

Hidden History

The Unsung Saga of the Black Man

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Origin Of Color Prejudice

At what stage in history the difference of color emerged as a social and political factor has been a point of controversy among many historians.

In the last issue of the VOICE, Hidden History offered the first in a three-part installment of a treatise on the origin of color prejudice by the late J. A. Rogers, the Historian-Anthropologist whose lifetime of research on the History of the Black Man is unparalleled.

Last week, author Rogers' revelation of the first two instances of color prejudice in history was reported. The following article continues from that point.

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"THE THIRD instance of color prejudice is to be found in the rabbinical writings. The early rabbis did very definitely and abundantly say that a black skin was the result of a 'curse' on Ham by Noah. The signs of this 'curse' said certain rabbis were 'a black skin, misshapen lips, and twisted hair.' The Bible says the 'curse' was placed on Canaan, Ham's son, but some rabbis said it was placed directly on Ham. Rabbi Huja said that he came forth from the Ark 'black-skinned.' This would mean that Ham who had gone into the Ark fair skinned had undergone this change of color in the only one hundred and ninety days they had been in the Ark. Ham it appears, had been guilty of some sexual infraction while in there from having intercourse with his wife to sodomy.

"Topinard, French anthropologist, thinks, too, that the rabbis of the first century were the first to stress differences of race and color. Race, as we now use it, he says, was unknown in far antiquity, at least in the West. He correctly notes that Aristotle, Father of Natural History, and Hippocrates, Father of Medicine, do not mention 'race' though both studied anatomy and the then known varieties of the human race, including the Negro.

"THE GREEK had two distinct divisions of humanity --- Greek and Barbarian, or citizen and alien. An Athenian who married an alien, regardless of color, was sold into slavery. It was for a long time the same in Rome. 'Race' as based on color and physique is, in fact comparatively recent. The King James Bible of the seventeenth century does not mention it. Shakespeare used it only for family lineage or contests. So also do the first English dictionary by Nathaniel Bailey in 1736; and the second by Dr. Samuel Johnson in 1750.

"To quote Topinard, 'In the first century when Christianity was beginning to seat itself in Rome the doctrine of a separate creation for whites and blacks was defended by the Babylonian rabbis and later by Emperor Julian. In 415 A.D. when one council was debating whether the Ethiopians were descended from Adam and the theory they weren't was making progress, St. Augustine in his 'City of God' intervened and declared that no true Christian would doubt that all men, of no matter what form, color, or height were of the same protoplasmic origin.'

"EMPEROR JULIAN, The Apostate (c.331-363 A.D.) said on race, 'For different natures must have existed in all those things that among the nations were to be differentiated. Thus, at any rate is seen, if one observes how very different in their bodies are the Germans and the Scythians from the Libyans and Ethiopians.' The first were whites; the latter two, blacks.

"Also in a letter to a priest he said that 'facts bear witness that many men came into the world at once I shall maintain elsewhere, and precisely, but for the moment it will be enough to say this much that if we were descended from one man and one woman, it is not likely that our laws would show such divergence; nor in any case is it likely that the whole earth was filled with people by one man; nay, not even if the women used to bear many children at a time to their husbands like swine.'

("PUDDIN", from page 1)

that where there ain't no bread at all connected with a gig, there ain't goin' to be no big sweat pourin' from anybody, if he got all his marbles.

Them pure Soul Folks when they was slaves wasn't no different from Whitey about that lovin' work bit. They might have been crazy, but they damn sure wasn't stupid. They wasn't studyin' doin' no kind of work when Simon wasn't lookin'.

THEM WAY back pure Soul Brothers (they didn't stay pure for long, cause Whitey got too integrated after dark in them slave quarters) didn't like Simon's whip, nor his big boot, any more than they loved work without bread. They started gettin' their heads in a huddle, baby, and they come up with a brand new play that scored damn near every time. They invented Goldbrickin', and they made Simon do more work than they ever did. Simon cracked his crock tryin' to get his own job done.

Bro got to be damn good at his new game of brickin' and he added a little razzle-dazzle to it all the time. He laced his kids boots up real good. When them kids got growed and had them some kids, that next set of kids all became natural professors of Brickology. They got so foxey they run all them Simons to the squirrel cage. That's why Lincoln had to set Bro free, baby, there wasn't no slave drivers left on the outside of the nuthouse. Abe didn't give a damn about them poor Blacks anymore than Simon did. "Not-So-Honest-Abe" Lincoln turned Bro

"St. Augustine replied that all human beings even 'monsters' ---so-called freaks of nature ---were of 'the stock of Adam's or Noah's sons' and that, 'whosoever is anywhere born of a man, that is, of a rational mortal animal, no matter what unusual appearance he presents in colour, movement, sound, nor how peculiar he is in some power, part, or quality of his nature no Christian can doubt he springs from a single protoplast.' He added, 'All the varieties of mankind... unquestionably trace their pedigree to that one first father of all.'

