

BRUCE GRITISMS.

It takes a good many words to prize open the lids of some people's understanding.

A good square meal is the best thing in the world to rub the rust off a hungry man's jaw bones.

A glutton digs his grave, with his teeth, falls in, and his friends throw the ashes and dirt upon him.

The wisdom of the Twentieth Century is as old as creation itself. There is really "nothing new under the sun" according to Solomon, and I reckon he ought to know.

In order to successfully improve the morals of the Negro, about which we are hearing so much, we must first improve those of the white man—the Negroes preceptor in immorality. The first rapist was white.

These spasmodic outbursts in which Negroes occasionally indulge to reform something or somebody to seem to lack the element of continuity. There is too much loud profession and constant hypocrisy discoverable in these movements. The spirit is willing, but the flesh, Lord save us, is weak.

The Negro must go outside of his race to find the cause of this condition and stay inside of his race after he has found it.

If it be true that a race can rise no higher in the scale of morals than its women, then it is about time for black men to begin to protect their women from moral lepers, white and black. North and South, who are largely responsible for the alleged laxity of morals said to exist among our women by these critics of the Negro.

The home influence when properly exerted and directed will accomplish more lasting good than a thousand mothers' conventions where children's mothers meet to read papers and discuss questions of which some of them only have a superficial knowledge.

Flowers are the prettiest things that God ever made and forgot to put breath into.

Woman comes next, and when her lips are like the whiteness and purity of the lily, she is the noblest example of God's handiwork.

The black man who does not defend the good name, and the honor of such a woman and who is not willing to die for her is a moral coward, and ought to be kicked by a mule three times a day for a year. It would put feeling in him.

"Performance is better than promise." It is up to us as men to do a little performing whenever and wherever the character or honor of worthy women of our race is assailed.

The white man's countenance and sometimes help to lycaen a Negro who is even suspected of outraging known harlots of the white race. Heras allant is always "a big burly Negro" or "black brute" while she is "a beautiful and respectable young lady," etc., etc.

Negroes spend much time trying to convince white people of their desire to be good like them. Inherent goodness is always discoverable and doesn't need to be labeled.

The sooner we get away from the idea that somebody else is better

morally than ourselves, especially when that somebody is white, the better it will be for us

Henry Watterson's opinion of the white 400 is a charge and a challenge which the 400 dare not refute, and cannot afford for practical reasons to discuss. It is a whited sepulchre and full of dead men's bones. Its family closets are stuffed with skeletons, covered with gold and greenbacks.

One of the greatest weaknesses of the Negro is his inordinate ambition to "secure outward conformity to the dominant race." Some of us are so white in our feelings, desires, mode of thought and manner of living that we forget that we are Negroes, until the white man kicks us, and then we get together and indignant like a flock of parrots.

We are for the most part an aggregation of cheap imitators of public men who laugh at our assiduity and poverty. Nothing that does not bear the imprimatur of the white man goes with the average Negro.

White is the magic word that produces a feeling of ecstasy among the general run of Negroes. They talk and dream of a white Jesus, white angels, and a heaven full of nice white people, some of whom have reluctantly migrated to that or some other region from white cemeteries where no Negroes are buried, and from white churches in which Negroes are not permitted to worship or to partake of the body and blood of our Redeemer.

There are a lot of our clergymen who are distinguished chiefly because of their imaginary likeness to Dr. Talmage or Dr. Somebody else whose oral gymnastics and athletic gentilections strike their fancy. The black Sam Smalls used to be very numerous in the South, where the white Reverend held forth and referred to his black brethren as "darkies." Samuel had a case of alchic hysteria up North quite recently when trying to talk temperance, and like Michael he has fallen from grace.

His black doubies will now publicly repudiate him, and change their ministerial cognomens. They ought to.

This clerical aping of very ordinary white ministers by colored ministers is nauseating. White clergymen take good pains not to style themselves the white Tanner, the white Derrick or Walters or Hood or any of the rest of them. I know a white man whose parents named him for Fredeick Douglaes years and years ago, and not one in a hundred of his friends knows what the D stands for. The fact that a man happens to be black is no argument against his ability to rise to eminence and distinction in scholarship and learning. The voluntary surrender on the part of the Negro in admitting his inferiority by the constant glorification and deification of the white man is out of harmony with the truths of history.

Any Negro who has read history can name a dozen or hundred Negroes who are the peers in learning and scholarship of any dozen or hundred white men either of ancient or modern times. The estimate which the white man

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