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The Third Birth of a Nation

(REVISED AND ENLARGED)

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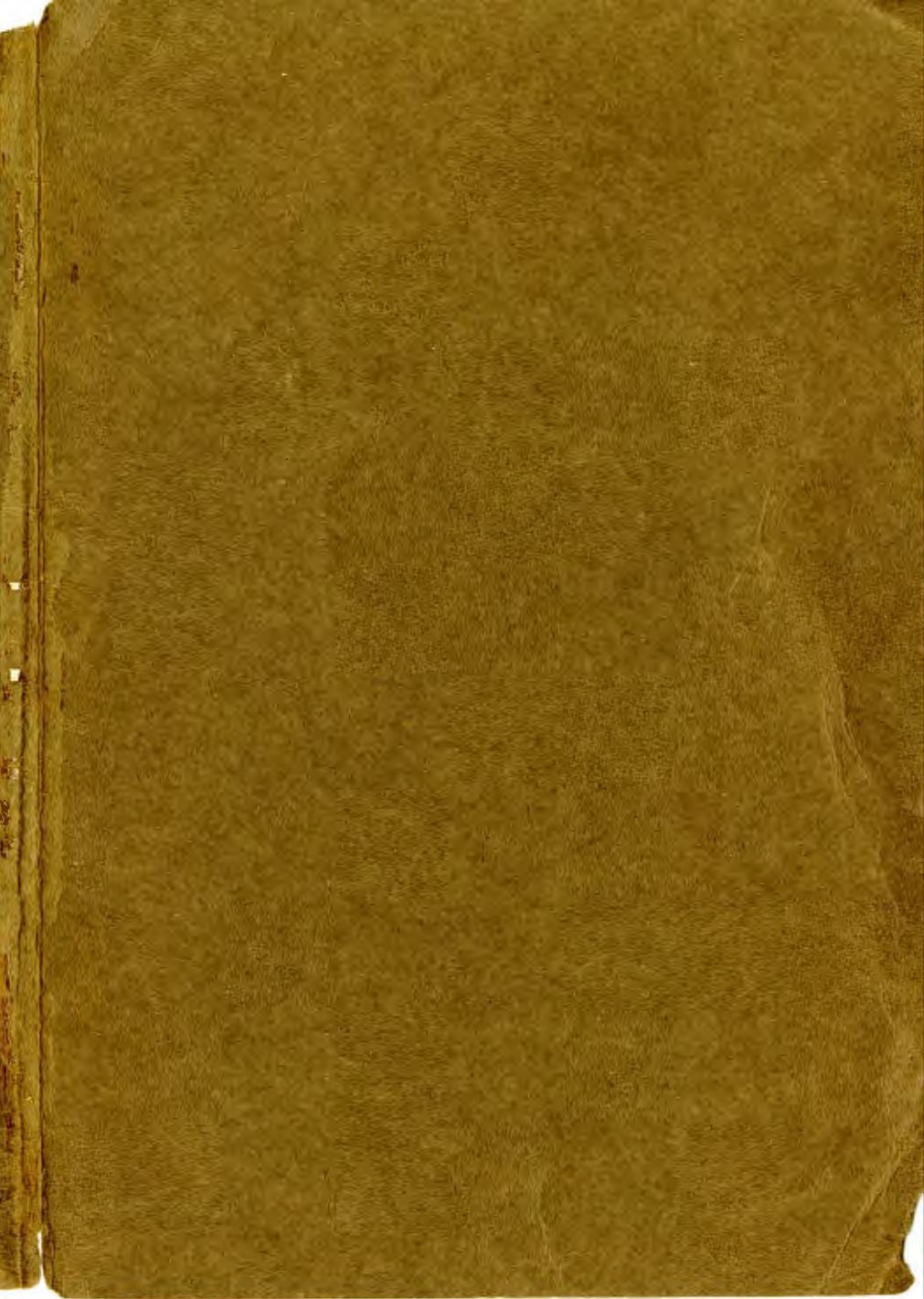
BY
ELDER S. R. CASSIUS

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PRICE, \$1.00

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F. L. ROWE . . . Publisher
422 Elm Street, Cincinnati, Ohio
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INTRODUCTION

I have not written this book because I thought I was saying all that could be said on the "Race Problem," because I am very sure that I have not said a word that has not been said before.

My idea is to tell the same story in a new way, and thus stir up your minds, and cause you to think; for the Scripture says, "Son or Daughter, give me your mind and I will give you Eternal Life."

Therefore I dedicate this Little Book to the awakening of a new thought on the race problem.

Yours in Christ,

ELDER S. R. CASSIUS.

THE HISTORY OF MY LIFE

I was born a slave, in Prince William Co., Virginia, May 8, 1853.

In 1860, when it became known that there would be "war" between the North and the South, all slaves that were above the average in intelligence were, as fast as possible, sold to the extreme Southern States, because the State of Virginia was supposed to be the battle field on which the rebellion would be fought out.

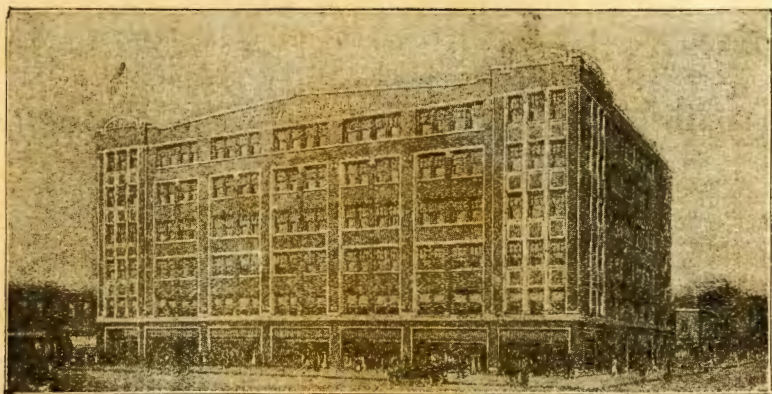
My mother was what was known as a "house servant," and with the assistance of her young mistresses learned to read, and write, and in turn taught me how to read in a *John Comly Speller*. Because of this fact, we were doomed to be sold as far South as wind and water would take us.

My master's name was Doctor James McCrea, and like most slave holders, especially doctors, he was a drunkard. It hurt him so much to think that there was a possibility of losing his slaves, "*he got on a drunk*," and made such a debt that my mother and myself had to be sold ahead of the time of sending slaves South.

General Robert E. Lee, being a cousin of my master, and not wanting my mother and myself sold to an outsider, bought us in on the day of the sale. We were sold from the block at the Court House in Warrenton, Virginia in the summer of 1860.

The start that my mother gave me enabled me, with two exceptions, to be in a class by myself, when in the spring of 1864, the Government opened schools for colored children in Washington, D. C., out of which school I received all of the education my mother was able to give me, so that I am what I am, because of my mother, and for her sake I have tried to make good.

Yours in Christ,
SAMUEL R. CASSIUS.



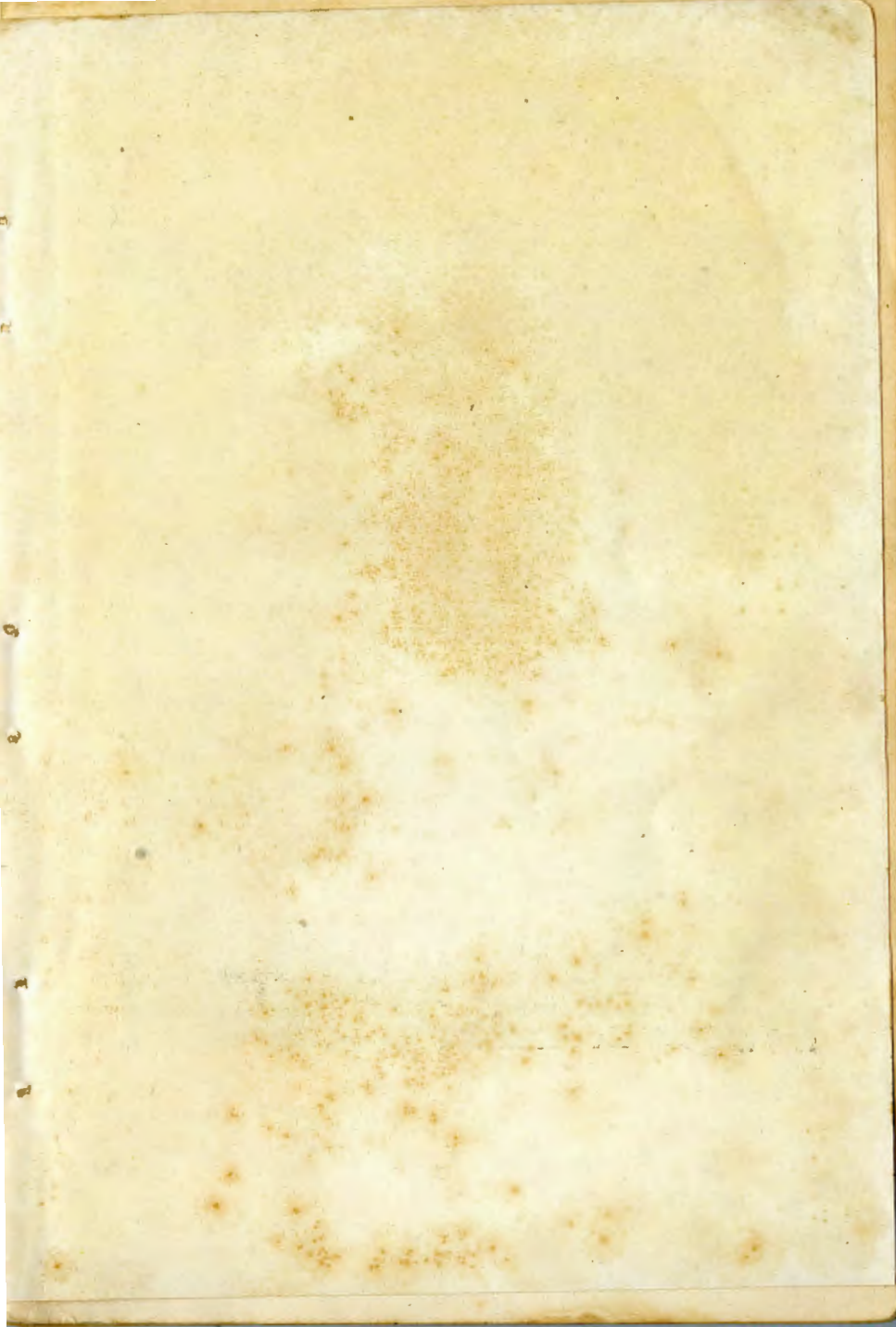
ONE OF THE GREAT ACHIEVEMENTS OF NEGRO ENTERPRISE

The Overton-Hygienic Manufacturing Company is one of the greatest business concerns owned and operated by colored people. The reason I have selected it as an example of negro enterprise is because I have watched its growth.

The greatness of the Overton-Hygienic Manufacturing Company is not due to some promoter's scheme. It is the result of the tireless efforts of the man who started it. It was started nearly thirty years ago with a line of baking powder and flavoring extracts.

Then came the demand for hair oils, perfumes, and face powders. High-Brown Face Powder was originated and this product has made The Overton-Hygienic Mfg. Co. one of the greatest monuments to Negro Enterprise in the United States. This firm's travelling salesmen can be found in every portion of North and South America.

High-Brown Toilet Preparations are found in the homes of peoples of all races and there are very few women of any race or color who do not enjoy the beautifying effects of this concern's products.





"A NEGRESS"

This picture shows a colored woman, who from the standpoint of a human being will compare very favorably in appearance, deportment, and human traits and habits, with the female human being of any other race, or color, from any part of the known world.

In order that I might not reflect on any other woman, I chose my own wife as a model.

I want you to examine the picture carefully, and see if you can find anything in the physical appearance that would cause you to call it the picture of "*a beast.*"



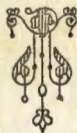
"A NEGRESS"

The above is the name that all, or nearly all, of the Southern papers call colored women. That is what my wife or daughter would be called if she were brought to public notice through the newspapers of the United States. We call the female of a horse a mare; that of cattle, a cow; that of a hog, a sow. Of the wild beast we call the female as follows: lioness, tigress, leopardess. I could perhaps pick out other beasts whose females are so called, but we know by these names the female of the species that is meant.

But to call a woman *a negress* seems to me to be the most brutal assault a man can make on womanhood.

If it could be made to fit any female of the human specie, it would not look so bad, but when a man who will call his own half-sister, or foster mother, or his own sweetheart, wife or mother (for all of these things are possible in a country that mixes with everything that walks on two legs) a negress because she has a strain of Ethiopian blood in her veins, in my estimation is lower than any ravenous beast that can be found on earth.

I say the man that would stigmatize such a woman as a beast has no more right to live than a mad dog. Look again at the picture, and ask yourself if she looks any more like a beast than any other woman you may chance to meet.



CHAPTER I.

"What God Created"

In discussing any question the proper thing to do is to start at the bottom and work up. And as the "Negro" is the subject of this book it would be well to first get a base for his origin. Because as a simple Christian and a firm believer in the whole Bible as God's revealed will to man, I believe all the Bible was written by holy men who were inspired of God to write the very things that are in it. Some of those things are profitable for doctrine, some for instruction in righteousness that the man of God may be perfect, thoroughly furnished (or prepared) unto every good work. 2 Tim. 3:16, 17.

By faith God created the heavens, and the earth, and the firmament, the sun, moon and stars, and placed them in the midst of the firmament. By the same power he created the grass, herbs bearing seed, with which they were to reproduce themselves from season to season. Then he created the trees that bear fruit, with their seed in the fruit by which they could reproduce themselves. All of these things were made to exist before they were placed in the earth, because there was no life in the earth, because God had not caused it to rain; hence by faith God perfected all vegetable and plant life by the faith that was in Him. Then when he saw that they were good (or perfect) He placed them in the earth to fill the place in life that he had caused them to come into existence for. And when God saw that all these things were just as he believed they should be He caused a mist to go up from the earth and water the whole face of the ground. Gen. 2:4, 7.

In the first chapter of Genesis we are told what God did by faith. In the second chapter we are told how he did it, and the purpose for which each thing was created. Every thing that God created He meant to fill some pur-

pose in this world, and no place else. Therefore every created thing was made to sustain some kind or form of earthly life. The grass, herbs and fruits were created to sustain the insects, creeping things, fowls of the air, beasts of the earth, and the cattle, all after their kind, and in pairs, or male and female.

All of these things according to their several forms of creation, from the grass, herbs, and fruits, were made to sustain some form of earthly life, and in some way every created thing, except the sun, moon, stars, and earth, which were created in the singular and not the plural. Hence they will remain just as long as time remains, then with all other created things they will die.

But the animated things of life, such as the grass, herbs, fruits and all manner of tree life that God created will live, grow, die, and return to the earth to which they owe their lives. And through their seed, and laws of reproduction, will continue to reproduce their kinds as long as there is water to nourish the earth and cause their seeds to germinate, and the living things to survive. For water is the life of all created things of the earth.

CHAPTER II.

"Man and Woman"

Let us make man. How? In our image and after our likeness. Gen. 1:26. God made but one man. He did not create the man, because you cannot create a thing out of something that is. The word "create" carries with it the fact that the thing had no previous existence in another form. God made man out of something that already was, and like himself who already was. Therefore God took that which was and worked it over to fit the idea that was in his mind. And besides, if God had created the man he would have

had no pre-eminence over the beast. Man was made lower than the angels because the angels were ministering spirits of God. How they became God's ministering spirits, or when they became such, I consider is none of my business.

In the first place angels had no power aside from ministering to God. They were beyond (except those angels that followed Satan in his rebellion against God) hate, strife, malice and discontent. They were neither male nor female. They were angels of light, ministering spirits of God.

Let us make man, and let him have dominion over every created thing upon the earth. God made man just like Himself, in His own image. In form and stature, with arms, legs, body, and in every way man's image was God's own self, formed in the earth. But the body without the spirit was dead.

God did not say to the lifeless body, "Be thou alive." If he had, that form or image of God would have only been a living *creative*. But God combined *faith* and *works*, and breathed into that lifeless clay the breath of life. And *man* became "a living *soul*," endowed with the same everlasting life that was in God his Maker. If man had been content to live the life that God breathed into him there never would have been but that one man on earth. There never would have been any time, past or present. Man would have ruled the beasts of the field, and the fowls of the air, throughout all eternity, but God gave man a mind so that he could think and reason, just as God thought and reasoned. Therefore in his dealings with the created things of God, he saw that he was alone, and everything possessed a companion but himself.

Now keep this in mind, man's body was of the earth and was earthy. And while he had the mind and life of God in that body of clay, he found in himself a law of the earth striving against the law of his mind. Therefore,

God who made man, and gave him his mind, saw that man had begun in his mind to "*covet*" and envy the beasts because they had mates, and could produce their kind. Seeing then the trend of man's mind, and not wishing that man should fall, God said: "It is not good that man should be alone, I will make him a helpmeet."

Being free from sin, and pain, and sorrow, sickness or death, there is no telling how long the man and his wife lived in the Paradise that God Himself planted for them. But we do know that God put upon the man and the woman a limitation. For God being all-wise, and even the discernor of the thoughts of man, warned the man of what he must not do, for, saith he: "The day that thou eat of it, you shall surely die." We speak lightly of that fruit, calling it an apple, but what it was we do not know. But we do know that Satan, that Old Serpent that is called the Devil, found in the man's wife a weakness that was not in the man, for the woman did not come of the will of God, but of the will of man. God made man for his glory, but the woman was the glory of man.

CHAPTER III.

"Naked"

"And they were both *naked*, the *man* and his *wife* and were not ashamed." Gen. 2:25.

We come now to the most complex subject of all the scripture, the fall of man. The how, and the why, of the fall is what seems to give the world the greatest cause for thought. They say that it was the devil that tempted the man's wife, but what was the nature of the temptation, and why it was that they could not see their naked condition, just as well before they sinned as they could after their sin is not told.

We are told in the scripture that that old serpent that is called the devil, or Satan, tempted the woman. It seems from the reading of the narrative that he said to the woman, "Yea, hath God said, ye shall not eat of every tree of the Garden?" Gen. 3:1. But the woman said, "We may eat of the fruit of the trees of the garden. But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:2-4.

Now if God used the word "touch" in his command to the man there fails to be any record of it. This presumption on the part of the woman reveals to Satan the weak point in her defense, which he did not fail to take advantage of, for he said, God doth know that ye shall not die, but your eyes shall be opened, and ye shall be as gods, knowing good from evil.

Therefore she, seeing that the fruit was pleasant to the eye, and something to be desired, took the fruit, and found it pleasant to the taste. She gave some of it to her husband, and he did eat of it, and immediately their eyes were opened, and they saw that they were naked. Gen. 3:5-7.

Here is where the spiritual life of the man and the woman ended, and "immortality" was swallowed up in "death" with man becoming "mortal." Here is where the will of God was displaced by the will of the Flesh, and the Carnal Mind overcame the Spiritual. For, saith the Scripture, God had said if you disobey my command you shall surely die. But there was another tree in the garden that bore fruit, the tree of Life. They had never needed to eat of that tree because they possessed all life, and even if they had eaten of it nothing could be gained, but there was knowledge that God possessed that the man did not need, and that was to know the power of *Good*, and *Evil*.

He had endless life, and peace and everything he saw was good, and as long as he had the good he did not even need to know that there was such a state of mind or body as evil. The beast of the field, the fowls of the air, and every living creature that God had created was at peace with man. All was love, peace and happiness. And just as long as man allowed them to do so, every living creature followed the instincts of the life it was created for, and lived as God had intended it should live. Left to themselves every kind of beast, bird, or fowl, and cattle, will mingle, but they will not mix.

