

The Crusader

"The Greater Negro Magazine"

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CONTENTS

PICTURES

<i>Rev. M. Franklin Peters</i> "The Modern Business Girl".....	Page 16
Mrs. Mattie L. Jackson.....	Page 17
L. E. Williams, President Wage Earners' Bank.....	Page 17
Weston White, Builder.....	Page 17

ARTICLES

The U. N. I. A. Convention.....	Page 5
College Animals. By M. Franklin Peters. (Illustrated).....	Page 6
The African Blood Brotherhood.....	Page 7
Forgotten Shrines. By Theo. Burrell.....	Page 11
"At the Crossroads." By Cyril V. Briggs.....	Page 12
At Last an Orator Who Has Something to Say.....	Page 14
Reaction of the American Legion. By Henry W. Payne, Jr.....	Page 18
A Revealed Secret of Hamitic Race. By Jas. N. Lowe.....	Page 19 (7)
Reminiscences of the Buffaloes. By Leon E. Mertins.....	Page 24

POEMS

Reverie in a Nubian Shrine. By Ben. E. Burrell.....	Page 10
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DEPARTMENTS

Editorials.....	Page 8
Investment Information.....	Page 15
A Horoscope of the Months.....	Page 20
Facts, Fun and Fancies.....	Page 26

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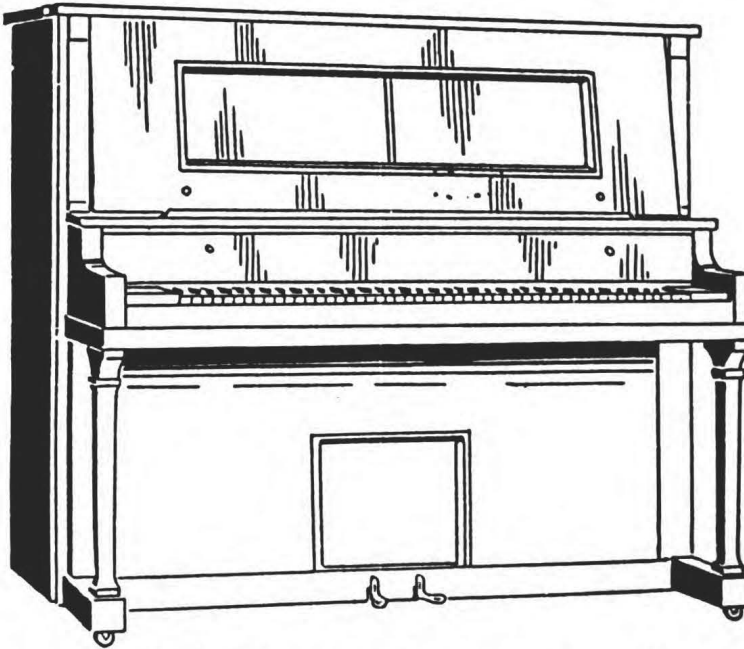


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THE CRUSADER

VOL. II

JUNE, 1920

No. 10

THE U. N. I. A. CONVENTION

IN August, 1920, in the City of New York will be held a great convention under the auspices of the U. N. I. A.

This convention may develop into a convention of the *Negro Race* under the auspices of the U. N. I. A., and so attain great racial importance and world-wide interest. Or it may sink into history as a gigantic farce under the auspices of the U. N. I. A. It rests almost entirely with the membership and officers of the U. N. I. A. as to whether the August gathering will be a real race convention or a sorry farce.

The convention is called for the purpose of electing a paramount chief for the Negro race—or, as the U. N. I. A. advertisement in the *Negro World* puts it: "His Supreme Highness, the Potentate." However, we will not cavil over a name. Some monarchies are quite as democratic in spirit as some republics. What governments are depends chiefly upon what peoples are. No enlightened people will tolerate an autocratic government. Whether the *elected* leader of the Negro race is dubbed a potentate or a paramount chief is of small concern. What is of the deepest concern is that this individual should receive his appointment direct from the Negro peoples.

And it is exactly on this point that the U. N. I. A. may score a great strategical victory for the race or give birth to the greatest farce of the ages!

No intelligent Negro having the good of his race at heart and familiar with history can gainsay the need of a leader or leaders for the Negro race, elected by the race. The evils of the old idea of allowing the white man to appoint leaders for us are too evident to allow for argument on that phase of the question, though it is interesting to note that the white man is at present doing a lot of worrying over our growing determination to elect or appoint leaders of our own choosing.

The necessity of ourselves appointing or electing our leaders is plainly evident. The issue on that point is clear. What is not clear, however, is whether the U. N. I. A. is ambitious to succeed the white man in appointing our leaders for us, without our consent and without the co-operation of the vast body of Negroes outside the member-

ship of the U. N. I. A., and in comparison with whose numbers those of the U. N. I. A. are small indeed.

This was the issue raised by us in *THE CRUSADER* for March, 1920, and this is the issue now. In the March *CRUSADER*, under the caption "A Paramount Chief for the Negro Race," we wrote: "The Negro race, now uniting from the ends of the earth, should not have inflicted upon it the evils of an internal struggle and divided authority. The paramount chief or supreme leader, elected at the August, 1920, conference, should be accepted as such by the entire race. And to make such acceptance possible and probable all purely Negro bodies outside of the U. N. I. A. and A. C. L. should be invited to send delegates to the convention, and should be anxious, if their policies are at all dictated by love of race and broad vision, to accept such invitation. The projected proceedings too greatly affect the Negro race to be other than open to all Negro organizations and to the Negro press."

Up to date no public invitation has been issued to all Negro organizations, churches and fraternities to send delegates to the August convention. So far as we know no invitation has been issued to any body outside of the U. N. I. A. And the convention is little more than a month away. And its proclaimed purpose is "to elect His Supreme Highness the Potentate, His Highness the Supreme Deputy and other high officials who will preside over the destiny of the Negro peoples of the world until an African empire is founded." It is certain that the U. N. I. A. cannot reach all Negro bodies by mail, and we know of many purely Negro organizations to whom no invitations have been sent so far; therefore, we trust that no one will think up the brilliant idea that invitations have been sent by mail and expect us to swallow it. It is evident that such invitations to be honest and possible of acceptance should be issued greatly ahead of the time set for the convention. It would be quite logical to issue these invitations through the columns of the *Negro World*, at least. We do not know of any organization that has received an invitation to attend the convention and we do know of many that have not received invitations. Therefore we are forced to ask the U. N. I. A. if it is its purpose to ignore the vast body of the race in a convention held for the purposes stated. And can it do this thing and deny that it is (1) menacing the approaching unity of the Negro race, (2) disfranchising a large electorate and (3) staging a terrible farce under the name of a "race convention"?

