer to national crises. Every revolution was first a thought in one man's mind, and when this same thought appears to another man it is a key to that era.”

—EMERSON.

In the above extract Emerson has sought to verify and enlarge upon the thought expressed in the first sentence—“There is one mind common to all individual men.” Accepting the author's view of the universality of the human mind, we find that we have one mind with Plato, Aristotle, Shakespeare, Milton, Newton, and realizing this identity we cannot help at the same time appreciating the almost infinite capabilities of our own minds. Coming to such a point of recognition it is not unnatural that we interest ourselves somewhat closely in the means by which all barriers are burned away, and all limitations removed that the ideal may become to us, the real, and this means is Education.

Genesis 1, reads; And the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters and God said, “Let there be light, and there was light.” And God saw the light that it was good, and God divided the light from the darkness, and God called the light day and the darkness night.”

Enough, I think has been quoted to set the contrasting conditions clearly before our minds. It is next to impossible for us to imagine a world of chaos as described in Genesis 1 :2 but let us endeavor for a moment to imagine it. We agree that existing conditions may better be appreciated if we are able by some means to come in touch with contrasting ones.

The same void, darkness, and chaos which enveloped the world before the utterance of the divine command, would have characterized the human mind had it not been endowed with the power to classify, to separate, to combine, to reflect, to see law and thus bring order out of chaos. And this we call the Power of Thought.

As a thinking being, man does not live in a world of unrelated objects; nor in a world where remarkable happenings remain long unaccounted for; but rather in a universe of Cause and Effect. That which yesterday was to him a hidden mystery has through his power of thought, today become clear and comprehensible.

After having reached the truth of a certain thing man stands in a new relation to this thing, he sees it, he reveres it as never before. To be sure this knowledge of the truth may mean for him the tearing asunder of many a pet theory, and the process of rebuilding now begins. He has found truth and he must consider his old experiences in the light of this newly found truth.

The process of correct thought must be carefully and religiously trained and this training must be begun in the child. Those of us as teachers who have the training of children in hand are held (and I think very justly so) largely responsible for the thinking powers of our charges. If the child in your care is ever to stand before his fellows as one of reliable judgement, if ever to be anything other than a mere puppet he must be able to think clearly and logically. How may we assist him? First, by basing all data which we present to him upon what he already knows. For even now he begins to feel

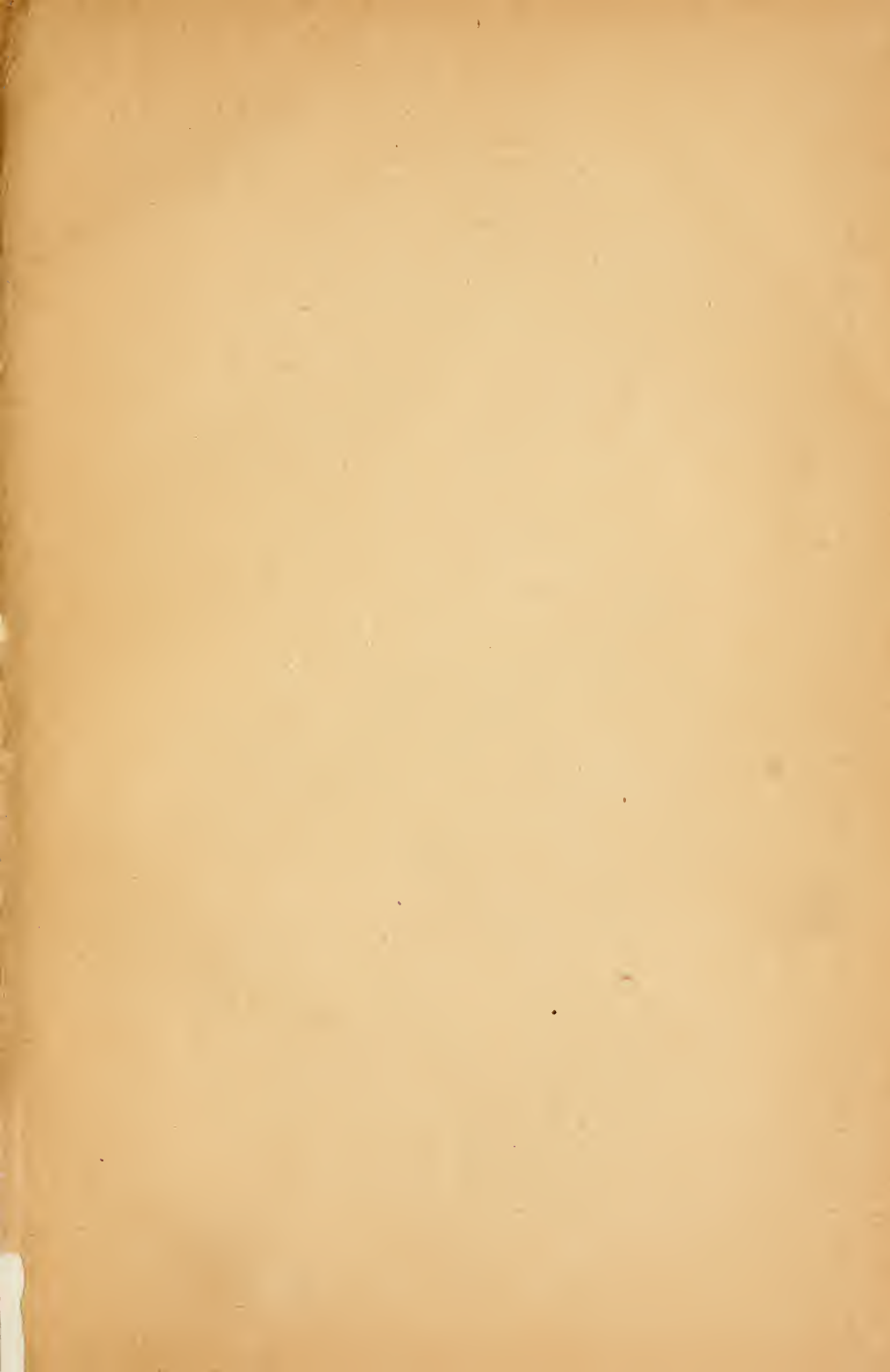
that the subject is not far removed from his every day experiences. He begins at once to search first here, now there for deeper relations which may exist between the subject and himself.

He will not be contented with learning from the Geography text-book why this earth of ours revolves about the sun in an almost circular path called its orbit. This fact of itself will not suffice but when he reasons that the seasons are thus effected, and consequently the character of his sports, the texture of his clothing, and the kind of food that he eats, are determined, then the subject is to him a real and living one.

WOMAN'S PLACE.

You talk about a woman's place,
And ask for her location,
As if her teachings all embrace
But part of the creation.
As educator—read her scroll—
“From sea to sea, from pole to pole”
She teacheth love; she teacheth strife;
She knows the bitter side of life—
She teacheth patience, joys refrain—
And lulls to rest the heart of pain.
No difference what a woman teaches,
Her influence, her power reaches
Above, below—the seamen love her,
She saves their boat—or tips it over,
There is no place—so sings my linnet,
Without a woman in it, in it.

Mrs. SUSIE I. SHORTER.



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