There is no sin among the created living creatures of the earth for in their creation, their boundaries were set by their creator; they will not confuse their blood. Not so with man. He was made like God, his Maker, and given the freedom of thought and action. He sees in everything something he can subdue to the will of his flesh. Everything is naked to his eyes. He lusts, plans, and plots, to his own destruction. He is not an angel, nor a beast, but a Godlike ravening maniac, like the Devil. He is seeking whom and what he may devour.

That Old Serpent that is called the Devil. I have been asked, "Where did the Devil come from?" My answer is, he came from Heaven. Jesus says: "I saw Satan, like lightning, fall from Heaven." Luke 10:18. And John says: "There was war in Heaven." Rev. 12:7-8.

Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude: 6th verse, read also 9th verse.

Paul says: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

I am sure after reading the above Scriptures you will agree with me, that the war in Heaven was after God had created the heavens and the earth, and that Satan and a third part of the angels were cast out. He became the prince and power of the air, and by the great power he had in Heaven, was able to deceive the very elect, which, to my mind, accounts for his presence in the Garden of Eden and his power to deceive the woman, and through her bring death into the world by causing man to be beguiled by the woman, so that when they lost their innocence in the spirit, they saw themselves in the flesh and became ashamed for they saw they were naked.

CHAPTER IV.

"The Fall"

"What Hast Thou Done?" Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" The man said, "the woman whom thou gavest to be with me, she gave me of the tree and I did eat."

The woman put the blame on the serpent, and God pronounced a judgment on the serpent, and a penalty on the woman. Her conception was to be increased and she was to have in the bearing of children, pain and sorrow; and in spite of that sorrow and pain, her desire was to be to her husband, and he was to rule over her.

And because the man listened to the woman, God cursed the earth for the man's sake. In sorrow he should eat of the earth all the days of his life, and that as he came from the earth, he should return to it again. And Adam called his wife's name Eve, because she was the mother of all living. Then the Lord made coats of skins and put them on Adam and his wife, instead of the fig leaves they had made, and sent them out of the Garden of Eden, to

become tillers of the ground. And God placed at the entrance of the garden an angel with a flaming sword, to keep the man and the woman from eating of the tree of life. Gen. 3:1-24.

Cain was the first child born in the world outside of the Garden of Eden. If there were children born in the Garden of Eden they are not mentioned, but if there were such children, they would have been born of the will of God, and not of the will of the flesh.

I honestly believe that the Sons of God, spoken of in Gen. 6:2, are the children that were born unto the man and the woman while they lived the spiritual life of God in the Garden of Eden, and that there were daughters born also. These children would not need to be named because it was not possible for them to die. There need be no record of their birth, or of the time of their conception. Neither would they be mentioned as sons and daughters because they would have come of the will of God, and not of the will of the man.

This idea will also account for the reason that in that age of the world, the female did not figure by name in the genealogy of a family. And it came to pass that "the sons of God saw the daughters of men that they were fair, and they took them wives, of all which they chose." Gen. 6:2.

Of one thing you may rest assured, the sons of God were not of the seed of Adam and Eve through the line of Seth, because we can trace them to Noah, and we are equally sure that they did not come through the line of Cain.

Then it must be that the sons of God were born of the *man of God* and the *woman of man*. We might go a step further and say that Cain's wife was the daughter of the *man* and his *wife*, while they walked not after the flesh, but after the spirit.

It must be borne in mind that men did not court women then as they do now, nor did the women expect it. They saw them, wanted them, and took them, and just as many of them as they wanted, if they could get them. It was these mismated unions that started violence and corruption in the world. How long the sons of God lived is not mentioned, but as the sons of God they dropped out, and if spoken of again, it is after this manner: "And the Lord said, 'My *spirit* shall not always strive with *man*, for that he also is of *flesh*. Yet his days shall be an hundred and twenty years.'" Gen. 6:1-4.

God set the destruction of the violence and corruption of those sons of God, those giants who saw what they wanted and took it just as they pleased, and because of their success and seeming immunity, the entire human family, except Noah and his family, entered into all manner of violence and corruption until there was none but Noah and his family, eight persons in all, *that kept themselves pure*. These eight, by keeping themselves unspotted from the violence and corruption of the world, could trace their genealogy back to Adam, and through that line it still remains a fact that of one blood had God created all nations of men for to dwell upon the face of all the earth.

When the flood came it wiped out Cain and the sons of God, and all their violence and corruption from the earth. Noah, his wife, his three sons and their wives were saved from death, just as you and I will be saved from death if we accept God's word and obey his commands, for he has said: "I will never leave you nor forsake you, but out of every trial will find a way of escape for you."

You have, I am sure, read the story of how, after one hundred and fifty days of floating in the midst of death, God brought that one family out of death into the life he had promised them, if they would obey him. So

will God deliver the American Negro out from under the stigma of his present condition, if he will trust God and do His will.

We are told that after the flood the whole earth was of one language and one speech, and that in the process of time they left the East, and found a great plain in the "Land of Shinar," and that they settled there and decided to build a city, the central attraction of which was to be a tower high enough to reach to heaven, so that if God tried again to destroy the world by water, they could go up into their tower, and thus escape death. In order to stop them, God confused their language so that they could not understand each other.

We now come to the part of the world's history where the people that the American nation has dubbed as Negroes, begin the work of building up the two mighty nations that have civilized the world, *Egypt* and *Ethiopia*.

I might add a conclusive word by saying that we are at this moment standing with bated breath to see what great things will develop from the findings of the tomb of King "Tut," that is showing to the world how great a nation the Egyptians were, more than 3,000 years ago.

CHAPTER V.

Egypt

When the people's tongues were confused at Babylon, they were scattered abroad upon the face of all the earth. The descendants of Ham went one way and the descendants of Japheth went another, while the descendants of Shem remained in the plains of the land of Shinar and founded the Hebrew, Syrian, and Assyrian nations. Japheth founded the Roman (Italian), Goth, Hun, Angles, Saxon and British peoples.

Mizraim, a son of Ham, founded Egypt. Cush, another son of Ham, settled in Ethiopia and founded the Ethiopian nation. Phut, another son of Ham, settled in Libya, but if he started a kingdom, history is silent about it. Canaan, the youngest son of Ham, with his father, settled the land of Canaan, out of which came the Jebusites, Amorites, Gergarsites, Hevites, Arkites, Sinites, Arvadites, Zemerites and the Hamathites. Thus we have the descendants of Noah scattered in the earth, each speaking the language they had acquired at Babylon.

It seems that for at least 2348 years B. C., the world achievements centered around Shem and Ham. The Shemites, under the national name of Assyrians, remained around Babylon, and also built Nineveh and several other cities. But the sons of Ham went into the great wilderness of what is today Egypt and Africa.

Noah had said, "cursed be Canaan; a servant of servants shall he be unto his brethren." Some men go so far as to say that Noah's drunken delirium was sanctioned by the Lord, and that God decreed that the sons of Ham should be slaves.

The after events in the life of the three brothers show that, instead of being slaves to their brethren, the children of Ham became the leaders, and thus served their brethren in the onward march of the world to greater things.

Take Nimrod, "the mighty hunter before the Lord." He was the first ruler of the earth, planned the city of Babylon and its mighty tower. Cush was the father of Nimrod, which made Nimrod the grandson of Ham, and it is said that Nimrod remained at Babylon as King and became a part of the family of Shem, his uncle.

"Egypt"

Mizraim settled the land of Mizraim, which as a nation became Egypt, which means "*burnt faces*." It re-

ceived its name from the burning force of the sun, and its air, food and water, all of which had a tendency to change the color, features and habits of the people.

Mizraim had seven sons besides Nimrod, and with this little colony he settled in the country that was named after him, and finally was called Egypt. We don't hear very much about Egypt during the first five hundred years of its existence, until the great famine comes in the land of Canaan. Then it looms up as the bread basket of that part of the world, and a part of the family of Shem was forced to go into Egypt to buy corn. Jacob's son, Joseph, had been sold as a slave by his brethren into Egypt. And when the famine came these same brothers were forced to go to Egypt to buy corn. Joseph having grown to be a man, and an interpreter of dreams, had won so much favor that he was second ruler in Egypt. After he had made himself known to his brethren he sent for his father, and gave them all homes in the land of Goshen, in less than sixty years. All that knew Joseph and the things that he did for Egypt, had died, and a king that did not know Joseph made slaves of the children of Israel, and for nearly 400 years kept them as slaves.

But in the meantime Egypt had become the greatest nation on earth, and most enlightened of all nations. They had built great cities and pyramids, formed the alphabet of twenty-six characters and the arithmetic system of numbers. The art of writing, the science of medicine, the secret of embalming the dead, and in fact, all of the great achievements of man found their birth in Egypt. It was the birthplace of Moses, the Lawgiver, and hiding place of Christ, the Savior, and is now, and has been for hundreds of years, the "Mecca" to which the greatest scholars of the world go to get the history of man's greatest accomplishment on the earth. Egypt is yet the storehouse of all human knowledge.

The tomb of the great King "Tut" may yet compel us to revise the history of the world.

CHAPTER VI.

Ethiopia

Cush was also a son of Ham, and when the confusion of tongues scattered the people, he went in the same general direction that Mizraim did.

We don't know how far the two were apart when they first made the choice of their homes, but we do know that it was several hundred miles and the country in which Cush settled had lower valleys, higher hills, and was much hotter than Egypt. It was literally a land of all manner of fruit and herbs, which cultivation turned into vegetables, and the land was very rich. Its rivers and lakes were full of all manner of marine life; its forests were full of seemingly every living beast, cattle and creeping thing of the earth. It was the Garden of Eden with the fence torn down.

It was here that Cush pitched his tent and called the country "*Cush*." It remained the land of Cush until in after years. All of the descendants of Cush became "*black*." Even their hair changed and instead of being straight, it grew thicker and shorter, and formed a sort of protection to the brain from the burning heat of the sun. The food, water and air changed their features. Their manner of speech changed their expression and they became a black race of people and because of that fact they were called Ethiopians, and their country was called Ethiopia, which means "*black*" or "*night*." In classifying them Johnson, in his encyclopedia, says that the Ethiopian was just a coarser kind of Egyptian, and was much darker, and the Egyptian was simply a darker Hebrew, and the Hebrew a dark Anglo Saxon, and Hun.

For, as Paul says: "God made of one blood all nations of men for to dwell upon the face of all the earth, and hath set the bounds of their habitation." Acts 17:22-29.

While the Egyptians were a nation of great builders and thinkers along lines that pertain to things that beautify this world, the Ethiopians were more of a poetic nature, and were intensely religious. They spent most of their time in planning forms of worship and most of their skill in designing beautiful temples or places in which to worship the God of their faith. They were not heathens, for a heathen does not believe in any kind of God, except the one they make themselves. I suppose then you would have to call the Ethiopians a nation of pagans.

Now if I understand what the difference is between "a pagan" and "a heathen," it is something like this: A pagan's idea of God is based on something that is alive or that he thinks is alive. It may be something in the water, on the earth, or in the air. That accounts for worship of crocodiles, and different kinds of beasts. They see them and know that they are alive and, to their minds, are greater than any other living thing; therefore they esteem them as gods.

Then again there is the host of heaven, Jupiter, Mars, and other planets, and more especially the Sun. They think these things are alive. The Sun to them is a living, moving source of all life, a female, and the Queen of heaven, and they think that somewhere in the realms of infinite space, is the great male ruler of even the Sun, through whom he transmits life to every living creature.

Diana was a pagan goddess that was supposed to be the daughter of the great unseen God of heaven, born to him by the Sun, and that she was sent down here on earth to save the world from eternal darkness, and place all that

believed in her, and worshipped her mother, the Sun, into everlasting *sunshine* and *happiness*.

For this reason the Ethiopians built many great and beautiful temples in honor of their gods, chief among which was the great temple and statue of the Goddess Diana, of the Ephesians, which even in the days of Paul was the greatest factor in their religion. We are told that the temple was built round, as was most of the architecture of the Ethiopians. They believed that the world was round and was only a reflection of the Sun, which was also round. And if God had not given Moses the plan by which to build his house, it would have been round too, because the real builder of the Temple at Jerusalem was Hiram, King of Tyre.

It must be kept in mind that the Jews were not a nation of builders. They were a pastoral people. Masonry originated in Ethiopia, as a craft of master builders, so it was very natural that Solomon, when he planned to build a house unto the Lord, would confer with his uncle, Hiram, King of Tyre, who was a brother of Bathsheba, whom David took from Uriah, the Hittite.

I will not stop here to discuss masonry, only to say that King Solomon was the first man outside of the Ethiopian race to become a master mason. And through him the art of masonry spread to every other nation that believed in a living God.

We are told that most of the seven wonders of the world are the work of either the Egyptians or the Ethiopians. Let that be as it will, this one thing we do know: They built the great Temple of Diana and built it facing the East, so that the first rays of the sun could shine on its portals which were open so that the sun could shine on the great golden disk that was so impregnated with some kind of substance that it absorbed the sun's rays all day, and at night it would release that sunlight within the

temple, because there never was to be any night in that temple. Why? Because the daughter of the Sun was to be there.

We are told that the greatest carvers and sculptors were put to work on a great statue of Diana. It was to be made of ebony (black). The forests of Africa were searched for the finest specimen of ebony that would make an image twenty feet high. When they had completed their work, it was said that the work was perfect and every proportion of the body so cleverly drawn out that she looked like a perfect living giantess.

She was placed in front of the mighty golden disk and impregnated with the same substance that caused the disk to absorb light. She could always be seen by day or night, for there was no night in that pagan temple. Then a man by the name of Memnon invented a musical contrivance that in some way he placed in a large stone which was placed at the entrance of the temple in such a manner that when the rays of the sun fell upon it, it played music all day. This stone today is classed as one of the seven wonders of the world. It is no wonder that the Ephesians cried out against Paul when he assailed their religion, and said, "great is Diana of the Ephesians."

CHAPTER VII.

What Caused the Downfall of Egypt and Ethiopia

I have written the preceding chapters to show that there is not now, nor ever has been, any superiority in race, or any difference in color; that God made man out of the earth and took woman out of the man, thus making them the same flesh, bones and blood. In other words, God made man. The man and the woman made men, and men made nations of men having the same flesh and blood,

but differing in color, habits, features and expression, all of which accord with the country they live in, the food they eat, the air they breathe and the language they speak.

If you are an American, you will say "yes" without changing a muscle of the face. If you are a Frenchman, you will distort your mouth and wiggle your nose and say "wee wes." If you are a German, you will hump up your shoulders and swallow your neck and say "ya ya." This is called expression, and is characteristic of every race of people on earth. It is not my purpose to discuss the why and the wherefore of the downfall of Egypt and Ethiopia, except to say that miscegenation destroyed Egypt and religious liberty destroyed Ethiopia. Even as late as the days of the apostles, religious freedom was the curse of Africa. They served any kind of God they chose, in any way they chose. I am sure that the chapter in this book on miscegenation tells the story of the downfall of Egypt.

"Religious Liberty"

No nation that has a religion which allows a man to worship God according to the dictates of his conscience can ever become a God-loving and a God-serving nation. For this reason America is bound to fall, because they base their temporal freedom on the fact that there is only one God, the creator of the heavens and the earth, and that the Bible is the only record of the will of God, and that the keeping of its conditions is man's only hope of salvation in the world to come. Yet every kind of religious propaganda is allowed to flourish in a land that proclaims to the world "*In God We Trust*."

Then again America is a mongrel nation. There is no nation on earth except the American "*Negro*" that cannot inter-marry in the American Nation, and in some states that is done without comment. Is it any wonder then,

that America has the largest lunatic asylums, more jails and penitentiaries, the loosest marriage laws and the most daring criminals of any nation on earth.

The reasons are: First, there are too many races in one body; second, the Bible is a book only to swear by in court, and preach from on the Lord's day, and to be disregarded as a rule of faith and practice at any time its teaching may interfere with the things a man, or even the nation, may want to do.

God is King, a Ruler, a Creator, a Maker and a Giver of Life. His word is law. His rule is just. As a creator, all of his creations are good, and very good as a Maker. He made man as perfect in form as himself. As a giver of life he breathed his own life into a dead body that it might become a living soul. And in order to please God, a man or a nation, must obey His law, for the law of the Lord is perfect; the testimony of the Lord is sure, the statutes of the Lord are right; the commandments of the Lord are pure, the fear of the Lord is clean; the judgments of the Lord are true and righteous altogether. And they are more to be desired than gold, and sweeter than honey. They warn God's servants who, by keeping them, have great reward. Ps. 19:1-14.

CHAPTER VIII.

Enslaving the African

On account of slavery, American history has been unkind, unfair, and wilfully false to the African as a nation. They pretend to believe that the African slaves were fair representatives of what all real Africans were.

They could get away with this idea because of the fact that they made it known in Africa that all Africans that came to America would be made slaves of, for that reason

there has never been a voluntary African emigrant to the United States, and the only Africans brought here were from that low-lying, fever-stricken part known as swamps and deltas of the Nile river. This part of Africa was to the great continent of Africa what the west was to the United States seventy years ago, a place to which its thieves, murderers, outcasts of society, bums and toughs went to evade justice, or to hide from the gaze of honest people. I am sure that none will dispute me when I say that no honest person ever thought of judging American civilization by its outcast reprobates. So it was with Africa. The captives that were made slaves of did not represent the Ethiopian race, that were doing all in their power to make Africa the great country that its early kings intended it to be.

Those African tribes out of which the slaves came represented the degenerate, lawless class that had gone to the jungles, formed tribes and, by lack of law, order or decency, had sunk to the lowest stage of mankind. They recognized no government, respected no law, had lost all civilizing influence and were perhaps as low as the beasts among whom they lived.

When opposing tribes met they fought with their primeval weapons; the male prisoners they killed, the female prisoners they treated about like the average American white slave holder did, made tools of them to satisfy their licentious instincts.

We are told that it was in the spring of 1619 that a German vessel sailing along the west coast of Africa came upon two warring tribes. The victorious tribe took a great many prisoners for which they had no use. The old men and women they killed, and intended to kill the young men, but as they had been fighting some time and had gathered no ivory or fine wood or fruits, they had nothing to trade to these German sailors, and in order to get the calico,

beads and other fine geegaws, they offered thirty-five young African men, and 15 African women. The trade was made, the captives, men and women, were put in the hold of the ship which started East again.

When finally they reached Jamestown, Va., all of the men had died but seventeen, and all of the women had died but three. These twenty Africans became the foundation upon which an American negro race was built. But the shame of it was that the first three children, two girls and a boy, born of those three African girls, were half white.

The First Picture

The river, and a rough landing, and the ship, 25 or 30 rough-looking white men standing around, the dutch captain, herding 20 captive black Africans up from the landing. Seventeen are men with breech clouts on. Three are females with skirts fastened about their waist, coming just half way to their knees.

This picture shows the first 20 African captives, that were brought by a Dutch trader to Jamestown, Va., in the summer of 1620.

Seventeen of them are young men, and three are young girls, perhaps not more than 13 or 14 years of age.

None of them are repulsive looking, thick lipped and big footed, animal like creatures; they are simply clean limbed, upstanding black men.

The girls are like all young Oriental females, well built, pleasant featured, dark brown skinned young women. These girls are pure-blooded Africans, and destined to become the mothers of what is today, the American Negro. But not one of the 17 men were the fathers of their first children.

CHAPTER IX.