COLLEGE ANIMALS

By M. FRANKLIN PETERS

T IS summer in the month of June. All nature is arousing from a long slumber. From every nook of the universe, creatures, both large and small, come forth to peep and prey upon their inferiors. With them comes another—the king of all—the College Animal, hatched and



730

raised in the incubator of man—civilization.

A period of from twenty to twenty-five years is required to produce an animal of this variety. After this they are turned out upon a helpless world. Here they grow and thrive, or become fossilized and die.

There is nothing unusual and extraordinary about the habits and appearance of these animals except that some are lean and others are fat. Many of them are runts. This condition is largely due to over-feeding and cramming process which goes on in the nursery—college. Like other animals they eat, sleep and play. They may be differentiated from other animals in that they are capable of thinking—sometimes. This process is carried on by a thinking box, commonly called "HEAD."

The head of these animals is unusually large—entirely out of proportion to their bodies. The head seen in profile reminds one of that of a hippopotamus. But this may be due to an optical illusion.

The College Animal is a wonderful and unique combination of optimism, conceit, enthusiasm and unsophistication. Of all animals, he alone takes himself for granted. He is highly intellectual, caring little for sentiment, faith and the natural attributes of his lower kind.

He thinks of the world in terms of systems and formulas. He has a remedy for everything under the sun, and that, in spite of the fact that he knows, or should know, that society is a complex whole. He knows something about everything, and does not hesitate to express himself accordingly. Yet when he expresses himself he does so with a mental aberration that is bewildering. He will discuss anything from the

cross-section of a bumblebee's wing to a concert of the stars. He loves argument as a cat loves liver. He is the king hair-splitter of the universe. In a discussion on biology and anthropology he will show conclusively that there is a great similarity between man and the mosquito. He has almost implicit faith in the multitude—the common people, and as self-contradictory as it may seem, he cares not for the common touch, but prefers a life of seclusion. He is the embodiment of an enthusiasm that is mingled with doubt.

But it must not be supposed that this creature has no definite ideas about some things. He is absolutely sure that the merchant across the street receives exorbitant profits on sardines and



black-eye peas; that Jim Fiddlesticks, the lawyer, is a political and social parasite and ass who thrives on the pocketbook and ignorance of his clientele; that milk could be sold for ten cents

a quart, IF—; that the village preacher gives out more perspiration than information, and that his preaching, if considered as a commodity, is the best brand of canned goods on the market—that he could be more successful driving nails than leading men to the kingdom. In short, this animal is dead sure that the whole structure of society from top to bottom is rotten, and that we are on the verge of social bankruptcy!

Mr. Reader, I know how you feel. You are no doubt laughing or "cussing" and saying: "Give it to him!" "He is no better than I—snob," "stuck-up," "starchy—parasite." "If I had my way, I would starve out every——" Wait! Especially will you think this if you are not of this species. I am with you, but hold your criticism. Just a moment, please, just a moment! This animal is not altogether responsible. He is a product and victim of a vicious and wasteful educational system that educates, or rather, that mis-educates men for life; that warps and distorts their view of everything that is human—a system that pumps the head and leaves the heart untouched.

Now, Mr. Reader, these animals are very useful, and whoever captures one will do a great service to society. This will be a little difficult, because unlike other animals, they live mostly in large centers of population. They will be found in large numbers around ice cream parlors, clubs and cigar stores. In some parts of the country they are almost extinct. However, if you should find one roaming in your neighborhood, lasso him—put him to work. If you have no work, create some—give him a job. You will find it hard to get along without him.

Having captured your game there is just one more step to render him perfectly harmless and

useful. A slight but delicate operation is necessary. This must be done by tapping the periphery—cocoanut skull. This allows the water to run off, relieves the head of its swelling and brings



the animal back to normal. Now he can fit into most any place.

These animals when captured and properly tamed will become indispensable and useful assets to any community—caring for the sick, relieving the poor, defending the cause of the helpless and building up the best and greatest that is in man.

731

THE AFRICAN BLOOD BROTHERHOOD

THE African Blood Brotherhood is probably the first Negro *secret* organization to be effected in the Western world, having as its sole purpose the liberation of Africa and the redemption of the Negro race.

The organization now numbers over 1,000 men and women of African blood. It is confined to persons of African blood. Its organization has been carried out along lines similar to secret fraternal orders and societies. It has a ritual of its own, with degrees, pass-words, signs, etc., and a formal initiation ceremony when a solemn oath is taken. Membership is at present by voluntary enlistment, subject to acceptance or rejection at the discretion of the body. Appropriate regalia and uniforms are under consideration. Post commands have been established in various cities of the United States, in the West Indies, Central and South America and in West Africa.

The government of the African Blood Brotherhood is by a supreme council or war college of five, which controls the appointment and tenure of office of the commanders of the various posts and formulates the policies and directs the activities and movements of the organization. There are two sets of other officers—the secretaries, treasurers, chaplains, etc., of the various posts, and the international officers. These are all elected by the members, with all members participating in the election of the international officers. These officers are subject to the rulings

and decrees of the supreme council or war college.

Under the rules of the organization, the word of the council, when issued in the form of "instructions," must be considered as law by the members of the brotherhood. When issued in the form of "suggestions" it is expected to command at least respectful and careful consideration.

There are at present no stipulated fees or membership dues. These are left to the patriotism and financial ability of each member. As not enough money could be raised for the work the brotherhood has in view, by the medium of fees and dues, unless these were made so large as to be prohibitive to the great mass of the race, the expedient was adopted of allowing each member to fix his own dues, by pledging himself a monthly donation. This amount may be 25 cents a month 50 cents, one dollar or whatever sum the individual can give under the patriotic rule of "Give till it hurts."

Two-thirds of all donations are allocated to the war chest as a central fund for general operations of the organization. The other one-third is placed at the disposal of the post through which it was received, to be used, within the rulings of the war college, for the work of local training in the essential industries, in science, etc.

The following "suggestions" have been issued

(Continued on Page 22)

EDITORIALS

WILL BEAR WATCHING!

The Republican National Convention at Chicago will bear watching by Negro voters of the party. Among the important questions confronting that convention are many bearing upon the vital interests of the Negro. Of these, one is the attempt that will be made by "lily-whites" of Georgia to eliminate the Negro from the councils and participation in the control of the State organization.

