

## Our Women and Children

Conducted by Lucille Skaggs Edwards.

### MENTALLY "WHITE."

We use the word "white" in our heading in a sense that it is often, though erroneously, used—meaning superiority.

A cultured white woman who is really interested in colored people but has little real knowledge of us, wanted to know if superior training, with existing prejudice, did not make the colored woman unhappy. She said she often wondered how we felt and of what we were thinking, believing that training made us expect too much in life. We took delight in telling her that we were no more constantly conscious of our complexion than were the women of other races; that the color of our skin did not affect our imaginations, or aims, or hopes; that we dreamed and planned; knew joy and sorrow, love and hate, success and failure, even as they.

What individual does not expect too much of life? Half the lives of all men are lived in hopes, in dreams, in fancy—if we did not perhaps we could not live at all.

In his "Essay on History," Emerson says:

"It is remarkable that involuntarily we always read as superior beings. Universal history, the poets, the romances do not in their stateliest pictures—in the imperial palaces, in the triumphs of will and of genius—anywhere lose our ear, anywhere make us feel that we intrude, that this is for better men; but rather it is true that in their grandest stroke we feel most at home. All that Shakespeare says of the king, yonder slip of a boy that reads in the corner feels to be true of himself."

The illuminating truth of Emerson's words comes home with force to every reader. "We always read as superior beings." In other words, there is something in us all that is superior to our physical selves, superior to our surroundings. Our intellectual selves, by instinct, respond to the best and highest—"in their grandest strokes we feel most at home."

Where is the boy, black or white, rich or poor, who has not lived over and over again the life of Robinson Crusoe or been a Robin Hood or some gallant knight or brave soldier? What girl in her dreaming has not clothed herself in the radiant dress of a princess or fairy queen?

Fundamentally, "all men are created equal." If "white" may be termed superiority—allow the expression—the Negro dreams, reads, hopes and lives "white" to the same degree as do all men, measured only by intellectual attainment.

### LITTLE LAMB.

Yo Rufus, cum in heah dis instep, I say;

Now, what I done tole yo 'bout runnin' away?

Yo's makin' mud pies, wuz yo, out in de street?

Jes look at dem hans an' yor face and dose feet!

I bet yo'll fin' me dat strap bye an' bye

An' gib yo a sure-enough reason to cry.

What's dat? Yo is cryin' cause yo stubbed yor toe?

Yo poor li'l lam', what yor mammy lubs so.

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### YOUR MOTHER.

But your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not the eight or ten hour day of the union, but the twenty-four-hour day of the poor wife and mother.

She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of boyish fun and frolic and triumph.

She had time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Remember this now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but pay down something on account this very night.—Exchange.

Those who know and love children and try to understand them will appreciate the following:

I'm not a-scared o' horses ner street cars ner anyfing,

Ner automobiles ner th' cabs; an' once, away last spring,

A grea' big hook an' ladder fing went alspty bangin' by

An' I was purtneer in th' way, an' didn't even cry;

'Cause when I'm down tome I go 'round wif papa—un'erstand,

An' I'm not 'fraid o' nuffin' when my papa holds my hand.

\* \* \* \*

Sometimes my papa holds on like I maybe helped him, too, And makes me feel most awful good puttendin' like I do.

An' papa says—w'y papa says—w'y somepin like 'at we

An' God 'ist keep a holdin' hands the same as him and me.

He says some uvver fings 'at I 'ist partly un'erstand,

But I know this—I'm not afraid when papa holds my hand.

Strickland W. Gillilan.

### WHAT THEY CALL "LIBERTY."

In our large cities girls in their teens claim what they call their liberty as soon as they become wage-earners. They come home to supper, dress, and go out night after night, as regularly as their brothers do. They have no interest in the home, no domestic tastes, no regard for their parents. The "gentleman friend" is the engrossing thought—even though he may be neither a gentleman nor a friend. A real man does not take young girls to dance halls and questionable theaters, nor will he persuade them to jeopardize honor and life in night rides and revels. The man who is worth marrying will seek for his future wife in her home. That is the place for a girl to shine in. Parents who teach their children the value of a good home, as the dearest place on earth, are safeguarding them

in the best and most practical way: Their plans for the welfare of their daughters do not include promiscuous lodging round with school friends, office associates, or even with relatives.—Quarterly Reminder.

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