The Beginning of the Negro Race

There is nothing new. What is, has been, and what has been will be again. God's laws are so fixed that nothing can go beyond a certain fixed limit. We think we are far beyond our predecessors, but it is a mistake; we are only camping today where our fathers camped yesterday.

God's laws have so fixed it that an entire nation will lose its identity in four generations, and will either live over the same life under improved and more intelligent conditions, or it will lose its identity in some more dominant race, or disappear altogether. Not perhaps suddenly, but in accord with the laws governing man's life. But if the laws of life have been followed, the same people, with the same ideals, appetites, and passions, will do the same things, think the same thoughts, have the same loves, and hates, which will only vary in accordance with the extent that knowledge teaches men to do the same thing in a different way.

God has said that: "the sins of the parents shall be visited on the children unto the third and fourth generation," and that "the wages of sin is death." There is nothing new in that. Adam sinned, and not only wrought death in his own body, but passed it on to his descendants.

What is true of individuals is true also of nations, for after all, nations are only individuals multiplied.

When Columbus discovered America, he began the conception of a nation. It took two hundred years for that nation to begin to generate, and if the laws of proper development had been followed, the life of the nation would have been assured unto many generations; but just as individuals do things that ruin the future of their pos-

terity, so did the early settlers of America fasten the curse of human slavery on the body of the nation that was being generated out of the discontented people of other lands.

We are all familiar with the struggles of the American colonist, in giving birth to the American nation on July fourth, seventeen hundred and seventy-six. This was the first birth of a nation, and all would have gone well if they had not made the same mistake that Abraham made when he tried to build up a nation out of the child of the bond woman, and the child of his wife at the same time, and although he cast out the bond woman and her son, he at the same time created a feud between the two sons that grew into national hatred that finally proved the destruction of the national life of Isaac and Jacob.

So it was in 1776, when the American nation was born. The festering body of human slavery was fastened to it, while the entire struggle had been to birth a Free Nation. But instead of destroying the body of slavery, they retained slavery in the "land of the free and the home of the brave." They made a flag of freedom, and tried to make it protect both the slave and the freeman, and thus at the birth of freedom the seed of death was sown in the very cradle of liberty.

But we are brought face to face with the fact that God is not mocked. A man must "reap just what he sows," and what is true of a man is true also of a nation.

In 1620, the people of the United States broke the law of God by introducing slavery. Prior to that time they had wantonly made war on the Indians, driven them from their homes, and in other ways destroyed their peace and happiness, until the Indians, who had at first tried to live on friendly terms with the colonists, were driven to make war on the white men that first settled America, and if it had not been for the fact that Dutch sailors began to bring in captives from Africa, who did

the work while the settlers fought off the Indians, the chances are that the settlement of America would have been set back many years. It was just four generations from the time that Columbus discovered this continent to the time that slavery was instituted.

But while the colonists were enslaving the Africans, and as many Indians as they could, Great Britain was gradually enslaving the colonists. So in the fourth generation after slavery was instituted, Great Britain undertook to enslave the colonists by excessive taxation, which led to the Revolutionary War, which culminated on July the fourth, 1776, with the first birth of this nation. It took four generations to get the American colonists bred out of their faith in the rule of kings, and reach a point where they were willing to risk their lives to break the power of the King of England.

During the war of the Revolution, the American colony travelled in birth, and on the fourth of July, 1776, a nation was born in America, different from any other nation that was ever born in the world, because the American nation was made up of every nation in the known world.

But the dominant part of the nation took advantage of the African portion of the nation, and instead of giving the Africans the benefit of the freedom they had helped to win, they made their bondage more oppressive and degrading than it had ever been. It was right at this point that the plan or the conception of another child was begun in the body of the nation, because there were those who believed that all men, regardless of race, color or previous condition, should be free and have equal rights. So firmly was this idea fixed in the minds of the American people, that only three generations passed until the nation again travelled in birth and the negro slave was born a freeman.

But this child was hated from its birth. As the negro man was a slave and was without sufficient friends to accord him freedom in 1776, so this child was born to this nation on January 1, 1864, the most unwelcome addition to the American family that could possibly be conceived of. Every method that man could think of was used to bring about the destruction of this new child, still he multiplied and prospered.

At the time the American Negro was made a part of the nation he had served eight generations as a slave and was therefore a helpless babe that had been born to the nation. The nation did not care for this new infant, because it had been conceived in shame, and its own mother hated it, just as most mothers hate illegitimate children, therefore the negro freeman was born to this nation after three years of travail and pain.

As I have said, the African did not form a part of the Nation of Nations that settled this continent, but was a forced adjunct to the colonists brought about to meet a need, as it then seemed to the settlers, who were trying to earn a living and fight the Indians at the same time. To them the coming of a Dutch vessel into Jamestown loaded with Africans, that the owner of the ship had traded for, seemed to be an act of Providence. They saw in the Africans a means to an end. They saw where they could fight the Indians, while the Africans tilled the soil. I do not believe that the real idea of slavery entered in the deal. The Dutchman who sold the Africans saw a chance to make some easy money; the colonists saw, or thought they saw, a cheap way to make money. The African proved a good worker and a safe investment. Then not only the Dutchman, but white men of other nations began to do things that made the native Africans fight each other, and then they would buy all the prisoners that either side took. Thus the real conception of the negro slave was

started. If the colonists had known that they were laying the foundation of a system that would bring shame, sorrow, wars and bitter hatreds, I am quite sure slavery would never have been introduced in America.

But such is life. We get it fixed in our minds that we can do certain things, even though the thing that we do is wrong; we think we can do it and get by, or that nothing serious will happen because of it. I doubt whether a woman would ever bring disgrace on herself, and sorrow and shame on her home, if it was not for the fact that she had figured out how she could do a wrong act and nothing ever come of it, and when too late, she is confronted with the fact that what one "sows they must also reap," let it be good or bad.

What is true in one case, is equally true in all cases. We "reap just what we sow." It takes four generations to reach the climax in any human beginning; after that, if it is a good healthy thing or a right and just act, another mind will grasp at the same thing, or act, and it will run its course in another form, keeping in view always the originality of the thing, or act, that has given this new mind the inspiration.

On the other hand, a wrong thing or act, or a breach of the laws of nature, will begin to generate in the proportion that it is not right; sometimes it degenerates very fast, and sometimes very slow, but it will never go beyond the fourth generation. The laws of nature, or the entirely new mind that is begun in the human family, will start to live along new lines, that is, if nature has not destroyed with the fourth generation all that started wrong in the first generation.

So it was with the slave question. It existed as an experiment, for four generations, carrying with it all the time the fact that it was wrong, and in accord with all logical rules should have died with the Declaration of

Independence, but a new mind conceived the idea of making slavery permanent, and the Bible the text-book of the nation. This was so fearfully contrary to the teaching of the Bible that it divided the entire nation, and created such discord in the national body that slavery, with all its attending evils, was purged out of the nation, with great loss to the slave-holding part of the body, in supposed wealth and human life, and also to those of the nation who were opposed to slavery, the loss of much life and great sorrow.

Thus in the eighth generation the national body threw off the cancer of human slavery, but the scar remained, and to that extent the body of freedom was marred through contact with slavery, to the extent of both the friends and opponents of slavery. Hating the people they had fought over and freed, this was indeed an occasion over which there was no rejoicing, except to the party that made the freedom of the slaves an issue, and won it, and they soon found that the party that opposed the freeing of the slaves was stronger than they were, and that in time of peace would be able to do with the ballot what they failed to do with the bullet; therefore, in order to retain the control of the government, it was necessary to enfranchise the slaves, not only to enable them to protect themselves, but also to guarantee the continuance of the party of freedom in power. But in the meantime the ex-slave showed that he was as susceptible to education and trades as his white brother, and began to show signs of becoming a competitor in every avenue of trade and business, so that within twenty years of freedom, contempt had changed to hate, and pity had turned to jealousy and prejudice.

By the time the negro slave had reached the age of manhood as a national freeman, it began to be seen that the descendants of the ex-slave took as kindly to the

educational systems of the nation as did the children of other races; not only this, but the young colored men mastered the trades, and became as skilled in machinery as did white men.

Pity and contempt no longer remained the factors that the ex-slaves had to face. He could build houses, run machinery and do all manner of manual labor that other laboring men were doing. He had reached a point where his muscle and skill came in competition with the same skill of other races, and above all, he was the balance of power in the politics of the nation. Something had to be done to turn the friendship of the North into hate, or indifference, or else the race lines would be eliminated and the ex-slave would be the social, political and religious equal of the rest of the nation.

Many white men of the South, in their efforts to discredit the negro in the eyes of the world, did not hesitate to use their own sisters, daughters, wives and mothers as a means for an excuse to work their spite on the negro because he had made good.

It's a fearful story of persecution I am about to write. While we are lamenting the horrible deeds of brutality done by the Turks and other nations, we might well pause and look at the persecution of the American negro.

There might be found some excuse for the treatment that the Jews and Armenians are receiving because of the fact that their religion is so entirely different from the religion of nations with whom they live that there is no peace between them, and, as we well know, there is no peace among people whose religious life is so widely apart as to deny the existence of each other's God.

But not so with the American negro. He has the same religion, tastes, habits, language and customs as the rest of the American nation. Therefore, we must look deeper for a reason for the hatred of the white man for the

colored man. Some say that it is the color of the skin that causes this hatred, but I think not, because the American white nation is about as near black as the American negro is white. At least forty per cent of the American negroes are so near white that they belong to the white race.

And why is it that this particular race is picked out from the many races that make up the American nation, is a thing I can not understand, except it be that the manner in which the Africans were inducted into the nation has prejudiced the world against them. The fact that they were sold as slaves ought not to create the prejudice that seems to exist against the race, for it must be borne in mind that at some period of the world's history every race has tasted the bitter cup of slavery except the Briton, who was a few hundred years ago considered too ignorant to be even made a slave; when the Goths and the Huns first invaded the British Islands, too ignorant to even provide themselves shelter. They lived under trees and in dens made by beasts, or in caves that nature had formed in the earth.

We must therefore look somewhere else to find a cause for the prejudice that exists against the American negro. It cannot be said that he comes from a race that has never figured in the history of the world. If we do, we are confronted with the fact that the African race has figured more in the history of the world, and has given the world more arts and science than all the rest of the world combined. These facts, and the ease with which the African adopted the habits and customs, characteristics, etc., of the Anglo-Saxon races convince me that it is not race, color, or a lack of intellectual fitness, that is the cause of the deep-seated prejudice that now exists against the fear, what is the white man afraid of? Surely it is not Afro-American. What is it then? Is it fear? And if it is that the white man is really afraid that his black brother

will supplant him in affections of white women. If so, experience has taught me that his fears are groundless, while it is true that isolated cases of such unions happen, they are the exception and not the rule.

Be it said to the everlasting credit of the American white women, take them as a whole, they have never taken kindly to the attention of men of other races, and, as far as the American colored man is concerned, there are very few of them that give white women a serious thought along the lines of social union.

I have said this in order to say that as far as our colored women are concerned, with the passing of slavery and the intimidation that the master had over them, the mixture of races ceased. I have traveled far more than most colored men, and, being a public man, have come in contact with the women of my race in every walk of life, and, with few exceptions, a white man is repugnant to the women of my race to such an extent that a congenial union between the two is a thing unthinkable.

It strikes me that the white man has not only been unkind to the women of his race, but that he has shown that he does not give them credit for having enough race pride to be trusted to judge for themselves. Their action carries with it a far worse meaning than lack of judgment; they imply that their women do not possess a proper sense of virtue. If this state of affairs is allowed to continue, it can only have one end, and that will be to cause white women to lose respect for their men, and confidence in themselves, and when such a time shall come, the American white race will be doomed.

But the fear the white man has of the colored man is not altogether along these lines, because the past convinces us that the average American white man has not a very high degree of morality, therefore it is not to be presumed that the American white man would lose much sleep about

the moral standing of any other race. This brings us back to the fact that character, habits, tastes and even thought, are handed down to us, and like diseases are carried into the third and fourth generation. If people live moral lives, think high and noble thoughts and, in a general way, "do unto others as they would have them do unto themselves," the result of such lives will show in their children, and in the third or at most the fourth generation, a new people will have been made; while on the other hand, if people will have lived low, degraded, licentious lives, in the third or fourth generation that family or people will die out in their own corruption, just as the old world did.

We get back now to the real cause for the prejudice the white man has for the negro. He fears that the black man will supplant him in the matters of trade, business and profession. To offset this, the Southern white man undertook to poison the minds of the Northern and Western white men against the negro by picturing the negro as a licentious brute that was roaming around seeking an opportunity to assault white women. No better means could have been used to inflame the minds of white men against colored men. It proved the old adage: "Give a dog a bad name and you had just as well kill him." And in order to make the charge seem true they began to shoot, hang, torture, and burn every negro upon whom they could fasten the charge of assaulting a white woman. At first the North was horrified at such inhuman acts, but by degrees they got used to reading such things and to accept them as true, and the manner of dealing with such cases as being just, if not legal.

At first came the Klu Klux Klan that terrorized the colored people of the South. Then came these books: "The Octoroon," so cunningly written that at first the near white women were pitied, but, as the tale continued, that

pity was slowly changed to hate, and that book known as "The Negro a Beast," with its horrible, impossible illustrations and its frightful tales of the most revolting crimes acting as a background on which to point out the revolting acts that the negro would be guilty of if they were allowed the same rights and privileges that were accorded to other men.

Then came that hateful book, "The Birth of a Nation." Never in the history of the world had such a cunningly arranged compilation of falsehoods been placed before the public. Not satisfied with the story in print, it was worked out in studios and thrown upon the screen in moving picture shows, and these pictures have caused more lynchings and burnings than all other things that have been done or said. Men have been known to leave the show with such hatred that lynching and burning have started on the least provocation. The effect upon the mind produced by this play has proved so dangerous to the peace of the negroes, that most of the Northern cities have prohibited it to be shown; even the legislatures of most of the Northern states have passed laws forbidding "The Birth of a Nation" being shown in the state.

But amid all these things the negro freeman has grown to sturdy manhood, and become a mighty factor in the affairs of the entire nation. Every act of violence and persecution has tended to strengthen, rather than weaken, the onward and upward movement of the race.

One of the greatest benefits that has come to the colored race is seen in the moral, spiritual and mental improvement in the race. Being forced as the race has been to watch its words and actions for fear of causing hostilities from the other race, the race has developed a generation of young men and women, who will be the fathers and mothers of those who will, according to all laws of the natural trend of human events, preserve in

this nation law, order and purity of life. On the other hand, forces that are being used to injure the colored race will work such corruption in the minds of the white race that it will produce a demoralization that will cause them to be so hated by the darker races of the earth that at some time, forbearance will cease to be a virtue. When that time comes I tremble for the fate of the dominant race of this great nation.

Second Picture

Second picture shows the three African girls, one year after they landed at Jamestown, Va.

Each one has in her arms a baby. Two of the babies are girls and one is a boy.

All three of the children are half white and the masters of these women are the fathers of the children.

The reason for this is that all of those captives were separated and sold to the settlers that could "dig up" five pounds of cured tobacco.

The masters of these girls used them not only to work in the tobacco patch, which was the first staple commercial crop of Virginia, but also to satisfy their licentious passions and for this reason alone girl captives sold for twice as much as men captives. The master could produce his own slaves.

That is the reason that the word "negro" was coined. It meant Africans that were mixed with the white race. So you see that these three half-white children formed the beginning of the Negro Race in America.

This much I gleaned from a book published in England nearly 200 years ago. It was called "The History of Slavery and the Slave Trade." It was written by a woman. (I have forgotten her name.) The book was a present to me by an old white lady in Iowa, nearly forty

years ago, and it was a present to her by her grandfather. It was burned with the rest of my library nearly twenty years ago, and the pictures in my book are as I remember them.

CHAPTER X.

Slavery Made Permanent

“Is there, as you often tell us,
That a God still rules on high;
Did he bid you hang and burn us,
Speaking from his throne, the sky?”

The answer is being borne to the world on every passing breeze and through every imagination of men. Never have so many strange diseases been borne to mankind on the air he breathes. Not that it is the will of God that the air of heaven should not be pure, but man himself, seeking to destroy his fellow man, poisons the air and brings destruction on himself; not that some ought not to die and perish with those whose genius produces these things. That can not be helped, for those who live in the midst of corruption must suffer with those that cause the corruption.

But degeneration has not the same effect on one that it has on another. There is a reason for this. Pride, folly and the repudiation of God's laws of nature will so weaken a race that disease of body or mind has a greater influence on them than it does on a weaker race that is living right, but has less opportunity to corrupt either body or mind. For instance, people who lead a simple life, eat simple foods and have only simple, wholesome thoughts, are not as susceptible to the diseases of the body or mind as the people who put their knowledge and their minds against the wisdom of God, and commit acts, eat foods, drink drinks and live lives that God has said would not only

cause sickness and misery, but would destroy man from the earth. If this condition existed once, it will exist again.

The United States can no more escape the consequence of its good or bad deeds than could the nations out of which they sprang. Hate has always caused the one that hated more sorrow than it did the one that was hated. An individual can not foster hate without injury to his or her spiritual development, neither can a nation escape the same consequence.

This great American nation started out sixty years ago to degrade its former slaves in the eyes of the world, but its own sins found it out. The people that they sought to degrade had become, through the sins of the dominant race, so mixed up, comprising so many shades of color, that it was impossible to properly segregate them without discriminating against all other dark races. So it has followed that what was at one time sensual amusement for degenerate men, turns out to be an unsurmountable obstacle in the path of progress for their children.

The great white race, numbering perhaps 300,000,000, finds itself confronted by a system of yellow and dark races that number more than 2,000,000,000. Now, if this new addition of the American nation of freemen was black, it would be an easy matter to draw a line of distinction by saying: "That no black men shall be free and equal before the law." But as ninety per cent of the American colored people are of mixed blood, and fully sixty per cent are either white, yellow, or brown, and as, after all, all people of the same color look alike, it is a very dangerous thing to put a ban on any color, and expect to get by with it without insulting some nation of that color.

Thus it has come to pass that three and a half million slaves, some white, yellow, brown and black, died and there was resurrected out of three years of war an ex-slave freeman, representing every color and nation of mankind

in the world, and the American nation stands ready to accord to them all of the natural, social, religious and political rights that they themselves enjoy.

Unconsciously, as if by some automatic arrangement, the American negro freeman finds himself surrounded with races, out of which he did not come and of whom he did not know, that must stand by him in their own self-defense, for there is no color that can be called inferior without an insult to some nation or a number of nations that are separately almost as strong, and numerically much stronger than the white nations are now, or can ever be or hope to be. You may ask why the white race can not hope to be as strong as the dark races. The answer is, three hundred years ago the white man began to mix his blood with everything that walked on two legs and bore the least resemblance to a human being, and the result is, it has become impossible to find in the most refined and virtuous home a family of children that all look alike. In fact, the blonde is a thing of the past, and any other shade of color indicates "mixed blood." So it will turn out in the next three generations that a real simon pure white man will be as much of a show as a real simon pure negro is today.

The human eye is an index to all nationalities. Blue eyes tell you that somewhere the Goths and Huns were the foundation of your origin. Brown eyes, according to their shade, carry the fact that the original stock from which you sprang was either Asiatic or Oriental. Whoever saw a blue-eyed negro, or a brown-eyed white person? If you do see such a person, keep in mind this fact, that away back up the creek somewhere, and at some time, some other nation has "butted in."

CHAPTER XI.