A *World* despatch from Atlanta reports that "leading white Republican leaders here are demanding a showdown. They assert that thousands of indifferent or lukewarm Democrats are ready to vote for the Republican candidates in the coming campaign if obnoxious colored leaders can be eliminated." And in another part of the despatch one is given an idea of what constitutes an "obnoxious Negro:"

"The demand is for white domination of Republican Party affairs in the State, but not for a lily white organization."

That is, Negroes who are satisfied to let the white man have all the "say" in party affairs and will merely cast their votes as he directs, may belong. These are not "obnoxious Negroes." They are "good niggers." But terribly obnoxious to the Cracker psychology are men like Henry Lincoln Johnson and other Negro leaders in various Southern States who are leading the opposition to the attempt to eliminate the Negro as a factor in the Party.

The show-down will come at Chicago, where the convention will be forced to make its choice as to which set of delegates it will seat from the State of Georgia; the Johnson delegation or the Pickett-Jackson group which seeks the elimination of the Negro. As Johnson puts it:

"The Republican Party must come down to business on this question. It cannot be thrust aside." Mr. Johnson then goes on to outline his plans as follows:

"We shall offer a plank for the platform demanding that the Negro be given the ballot in Congressional and National elections, and that the lynching of Negroes be stopped. Congress can pass laws that will protect us in our rights. The Republican Party must have Congress act. If we are

thrown out of that Convention because we are colored, the Nation shall know what we think. The race issue has been raised by Lily Whites here, and we are ready for a show-down."

And it is not alone in Georgia that colored Republicans are forcing a show-down upon the issues raised by the Lily Whites. Practically the same situation exists in Virginia, North Carolina, Arkansas, Tennessee, Florida, Alabama, Mississippi, Texas, South Carolina and Oklahoma. In most of these States the Lily Whites are in favor of the candidacy of General Wood—an interesting fact for colored Republicans to ponder over!

SENATOR FRANCE'S CANDIDACY.

Senator France in formal statement has announced that if the Republican National Convention could find no other candidate to support the very excellent and statesmanlike principles which he recently outlined in a Senate speech as those for which the Republican Party should stand, he would be willing to become the party standard bearer.

Should Senator France really enter the race, the apathy of Negro Republican voters toward the presidential candidates would no longer be excusable upon the grounds that one candidate would do just as well as another since nothing could be expected from any of them but election promises.

The candidacy of Senator France need not stand upon election promises. He has several times shown his interest in the Negro by his championship of the race's rights in the Senate; by his fight to extend to the former German African colonies the "principle of self-determination;" by his opposition to seditious laws that were directed mainly at the radical Negro publications; and by his willingness to recognize the existence of a Negro viewpoint other than that of our servile and long-ago discredited white-appointed "leaders."

These are all points in his favor. Another such point is his recognition of the existence of a race problem and his anxiety that it should be solved with justice to both races. This recognition on his part of the existence of a problem of white and black is the exact antithesis of the unstatesmanlike attitude of the Wilson and

other administrations of ignoring it and so accentuating its grievances. The Negro problem has hitherto always been shelved and laid aside for some future convenient date. Heretofore no one has been willing to tackle it. They have all looked askance at it and buried their heads, ostrich-like, at its challenge. Such a policy has worked to the injury of both races, but particularly to the Negro race. Such a policy it was that gave birth to the East St. Louis, Washington, Chicago, Knoxville and other race riots. Such a policy continued can end only in blood-shed and ruin. The Nation—and the Negro group, particularly—is in great need of a Statesman in the White House, who will essay in a spirit of justice and determination the solution of the Negro problem—the radical cure of the cancer that is rotting away the hearts of both races. Such a man, THE CRUSADER is assured, is Senator France of Maryland.

THE RISING WAVE.

In every quarter of the world that colored races inhabit are to be seen signs of a political awakening and a resultant reaction against autocratic white control.

India and Egypt, more advanced politically than native South Africa, Negro America, the West Indies and the countries of West Africa, are demanding absolute independence of alien control and exploitation. Persia, Afghanistan, Mesopotamia, Syria, Morocco, etc., are forcibly resisting the Entente's attempt to foist alien control upon them. Native South Africa, Negro America, the West Indies and West Africa are also evincing a new spirit and a determined objection to the continuance of white domination. In several of the British West Indian islands and the countries of West Africa the demand has been raised for the abolition of the pernicious Crown System and the substitution of a representative form of government. In Negro America there is a determination to force a show-down upon all issues vitally affecting the race.

As yet the "rising tide of color" is largely in the nature of a "reasonable protest" against "arbitrary exercise of the reins of government," except in Egypt and India where it is in the nature of a demand for complete autonomy. However, it is certain, that, as the other colored lands become more advanced politically and developed intellectually and racially the tread of their thoughts and ideals will be towards complete national independence (even where

this will necessitate federation of small units, as in the case of the West Indies) rather than toward any home rule vagaries under an autocratic, vetoing minority in the British Isles or elsewhere.

DEAN KESLER'S REPORT.

Recently we took Dean J. Kesler of Baylor University to task on the basis of press despatches bearing on a report made by him to the National Conference of Social Work at Kansas City, May 18, 1918, on "The Negro in Relation to our Public Agencies and Institutions." Since our criticism of his reported remarks we have received a copy of the original as presented to the "National Conference" and find that Dean Kesler has been grossly misquoted and misrepresented by the Negro press. Rather than deserving of criticism, he is due the greatest commendation and congratulations upon his masterly, fearless and sympathetic survey of an important question.

NEGLECTING NEGRO TALENT.

Common sense should dictate that Negro professional and business men who are absolutely dependent upon Negro support for their livelihood and success should themselves practise the doctrine of race patronage upon and by which they are enabled to exist in varying degrees of comfort or luxury. But these people who live by the rule of race patronage are the very ones who refuse to be guided by the rule in their expenditures of the monies earned or obtained under the rule.

A Negro dentist or minister who could not stave off starvation for a week were it not for the patronage and support of Negro carpenters, news-dealers, and shopkeepers, etc., will deliberately pass a Negro cigar or grocery store to spend his money with a white dealer or grocer, thus rejecting the opportunity presented of supporting those who support him and so enabling them to continue or increase that support.

This same blind and foolish attitude is marking and marring the building operations of Negro stock companies whose ventures are otherwise of the most commendable type, and whose expenditures run into the thousands and hundreds of thousands of dollars *subscribed by Negroes*. Supported by Negroes, and in their own words "*of, by and for Negroes*" these companies have yet refused to recognize

Negro merit in the architectural and engineering field and have shown more prejudice against their own kind than have various white companies who have gladly accepted bids from Negro architects and engineers and given them the work when their plans and prices were favorable.