"As a result of this dispute, monogenism, or a single origin for the human race, became a fixed Christian doctrine; and, says Topinard, more than one doubter paid the supreme penalty for disbelief.

"THE FOURTH stage in the development of color prejudice seemed therefore to have occurred in Rome of the first century A.D. as a phase of the fight between Christianity and Paganism. Prior to that, however, Pagan masters held the belief that humanity regardless of color, were either Roman or Barbarian. Christianity, the new religion, decided that 'of one blood' God made all the peoples of the earth and that all men were brothers in Christ. Moreover, the earliest Christians pictured the Virgin Mary and Christ as black, both being an evolution of the worship of Isis and Horus which was once common in Rome.

"Before proceeding to the fifth stage in the growth of color prejudice let us endeavor to see why the rabbis made the 'curse' on Ham a black skin. This is certain: Next to the Aryans the Jews were more color conscious than any of the ancients. Why? They had been slaves to the Egyptians and Ethiopians who are described in their legends as Negroes. Again, after they had established themselves in Palestine they were twice invaded by Egyptians and Ethiopians. Shishak, Ethiopian ruler of Egypt, ravaged the land, plundered Solomon's Temple, and took a great number of Jews slaves to Egypt. (II Chronicles, 12). Another Ethiopian King, Zerah, who came with 'a host of a thousand thousand and three hundred chariots' was beaten off. (II Chronicles, 14).

"IT COULD be that the Jews before they left Egypt imbibed some of the color prejudice mentioned by Massey but it could not have been strong among them because they were dark, or even black. One rabbi does say they were black at that time, that the passage 'black but comely' from the Songs of Solomon means: 'I was black in Egypt but comely in Egypt.' There is no doubt that after four centuries in Egypt the Jews had mixed much with Egyptians and Ethiopians, whom their legends describe as 'black' and woolly-haired.' Thus the main difference between Hebrew and Egyptian was not racial but religious, the form which economic exploitation then took. Miriam's objection to the Ethiopian wife of Moses, Zipporah, was not on color but on religion and more likely on culture. Talk of Semitic and Hamitic as 'race' is sheerest nonsense and is used only by 'parrot' anthropologists."

(To be continued)

loose cause he couldn't do nothin' else with Bro. NOW, BABY, when Abe Lincoln, B.S. set Bro free about a hundred and some few years ago, he only took the chains off of Bro. He didn't take nothin' away from Bro that had been built in for more'n 200 years. The only difference was that Bro became a free Goldbricker instead of a slave bricker.

Bro had him a built-in regulator that told him just how hard to work according to the bread. When the bread was too short to fit the gig, Bro put his Brickology to work. Bro ain't never had a chance to forget about brickin' cause Whitey been keepin' all the long bread gigs for hisself, and been throwin' Bro the crumbs.

Whitey don't give Mose no kind of job with little sweat, and big loot. No, baby, he keep all them gigs hisself. Just as long as Whitey keep throwin' the crumbs, Bro goin' to keep on duckin' work. Bro ain't goin' to change one damn bit before Whitey changes about them crumbs.

Everybody knows that Bro can get with it and cook, baby, when the bread is right. Bro been stone showin' out with how good he can cook when the gig is right. Just take a gander of the roster in sports and Bro stands 10 feet high and brighter than Fremont Street. Bro is way out in front in all them areas where Whitey give Bro the green light.

TAKE BOXIN', baseball, basketball, track, music, show bizz, football, and you name it, and Bro is right up there on the top. Baby, Bro has been teachin' Whitey how to cook in lots of areas.

When the bread is right for the gig, Bro stops brickin' and goes to cookin'. This old world would be a groove, baby, if Whitey would only get the message, and let Bro do more cookin'.

Hold your cool, baby, while Puddin' keeps the faith.

THIS WEEK IN NEGRO HISTORY

AN "NPI" FEATURE

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| Sept. 1, 1822 | Hiram Revels of Mississippi, first Negro elected to the U.S. Senate, was born a free man in Fayette, Miss. Served 41st and 42nd U.S. Congress, 1870-71. |
| Sept. 1, 1896 | George Washington Carver began a remarkable career as an agricultural chemist at Tuskegee Institute, Alabama. From the peanut he made more than 300 products; more than 100 products from the sweet potato; synthetic marble from wood shavings, dyes from clay, and starch from cotton stalks. |
| Sept. 2, 1955 | Fourteen-year-old Emmett Till's body was found in Mississippi. He was killed by two white men who were subsequently acquitted. |
| Sept. 4, 1915 | Association for the Study of Negro Life and History was organized by Dr. Carter G. Woodson at Washington, D.C. |
| Sept. 5, 1915 | Frank Yerby, novelist, was born at Augusta, Ga. |
| Sept. 6, 1863 | Joel Augustus Rogers, author-newspaper, columnist, born in Jamaica. |
| Sept. 6, 1957 | Nine Negro pupils refused admission to Central High School, Little Rock, Ark. |

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