The Birth of Freedom

This one fact stands out: The Afro-American free-man is here; he enters every phase of the life of this nation; he can not be exterminated without arousing the indignation of the rest of the world; he refuses to be assimilated without his consent. He can not be separated on account of the fact that it is getting hard to tell which one to separate; the colored man is turning white and the white man is turning black, and they can not be amalgamated without social equality.

There are but two things left to be done, and they are to wipe every black law from the books of the nation and accept the Bible fact that of one blood God created all nations of men to dwell upon the face of all the earth.

You ask if I favor amalgamation? I answer no, never. That is why I say remove the black law, throw wide the school and the church door, and guard your own home, only with common sense and reason, and you will find that the American white woman does not desire to go to the black, yellow, or brown race to seek a partner. It is not according to the nature of things, and while it sometimes happens, its real cause may safely be traced to the fact that it is prohibited.

Farmers have a way of building a frail fence around old, musty straw stacks when they want the stock to eat it. So it is in human life; forbid a person from doing a thing without giving a logical reason and you are sure to arouse enough curiosity in some one to find out why you did it. There is less race mixture in the North than there is in the South. The reason is, each race is allowed to follow the inclination of their minds, go to school, work

and follow the same pursuits of life; it is very seldom that any real harm comes of it. The old adage that familiarity breeds contempt more than proves true when it comes to races.

During the varied experiences in life I have noticed that in either race those that departed from the beaten racial paths were those in whom some trace of human depravity could be traced. God's law had been broken and the children were reaping what the parents had sown.

I sometimes wonder why humans can not learn a lesson from the brute creation. They mingle but do not mix. That same rule would work in the human family if it was not for the fact that man uses his reason to his own destruction, while the brutes use their instinct as a means of protection. In order to create a feeling of hostility against a colored man they call him "a negro brute."

Did you ever stop to think that no brute on earth is as low in its habits as is the average man or woman? I care not what race they sprang from. Brutes follow strictly the laws of nature, because they have not been educated out of the instincts of nature, while a man has been so constructed that he can think, plan and invent, which thing he does, often far beyond the rule of reason.

I notice that many of our papers speak of our colored women as "negresses." I can see no reason for this except to create the idea that colored women are not human beings, and that any act committed against them is really not an offense against human society. But, thank God, it is being demonstrated every day that the average colored woman is just as chaste, modest, lovable and human as the women of any other race, so far as morality is concerned. I am sure that colored women stand as high in that line as any other women on earth.

I have traveled all over the United States as a representative man of my race and I have never met but two

colored women that desired to go outside of their race to find a companion, nor have I met but one colored man that desired a white woman as a life companion. The whole idea is inconsistent and repugnant, and the whole plan is to place the colored man in a position that he will have neither friend, nor protection, thus making him an easy prey for those that hate him.

German and Japanese Propaganda

The Germans are strictly a white race, but they have no fight against the American colored man. They are accepted among other white nations on equal terms of social equality and are looked upon as the most learned of all the white nations. Even in the World War they were not considered otherwise, until they interfered with commerce of the United States, and I am sure this country only entered the war to protect her commercial interests.

If you will notice, since the United States entered into the great World War conditions have grown steadily worse for colored people; lynchings have not only increased, but the methods of torture to the victims have become more barbarous. It is hard to believe that a people who claim God as their father and heaven as their home, could desire such fiendish methods of killing a fellow man, yet it is a fact that civilized American white men have all the barbarous people of the world "backed off the map" for fiendish methods of torture. But say, did you ever stop to see who it is that incites these crimes? If not, take time and make a careful study of the whole matter and you will find that it is the foreign, unnaturalized part of the nation that makes all the trouble and incites the masses to these deeds of violence, all of whom center around the central powers of Europe.

It is true that they may not be Germans, for, after all that is said, the German of the twentieth century has

shown himself to be the negro's best white friend ; but may it not be of interest to Germany to keep up all manner of trouble in America, such as race riots, lynchings, strikes and all other things that will make discord at home, in dealing with the race question? Keep your eye on German propaganda.

Then again, there is the Japanese question. That is giving America a world of unrest ; it's not impossible that they may believe the negro question is the greatest obstacle in the way of their social recognition, and that the best way to get rid of it, is to force the United States to commit some act against the American colored man that Mexico, South America, China and Japan will be forced to combine against the United States in order that they be not classed as negroes.

Therefore it would pay them to foster these disorders and then make the negro a "cat's paw" to pull their chestnuts out of the fire. This all may be pure "moonshine," but in the face of the East St. Louis, Washington, D. C., and Chicago riots, and the people that started this trouble, what is the answer?

It is no use to hug the illusion that education and right living will settle the question. These two things may help, but only in one way. The better we are educated, the more property we own, and the purer lives we live will only tend to make those that persecute us use more force until other dark races come to our relief.

One thing is sure. The white women will not stand much longer for brutal men to use them as an excuse to kill innocent negroes, nor will the best white men of America much longer allow their wives, sisters, daughters and mothers to be used as an excuse to burn a negro.

It is not our fault that we are here. There never has been any emigration from Africa to this or any other country ; they have been content to live their own lives,

in their own way, and among their own people. If one tribe fell out with the other they fought it out in strict accord with their rules of war, which, when viewed from the standards of what we call civilized warfare, were very tame affairs.

It was one of those tribal wars that made slavery possible in America. It was just about three hundred years ago that a Dutch ship dropped anchor at Jamestown, Va. Among the things that had been traded for, along the coast of Africa, were a number of prisoners taken in a tribal war from a tribe known as the Nigars. There were but two things to do with these prisoners—sell them or kill them. Having no way to sell them and not desiring to kill them, the chief of the victorious tribe decided to trade them to the Dutch trader, and he in turn finally landed at Jamestown, Virginia, where he in turn traded them to the settlers for tobacco, and thus the slave trade was started in America, out of which has grown what is today called the “race problem,” and out of the “race problem” has grown the evils that confront the colored race in America and at the same time are causing all of the dark races to awake to the fact that the white races are attempting to rule the world and class all dark people as inferior.

In conclusion, I wish to say that the American colored man has never, as slave or freeman, done anything contrary to law; in fact, ninety-nine cases out of every one hundred he has proved himself a patriotic citizen, a good member of society, and an honest homebuilder. The question that now confronts this new addition to the American family is what can he do, and how can he live so as to convince the other members of the family that he deserves confidence and respect? It seems that the only course open at the present time is to set his face resolutely to that which is right and just, maintain a

high state of self-respect, and cultivate a strictly respectful attitude to all without kneeling to any.

We must learn from the past that those who oppose us are mightier than we are and that if we survive the present wave of race prejudice it must be by patient, careful, watchful waiting. We are in the same position that the Jews in Europe have been for years, but careful and strict attention to their own business has won for them what their own puny strength could not do.

Pride, that great arch enemy of our race, has been our one besetting sin; not the kind of pride that makes great men, and great women, and that builds great nations, but a sort of false pride that our race "apes." I do not mean such apes as you will find in the jungles of Africa and other countries that produce such animals, but the kind of human imitators that make themselves ridiculous in trying to be what neither birth, race, nature or circumstances has fitted them to be. Of course, this does not apply solely to the colored man or woman, because these human "apes" are to be found among all nations.

If you will pick up one of our colored papers of any note you will find that about half its space is given over to the show business and that nine-tenths of the shows are what is known as "Negro Minstrels," and the drawing card of these shows is the showing of the race in the most impossible aspects. While these mirth producing pictures draw crowds, and make some money for the promoters of the show, they at the same time lower the standard of the race in the eyes of the people who pay to see them make fools of themselves, and carries with it the conviction that the young American colored people have no race pride.

I was in a purely colored town of the West, not long ago, and every available space was plastered with pictures showing the negroes in every degrading form that could be thought of. Now, if this had been a troupe of white

people in a white town I would have thought nothing of it, because I would have known that the real purpose was to degrade the negro in the eyes of the white people and thus keep alive the fact that the new addition to American free-men was too inferior to be taken seriously as a member of the family. But to see such things in a colored town seemed to me to be disgusting in the extreme. I said to a merchant of that town, "If I were mayor of this city, I would not allow a negro minstrel to put on a show that made such gross and unnatural reflection on the colored race," and I said that if the people of that city were so lacking in race pride as to spend their money to go to a show that only sought to show the worst side of the race, such a people were not fit to build a city that would represent a true greatness of our race.

I asked one man why a company of colored showmen did not put on a show that would show the funny side of the white race? His answer was: "The white people would not stand for it." Then I said, "No wonder the American white man despises the American colored man, because most of our race seems to be a prideless, spineless, godless, shameless race of people."

Then again there is another habit that this new addition to American citizenship has that is lowering the race in general; that is the habit of visiting *white moving picture shows* and allowing themselves to be "Jim Crowed" to a dirty, unsanitary part of the theatre, which is an admission on the part of those who attend these shows, that they do not consider themselves as good as the white people and are not worthy to sit even in the same part of the house with them.

All of this can only tend to lower the standard of the white people's estimation of the colored citizen of this great nation. The fact that these pictures appeal to us in such a manner that we are willing to pay the price to

see them put on the screen ought not to weigh strong enough to make our young men and women degrade their manhood and womanhood to see them; it would be far better that we should never see these plays, than for us to hand down to the next generation a heritage of shame and degradation.

Keep this one fact in mind, if you hold up your head and keep away from these things, the time will come very soon when for the sake of your dollars you will be sought to enjoy the show on an equal footing with other patrons of the show, or better still, men of your own race will open show houses and give you the same pictures for the same, or less money, with your pride unbroken, and your manhood, and your womanhood unstained.

One of the reasons that "Jim Crow" laws exist is that our race, by their own action, demanded it. If every colored man and woman made an earnest protest against every indignity that their white brothers attempt to put on them, it would not be very long until such conditions would be changed and the only discrimination would be along the lines of respectability, regardless of race or color.

There are many conditions in this great nation that can only be settled by upright, honorable living. The Bible teaches us that righteousness exalts a nation, but sin is the reproach of any people. It is impossible for you or I to live a good, quiet life without in some way getting credit for it; the credit may not come to you, but it will come to those that you make possible to benefit by your action. For instance: I will give some sort of an amusement in which I hold my race up to ridicule; I make money and live easy, but in after years my children will come face to face with the fact that for the sake of a few dollars I have fastened on them the stigma of inferiority. In other words, the father makes an "ape" out of himself for the amusement of others, and his de-

scendants are forever regarded as a race of young "apes."

There is no question in my mind that if the colored man of the sixties and seventies had not stooped to so many race degrading methods for the sake of "getting by," there would be more avenues in the marts of trade open to him today. It is foolish to say that we did not have a chance because the labor of the colored man was just as much in demand as the labor of the white man. The trouble was with the colored man himself. When asked if he could do a certain thing, he was quick to say "no." And then again he was not willing to start at the bottom and work up.

The Third Picture

The third picture, as I remember it, shows some of the negro soldiers of the 3,000 that fought with the Colonial Army in the war of the Revolution.

If you look carefully, you will see that there is not a full-blooded African in the bunch. Nor is there a big nosed, thick lipped, or a deformed man among them. They represent the pick of the American negro race in America at that time.

They gladly joined the army to fight against Great Britain, because they were told that it was Great Britain that kept them in slavery. But they found out when the war was over that they had only fought to free the white people and clinch the shackles of slavery on themselves, and to record in history a new race of people known as the American negro.

The fourth picture represents Abraham Lincoln standing and a negro kneeling at his feet, with his wife standing by with a babe in her arms. This slave ought not to represent an abnormal black specimen of mankind, but a stalwart, brawny, brown skinned man, receiving from the

hands of the great emancipator the freedom of the American slave. And his wife and child ought to look like any other American woman, only a little darker in color.

Our race has always sought out those lines along which was the least resistance, forever seeking those occupations that required the least thought, until the nation reached the conclusion that as a race we were fit only to hew wood and draw water.

CHAPTER XII.

Education

What is it, and to what does it lead? One of the very first ideas of independence the colored American freeman was confronted with was education, which, to his untutored mind, meant reading, writing, and arithmetic. It was perhaps years before the average colored man separated carpenter, brick layer, plasterer, blacksmith, stone mason, and shoemaker, from common labor, and as a rule was more satisfied with carrying a three-cornered box (hod) upon a three-story house while the men up there did the work. As a rule, the colored man of twenty years ago would rather do the rough, hard work on the building, than to bother running straight lines, plumbing corners, making perfect joints; it was not that they could not learn to do these things as well as other men, but they had not been told, and did not realize that learning a trade was part of an education.

The colored man's first idea of an education was to read, and write, and figure, so that he would not have to work hard, and could go dressed up. The reason for this idea is to be found in the fact that their masters never worked, but lived on their education.

When the colored man did awaken to the fact that the greatest of all education was to know how to do and

make things, it was too late; his white brother had barred the door of trades against him. It is true there are more colored people in the United States, according to race, who can read and write, than there are men of other races, except the American white man, but that does not take the race anywhere. We are living in an industrial age, in which both brains and muscle work together. It used to be that men of other races said, "Give the colored man a chance and see what he will make of himself." One of the first acts of Congress when the colored man died to slavery, and was made alive to freedom, was to provide schools, and begin to educate him along the regular channels of learning. The only pity is that the government could not have foreseen the need of an industrial education, to go hand in hand with an intellectual education.

It was a wonderful thing to see those ignorant ex-slaves learning how to read and write, and make just as fine students as did the children of the men that had been their former masters; but how much more wonderful it would have been to have seen their hands taught to execute the things that their minds planned.

The colored race is just beginning to realize what the word education really means. For a long time the race was satisfied with knowing the simple idea of being able to read about the things that other races were doing, but now, after sixty years, or two full generations, we are beginning to understand that our idea of a real education is wrong, and that it is not the man who reads and writes well that is making good, but the man who is able not only to do things, but is also able to tell how and why. The thing made is the thing that is needed in the marts of trade, the counting house, the college, and the world at large.

Men of this kind of education need not worry about color of their skin, or previous condition of servitude—the world is demanding results. It is education that has produced the automobile, and the airship, the submarine, the telephone, also wireless telegraphy.

It is education that has given the world all of the arts and sciences that are today the marvel of the twentieth century, but how much of this knowledge have the colored men of this nation contributed? We should stop and ask ourselves how are we using the knowledge of book learning to help ourselves improve the world.

Get this fixed in your mind, young man: Your muscle must keep pace with your knowledge of books, or you will become an educated beggar.

CHAPTER XIII.

A Lady

The highest ambition of the average colored woman is to be a lady, and the idea of what a lady is is drawn largely from the white women who were slave holders, and their idea of being a lady was taken from the nobility of Europe.

Men have always used women as a sort of toy, or something to be petted and humored, and it was the rule among all that were able not to allow their women to work; they were given everything they wanted, in the form of fine clothes, jewels, perfumes, and servants to wait on them. These were called ladies, and those men that were able to humor their women were called gentlemen. This is where the words ladies and gentlemen came from; it was perfectly natural, then, that the colored woman that had been a slave, should find her ideal in this

kind of women and would imitate them as near as possible. In this way they got a distorted idea of what a lady really ought to be.

The lady that the slave colored women came in contact with, was as a rule, a nervous, conceited, irresponsible, lazy, gentle-do-nothing; it is no wonder then that the colored women coming out of slavery should cherish the idea that some day either they themselves would be just such ladies, or else they would work to make their daughters imitate as near as possible, just such ladies as their former mistresses had been.

This idea went a long way toward making the colored women unfit to be the helpmate of the colored men of their generation. Women who think it very unladylike to aid their husbands in the effort of making a home by using economy in food and raiment, will cheerfully get out and "bust suds" (do washing), clean house, cook, and do all manner of housework for a white woman, and then go to that same white woman's husband's store and pay the money for a dress, pair of shoes, hat and other garments of far better material than the wife of the man who sells the goods is able to wear. And sometimes the home life of the same woman is such that cleanliness is a lost art, and comfort, peace and happiness unknown quantities; but this woman, to some extent, is honest in her desire to be a lady, and nine times out of ten she has a husband who has but one aim in life, and that is to make a pleasant home for his wife and children.

Most of family troubles grow out of this false idea of what a lady is and what she ought to be. True womanhood does not exist in fine clothes and a classical education, but love of home, family and strict economy are the high lights in a ladylike life.

Mr. Lincoln well said, "God must love the poor, or He would not have made so many of them." This brings

out the thought that respectability and happiness do not depend upon riches. David understood this when he prayed that he might not be rich or poor, but that he might have such things that were convenient for him.

If we only could catch that spirit, how much more happy we would be; if we only could convince the women of today that a woman looks far better in a nice, well-fitted plain dress, than she does in one of these naked things that hide nothing and expose all of those parts that real men would rather see protected.

When a woman, let her be ever so virtuous a lady in conversation, loses sight of the fact that real men look more for modesty in women than they do for beauty in form, she will have failed to solve the problem of what it takes to make a lady.

The greatest obstacle in the way of progress for the colored race at this time is not race or color, but false pride and unattainable ambition.

CHAPTER XIV.

A Gentleman

It has not been the foolish ideas of our colored women alone that has held the race back in its onward march toward higher civilization. Colored men have, to a great extent, shown as little capacity for great and noble things as colored women have. One of the greatest mistakes of the majority of the colored men of the twentieth century has been the mistaking of what it takes to make a gentleman.

The colored men of the closing days of the nineteenth century could hardly be blamed for not knowing the real earmarks of a gentleman, because, like our women, they

only had their masters for an example, but the colored man of the past thirty years has had an ample opportunity to see what a real man ought to be.

When I see a young colored man with an earning capacity of one dollar and fifty cents a day depriving himself of all the comforts of life in order to buy a fifty-dollar suit of clothes, a ten-dollar pair of shoes, a five-dollar hat and a silk shirt, simply because his employer has those things, I feel sure that that man has a mistaken idea of what it takes to make a gentleman. It has been well said that good manners are like the measles, they are easily caught, and when once you have them, the mind is purged, so that low and vulgar things never again find peaceful home in your mind.

Whenever you see a young man or woman rude and ill-mannered, you may rest assured that the foundation of that man's or woman's manners was laid in youth. It is true that a boy or a girl may get into bad company and learn bad habits, and use ill-mannered language, and even be rude to people, but if the foundation of their character has been well laid they will shake off those habits just as soon as they get out of contact with that kind of society.

The reason that we now have so many ill-mannered young men is because their fathers have failed to lead the life of a gentleman before them when they were small. No man that uses low, vulgar language in his home, and conducts himself unbecomingly before his children, especially his sons, need expect his sons to be gentlemen, nor can a woman expect her daughters to grow up with pure minds and virtuous characters, unless she fills their minds with pure thoughts and sets for them pure examples.

Half of the thieves, prostitutes, and toughs, are made before the child is seven years old; therefore, in order

to make a gentleman, we should begin thirty years before the child is born.

I am told that the men who make a success at raising onion sets for the market first choose a soil that has the elements of onions in it; they then plow and harrow the ground, after which they cover it with a thin layer of salt, which they again plow under, and allow it to dissolve. This salt kills out all seed germs in that piece of land, and, in so doing, loses its strength and enriches the land, putting in the land the very elements needed in the raising of onion sets, and at the same time making it impossible for grass or weeds to choke out that crop of onion sets.

Now it must not be supposed that that one treatment of salt will insure that piece of land against weeds for all time; the very richness that the salt put into the ground by its own death, and the decaying of old weed roots, will put it in splendid condition to raise more weeds. For this reason a good husbandman will watch for the re-appearance of weeds and renew the application of salt when it is needed.

What is true in the vegetable kingdom is true also in human nature. As Paul says in his letter to the Corinthians: "Whatsoever a man soweth that shall he also reap." Let it be good or bad, if we sow to the flesh we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap eternal life.