For the Negro race to really progress there must be movement and co-operation along the entire line. No one group of professions and trades can be left behind. The Negro masses are supplying the money that makes progress possible and it is their wish, and their intention to see, that all lines, and all trades and professions are included in the onward movement. Negro investors are supporting Negro concerns not merely to get dividends—or they could invest with corporations—or to supply positions for our young men and women in those fields alone in which those concerns operate, but in every field affecting or affected by those concerns. Thus Negro building companies must support Negro architects and engineers and these must

employ Negro draughtsmen and other help, and so on along the line through perfect co-operation to complete success and vindication of race.

It may be expecting too much to ask that the work of designing and constructing jim-crow Y's be entrusted to Negro architects and engineers, but the race can at least demand, upon pain of the boycott, that Negro building companies, whose success is absolutely dependent upon racial support, shall likewise support Negro architects and engineers.

RECEIVED.

THE CRUSADER is in receipt of the following publications: The Triangle, Young India, The Freeman, Hands of Mexico, The Lincoln University Herald, The Pacific Co-operator, The Promoter, with also notice of the coming appearance of The Up-Reach Magazine and The Searchlight, the last the organ of the Knights of Toussaint.

734

REVERIE IN A NUBIAN SHRINE

By BEN E. BURRELL

Sunset and shadows on the desert sand,
 And golden glory on each broken pile;
 And redder yet the dear palm-fringed Nile
 And greater glory on this mystic land.
 Far other should my footsteps seek to tend
 Than these eternal palaces of the past;
 Than these grey columns, where, O Truth,
 at last
 The mighty quest of ancient days shall end.
 What sought the fathers in these broken
 fanes?
 Life, Joy, the pleasures of an endless
 peace?
 To seek the highest or to gain increase
 For the vain life that all around remains?
 Or touched by wisdom from another clime
 Sought to uplift the suffering human
 race,
 To endure sorrow that they might efface,
 The evil marks left to the world by Time?
 My Afric' fathers sought the Living Light
 From the far reaches of the great un-
 known,

Sought the unknowable till they had
 grown
 High o'er the blackness of the Earth's black
 night.
 And on their foreheads bore the hidden
 seal
 Of Wisdom, Glory and of Fame and
 Power;
 That mark of faith which, in the Earth's
 new hour
 Buildd waste places and its wounds did
 heal.
 We are the Gods. Though broken be this
 shrine,
 Though shattered be this ancient archi-
 trave,
 That which is ours, that this old race
 shall have,
 Whate'er is human, or whate'er Divine.
 These fanes were ours. These pathways
 we have trod.
 We know the ancient wisdom of our
 kind.
 That which was lost that once more we
 shall find,
 The inexpressible in things—the God.

"Forgotten Shrines"

By THEO. BURRELL

MAYBE they are showing their truer selves. The beginning of the end seems inevitable.

They are refusing to accept any more to membership from the Human Family that has a sprinkling of Hebrew blood. The self-appointed moral guardians of the world set out upon a mission to Christianize the universe, have made the issue. They tore from their emblem, the Bible, upon which the precepts of the so-called Christian Religion is based, they obliterated the Greek insignia, which would tend to mean that Christ is the Head of their organization; they have taken out the words "THAT THEY ALL MAY BE ONE" spoken by the Great Teacher so that they may interpret the naked "red-triangle" to mean anything. The "fathers" of this movement in the name of Christ, are caucasians to the core and recently howled epithets at Epstein, the Jew, because he dared to make a fresco of his conceptions of the latter day Christ—the Syrian Teacher—which in all probability would tend to enlighten the world to the fact that the Sage of Nazareth was other than of caucasian hue. Maybe, I have gone too far—to Brooklyn and France, but if the Y. M. C. A. must retain the "C" on their emblem then they also need an "Inter" (?) Movement."

I am looking back to a time nearer the dawn of religious beliefs among men, many cycles ago, when Atlantis flourished with its learning, when men of all races, creeds, shades and colors, served the One Great Mind amidst their cubic temples. It is more than 850,000 years ago and in that dim and almost forgotten past, there dwelt a great nation on the now sunken island-continent beneath the North Atlantic. They had reached a high stage of civilization which was largely expressed in magnificent edifices and, in fact, in the arts. It was they who colonized Egypt and from their religion sprang the ancient faiths of Chem. The Ancients spoke of them as of "dark in hue," tolerant, brotherly, reaching out to all the world to help the lowly. It was in religious rites, however, that they excelled. They worshipped the Immortality of the Soul. Him from any race might be a candidate for the priesthood and in the language of the Heiropphant we too catch newer inspiration—"The Soul Lives Forever." Their great cubic altars shone with unfed light for thousands of years. So were the temples of Nubia. From this line of Sages sprang the Melchisidek of Jewish literature who was broadminded enough to have blessed Abram, the stranger of Jewish blood. It was after the lapse of centuries that there came the Great Syrian Teacher, and upon the misinterpretation of his teachings rose the Christian faith and the ancient mystery of the darker races was temporarily lost. I love to think of Nubia with her great bards and sages, how they would sit at eventide under sacred bowers to welcome their "white brethren" of the North who had gone thither to glean some of the learning that my race would freely impart to all mankind. And upon that long ago creed of

the Fatherhood of God and the Brotherhood of Man, taught so freely by men of Negroid blood all sages laid their foundation in after days down to the latter Christ of Nazareth. There was always the Cross—the symbol onto which all men looked and into which all faiths centered. Before that symbol all were colorless and of the same blood, all were brothers. It served in all the temples wherein all worshipped, for it pointed to the one Great Way, the One Divine End, and at the feet of such must these modern organizations return for the purer religion. It was after their pattern that Socrates taught Greece, and the Great Hindu Sage, Gautama Buddha, stirred up that mighty movement in India that has left its mark on all the nations of the East, and Confucius and Lao-tze founders of the two Chinese systems of thought were able to live side by side in China. They (curious enough) met on several occasions in the same edifice when Lao-tze was called by Confucius the "old philosopher." Both men teaching a different philosophy with the same principle, never barred their caucasian, Hindu or Negro brethren. The last of the Great Initiates came and left us the same doctrine, now to be lied about, evaded and abused by the Y. M. C. A.

I see the vision of their parting glory, I hear forgotten strains played upon the harp of Time. I see the pure essence of Religion fading away from those once holy but now desecrated spots of France, Brooklyn and Harlem where Negro and Hebrew lads were turned away, and tomorrow's multitude shall look on the "forgotten shrines" learn their hidden lessons and understand the precepts of brotherhood.

Rand School Summer Course

The third summer season of the Rand School of Social Science, will begin on July 5, 1920, and will extend to July 31. This period will be broken up into two terms, of two weeks each.