There is no question but what our mothers and fathers in their ignorance of nature's laws and with their limited opportunity to understand right and wrong, have failed to purge their minds of evil, vain, and idle thoughts; neither have they been careful to get rid of vicious habits that years of human slavery fastened on them. Thus they have reared children with the same distorted idea of what

a gentleman ought to be, that they themselves had formed from the lives and characters of their former masters.

Is it any wonder then that our boys get the idea that in order to be a gentleman they must "dress up?" That is the one reason that the colored race ceased to climb; it is trying to carry its respectability on its back. Few young colored men are willing to recognize a gentleman in patches, or overalls; neither does the average colored youth see any grandeur in honest, hard labor, but there is one fact that is staring our race in the face, and that fact is we must sow our minds with the salt of honesty, purity, discretion and gentleness, to kill out the seeds of idleness, drunkenness, lying, stealing, licentiousness and filthy communications out of their mouths.

By this method we can in thirty years have young men and women raising children whose lives are pure and whose walk in life will be upright, and even though they be clothed in rags and are living in hovels, the children of that generation will be ladies and gentlemen; they will not be perfect, because God has fixed it in His law that the "sins of the father (parents) shall be visited on the children unto the third and fourth generation." But the improvement will be seen and if the noxious weeds that will from time to time spring up are plucked up and cast out, in sixty years the colored race can present to the nation a source of new life and energy.

CHAPTER XV.

"The Movie, the Soft Drink, and the Short Skirt"

The above three evils have done more to undermine the social, moral and spiritual life of the home than any other evils that have ever confronted the nation.

No young man can retain a pure regard for womanhood as long as she suffers her charms to be paraded before him, in all the alluring, sensual ways that a coarse, dissipated imagination can suggest, when the proportions of a woman's body, which were given her by a perfect Creator, for the purpose of attracting to her the male of her kind, are commercialized to the public for the purpose of gain, no real "*he*" man can be expected to adore that form that God gave, as his most precious gift to man.

I do not believe that there is a man on earth that can not be made a willing, loyal slave to a virtuous, modest woman. Nor do I believe there is a man on earth who has enough red blood in him to make him a normal human being that can gaze upon the vulgar pictures of exposed womanhood without losing that fine sense of respect that God wants a man to have for womankind.

We might think that these exposures are not real and that they are just gotten up to attract the foolish. If it was not for the fact that after we have seen the picture we meet real live, healthy young women more flagrantly exposed than the camera man dares to show her.

God gave man his strength, ambition and brain, to enable him to get by strength the things that his ambition craved and his brain dictated.

God made the woman the most attractive being of all of the world's living creatures. He clothed her with a modesty so overpowering that no man can resist its in-

fluence. But once let a woman lose that sense of modest virtue and she loses the respect of man and lays herself open to the worst that there is in the nature of an inhuman man.

The moving picture, with that unnatural tendency of women to expose themselves, has made men indifferent to her natural charms.

"Soft Drinks"

We got rid of the saloon without our girls being contaminated by its vicious influence, but it's a question in my mind whether the saloon was as dangerous to our boys and men as the soft drink habit is to our girls and young women.

I don't believe that you can picture a more disgusting thing than to see a young lady standing in a public place with a bottle to her lips, gulping down some one of the poisonous acids that they call soft drinks, with her elbow on the counter and that "*I-don't-give-a-continental*" look in her eyes, except it would be to see a young man and a young lady, sitting at a table in a public place with a bottle of the stuff between them, and each one sucking with a straw from the same bottle. In my weak judgment, it carries with it an impression that bodes no good for the girl. I know that you will say that it looks comradely, but I, for one, do not believe in it.

This thing of young men and women being comrades, "*there ain't no such animal.*" I don't believe it ever was intended that men and women should be familiar with each other, except as man and wife. In fact, I do not think it is a good plan for brother and sister to be comrades. It spoils the girls for the sacred position to be to some man a wife, and it spoils the boy for the responsible position of husband; it makes of the man "a womanish 'sissy,'" and of the woman "a mannish flirt."

There is but one garment a woman can wear at home or abroad that will protect her, and that is the garment of womanly modesty.

I do not believe that any girl or woman can maintain her self respect and demand the honorable respect of men that becomes *a swill hound in soft drink parlors*. They become too common and brazen for the man that is seeking a life partner to consider seriously as a life companion; it is only one step from the soft drink parlor to the opium den, and just one more step to the place of prostitution.

CHAPTER XVI.

Religion

One of the greatest sources of strength or weakness in any people is its religion. While it is a part of human nature to be religious, every kind of religion has ever come of its own accord.

As slaves, the American colored people had no real religion that they could give a tangible reason for. It is true they had been given a form of religion by their masters, but in that form they only received enough of the spiritual being of God to keep them from making gods of wood or stone. It was impossible for them to understand what God really was or what the service of God meant to them. I do not mean to say that every colored slave was ignorant, but I do say that ninety per cent of every hundred slaves did not know what the religion of Jesus Christ was.

It was impossible for the slave holders to teach the slaves the real principles of the doctrine of Christ, and keep them in slavery, therefore it is to be presumed that the slave holders themselves did not worship God in accord with the New Testament plan of salvation, and it is

further presumed that the preachers that conducted the religious services for the slave holders either did not know what the plan of salvation was, or knowing it, they did not try or dare to teach it.

In either case it is plain that the slaves did not receive the gospel plan of salvation, and if they did not receive the word of the Lord, what was it they did receive?

It is a self-evident fact that no man, or set of men, or a nation can teach the golden rule, and at the same time rob another human being of life, liberty, and the pursuit of happiness.

Neither could a religion be formulated from the teachings of Christ, or his apostles, that would carry with it the fact that one man was more acceptable with God than another, or, to speak more plainly, that with God there was any difference in race, or superiority in color. A religion that does not blend all mankind in one common family is not the religion of the Bible; neither is it what God sent His son in the world to do; that one word "Whosoever" condemns forever race favoritism in the sight of God.

So, then, we must conclude that the American slave was not converted to God through the religion that his master gave him; no man can possibly see Christ in the religion that the slave brought with him out of slavery. The only difference between the heathen idol worship that the slaves brought with them from Africa is found in the fact that they tried to approach a spiritual God through an idolatrous worship. In other words, they never changed their manner of worship in accepting the God of heaven, that is, if as a race the living God has ever become their God.

Now if the slave who was taught religion by his master did not receive the spiritual life of God, it was because his teacher did not know God, or, if he did know God, he purposely kept the knowledge from the man he was teaching. This brings us back to this question: Have the colored

freemen the religion of our Lord and Saviour, Jesus Christ, or do we have a mixture of African heathenism and American heathenism that we are palming off on our consciences as the gospel plan of salvation?

If what I am saying is true, it is time that this new member of this great American nation was getting away from old, worn idols, and returning to the service of the living God, not through emotion, fanaticism, or prejudice, but in the spirit of holiness, and the letter of the word.

One thing that has caused the colored man more to be shunned as a social equal than any other thing, is his idea of serving God. He has been too loud in his songs, and too profuse in his prayers; he has largely made both his songs and prayers obnoxious to the more calm and settled-minded of the average worshippers of God, and the average colored preacher is far too careless in stating the facts of religion; he is apt to make statements that are purely imagination, simply to win the sanction of his hearers; in fact, as a race we have chosen preachers with too much lungs, and too vivid imagination, and have paid too little attention to the moral, spiritual and intellectual qualifications of the man.

X I fear that our religious leaders have been carried away with the idea that if they would open their mouths God would fill them, and have failed to study and rightly divide the word of truth. It does not help the matter to say that our colored preachers compare favorably with white preachers and do not pull off any more religious "stunts." And granting that it is true, it only shows us that no race has a monopoly on being emotional and foolish.

Therefore, it does not take a man anywhere to be a fool because some one else is a fool.

X If the colored people, when they were added to the family of this great nation, had studied and been more

careful to shape their lives to the general order of things as they found them, instead of trying to bring their old slavery flesh-pots of ignorance with them, the race question would have been settled years ago.

The world is fast learning that the real religion of the Lord and Saviour, Jesus Christ, consists more in deeds of kindness than it does in long, meaningless prayers and unscriptural assertions. It seems that in regard to religion even our best schools of religious learning have never been able to get away from that old, fanatical idea of mixing that old, African superstition with the revealed gospel plan of salvation.

It was because of the fact that the white people of this nation could not understand the methods and practices of the colored people in religious worship that caused them to discourage the mixture of the races in religious worship.

X Then again there was another factor that made the mixing of the races impossible; our colored preachers were too slow in grasping the idea that in order to teach others they themselves must understand the thing that was to be taught. *The men* that carry the Gospel of our Lord and Saviour, must prove that God has called them by showing that they are qualified for the work they are doing, and this they can only do by a careful study of the word of God. A man that will not accept the fact that there is only one faith, one Lord, one baptism, one God and father of all, who is above all and through all, and in you all (Eph. 4:5, 6), is not fit to teach people the way from earth to glory.

X Phillip was the only man that was fitted by faith to carry the gospel to the Ethiopian eunuch, and Paul was the only one of the chosen apostles that was able to stand in the midst of "Mar's Hill" and tell those heathens that the God that created the heavens and the earth was not

made of wood, stone, silver or gold, and that God had made of one blood all nations of men, and had set the bounds of their habitation. Paul had to study in order to know these facts. So must the preacher of today study if he would know what the will of the Lord is.

The Fourth Picture

Represents a body of American slaves. Men, women, and children, ranging in color from dark brown to perfect white.

This picture is a fair representation of the American negro slave, on January first, 1864. In it we see the result of miscegenation, and are forced to ask the question, "How much longer could the white man have enslaved his own sons, and daughters?"

CHAPTER XVII.

The Freeman and the Citizen

The line between a freeman and a citizen is like a riddle—you can not see it until it has been shown to you, and then you wonder why you did not see it first.

The constitution declares all men to be free and equal before the law, but it prescribes certain conditions by which people may become citizens. Equality under the laws of a nation does not imply citizenship in the nation any more than the giving of a person a free and cordial welcome in and out of your home would make him or them the members of your family, or your social equals.

The people of all nations understand that, under the laws of the United States, every nation is free to visit our country and to work and enjoy themselves, and that their liberty, and the pursuit of happiness will not be

abridged as long as they do not break the laws that govern our country and protect its citizens.

There are perhaps a million men and women in America that are not citizens of the United States, yet they are just as safe in their homes, and in the pursuit of happiness as are the descendants of any one of the first families of Virginia.

So you see it is not enough for a man to say: "I am free and equal before the law." That privilege is accorded to the people of all races and nations of men, that we allow to come to our shore. There is a reason for this, and the reason is: The American nation knows that the people that come here are "citizens" of some other country, and that the laws of that country are made to protect its citizens on land and sea, and in any country they may choose to abide for a season, keeping always in mind the fact that the most obscure citizen has more power at home than the most illustrious potentate has in another country.

I have said that in order to say this: The American Negro did not come to America as a colonist seeking a home, nor as a visitor seeking pleasure, nor as a capitalist seeking investment, nor as any kind of a representative of any kind of organized government. He came here naked, homeless, penniless, friendless and in chains; he could not appeal to any government for protection, and could not point out any spot on earth that he could call "Home." He was "a human being" without home, government, or country; he did not want to stay here, and would have been at home anywhere in Asia or Africa, because he was only a part of a wandering tribe of homeless Africans.

The first twenty African captives were just as much at home on the shores of Jamestown, Virginia, as a jack rabbit would be in a dog kennel, and had just as much show. They were not regarded as men and women, nor as a part of the colony, but simply as a specie of human

beings that could be used as a means to an end. Their captors sold them as stock, and their purchasers bought them as good and chattels; they became slaves to an overwhelming, dominant race of whose customs, habits and religion they knew nothing.

When the independence of this country was won, it was not considered that the African slaves had a right to enjoy the freedom that they had helped white men to win, and in the Constitution, under which this government began to do business as a nation, while it seemed to embrace every nation under heaven, it certainly ignored the fact that the Africans were to be considered as a race or people with whom they had need to reckon.

When, as a war measure in 1863, it was announced that the slaves would be freed, unless the South laid down its arms, it was the purpose of the North to make the slaves not only free, but at the same time make them citizens of the United States.

Charles Sumner knew that simply being free did not mean that the freeman, was a citizen. That is why he formulated the *Civil Rights Bill*, and that is why the *Civil Rights Bill* was never passed until the enacting clause was killed in it, nor has there ever been a law passed or an amendment made, that has not been so drawn that its legality could not be questioned. It is this that makes the race question "a problem."

How can this nation accord to the Negro all the rights of other freemen and at the same time deny him the *civil right* of an American citizen, without granting to him the full force and meaning of the Fourteenth and Fifteenth Amendments, which declare that no American citizen shall be deprived of those privileges granted by the Constitution of the United States, which are life, liberty and the pursuit of happiness? How, then, can the *American negro freeman* become a *free American citizen*?

This is the problem that must be answered in such a way that a man's right to protection under the Stars and Stripes will not be questioned by any people, anywhere, but that morality and fitness shall be the test of manhood, instead of race, or color.

"Marvel not that I say unto you that ye must be born again."

CHAPTER XVIII.

Amalgamation, Miscegenation, Assimilation, Christianization, Separation or Extermination and Segregation

The great race question of America depends upon one of the above six solutions.

First we will take amalgamation. Is it possible to amalgamate the two races? Yes, it is; then again the question is asked, is it probable that the two races will amalgamate? I answer, no, never! Such a thing is unthinkable, and above all things else, it is undesirable. Why should the *Afro-American* desire to amalgamate with the white people of America, or why should the *American white people* desire to amalgamate with the *Afro-American*?

What would either race gain in the union that can not be had without it? Both races speak the same language, are educated out of the same books, believe in the same God, have the same brands of politics. The habits, appetites, loves, and hates, have all been learned from each other; one does not possess a single habit, or characteristic, that is not felt or expressed by the other, and it is this similarity that makes it so repugnant to even think of the amalgamation of the two races on terms of social intimacy. It must not be forgotten that there will always

be fools, who will so far lose sight of their real earthly happiness, and so far allow themselves to be swayed by passion, that from time to time breaches will be made in the lines that separate the races.

One of the chief reasons for this will be found in the fact that, aside from the shade of colors, the women of both races, take them as a whole, are the best formed, and finest featured women that are to be found anywhere in the world. The American born women, regardless of race, possess a rare type of beauty, that is not found among the women of other countries.

But, underlying all this, is a fact that, like "Banquo's ghost," will not down. Some claim that a woman does not possess real knowledge like a man; that she is moved by whims and passions, and that she has the faculty of forgetting everything that a man does that is good, and never forgetting a single mistake, or wrong act that a man may be guilty of. It is because of the fact that a woman does remember all of the bad breaks a man may make, that makes the amalgamation of the white and colored races a thing utterly out of the question.

A white man could, to some extent, for a few months, anyway, take care of himself in a war of words with a *white woman*, but how on earth would he defend himself against a *colored woman*? He would stand about as much show as a jackrabbit would stand in a dog kennel. And what is true of a white man is doubly true of a colored man, who is handicapped with the stigma of having been a slave, or the child of a slave, and that of being dubbed "a nigger," and that word carrying with it degradation, and insult—the knowledge of such facts would be a fearful weapon in the hands, or on the tongue of an angry white woman. Or what show would a white man have with an angry colored woman, who knew that he had been dubbed an "old peckerwood" or an old, poor "yap?" In

such cases the penned up victim would think that Sherman was right when he said what war was.

Then again, there is a still greater reason why the two races should not amalgamate. God forbids it in his word, for saith the Scripture: "Of one blood hath God made all nations of men for to dwell upon the face of all the earth and hath determined the times before appointed and the bounds of their habitation." Acts 17:26.

To see the evil effect of the entire human family being in one grand body as one great family, we have only to read Genesis, fourth, fifth and sixth chapters, and note the effect of the first amalgamation. And if this is not enough to convince you that it is not the will of God that one kind of people should mix with another kind of people, turn to the eleventh chapter of Genesis and read the first eleven verses, which read:

"And the whole earth was one language and one speech. And it came to pass, as they journeyed from the East, that they found a plain in the land of Shinar, and they dwelt there.

"And they said one to another, go to, let us make brick and burn them thoroughly, and they had brick for stone and slime had they for mortar.

"And they said, go to, let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"And the Lord came down to see the city and the tower, which the children of men builded.

"And the Lord said, Behold, the people is one, and they have all one language, and this they began to do, and now nothing will be restrained from them which they have imagined to do.

"Go to, let us go down and there confound their language that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city.

"Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:1-10.

The first people of the earth were destroyed because the wicked and the good amalgamated, and the second people of the earth, through their oneness of nation, and oneness of speech, tried to make themselves as powerful as God. In their minds they even went further than that; they intended to out-general God by making it impossible for God to again destroy man from the earth. They contemplated the building of a way to heaven, and if God had not intervened there is no telling to what man's imagination would have led him.

God saw that in order that the earth should be peopled and subdued, that the children of men must be separated, not simply by putting them in different places, but that he must put a difference between them; he must make it so they could not understand each other, and thus force them to build up nations to fit the language that God had given them. God left it to environment to shape their character and habits, and to time to bring out the distinguishing features of each race.

It was not then, and it is not now, the will of God that these nations shall mix or merge into one family again, and every attempt of man to undo what God has done will only bring upon the world the wrath of God, upon the children of disobedience.

Thus we come back to the words of Paul: "For of one blood has God created all nations of men to dwell upon the face of the whole world and hath appointed the bounds of their habitation."

And woe be unto the man or nation that find themselves fighting against God. That which God has put asunder, let not man attempt to put together.

CHAPTER XIX.

Miscegenation

Miscegenation means to mix nations or races. Do I believe in it? No! I could not believe in it and believe in God at the same time. God separated the people for their own good, and God placed them, or, to speak more plainly, God directed each family, or group, to the land or country best suited to their nature or habits.

Mizraim, the son of Ham, was guided to the land of Egypt. He may not have realized at the time that he was guided by any other than his own will, but God knew just what kind of a nation that Mizraim would found, and the part that that nation would play in the movements of mankind on the earth.

It was Egypt that gave to the world the twenty-six characters that make the alphabet that gives expression to the language of the world; the arithmetic system of numbers was also given to the world by the Egyptians. Arts, science, and sculpture also came from Egypt; in fact, Egypt was the most powerful nation of the earth at the time miscegenation was started in the land, and she would have continued to have been a great nation if they had not begun to mix.

The how, and the why, of their downfall, forms a very large place in God's word. First, Jacob had twelve sons, and, as is often the case, he made a pet out of the youngest boy, whose name was Joseph. In that day, even as it is now, people paid lots of attention to dreams. It will be

remembered that Jacob was some dreamer himself. He dreamed that he saw a ladder, with the bottom resting on the earth and its top reaching up to heaven, and in his dream he saw angels ascending and descending on the ladder. This dream caused him to conclude that the place he had chosen to sleep on was the gate to heaven, and he made a vow that if God would feed, clothe, protect, and bring him safely back home, he would make the rock that had been his pillow the "House of God," and that he would give one-tenth of all he had to sustain "God's House," so you see the idea of a house for God was the result of a dream.

Years after this, Joseph, one of the youngest sons of Jacob, had two dreams. He saw himself as the moon, and eleven stars bowing down to him, and he dreamed again that he and his brethren were binding wheat in a field, and his brother's sheaves bowed down to his sheaf. This last dream was more than his brothers could stand, so they sold Joseph into Egypt.

I mention this to show how firmly fixed in the minds of the people is a belief in dreams, and on what slender things the life of a nation hangs. It caused the dreamer to be sold into Egypt by his brethren. A woman finally got Joseph in jail (and they have been getting men killed and in jail ever since), and the two Egyptians that were in jail with him each had a dream, and Joseph told them what their dream meant, and it happened just as Joseph said it would. And finally the King had a dream of such a complicated nature none of his people could tell what it meant. Then one of the men whose dream Joseph had interpreted thought of Joseph who was in jail, so the King sent for Joseph and told him his dream, and Joseph told the King what his dream meant, and as a reward Pharaoh made Joseph, the convict slave, governor of Egypt.

There was nothing wrong in that ; that law of "honor to whom honor is due" is as old as man, but Pharaoh went a step further and "Gave Joseph his daughter for a wife."

Right there he sowed the seed of "miscegenation," which, like the little seed that a bird dropped on a mighty wall that was built around an ancient city, fell in a crack in the wall, sprouted and grew until its roots destroyed the city. This reminds me of what the poet said :

"From little oaks, big acorns grow"—no, that's wrong ; it doesn't sound right ; let's try again.

"From big oaks little acorns grow"—no, that is not right, either ; let's try again.

"From little acorns big oaks grow"—that's the time I got it, and if I didn't get it, the fellow that wrote it is not here to dispute it.

When Pharaoh gave Joseph his daughter, he sowed the seed that destroyed Egypt, and when he permitted those seventy-two Hebrews to come into Egypt, he began the downfall of the greatest nation in the world. God divided the people according to his own purpose, and what God had put asunder man had no business to put together.

As far as humanity was concerned, there was no difference in race, or superiority in color. All were of the same common stock and possessed the same human passions ; therefore, it was a short step across the line of national distinction. But in the generations that had given them their national habits and characteristics they had become another race of people ; even their color had changed and their features had been set by the conditions under which they lived, until they had reached the point where they thought that they were the supreme people of the world ; they had forgotten that they came from the same family and that every man was a brother.

They regarded the Hebrew women as a sort of toy that could be played with and used to suit the whims of their

licentious masters. They could not see that the mixing of the Hebrew blood with the Egyptian blood would undermine their national habits and weaken their national government; the child born of parents of different nationalities would naturally possess the characteristics of both mother and father, and thus in one body two nations would be striving for the mastery.

Higher civilization has never been conducive to large families, while lower civilization is very productive. So it was with the Hebrews; they were a simple pastoral people, they understood the word produce, and they relied on nature to stop production. Not so with the Egyptians. They had studied out the way to arrest production and thus avoid the bother of raising large families.

History shows us that great human intellect and big families do not live in the same house; that is the chief reason that a nation does not go beyond the fourth generation without some great change in the life of that nation, and what is true of a nation is also true of a family, for one family is the beginning of a nation.

I do not want you to get the idea that when hunger drove the Hebrews into Egypt that the Egyptians had any idea of making slaves of the Hebrews; on the contrary, they thought they saw in the Hebrews another source of revenue, because the Egyptians were purely an agricultural and architectural people, and had been taught to despise people that raised cattle and sheep. They saw in the Hebrews a means to an end.

The rich fertile valley of Goshen afforded a pasture in which thousands of herds could be fed; and as all nations, as they become intellectually strong become physically weak and habitually lazy, it required more labor to till the land of Goshen than it did the valley of the Nile; therefore they gave the land of Goshen to the He-

brews to raise cattle and sheep and other animals of that nature, while they proceeded along the lines of least resistance.

There was quite a difference in color, features, hair and habits of the Egyptians and Hebrew women. Egypt means "burnt faces," therefore the Egyptian women were of a dark, almost black, complexion, while their hair was very good and long; but it did not compare with the long luxurious hair of the Hebrew women. In other words, the Hebrew women had the Egyptian women beaten a "city block" for looks—but say, those Egyptian women were sure good to look at. But, as has always been the case, vigor had to be sacrificed for refinement.

It must be borne in mind that the Hebrews were received in Egypt on equal terms with the Egyptian nation, still the Hebrews were not citizens of Egypt; they were only free to live in the land and enjoy all of the rights of a free man or woman, but they could not go before the king and demand any of the rights that the laws of Egypt guaranteed to its citizens. While it is true that Pharaoh conferred upon Joseph great honors, because of the fact that he saw in him a means to an end, it is equally true that Joseph was only regarded as a wise man of another race, that could be used to help the Egyptian nation.

It must also be kept in mind that they dwelt in Egypt four generations, as freemen, and during that time the Egyptian men took Hebrew women for wives and the Hebrew men took Egyptian women to be their wives. From the time that Pharaoh gave his daughter to Joseph for a wife, up to the time that a king rose up that knew not Joseph, the mixture of those two races went on until a king of pure Egyptian blood rose up and warned the people that if they did not stop the spread of the Hebrews, that the Hebrews would take Egypt out of their hands.

If the two races had not mixed, seventy-two Hebrew people never could have proved a danger to the government of Egypt; but they did mix; and because of that mixture Egypt lost her power as the greatest nation of the time. Even after the Hebrews were made slaves, this mixture continued, the only difference being the Egyptian men did not need to marry a Hebrew woman in order to use her. She not only had no protection, but was regarded as goods and chattels, with no rights that a licentious Egyptian need respect.

"Righteousness exalteth a nation, but sin is a reproach to any people." The Egyptians sowed to their passions and reaped to their shame. The downfall of Egypt's greatness has been duplicated in nearly every nation of the world, and in every case it can be traced to the promiscuous mixing of the races.

America has been no exception to this rule; the twenty slaves, mostly men, could never have multiplied as fast as they did if it had not been for the fact that their masters were the worst mixers the world has ever known. It has been said that there can be found in this nation men with the blood of every other nation in the world flowing in their veins.

It is a well known fact that the negro slave could not start the mixing of the African and the Anglo-Saxon. White men started it, because they saw in the African woman a poor, defenseless being that had no right that he need respect.

Note the result; ninety per cent of the American negroes have white blood in them, and fully forty per cent of them are half white, and at least twenty per cent are so near white that you can not tell which race they belong to. Whose fault is it? Surely it is not the negro man's fault, and thank God, it is not the fault of the white women. Then what is the answer?

The American white man has sown in a whirlwind and he is now reaping in a storm.

No nation can live by mixing, and, above all, the negro is satisfied to live his own life in his own way and among his own people.

"Come out from among them, and be ye separate and I will receive you, saith the Lord."

CHAPTER XX.

Christianization

"That they may all be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may know and believe that Thou hast sent me." Jno. 17:21.

Christianity is the only force that can possibly bridge the chasm that separates man from man, because Christianity is the only means that so changes our minds that one man will not think himself better than another. There is but one possible way to get to God, and that is through Christ, and the only way to get through Christ is to obey the commands of Christ, for God has given us His Son as an example of how men must live in order to please him.

If we can not see in Christ the end of God's law for righteousness, we cannot know how to be saved on the terms Christ came into the world to offer fallen humanity. The law of Christianity under Christ is just as binding on the whole world as the law of God was, under Moses, on the children of Israel.

We call ourselves a Christian nation, and we call our country a Bible country. Is it? Ask yourself the question. Do we look, every man, on the good we may do others? Do we go about trying to make the world better, because we live in it? Are we as much concerned about the

salvation of every human being as we are about our own personal salvation? If not, how can we say that we are walking in the footsteps of our Saviour?

After summing up what it takes to make a true follower of Jesus, we are compelled to say that either Christianity is not the religion of America, or else the Bible is not God's revealed will to man; and if the salvation of the world was not the mission of Christ in the world, why did he suffer and die, and why did God raise him from the dead, if it was not the purpose of God to bring life and immortality out of death?

And, lastly, why did Jesus, after he had risen from the dead, say: "Go ye into all the world and preach the gospel to every creature," if he did not mean that God was no respecter of persons, but that in every nation they that believed, obeyed, confessed, were baptised and became one in God through Christ?

Looking at Christianity from this point of view, we are forced to the conclusion that any religion that is not understood in just the same way by all people is not the religion of our Lord and Saviour.

What I am trying to show you is that the lack of a pure Bible religion in America is the cause of the race problem of the present time. It must be borne in mind that the laws of all nations are made to conform with their religion; all of the laws of any nation are framed to fit the religion that they profess. The United States is the only nation that did not have a standard form of religious faith around which to frame her constitution and laws.

Simply declaring a faith in the existence of God as the author and creator of all things does not carry the individual or the nation anywhere; the devil believes the same things and trembles for fear of God's power, and heathens stand in awe of a God of all things that is some-

where beyond their understanding, and to allay their fear they make a God in the image of what they think God ought to look like.

But you say that the American nation has adopted the Bible and has acknowledged it to be the inspired word of God; so do other civilized nations, but they reserve the right to place upon it their own interpretations, denying that it is a complete rule of faith and practice for all mankind.

To most nations the Bible is only a means to an end; they use it as a mere scrap book from which they can gather ideas upon which to build what they think is best. America has used the Bible in the same way, to such an extent that their children are taught that it is not a proper book to use in the training of the young American mind. In other words, the Bible is all right to swear by in the courts of the land, and is used in all governmental business for that purpose, but as a basis of religion each individual is allowed to place his own construction on it, or if he does not believe in it at all, he is free to form his own brand of religion.

Therefore the United States has become the "Mecca" of all kinds of "religious cranks," who were driven out of their own country on account of their peculiar ideas of what they thought God ought to have meant. Freedom of religious thought has no place in the word of God. There can be but one Lord, one faith, one baptism, one God who is all, over all, through all and to whom all men must make an unconditional surrender, or else they can not see his face in peace.

Let me ask you a plain question. Can a nation that protects and allows every brand of religion in the world call itself a Christian nation? If you answer yes, then I

will ask what use have we for the Bible as a guide? If you answer no, where are we, and to what are we, as a nation, tending?

I contend that there would be no race problem to solve if the so-called Christian people of America would take the word of God as the man of their counsel and its teachings as their rule of faith and practice; there would be no such thing as Baptist, Methodist, Presbyterian, Congregationalist, and the many other brands of religion; we would all speak the same thing, do the same thing, hope the same thing and expect the same reward.

Our children would go to the same schools, learn the same lessons, and would daily receive instruction out of the same Bible and learn to love and honor the same God. One Christian would not despise another Christian because of race, color or any other condition, except it be that of ungodliness.

Christians would not be afraid of social equality injuring their home, because the grace of God would cast out all fear. I would not be afraid that some white man would marry my daughter, or that my son would want to marry some white man's daughter; they would believe the Bible and would know that God was opposed to the mixture of the races he separated. Take the Jews, for instance; amid all of their trials they have kept the identity of their race, not that they did not see in the other races those whom they loved, but because they believed that God would not bless them except they kept his precepts.

So it would be with this nation; we would live together and be happy, but we would not dishonor God, or make his Son's sacrifice of non-effect by doing those things that he commanded should not be done.

This country was started wrong. England sent her thieves, prostitutes and murderers here to get rid of them,

thus sowing the seeds of vice and misery where peace and contentment ought to have been. The landing of the Puritans at Plymouth Rock came too late to correct the evil that preceded it. You can not mix good and bad without spoiling the good and enlarging the bad.

The seed of slavery had been sown and it could not be killed by sowing good seed with it, and it was too deep rooted to destroy without uprooting the good seed, and by the time the colonists had won their independence even the good had become so bad that slavery was maintained in the "land of the free and the home of the brave."

But the church could have made slavery impossible if it had lived up to the teachings of Christ and his apostles, but the minister, in his opinion, made the Bible justify the wish of the slave holders by preaching a doctrine that God justified slavery because it was the means of making the slaves converts to the religion of the masters of the slaves. I have an idea that hell is so full of that class of preachers and Christians that their feet are sticking out of the windows.

America had not then, neither has it now, any form of worship that a man is bound to respect; neither a God that a man need worship, except it suits his purpose to do so.

The world did not start the "Jim Crow" law; it was started by the church because the white members of the church did not think that negroes were good enough to worship God in the same house that they did.

When I was quite young and had no better sense, I let a white preacher persuade me to go to the "mourner's bench." On that same night a white man went to the "mourner's bench," and it made him so mad to think that a "nigger" was mourning at the same bench with him that he quit mourning and "wouldn't get religion," and I went around two or three days hoping to catch him out and

fight him, because he did not want to mourn with me. That same spirit exists today; the majority of the white people of this nation would rather spend an eternity in hell than worship in the same house with a negro. Thus the church has sown the seed of "Jim Crowism" in this American nation, just as the church sowed the seed of the moving picture shows in the entire world.

There is one thing about the negro's existence in America that can not be said of any other race. He did not bring any sort of religion with him to America; he was an absolute heathen, therefore he is not responsible for any of the so-called brands of religion that now exist, and what the American negro knows about God a white man taught him. If the black man's religion is not good enough for a white man, who is to blame? If my race does not understand what the will of the Lord is, it is because the white man blinded his eyes so that he could not see God, except as the white man chose to picture him. But why should one man in religion esteem himself better than another, if our religion teaches us the oneness of God, and his Son? And if his Son died to save all sinners that would believe on Him, spiritually speaking, how can there be anything but spiritual equality between every one that has died to sin and been made alive to God through faith in our Lord and Saviour?

Looking at the so-called Christianity as it now exists in this nation, does it not appear that this nation, being ignorant of God's righteousness and going about to establish their own righteousness, has not submitted itself to the righteousness of God?

Happy, indeed, is the man whose own conscience does not condemn him! I am confident that this nation would never have fastened the curse of slavery to its body if they had believed in the Bible as God's revealed will to man; if they could have only believed what Christ said

to Nicodemus, "For God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." Jno. 3:16.

Christianity means the things taught by Christ and his apostles, and being a Christian means doing the things taught by Christ and his apostles. The other churches, by their methods of religion, have failed to make the word of the Lord, the Man, this nation's counsel. Therefore it is up to the *Church of Christ* to make good its boast that they are serving God just as God has ordered his servants in his word.

The negro does not want to enter the white churches of the land; neither is he asking that the social lines that now exist be removed. But he does ask that he be allowed to worship God in peace, and that his white brother, who first taught him of God, should help him to get back to the old paths, so that in the worship of God there will be no white, yellow, brown or black, but that all shall be one in Christ Jesus.

CHAPTER XXI.

Assimilation

The word assimilation means to take different things and blend them into one complete body; the word absorb nearly covers the same ground; but when the word assimilate is applied to the human race we find ourselves fighting against God, who for his own all-wise purpose took the one complete family and divided it into the several nations that make up the human family on earth.

Now, if you will notice, every one of these nations has ways, habits, appetites, passions and religion separate and distinct from any other nation; to attempt to assimilate these nations would be to find yourself fighting against

God. That which God had separated you would be trying to join together, and to this extent you could in a way succeed. The blood of several families can be made to flow in one body, until by continual assimilation the weaker body would lose its identity. But in the meantime the stronger body would be sacrificing its identity in its effort to destroy the weaker body, so that in the end neither body would retain its originality, but would be an entirely different body that would bear in itself some of all the bodies that went into its physical constitution, and the mind of each people that went into the construction of the body would be seeking to control the body, and thus produce a medley of thought in a physical "mongrel."

Then again, assimilation can only come through social and national equality; as long as the race that is to be assimilated is not considered in every way the equal of all other races, there can be no decent way in which assimilation can be carried on. It would be nothing more or less than inconsistent "mixing." The children of Israel tried that assimilation business with some of the tribes of the land of Canaan, and although they were similar in many ways, still they made a failure and paid dearly for their effort.

God does not want the people to be one, as far as nationality is concerned, and no effort of man can overcome the will of God. He has appointed the bounds of our habitation, and says, "Thus far shall ye go, and no farther, without paying for disobedience."

It might be possible for the American negro, in his present mixed condition, to be absorbed by the so-called white race, if it were not for the fact that the conditions under which each race lives are such that there can be no intimate relations between them. It would take four generations of social, unrestricted living to breed out the prejudice now existing in the two races, and even then

the nation would be more "mongrel" than it is now. A single cross does good instead of harm, both among animals and people, but too much mixture weakens the vigor, and the intellect of man, carrying with it disease, insanity, consumption, and above all, produces sterility in the nation. So, then, you see assimilation is not to be thought of as a means of settling the race problem.

There is in my mind no reason why the American negro and the American white man can not live right here in America as American citizens, without even thinking of that hateful thing you call social equality. There is no such thing as social equality between the whites and blacks, except in so far as individuals shall allow; no law can be framed to compel one man to throw his doors open to another unless he desires to do so; but because I object to having you in my house is no reason why I should not grant you the same general rights that belong to all American citizens.

Slaves of pride, whose selfish actions
Tarnish all your boasted power,
Prove that you have human feelings
Before you loudly question ours.

CHAPTER XXII.

Separation

If the United States makes a success of freeing her slaves and living on equal terms with them as freemen, it will go down in history that the United States has accomplished what no other nation has ever done. Mark you, I do not mean to say that it can not be done, but I do say that it has never been done.

Two hundred and forty years of degradation and slavery put into the heart of the slave a hatred against the slaveholder, that neither law nor amendments to the Constitution can blot out. Every time the negro finds himself in need and sees the white man with plenty of the things he needs, he will naturally think of the years of unpaid toil that his masters enjoyed at the hands of his ancestors, and every time a law is passed that restricts the legal rights of a man, especially a negro, that inbred hatred toward the white race, will, like Banquo's ghost, come up, and refuse to be downed.

Then, on the other hand the white man has been taught by generations of learned men, that the negro is an inferior, and only fit to be a "hewer of wood and a drawer of water" for the white man. Therefore, when the negro attempts to assert his manhood, or stand up for his own rights, or resent a wrong, the domineering spirit of superiority in the white man will assert itself. The white man hates the negro because of the place he once held in the body of the nation.

There is one thing sure; no race can be kept down and educated at the same time. Ignorance and servitude are twin brothers, and liberty and intelligence are twin sisters.

Shortly after the Civil War, a white man met one of his former slaves, a very old man, and said: "Well, Uncle Ben, you are a free man now, aren't you?" "Yes," said Uncle Ben, "I is free now." "How are you getting along, Uncle Ben?" "Well, boss, I'se havin' a hard time. I can't get nothin' to eat, my clothes is all in rags, my shoes is wore out, and it's mighty cold." "That's too bad, Uncle Ben; but say, when I owned you, you had a good cabin to live in, warm clothes to wear, plenty to eat, and in winter you always had good, heavy shoes." The old man answered: "Yes, sar, I sho did have all dem things when you

owned me, and I sho miss dem now." Then his former master said to him: "Don't you wish you were back in slavery again, with a good master to feed and clothe you? Don't you believe you would get along better as a slave than you do as a free man?" The poor old ex-slave shivered in his rags, because the weather was cold and the wind piercing, but he looked his former master in the face and said: "Do you think that being a slave with plenty to eat would suit you better than being poor, hungry and in rags, but at the same time a free man?" The ex-master grasped the hand of the ex-slave and said: "No, Ben, I had rather be a half-starved free man than to be a well-fed, dressed-up slave. And say, Ben, I am going to see to it for this winter, at least, you shall enjoy the freedom of a man without having to be hungry or cold." And he did.

All of this goes to show how freedom of speech and action makes a man, even in the poorest walks of life, feel himself the equal of any other man.