Different courses will be given, in each of the two terms, and it will be quite possible for any person who desires to spend the entire four weeks at the school to find profitable work available.

Among the instructors in the Summer Season, will be Algernon Lee, Scott Nearing, David P. Berenberg, Benj. Glassberg, Herman Epstein, Harry Dana, Joseph Jablonower and others. Among the courses given, will be, Socialism, Descriptive Economics, History, English Literature, Music, Industrial History, etc. Complete information as to terms, instruction and courses will be found in the Summer Course Bulletin, which will be sent to any one on request.

All those interested in the Summer Course Bulletin, may obtain it by writing to Room 301, 7 east 15th Street, New York City.

"AT THE CROSSROADS"

By CYRIL V. BRIGGS

THAT the Negro is at the crossroads is generally recognized by thinking people of both radical and conservative tendencies.

What is not generally recognized is that many other races have preceded the Negro to the crossroads of destiny and there hesitated awhile and finally made their choice and gone on to fame, power and respect, or to ignominy, impotence and race extinction.

The Israelites of old faced practically the same problems that the Negro faces today. So did many another people whose flight from "the land of bondage" was not honored by record in the Bible. The Negro in this country (America) is not oppressed merely because he is a Negro, but because he is weak. If there were no Negroes in America there would still be oppressed and oppressor. In all epochs of history the story is the same—of the strong oppressing the weak, of the weak being subjugated, repressed or exterminated. There is no Negro problem in Ireland, Poland and other lands of Europe, but there is, nevertheless, the problem of the strong and the weak, of the oppressor and the oppressed, of the subjugated Irish and the subjugating English, of the down-trodden Jews and the tyrannous Poles, of Czech and Magyar and many another combination of oppressed and oppressor.

It appears to be a part of human nature--as we know it, read of it and have experienced it—to want to "boss it over the other fellow." And questions of Socialism and Christianity enter very little into the problem. True Socialism, like true Christianity, is a promise of the distant future, rather than an achievement of the present. The ethics of Jesus Christ, the first and greatest of known Socialists, preached and disseminated around the world for nearly 2,000 years, have changed human nature very little, but have been greatly changed, camouflaged or diverted into strange channels by this perverse human nature. (As, note the reactionary tendencies of the church, its championship of the capitalist system, etc.) Yet human nature, or rather the human outlook, can be greatly changed, in our belief, by a careful process of education. But such a process of education to effect the changes required would have to extend over a period of hundreds—perhaps thousands—of years. And who wants to wait one or two thousand years for an alms of right that should be ours without begging and with the possibility that Socialism at the end of that period may be as degraded as Christianity is after the lapse of not nearly two thousand years, when experience

teaches that the strong never voluntarily relinquish their oppressive hold over the weak?

The writer is a Socialist. Any intelligent Negro who gave thought to the matter would be a Socialist. Most intelligent people—white and colored—are Socialists at heart, even if not at the polls. The writer looks upon political Socialism more as a stepping stone by which (by virtue of inter-racial alliances) can be achieved the political liberation of oppressed peoples than as a "cure-all" for the ills of the world. He believes that the vicious principle of "European eminent domain" could as easily flourish under a perverted form of Socialism as it now does under a perverted form of Christianity. And there are even now signs of perversion of the Socialist doctrines, both at home and abroad.

The Negro is at the crossroads and his predicament calls for serious thought and fearless, intelligent discussion. The tendency to abuse those with whom we do not agree, as well as the slavish fear to stand in the right "with two or three" must both be eliminated. Sentiment, too, and emotionalism must be thrown out of court. The destiny of a race is at stake, and the occasion calls for the most serious and comprehensive consideration of the factors governing the problem and the possibilities of a way out to safety, honor and power, rather than the downward slide of the road of least resistance to ignominy, impotence and extinction.

We have already seen that the chief factor in race problems is the existence side by side of widely differentiated racial groups and the resultant clash of ideals and interests. In the Negro's case the problem is only *accentuated*, not *created*, by reason of the great differences in the color of black and white peoples. The economic factor enters into the race problem only to the same extent that it enters into the relations of members of a single group, save that the existence of two opposing groups gives the capitalists (of both groups) unusual opportunities at economic exploitation. But white capitalists would as soon use (and have as often used) white scabs as they would use Negro scabs. They would as soon (and do) exploit the weak bodies of little white children as the weak bodies of little black children, and vice versa with the black capitalists should these ever attain full development. It is not, therefore, by overstressing the economic factor and ignoring the other factors that we can best serve our race in particular and humanity in general.

While other factors enter into the problem they are all of satellitic relation to the chief factor: the existence side by side of widely differentiated racial groups and the very human instinct which sets on the stronger group to tyrannize it over the weaker group. This instinct also fosters the imperialistic tendency and inspires the strong to extend their dominion over the weak of distant lands. But alien domination does not alone constitute a race problem. Moreover, alien domination, if unaccompanied by colonization, is comparatively easy of solution as against the solution of a problem created by the

existence side by side of two opposing groups. If these two groups are of equal or nearly equal strength and numbers, then what is known as a "balance of power"—based upon the mutual respect for the force possessed by each—is established, and clashes will be few and far between, but all the more bloody and terrible when they do occur because of the mutual preparedness and the equality of strength.

And now, as to the possibilities of solution or adjustment: These may be grouped under two main headings, thus:

(1) The probability of an ultimate, peaceful, just and honorable solution between the white and Negro peoples in residence side by side in America; and

(2) The alternative if such a probability does not exist or is not sufficiently strong to warrant our staking the future of our race and children upon it.

As to number one, we do not say that it is not possible. But we do say, and most emphatically, that it is highly improbable. Neither in the ample records of history nor in the light of contemporary experience is there aught that would give to the logical, honest, truth-seeking mind the slightest hope of the probability of solution along the lines of number one. Stronger has never yet voluntarily relinquished his strangle hold upon weaker. As in the days of Pharaoh and the Children of Israel so through the numerous pages of history to the present day. Our experience has been as harsh as that of other weak groups. No more, no less. And what is there to guide our faltering feet if not "the lamp of experience"?

Under number one may come all such suggestions towards solution or adjustment here as the "acquisition of education," "the ownership of property," "alliance with white labor," the "exercise of the franchise," "industrial and commercial development," the shifting North of the Negro population of the South (a policy latterly advocated by Dr. Du Bois among others).

Of these the exercise of franchise—the political factor—is the only one promising of results. In fact, without the franchise the others are either not attainable or cannot be protected when obtained. Mere ownership of property and possession of education do not in themselves protect the Negro. On the contrary, the educated and propertied Negro invites the envy, hate, spite and persecution of the whites. It is a recognized fact that the "white South" would rather have ignorant, illiterate, self-debasing and ne'er do well Negroes than educated, ambitious and prosperous Negroes whose self-respect will force them to demand the rights of men. In industry and commerce the Negro cannot attain his fullest development so long as there are so many handicaps of laws and sentiment against him. And these handicaps will remain so long as his is the weaker group. Nor would shifting the Negro population from the South solve the problem evoked by the existence side by side of two widely differentiated racial groups. It would merely shift the problem.

The exercise—fearlessly and industriously—of the franchise by the Negro would undoubtedly secure many beneficial results, but would just as surely bring about a reaction upon the part of the stronger group to prevent the attainment of "too much power" by the despised weaker group. This reaction may take the form of intimidation at the polls (as is now the case in some parts of the South where the Negro is not completely disfranchised by law) or it may take the form of a revision (where convenient) of political districts

to the end of breaking up Negro majorities that might make trouble for the bosses (as has been done several times in the case of the Harlem Negro population) or the reaction might take the form of complete and nation-wide disfranchisement of the weaker group. The form of the reaction will depend chiefly upon the determination and energy evinced by the weaker group. That such a reaction—in one form or another—would be inevitable should not, of course, influence us to any abject surrender of our franchise rights, but its inevitability constitutes one of the many important reasons why an open and intelligent discussion of our situation is absolutely imperative. We know that the white man would not hesitate to use any means within his power to maintain the unchallenged supremacy of the stronger, usually referred to in this country as "white supremacy." Therefore, the reaction against the determined use of the ballot by the Negro may well be the use of the bullet by the white man, or some attempt at scientific, but quite as murderous, annihilation.

Thus we may safely assume that any benefits and advantages achieved by the weaker group through exercise of the franchise will be of a temporary nature, and not permanent.

As to the proposed "alliance with white labor," when it is considered that white labor has only latterly and that most reluctantly, begun to admit Negroes to their unions, and that this reluctant recognition of Negro labor on the part of white labor was caused solely by the extremities to which white labor had been forced by the use of Negroes as scabs by the capitalists, what Negro in his senses can expect a continuance of the "alliance" when there is no capitalist system to menace white labor and consequently no necessity to fear the Negro as a club in the hands of the capitalist group?

(To be continued.)

WEST AFRICAN CONFERENCE

The *Lagos Weekly Record* (Lagos, West Africa) announces the receipt from Accra of the following cablegram: "Editor, *Lagos Weekly Record*: West African delegates representing Nigeria, Gold Coast, Sierra Leone and Gambia respectfully present their compliments to editor and beg to notify him of inauguration of first conference of Africans of British West Africa for consideration of public matters affecting common interests of dependencies concerned. T. Hutton Mills, president; Casely Hayford, vice-president."

For every contribution of original humor that is accepted and used the sum of \$1 will be paid. Send your manuscripts to "Facts, Fun and Fancies Department," CRUSADER MAGAZINE, 2299 Seventh Avenue, New York, N. Y., U. S. A., with self-addressed and stamped return envelope if you desire that manuscript should be returned when not available for publication.

NOTICE TO ADVERTISERS

COPY for Change of Advertisement must be in our office before the 14th of each month, otherwise the old copy will be run.

COPY for new advertisements must be in by that date also, or we could not guarantee appearance in the coming issue.

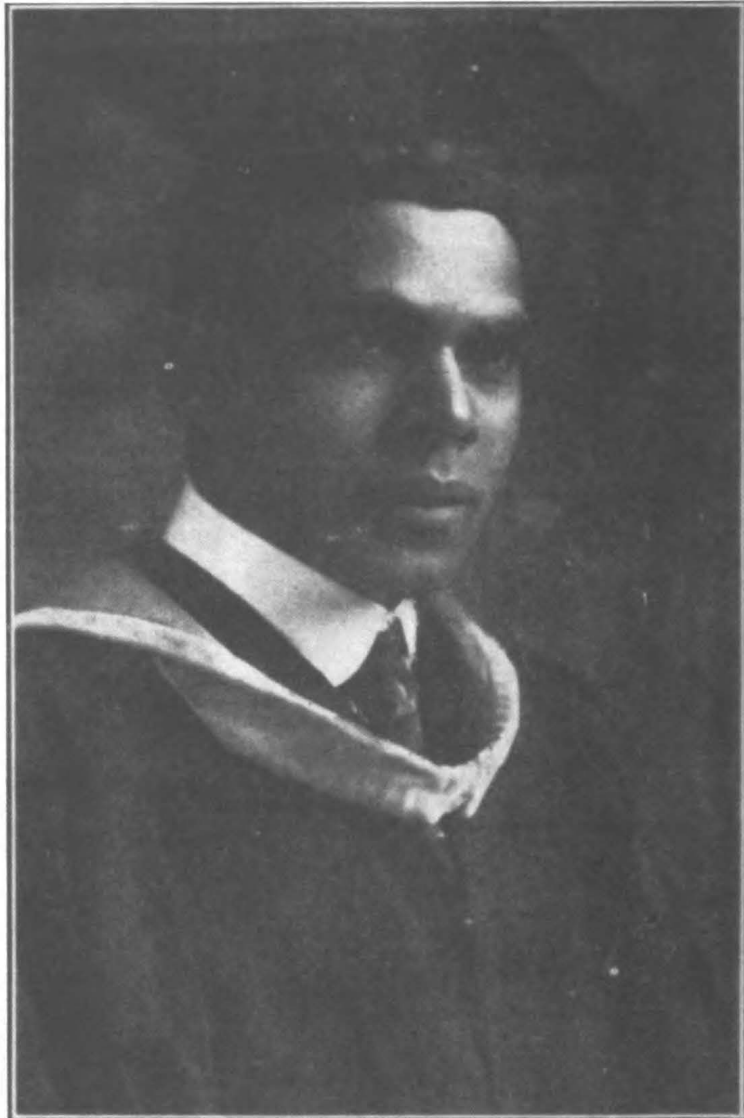
At Last An Orator Who Has Something to Say!

THIS introduces to our readers the Rev. M. Franklin Peters, who, with this issue, begins his work as Associate Editor and Field Secretary of the THE CRUSADER.

Preacher, lecturer and dramatic reader, Rev. Peters comes to THE CRUSADER with a brilliant record. Known throughout the country as an orator and lecturer of great eloquence and power, of keen intellect and possessed of an immense and inexhaustible fund of knowledge he will be without doubt a valuable asset to THE CRUSADER, and through THE CRUSADER to the race in Africa, the West Indies, Central and South America, as well as to those in the United States.