It is because of the lack of free speech and action that there are clashes between races, just as the forcible prohibition of racial intercourse arouses a sort of morbid curiosity and sometimes causes both men and women to break the restraints and do things they would not, perhaps, have even thought of if the law of forcible restraint had not been imposed. It reminds me of the woman who read of a child getting a bean up its nose and the bean swelled so that a doctor had to perform an operation. She got her children around her and got some beans and showed her children how to put the beans up their noses, and then she told them she would whip the hide off the first one she caught with beans up their nose. The next day when she came home, every child, even the baby, had a bean up its nose. Now, if she had not told these children that they could put beans

up their noses, the chances are the children would never have thought of it.

So it is with a great many things that happen; if we never show others how to do certain things it may never occur to them to commit the act. After this woman had raised this bean idea in the minds of the children there was but one thing to do, *keep the beans and the children apart.*

So it is today with the two races. For hundreds of years they have been shown how this mixing can be done, until we have reached a point where either separation or extermination must settle the question. It is too barbarous to exterminate, therefore I am sure that separation is the only solution of the race problem, because (bear this in mind) no country has ever lived in peace with its former slaves. "Get out from among them, saith the Lord, and I will make of you a nation."

It took forty years of privation, restraint and humiliation to teach the Hebrews what is required to make a people that were capable of doing things that were worth while. God knew that they never would acquire the confidence in themselves to become nationally great if they remained where their previous condition would always stare them in the face, and where their former masters would always be throwing stumbling-blocks in the way of the progress of the people they had once owned as slaves.

What was true in the case of every other people freed from slavery is equally true of the slaves of the United States. It is a long step from slavery to civil and social equality, and there are many obstacles in the way of making that step. One thing that will always make the path of descendants of slaves a hard one to travel is the fact that the race is so fearfully mixed with the white race, possessing the same features and having the same likes

and dislikes, it is a great wonder that there is not more of mixing than there really is.

Human likes and dislikes are hard things to control. It is not always how a person looks that causes him to be hated or loved; it is what persons find in each other to admire. A woman sees in a man something that meets with the approbation of her mind, the man sees the same things in the woman, and they want each other. As for me, I do not see anything to desire in either of them, and am unable to see what it is that attracts them; but they see, and that settles it. Color does not figure in the case. It is that peculiar freak in human nature that is so hard to understand.

My advice, in view of all these things, is to either give every people the same civil and political rights or separate them from each other and let each work out their own destiny in their own way.

There is one thing in the separation that the negro would not have much need of, and that is the penitentiary; but we might need the jails for some time. There is one thing about the negro, he never steals in large quantities, and, away from the example of the dominant race, I think he would soon forget how to be even a petty thief.

I have an idea that the American negro, placed in a state by himself and left to work out his own destiny, would prove a surprise to the world in many ways. But even if they should, to some extent, not come up to the expectations of the American white man, that would not alter the case. The American white man and the American negro must either separate or have equal civil and political rights.

How to solve the race problem so that it will stay solved is the question that is giving the nation more concern than the League of Nations is giving the world. And what to do to the negro for being fool enough to endure

slavery is causing the South to lose more sleep and causing their legislatures to waste more time, and is giving the devil more bother about where to put the Southern preachers who are trying to show the South a more godly way to lynch negroes, than the devising of a way to punish the Kaiser without hurting him is giving the Allies.

The wisest men of this nation have fallen down on the solving of the race problem simply because they are not willing to give twelve millions of freemen *civil rights*. Let a *civil rights amendment that will hold water* be added to the Constitution of the United States, and the idea of social equality will be forgotten in two generations. But you say the prejudice is so strong, that no set of white men can be found who are willing to face the public with such a delicate proposition; then I ask you how shall this vexed question be settled peaceably?

My answer is the only answer that will not cause a revolution. Cast out the child and its mother; let her take her child and go into the wilderness; there God will nourish the child, who will make peace, and live on terms with his white "half brother," just as Ishmael finally lived in peace by the side of the children of Israel. God made a great nation of Ishmael, and so will God make a great nation of the American negro.

Thirty-four years ago the question could have been easily settled. At that time Oklahoma, Indian Territory, Arizona and New Mexico belonged to the United States; there was nothing to keep this government from giving this land to the negroes, except the same greed that has made the white man a grasping, selfish "land grabber." I do not mean to say that the average white man ever stops to think that he is doing wrong, or that it's not the right thing to do. It is characteristic of the average American to want all the land he can get; this country has not yet reached the point where small farms are con-

sidered enough for the average farmer, but the time has come when smaller farms and more intensive farming must be the order of the day. Therefore it would not work very much of a hardship on any one to separate the races.

Oklahoma, Arizona and New Mexico, in my judgment, are more suited by climate, and in many other ways, for the use of the colored people, than they are for the whites. There is no reason why the United States could not buy out every white man in these three states, at a fair price, and at the same time compel the colored people all over this country to sell their property to the government, and move to these states and take the homes that the whites vacate, at the same price, plus expense of handling, and have a maximum of twenty years to pay the United States.

The government could sell to the whites the property bought from the colored people. In this way the separation could be consummated without any permanent expense to the government, or any loss to the white people.

The colored people would be under territorial form of government until it was demonstrated they were capable of self-government. If this government could take Porto Rico and Hawaii, and the Philippine Islands and make territories out of them, why not take care of its wards here at home? You may say that this can not be done, but it can be done and will be done when this nation sees it must be done. Something will have to be done in the near future, with an invisible empire forming in the midst of a visible republic known as the K. K. K., whose sole aim is to resubjugate the negro, in spite of its declaration that it is after Jews and Catholics, makes it imperative with this nation to either give the American negro civil rights, or separate the races so as to prevent a massacre that will make the bloody Turk look like a spotless Angel beside the United States of America.

CHAPTER XXIII.

Extermination

We are bound to face the issue. The colored people of this country must be protected or this nation will pay for it with the blood of her best manhood. The negro must be amalgamated, miscegenated, separated or exterminated.

I have tried to show how impossible it would be to amalgamate the negro with the white race, and how degrading to the nation it would be to practice miscegenation, and how the church has made it impossible to carry on Christianization without unrestricted association, the possibility of separation. We now come to the question of extermination.

Some may think lightly of the idea of the negro being exterminated as a means of getting the race problem settled. The plan is not a new one and has been used by nations on several occasions. God commanded the children of Israel to kill every one of the people of certain nations in the land of Canaan. This was because God did not want his chosen people to mix with other people. It was not the will of God for races to mix, because mixture produces impure blood. A cross usually produces physical strength, but it also produces unsettled minds, because each race has its own peculiar habits, so that the result of crossing carries with it certain habits that were characteristic of both races, which in many cases weakens the mind of the one crossed. I have an idea that crime and mental weakness would not exist in the world if every nation lived its own national life.

While it is a fact that God commanded extermination, it is also a fact that the people failed to carry out the mandates of God, but would relent and keep some alive, and

in every case the Jewish nation suffered because of the fact that the people would mix.

Therefore the idea of extermination must not be considered as a means of getting rid of the negro. Then again, the American white people and the American negroes are so badly mixed, it would be hard to tell who to kill.

CHAPTER XXIV.

Segregation

One of the most dangerous things that a community can do is to put a "ban" on the upward progress of any of its inhabitants.

To say to a man, thus far you shall go, regardless of the fact that he is using every honorable means, and is cultivating the highest ideals, and is in every way proving himself to be a good, quiet, law-abiding citizen, yet because of his race or color, or previous condition of servitude, to say to him, you shall not rise, is not only a crime against him, but is a greater crime against society. He has worked hard and saved his earnings to the extent that his desire to live in a certain location, or on a certain street can be gratified, because he is able to pay the price that his peace of mind craves.

Then to have a man whose life is more like what Sherman said war was like, and whose manner of making money almost places him beyond the reach of the respect of his fellow-men, to say to him, money or no money, and it matters not how high you stand in the eyes of our best citizens, you can not live on the street I live on nor in the block I live in, nor (if you are a farmer), you shall not buy land that adjoins my land, nor live in the township I live in.

You may ask, what is the reason I cannot live where it suits my taste, if I am able to pay the price? You admit, as a family, we are quiet, clean and respectful, and attend strictly to our own business. Then what is it that you object to, and the answer comes back, "*I object to you because you are a negro.*"

Surely there must be a deeper reason for this prejudice than mere race or color. Now let us see if we cannot find the real cause for segregation in our own ranks, and while we are looking see why we are "*Jim Crowed*," because segregation and "*Jim Crow*" roost on the same limb.

In the first place, we started segregation ourselves years ago. When we began to acquire homes, we did not seek the best locations, but sought such places that no one else wanted, because we could get the property cheap. Our idea of a home was a place to stay, regardless of the fact that property ought to possess a value to some one besides ourselves.

Then again we lost sight of the fact that in a country like this, made up of people of every nation, it was a show of poor judgment for a great mass of poor people to all settle in one compact body. It makes no difference whether the people are white, black, or brown, a settlement of colored people only has a value to colored people. The same is true of Chinese, Japanese, Mexicans, Indians, or any other people, except white people, which includes Germans, Swedes, Norwegians and Anglo Saxons.

All of the white races live in the same blocks, not because they have to so live, but because they are not hunting a spot to stay on, but are trying to provide a home to live in.

Then again the white races seek to make their homes valuable by making them as pleasant for others to look at as they are to themselves. They do not "*bar*" any white

man from buying and building a home among them, but in order that not only his home shall be more valuable and that every other home shall increase in value, they make rigid restrictions that none but certain kinds of houses shall be built in that part of the city, (there is nothing wrong in that). Then again, it is the habit of the white people that make a city beautiful not to stop to consider the cost of improvements. They realize that the dollars spent on well paved streets, parkings, sewers, and lights are assets and not liabilities, and every thing they do is adding to the value of their property.

I am not classing the poor, shiftless, white "yaps" with the white people that make beautiful homes. They are in a class by themselves and must not even be classed with the colored people, of whom I will speak later.

HOW SEGREGATION BEGAN

Segregation is as old as civilization. Indeed, it is the author of civilization. Therefore it was not practiced to "bar" colored people from living wherever they were able to live, but to keep anybody from living where they were not able to live. Suppose that in a certain section of a city, certain parties should buy up land and stipulate that they would not sell lots to *any one* that could not build a \$10,000 house, but that the lots themselves should be very cheap to any one complying with the terms. Such methods have been used for hundreds of years, but the idea was not to discriminate on account of race, but to discriminate in favor of the person that was able, not only to make a beautiful home, but was able to keep it up to the standard that the originator had in mind when the idea was begun. A few cheap houses, with poorly improved surroundings, would mar the beauty of that otherwise beautiful locality and thus lower the value of the property.

WHY THE NEGRO IS SEGREGATED

I do not believe that there would be a black law on record, if the colored man had not started it himself, and as usual it started over religion.

Richard Allen not only started the African Methodist Episcopal Church, which was really the first separate organization in America, but at the same time gave birth to "segregation," and "Jim Crowism." Up to that time a converted colored person was considered as much a Christian, and with the same rights (though being in the hopeless minority he could not enforce them) as any other Christian. But from that time on the chasm between the two races widened, until at the present time, the white and colored races are as far apart as the North and South Poles. There is one mitigating feature about Richard Allen's drawing out of the Methodist Episcopal Church. They were dragged from their knees and forced out. Therefore they did then what they thought was just, but it was a grave mistake.

We pretend to believe in *God*, and hope for the same salvation. We pray that the time may come, when, through the influence of the Gospel, all believers in Christ will be one. *Do we mean it?* Is it not a fact that we colored people want and demand that our churches and our worship shall be separate? Is it not a fact that because of the crudeness of our manner of worship we "Jim Crowed" ourselves in worship and forced upon ourselves "Jim Crowed" schools and "Jim Crowed" colleges? Why? Because we were afraid that our educated boys and girls would not find an outlet for their education, and that our learned *men* and *women* would be discriminated against. Temporally, the idea of Richard Allen was well founded, but spiritually it was the most fatal blow. The American negro could have struck at his own spiritual

uplift. If we could have understood that our Bible, hymn books, and forms of worship were given us by the American white people, and that we could not add to or take from their idea or plan without formulating different ideas, forms, or plans of religion, it strikes me that there never would have been an A. M. E. Church, out of which has grown all segregated religious bodies or organizations.

But, says one, we could not have used our own colored preachers and professors in the churches and colleges if we had not separated along religious lines.

For a time that would have been true, but it would have had this compensation; our ideas of religion would have been along more intellectual lines, and our young men that aspired to be preachers would have been compelled to study to show that they were able to administer the word of God equally as intelligently as men of other races, and in time (I mean by this time), fitness and not color would have been the rule or standard by which men would be measured.

I say without fear of successful contradiction, that if the colored race is not accepted as the spiritual equal of all other Christians it is because, in his *ambitious ignorance* he committed spiritual suicide.

I think I have at least hinted at how the colored race built with their own hands the spiritual wall that shuts them out from the rest of the spiritual children of God. Now let us see how they have acted in civil life.

THE COLORED RACE AS HOME BUILDERS

It could not be expected that the slaves who were set at liberty without a dollar and not a place to go, who had been born and reared in hovels, who only knew their cabins as a place to sleep at night, and to rest in on Sunday, and never having connected the words "home beauty" and "happiness" with life and contentment, would care

where they lived just so it was some place where they would not be molested. The money value of a home could not enter into their effort for acquiring a home for money and values had never entered into their lives.

Therefore, in the cities they sought the low cheap places that others did not want, nor were they particular about the appearance or size of the houses they lived in, nor did they care whether the streets were paved or not. When it rained they could pick their way through the mud, and when it was dry it was all right anyhow.

It may not have been in the minds of our fathers to "Jim Crow" themselves, nor do I believe that they went to the undesirable part of the cities because they felt themselves unfit to live anywhere else. But not knowing the value of location, and the undesirable land, and that land owners really thought that the colored people's opportunity was their opportunity to get rid of their refused lots, they naturally "steered" our fathers to the worst places.

Perhaps looking at it from the point of view of the ex-slaves, it was the very best thing that they could have done. In their poor, impoverished state they could not build homes that would have been a credit to the city or community in which they desired to live. But as time passed, and they became able, they ought to have been encouraged to improve their condition by buying for themselves homes wherever their means would permit.

Other races were encouraged to do this, who had started from just as small beginnings as the negro did, and had done far less to build up a citizenship as respectable as the negro had.

The idea of compelling any one nation of people to live in one compact body in any part of a town or city has always depreciated the value of property in that locality, and created a moral and social atmosphere that

was harmful and dangerous because it forced the good and the bad to touch elbows with each other in such a way that everybody in that part of town was classed alike.

Then again it makes no difference what race of people you may segregate, that particular locality only becomes valuable to those people. No one else wants to live there, and in that way it injures the value of the property, except to the same race that is segregated. You may take any city you please and you will find that two-thirds of its expenses are for the policing of these prescribed districts, and worse than all, two-thirds of the crimes are committed in these districts where the good and bad are forced to live in one common body.

What is true of other races is also true of the American colored people. They have no chance to emulate the examples or the high ideals of the only people they are like, and a part of, therefore they lose confidence in themselves and unconsciously sink to the level of the majority and are forced to mingle with those that are vicious, ignorant and immoral. Mark you, I am not only in favor of segregation and what is termed as "Jim Crow" but I believe it ought to be governed by respectability and not race or color.

I have noticed that where people, it matters not of what race, are left free to choose their own level, they usually solve the problem in such a way that it gives perfect satisfaction to all reasonable minded people.

There are very few people that are inclined to wish to live where their means will not justify, and if one finds himself or herself in such a position, they, as a general rule, seek another level. Society, like water, seeks its level and will only do otherwise when its course is obstructed.

I think the old colored man's idea on the Jim Crow Law thoroughly answers the question. When asked if he was in favor of it he said: "If they say that I can ride

anywhere on the train or hack, I had just as soon ride in the smoker, or sit on the hack with the driver, but if they say that I must sit in a certain place on the train, or that I have got to sit with the driver on the hack, I had rather not ride at all."

You cannot call a man "free" and at the same time hinder him in any honorable pursuit of pleasure or of happiness.

Segregation breeds crime, immorality, and vice in every form, and has proved to be the curse of every large city. All cleanliness and municipal improvement stop where segregation begins, and make slaves out of the segregated people, for their taxes help to pay for the improvements that they cannot enjoy.

Then again, the people living in the open district can and will acquire property, and build homes in the segregated district without losing their standing in the open district. But the prescribed people living in the segregated district cannot acquire property in the district that they have been segregated out of. But if in prescribing a district to a certain race of people there should be in that segregated "belt" people of the race that did the segregation, these people have the right to still live among these prescribed people, or buy somewhere else. But the segregated people can not change their location without leaving the community or the city.

I have tried in this article to set forth some of the curses that grew out of segregation. And I conclude by asking any fair minded man, or woman: "Are the segregation or Jim Crow laws fair or even humane?"

Let people, like water, seek their level, and let respectability and not color or race be the standard by which people are measured.

CHAPTER XXV.

Recapitulation

What the negro as a race has done during the past sixty years is a wonderful achievement, though the facts are not generally known. The white press of this country has been swift to publish the crimes and failures of the negro freeman and slow to give the race credit for the really great things they have accomplished in just two generations.

When we consider the fact that sixty years ago the negro had neither money, home, nor friends, the world is forced to admit his advancement in two generations is the most wonderful achievement in modern civilization. Just think of it, the entire race were ignorant slaves that did not understand what the word freedom meant. Is it any wonder that in some instances they went to extremes in asserting their rights, which in the main was very seldom the case. Indeed, the chief fault with the freemen was that they, through years of servitude, had been so thoroughly taught to fear the white man, that at first they were afraid to stand up for their rights as freemen. Even now that feeling of inferiority is still too much in evidence, and is causing the race to be imposed upon in many ways.

When we see at what a disadvantage the negro is compelled to face his task in life, we are made to ask how, and by what means has he climbed to where he is? His ideas of business were so crude that it was years before he made any progress along business lines. Speaking of his business sense reminds me of a story I heard of an old colored man in New Orleans. It was a custom to unload the boats by contract, and in order to get the work done cheap, the captain of the boat would have a white man posted to underbid the colored stevedores, until he got him down

to such a price that he could not make anything by taking a contract for the work, thus leaving it to the white men to do the contracting and the negroes to do the work. A boat came in one day and had to be unloaded the same day. This old colored stevedore agreed to put twenty men at work and unload the boat for sixty dollars. He could not read or write, but experience taught him he could unload that boat for sixty dollars. A white man then came up and agreed to do the same work for forty dollars, and the captain told the colored man if he did not take the job at forty dollars he would give it to the white man. The colored man said that he could do the work as cheap as the white man, so he got the contract. The white man never intended to do the work, but he knew that if the colored man took it at that price he would not make anything, and perhaps have trouble with his men, and in that way he would get rid of negro contractors.

The colored man hired twenty colored men at two dollars each, and got the boat unloaded on time; then he told the captain to pay the men off. When it came to the last man to be paid, the captain said to him: "Uncle, there ain't nothing left for you." The colored man answered: "That's all right, boss. I'm the contractor and a contractor can't all the time make money." The captain then asked him: "What will you charge me to load this boat, so I can leave in the morning?" He said he would do the work for eighty dollars. The captain refused to give it, saying he would get the white man to do it. The colored man told him "all right, he would just take his gang somewhere else." No white man could be found to do the work at the captain's price so the colored man got the contract, loaded the boat that night and cleared forty dollars. Then he said to the captain: "I don't know how to figure, but I have sense enough not to be caught in the same trap twice, so I just figured that if it took forty

dollars to unload the boat I could load it for twice that much and git paid for being a contractor."

It has been these dearly bought lessons that have helped the race against mighty odds, and though the way has been hard the negro has steadily climbed along every line of human activity, until today he is found in every walk of life.