Rev. Peters has A MESSAGE—a message which the thousands who have heard him on the lecture platform and in the pulpit seem to believe is the only message of real value to the Negro race and the vital questions with which we, as a race, are confronted. He is neither a "weak-kneed apologist" nor a fawning flatterer, but a searcher after Truth whose shafts strike at falsehoods and misconceptions without regard to the place or person of their origin. He has probably done more than any other man to prod Negroes into thinking along lines that will get them somewhere, and away from the old-time useless and impotent means of what he rightly describes as "lightning-bug" conventions." His eloquence holds spell-bound the most difficult audience, even arousing to keenest interest the traditional bench-sleeper, who looks upon the ordinary lecture as an opportunity to make up for lost sleep. The importance of his message is impressed upon everyone who hears him. And none of them but would not go miles to hear him again. He has the distinction of being among the very few orators who can draw the same audience over and over again and with rekindled enthusiasm.

In addition to his charm and ability as an orator, Rev. Peters is a dramatic reader and supreme master in the correct interpretation of the Art of Poetry, and has probably thrilled as many audiences by his able interpretations of the great masters as by his eloquent and intelligible discussion of questions affecting the Negro. He literally brings poetry to the masses and teaches them that it is something that can be enjoyed and appreciated by all. He is not an



REV. M. FRANKLIN PETERS.

"elocutionist," but a trained interpreter who, by the word of the best critics, stands alone in his field, head and shoulder above the others. His insight into the art of poetry, his whimsical and instructive interpretations, all endear him to those who have been so fortunate as to enjoy one of his recitals.

Rev. Peters was born December 25, 1889, at Lynchburg, Va. He lost his father when three years of age, and his mother at ten. He attended public school at Eagle, W. Va., in the heart of the coal fields. Having a thirst for knowledge and an invincible determination that thrust aside all obstacles in his path, he entered the Virginia Theological Seminary and College at Lynchburg, Va., in 1905, and after pursuing a course for seven years he was graduated in 1912 with the degree of Bachelor of Divinity. He then entered the University of Michigan, one of the largest and most renowned universities in America, at Ann Arbor. There he spent five years, receiving the degree of Bachelor of Arts in 1917, and the degree of A. M. in 1918.

As Field Secretary for THE CRUSADER, Rev. Peters will begin a lecture tour of the country on June 5, of this year.

INVESTMENT INFORMATION

READER who studied the results of our investigation of the H. V. Greene Company and its "People's Trust," as given in the April CRUSADER, and who apparently is unfamiliar with the weakness, where money is concerned, of the local "weaklies," expresses astonishment, in a letter to us, that the *Amsterdam News* and the *New York News* should, in their issues of May 5 and 6, respectively, "attempt to boost a concern that has been so thoroughly exposed in the columns of one of the race's leading and most reliable periodicals."

The "boost" referred to—some two columns of it—was submitted to THE CRUSADER for publication with the advice that we could name our own price in the matter. We refused to publish it in our columns for two reasons: (1) because the reading columns of THE CRUSADER are not for sale, and (2) because the matter, while submitted to us as in the nature of an answer to the article printed in the April CRUSADER, was decidedly nothing of the sort, as anyone who has read that article and has read the boost as carried in the two "weaklies" will agree. Both the copy submitted to us and the copy as it appeared in the "weaklies" carried the key-head of "The Reason for the Unusual Success of the H. V. Greene Company," and practically the entire article is devoted to this thesis. Only once in the whole thing is any reference made to the articles appearing in THE CRUSADER for April and the *New York Evening World* of April 24, and that to the effect that the *World*, THE CRUSADER, the *Tribune*, the *New York American*, the *Journal of Commerce* and all other publications daring to investigate the Greene people and give the public the benefits of such investigation are "journals of disrepute."

On April 26, 1920, we sent out a request for information concerning their offerings to over eighteen stock-selling concerns doing business among colored people in the United States. Following is a copy of the letter sent by us and a list of the companies to whom it was sent:

(Copy of Letter)

April 26, 1920.

Gentlemen:

Kindly favor us with your prospectus and any other information you may be able to extend us in re your company.

Thanking you for same, we are
Very truly yours,

THE CRUSADER,
By CYRIL V. BRIGGS.

Investment Information Bureau.
(List of Companies Written)

All Countries Products Co., Inc.; Unique Operating Co., Inc.; West Indies Trading Ass'n,

Ltd. (Canada), Home Progressive Ass'n, West Indian & American Ice Cream Co., J. B. Wood Co., Inc.; Brooklyn Unity Bldg. Associates, Inc.; Consolidated Realty Corp., Royal Progressive Co., Inc.; Mr. Chas. J. H. Hamilton (for Republic Oil and Refining Co.), the Fifty Per Cent Profit Sharing Co., Inc.; National Selling Co., Lark Improvement & Investment Corp., William Bridges (for National Negro Civic Ass'n), Hotel Dale Co., Inc.; Worth & Co., S. G. Kpakpa Quartey & Co., Inc.

We have received replies, with information requested, from all of these except the following: All Countries Products Co., Inc.; Knights Developing & Trading Co., J. B. Wood Co., Inc.; Consolidated Realty Corp., and William Bridges. The letter addressed to the West Indian & American Ice Cream Company was returned by post office with the legend "not found." Another letter was sent out on May 14 to these companies, reading as follows:

(Copy of Second Letter)

May 14, 1920.

Gentlemen:

On April 26 we wrote you a letter requesting a copy of "your prospectus and any other information you may be able to extend us in re your company." So far—after 20 days—we have received no reply from you.

As it is our opinion that THE CRUSADER, as a public organ, is within its rights in making a request for the prospectus of, and other information regarding, any company that is offering stock to the people, we fail to understand your attitude in attempting to ignore our request.