Sixty years ago there was not a negro employed in the United States government service. There are now nearly 35,000 negroes doing civil work for Uncle Sam. Sixty years ago there were no negro inventors. Now the reports show that more than 1,000 patents have been issued to negroes, representing some of the most important inventions of this age. Sixty years ago there was not a single negro physican in the United States; now we have not less than 6,000 physicians, surgeons and dentists, and there are about 1,200 trained nurses, also more than 3,000 negro lawyers.

Sixty years ago there was no such thing as a negro author. Now there are more than 500 negro writers that rank with the best authors of the world. Some of our best text-books, finest music and most entertaining fiction has been given to the world by negro writers. Sixty years ago the negro knew nothing of organization; now we have organizations covering every line of human self-improvement and uplift of the race. Some of these include the National Business Men's League, the National Banking Association, the National Bar Association, the National Medical Association, the Negro Press Association, and the National Music and Art Club. But the greatest of all the negro organizations is the National Association of Teachers of Colored Schools. The National Association for the Advancement of Colored People is one of the latest additions to our line of advancement; this association doing great things for the colored race.

In 1860 there were 3,500,000 negro slaves in the United States. The present census will show about 13,000,000 freemen scattered all over the United States, while sixty years ago ninety-nine per cent of all the negroes were in the seven southern states. The emigration of the negroes from the South has been very great during the past three years. It is estimated that more than 1,500,000 have left the South and gone to northern, eastern and western states. The cause of this exodus is said to be the lynching and disfranchising of the Southern colored people.

Sixty years ago the negroes did not own any land in the United States (in some instances what were known as the free negroes lived on land that they thought they owned). At the present time the negroes own more than 25,000,000 acres of land, or enough to make a very large state. Aside from the farm land owned by negroes, they own not less than 600,000 homes in towns and cities.

Sixty years ago negroes hardly knew what money was; now they own and control seventy-five banks and insurance companies.

Sixty years ago a newspaper was a thing a negro did not dare to look at. Now there are over four hundred newspapers and magazines owned and published in the race, and the surprising thing about it is ninety per cent of the work is done by negroes.

Sixty years ago the negroes owned no church buildings. At the present time there are 32,000 churches owned in the race at a cost of \$35,000,000.

Cotton, the great staple of the Southern States, is raised, gathered and sold by negroes. It is truthfully stated that negroes of the South produce ninety per cent of the wealth of the Southern States because they raise ninety per cent of the cotton, cane and tobacco. It is also stated that the negroes of the South only receive about

ten per cent of what they produce, yet in the face of all this the negro is slowly but surely buying up the farms of the Southland.

The rope, the torch, and the gun, are gradually driving the negro from the South to the North, West and East. The result is the negro is slowly supplanting foreign labor in the northern shops and mills and is proving that he is available for all kinds of labor, trades and professions.

It is because of the fact that the negro has become a competitor in the marts of trade that is causing these "race riots." It is not the American white man that the negro must watch; it is the emigrant that is attracted to our shores by the lure of high wages. The negro is in his way, and they do not hesitate to use their own women as a bait to ensnare foolish negroes, and produce trouble between the races.

In war the negro has always been a factor, and has always responded to the call of the nation. In the war of the revolution, more than 3,000 fought for the freedom of the country that made them slaves. During the Civil War, more than 300,000 negroes fought side by side with white soldiers and thus helped to purchase their own freedom with their own life blood. There was no mercy shown negro soldiers by the South. To be taken a prisoner was far worse than being killed in battle. Still they did not shrink back, but fought nobly until freedom was achieved to the Stars and Stripes. They helped win the Philippine Islands, and they saved the day at San Juan Hill in Cuba, and at the same time saved the life of the greatest man of his time, *Theodore Roosevelt*. Then came the "watchful waiting" campaign in Mexico. It was negro soldiers that suffered most on account of mistakes made in Washington, D. C.

Is that all? No! Four hundred thousand of the best negro blood of America followed the flag to France, and freely gave their lives for what they thought would be a world-wide "democracy," but they only made America safe for "Democrats." There was one peculiar feature about getting soldiers for the World War. They did not have to chase the negroes all over the United States to get them in the army; they went freely when called upon. And say, did you know that most of our colored boys did not wait to be drafted? They went freely, and learned the lesson of true manhood. And now they say to the nation that sent them:

We scorn your proffered promises,
We will not bend the knee.
The shackles never again shall bind
The hands that now are free.

The negro demands real liberty of speech and action, or death.

In the South the negro children number more than sixty-five per cent of the school population and they receive one-fourth of the school funds.

The voting population of the South ranges from one-third to seventy per cent of negroes, according to what States they live in and they have not a single representative in either state or national government, and are not allowed to cast a vote that counts. Is it not awful? It has become a crime against this nation that one man in every seven has neither voice nor protection. Is it because he does not contribute to the expense of the government? No! Figures show that he pays as much tax, in accordance to population, as any other race of people in America, and far more than most of the nations that are enjoying the freedom of our country.

If the accumulated wealth by negroes during the past sixty years could be massed into one common fund it

would redeem all of the bonds issued by the United States since the World War started, and still leave millions of dollars to their credit. Some might say if the negroes have accumulated as you say they have, they ought to be able to stand alone, and not live as poor, and be as needy as it is claimed they are. But it must be borne in mind that churches, homes in town, and farms, farming machinery, horses and cattle, while they may represent wealth in certain ways do not represent available means. The negro can live in his own home and on his own farm and have his own stock, but if he should attempt to use that home as a means of raising money to live on, it would only be a short time before there would be no home to live in. This accumulation of the negroes during the past sixty years, only represents a foundation on which to build a future independence. As it is now, it is not even collateral that can be used. They have only secured a place to stand on for the present, and are just able to say: "Keep out of my sunshine."

What the negroes really have done in sixty years has been to feed and clothe themselves and accumulate in property \$29.32 to each man, woman and child in the race. If, then, in two generations the negro race has laid away as capital \$29.32, what might we expect in the fourth generation, with food to eat, clothes to wear, houses to live in, farms to live on, churches to visit, the school doors open, our own teachers, preachers, lawyers, doctors, papers and books? If we trust in God and do His will, can we not safely say that the negro can and will do great things during the next sixty years, if he will live a clean life, attend to his own business, stay in his own race, and throw off the yoke of man-made religion and accept God on the terms of the Bible, speaking where the Bible speaks and keeping silent where the Bible is silent?

If we do this, we will start out as a great race in the fifth generation; if not, we will die in our own corruption in the fourth generation, "for whatsoever a man soweth that shall he also reap," let it be good or bad.

If we sow to the flesh, we will reap death. If we sow to the Spirit, of the Spirit we shall reap life. Choose which you will do.

CHAPTER XXVI.

The Letter and the Spirit

In the beginning was the word, and the word was God.—Jno. 1:1 .

We could have no idea of God, nor of his dealings with the children of men, except through the letter, because he did not reveal himself to man except as a man; the spirit side of God did not manifest itself to man as anything but an all-wise man, capable of doing and knowing all things that pertained to man or the world in which man was made and placed.

Man was not a creature of the all-wise mind of God, as the beasts were, because we find that, like the earth, the beasts and other living things of the earth were created out of the mind of the Creator without a pattern, or material out of which to make them; but man, not being in the mind of God as a mere creature, had to be made like something that had both form and substance.

Therefore, God being the highest conception of all life and the perfection of all forms and images, and desiring to finish the creation with a masterpiece, reproduced his own form and image in the clay of the earth and breathed into it the same life that was in himself, and man became a living soul, with the same life that was in God his maker.

Thus, at the end of the creation period, we find the living likeness of God made; but this man was of the earth, and though God had made him like unto himself, and breathed into him the breath of life, this man was not endowed with the spiritual attributes of God; his mission was to have the same dominion over the things that God had created in this world that God had over the things of the spiritual world. Man was not as high as an angel, because the angels were the ministering spirits of God; neither was he as low as a beast, because the beasts were only the mind of God given a body separate and distinct from any of the other several beasts, except the female of their kind, and the life of the beast was simply God's mind put in motion in the creature he had caused to exist. Not so with man. God made man and breathed into man life. Thus, while man is not an angel nor a beast, nor yet is he a god, he does stand pre-eminently between the angels and the beast.

Under the law governing the first man and his seed there was no condition of salvation beyond the grave. "Thou shalt surely die," was the sum and substance of the first law. The only salvation from death was the absolute obedience to the law, and the only promise was an endless life in this world. The prospect of man going to Heaven was not even hinted at from Adam to the Flood. It is true that Enoch walked with God, and God took him, for before his translation he had this testimony, "that he pleased God." Gen. 5:24; Heb. 11:5. To us this only shows that Enoch lived so far above the things of the world that there was no place found for him in the world, and God took him out of the world; but that a home in Heaven, where God was, was ever promised to man through God in the letter cannot be found in the word of God; even Noah was only saved in this world from the destruction of the world, but in the letter of the law he could only

look for rest in the grave. Thus we see no hope of salvation in the letter of God's word up to the time that the world was destroyed by water.

Now let us look on this side of the Flood, and see if there is a promise of salvation to be found from Noah to Christ. If we can find man being led by the spirit under the law and the prophets, we may well assume that the Spirit of God is not only striving with man, but that the Spirit is overcoming the flesh.

From the time that Noah came out of the ark, to the time that Abraham forsook his home and his people, man had no law from God to govern or restrain his action; he only had the promise that the world would never again be destroyed by water; but as far as the manner of life man should live, God seemingly left that to man himself—there was no letter to govern him, nor spirit to guide him. That journey to the land of Shinar, and the building of the Tower of Babel, shows how unrestrained man was and to what limit his unrestrained imagination ran and the means that God was compelled to use in order to curb man's imagination. Read Gen. 11:1-10.

Except we draw on our imagination, it is hard to see where God figured even in the remotest way with man up to the time of Abraham. There is one great lesson to be learned in the first eleven chapters of Genesis, which is God's effort to connect with man the spirit, and in the same chapters we learn that the reason why God could not influence man with his spirit; it was because man had not faith in God, and could not come to God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him, and therefore man could not please God. For without faith it is impossible to please him. Heb. 11:6.

Abraham was the first man that had confidence to throw himself upon the mercy of God by faith. For that he was

called the Father of the Faithful. If you would bring in the real essence of faith, read from the 12th to the 24th chapter of Genesis; herein is shown the unshaken faith of man and the undying love of God; not a love that yields or makes allowances, but a jealous love, a love that would slay the things it loved rather than divide that love with another. This was the love that was bound by the letter of the law.

You can trace God's dealings with man from Adam to Moses and you will fail to find a single instance wherein God approaches man in any other form save that of a great, all-wise God-man, and you will also notice that there was no lettered rule given by the Lord to man for his government—every command or promise was spoken by the mouth of the Lord or by his angel that he sent with his message.

God's dealing with man being oral, justifies what John says: "In the beginning was the word and the word was God."

Moses was really God's first representative to man, and even then not to every man, because God only sent Moses to a chosen few—not with the letter, but with the spoken word. It must be borne in mind that, less than five hundred years before, God had spoken to Abraham and made him a promise that through him (because of his faith), all nations of the earth would be blessed. Now he chooses Moses as a means of setting in motion ways and means for the fulfillment of that promise, but up to this time there was no written code for the government of mankind. I know that some will say there must have been some method by which men kept in mind God's promises; perhaps there was, but in view of the fact that the historian is silent on the matter it behooves us to be very careful about things we cannot prove by the written word of God.

The first letter of God's law was given on Mount Sinai to Moses, and was written on tables of stone by the Lord God himself. This letter became the basis of the life that God's people had to live in order that they might enjoy the blessings of the present world, but there was no provision in it for any other life after this life; its greatest promise was long life in this world, with an abundance of those things that would produce happiness.

This was indeed God's school, in which the people were taught to trust in God and to believe that he would give them such things as they needed. This was God's way of perfecting faith in the minds of his followers. As Paul said, "The law was a schoolmaster to bring us to Christ." From the time that God took Israel by the hand and led them into the promises made to Abraham, Isaac and Jacob, the law was inflexible and its conditions were almost impossible, for the breaking of any one of them made those under the law guilty of them all; it did not require that a man really commit the act, for if he only desired to do so it was as though he had committed the deed. No wonder that Paul said, "the letter killeth," and that "under the law no flesh could be saved." Yet through the workings of the letter of this law the spirit of God was slowly entering into the life of the children of men. First by Moses, then the judges and priests and prophets, until the children of Israel could see God in spirit as well as they could in the letter; the word had no hope in it until the letter came, and the letter had no future life in it until Christ came; for the law (letter) came by Moses, but grace (spirit) and truth came by Jesus Christ.

"THE WORD WAS MADE FLESH"

Isaiah seems to have imbibed the spirit of God to a greater extent than any other prophet, for God used him as a means through which to prepare the Jews and

through them the rest of the world for Christ; for before Christ came man was dead in trespasses and sins. The word of God spoken by the mouth of the Lord, "The day that thou eateth thereof, thou shalt surely die," the word of God written by himself in the law of commandments, prescribed the kinds of sin that would bring down on the children of Israel the wages of sin, and at this declaration Moses wrote the several punishments that would follow the breaking of any of the laws that God had written.

This was the beginning of the law and order in accordance with the letter, but from Adam to Christ neither the spoken nor written word of God gave man a hope beyond the grave, and that's what puzzles me now—where we ever, through the word, letter or spirit, got the idea that when people died they went to Heaven.

Up to the time that Christ began his ministry or work (just as you choose to term it), it is very doubtful if even the prophets regarded God in any sense other than that of a holy, all-wise, ever-living man, and the highest hope of man was to live long and go down to the grave in peace; that man did not consider this life the end of all life is very evident, but that life would ever enter Heaven, where God ruled and reigned, does not seem to have formed any part of the religion of any people that ever lived before Christ, although it may be said that the Egyptians came nearer believing in a Heaven that they would go to and be with their God. The future life taught in the letter carried with it a hope of a Rest. Paul taught the same thing, for said Paul: "There remaineth a rest for the people of God." Heb. 4:9. To the Jews, Abraham's bosom was the hope beyond the grave.

The American Indian seems to have had the highest conception of God and a religion more full of faith than any other people. They believed that this earth was in-

side of a great hollow ball, and that it formed a four-cornered square, that all around it was a vast expanse of water, that the dome of the world shut them out from the place where the Great Spirit dwelled, and that if the Indian lived a clean life, and just killed what he needed, that the Great Spirit would love him. He also believed that the bad Indians had so displeased the Great Spirit that the Great Spirit was going to destroy the earth by sending a great rain of black mud which would cover up everything on the earth, all the beasts and other living things. The good Indian and the bad Indian would all be covered up in this black mud a mile deep. The bad Indian would stay there forever, but the good Indian would gradually rise, and after a long time would emerge upon the surface, to find that the Great Spirit had covered the new earth with all kinds of game for the sole benefit of the good Indian, and this new earth would be called the Happy Hunting Ground. There would be no bad Indians there, and the good Indians would never die, and the Great Spirit would be their chief.

As no man had ever seen God, and as no man had ever heard the voice of God (but Moses), the only way that God could teach man his will was to reveal his wishes to his chosen prophets, who in turn told them to the people; and this they did through the medium of the letter, which was called the law and the prophets; but when Christ came the law was complied with and the prophecy was fulfilled, for Christ became the end of the law to every one that believed. God used the letter to prepare men to receive salvation through the spirit, and in order that man might know that God's spirit could, would, and did work in the mind of man, he gave his Son as an example of how God would give his spirit to every one that would believe in, trust and obey his commands. That is why Christ said: "I come not to do my own will, but the

will of Him that sent me." And that is why the prophet, in prophesying Christ's mission on earth, said: "Lo, I come in the volume of the Book (letter), as it is written of me, to do the will of God."

Christ came into the world just as any other child. He was born of a woman, just as other children are born. But there seems to be one advantage that Christ had over the average child that is born. It is said that Mary was of the tribe of Levi, and the Levites being the tribe that God had chosen to serve as priests and caretakers for the house of God, it was very natural that when the mother and father of Mary died and left her an orphan, that the Levites would bring her up to the temple surrounded by the holy things of the Lord; she was kept from the vulgar outside world, pure in mind, pure in body, pure in speech. To her the God of Abraham, Isaac and Jacob was the great power of Heaven and earth.

God, seeing her purity, loved her as God never loved a woman. She went forth from the temple, as was the custom when a woman arrived at the proper age to marry and become the mother of children, in order that some man might see her and take her for a wife. But God saw her and loved her, and saw in her the proper source through which to raise up a Saviour for fallen men. Therefore, before any other man approached her, God sent his angel to tell Mary that God loved her and wanted her to be his wife. Some men will stagger at this, but say, friend, don't kick until you are spurred, or in other words, don't holler till you are hurt.

One thing is sure, God did not commit adultery with Mary. The angel met Mary and said: "Hail;" then the angel told how that she had found favor with God and how that the Holy Spirit should come upon her, and that God himself would overshadow her, and that she, a virgin would conceive and bear a son that would be God's own

son. Then Mary's heart went out to God, and she said, "My soul doth magnify the Lord." Read Luke 1:26-56. It is the grandest revelation in all the world of God; it is that link in the chain that brings God's spirit in touch with the very life of man, making it bone of his bone and flesh of his flesh. No wonder that Job said, "Though the earth worms destroy this body, yet in my flesh shall I see God." Here was God bringing life and immortality out of death.

By following the letter, men lived long, were free from disease, had plenty, and died in a ripe old age. God never promised them another life except in so far as their faith in God taught them that in some way God would at some time raise up one who would redeem them from the curse of a broken law. Paul, in the 11th chapter of Hebrews, gives us a beautiful picture of what God's people under his word, spoken, and under his word, written, expected, but there was no salvation in the letter until the Word was made flesh and dwelt among us.

Jesus, at the age of thirty years, through obedience to the will of his Father, received into his body the Spirit of the living God, so that henceforth he could say, "It is not I, but my Father that is in me, that doeth the work." Jesus told the woman at the well: "God is not a man, but God is a Spirit, and the only way to worship him is in spirit and in truth." The apostles could not go into the world and preach the gospel until Christ had gone to his Father and prevailed on his Father to pour out on his apostles his Spirit, as his Father had poured it out on him when he came up out of the water at John's baptism.

No wonder that Paul should say: "With my mind (spirit) I serve the law of God." And again, "I knew a man about thirty years ago, whether in the body or out of the body I know not, that such a one was caught up into the third heaven, the paradise of God, and saw things that it was not lawful for a man to utter." Then read of how

every one that will accept God on the terms of the gospel will become spiritual stones in that place that Christ has gone to prepare for his saints, even as Solomon's temple was prepared in the quarry and numbered, so that when the temple was completed, it looked like the workmanship of God and not the work of man. Why? Because it was built on the same pattern that God had given Moses on the Mount.

Therefore we become spiritual stones in that House that Christ has gone to prepare for us, and that in order to fit in our place in that spiritual House we must square our lives after the pattern (Christ's), that was given on Mount Calvary, so that when our spirits shall reach that place that Christ has prepared, and we are set together in heavenly places, we shall not only look like the workmanship of Christ, but we shall indeed be the workmanship of Christ through faith in God.

Then we can say with John, "I was in the spirit on the Lord's day and saw the Holy City, the New Jerusalem, come down from God out of Heaven, prepared as a bride adorned for her husband." Jesus did not prepare this place so that he could take us to Heaven where God was, but that he might himself come down out of Heaven from God and take all of them that had believed in God through him, to himself, that where he was we could be, and he would wipe all tears away from our eyes, and we should be like him and see him as he is. Amen.