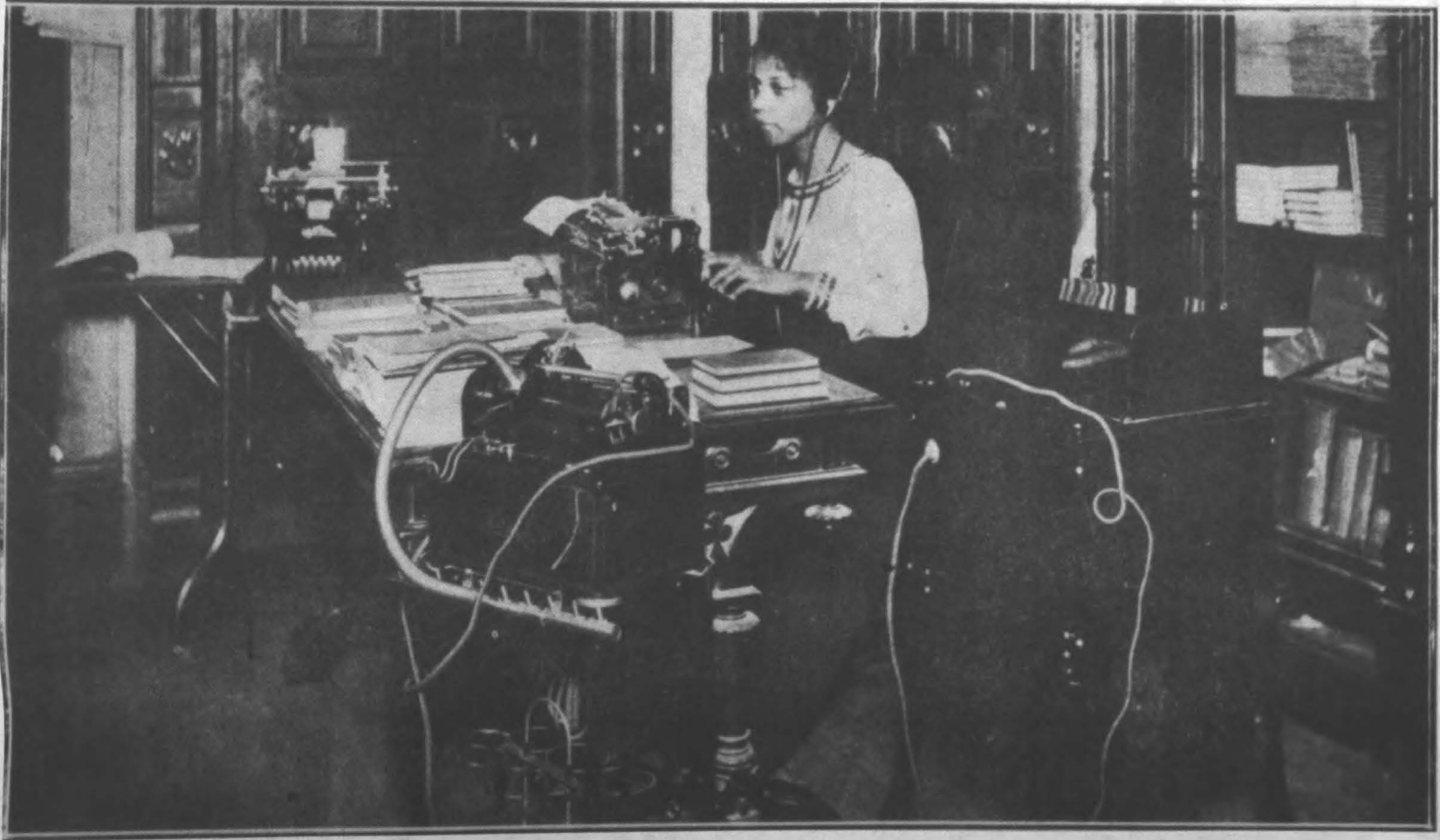
We cannot conceive of any legitimate concern, honestly seeking the public weal, as having or attempting to hide anything from a publication such as THE CRUSADER, which, while noted for its exposures of dishonest schemers also has a well-established reputation for fairness. On the contrary we would expect co-operation from any legitimate concern in the task which we have essayed of cleaning up the "Augean Stables" of Harlem and other Negro communities. It is our desire to be fair that prompts us to write you this second letter rather than leave the public to judge you upon your apparent fear of investigation. Awaiting your reply, we are

Very truly yours,

THE CRUSADER,
By CYRIL V. BRIGGS.

Investment Information Bureau

As to the companies that have complied with our reasonable request for copies of their prospectuses and other information, such information as received, judged in reference to the reputation of the people behind the enterprises, seem to show honesty of purpose, business experience and careful judgment. However, we will have more to say of the matter in our next issue. We desire to have our readers clearly understand, however, that the mere fact of our writing these companies (or any others we may write in the future) is no indication that we had any doubt or suspicion of the companies concerned. This department is as interested in boosting sound investment propositions as it is determined to expose speculative and dishonest schemes.



"THE MODERN BUSINESS GIRL"

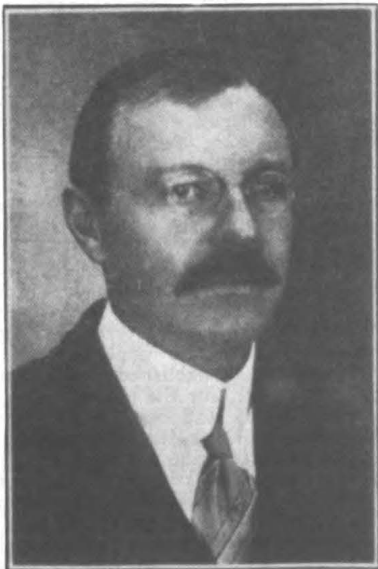
Posed for THE CRUSADER by a Student of the New York Academy, courtesy of Mr. R. W. Justice, Director, and Showing the Commendable Trend Towards Efficiency of the Youth of the Race.

Both as photographs for persons who are doing things and as samples of the artistic work of New York's leading Colored Photo Studio, the three photographs on this page are intensely interesting and inspiring.



MRS. MATTIE L. JACKSON
A Young Business Woman of Colored Harlem. Photo by Walter Baker Studio, New York.

741



L. E. WILLIAMS
President Wage Earners' Savings Bank, Savannah, Ga. Taken by Walter Baker Studio, New York.



WESTON WHITE
Contractor and Builder, of Marion, S. C. Taken by Walter Baker Studio, New York.

REACTION OF THE AMERICAN LEGION

By HENRY W. PAYNE, Jr.
(*Ex-Soldier of the World War*)

THE American Legion is an organization supposed to be for all veterans of the World War, and organized to perpetuate the valor and traditions of American soldiers and sailors of this war, and to safeguard their interests. During their first annual conference at Minneapolis last November, they agreed unanimously upon the following program:—"To endeavor to realize in the United States, the basic ideal of the American Legion of 100 per cent. Americanism through the planning, establishment and conduct of a continuous constructive educational system, designed to combat all anti-American tendencies, activities and propaganda." But it is recorded that the "Eligibility Committee recommended that the eligibility of members be left to the discretion of the States instead of the National Committee. In certain sections of the country there are separate posts for white and Negro veterans, in some of the Southern States the headquarters refuse to grant charters to posts composed of Negro veterans. They also state that they intend to "foster the teaching of American principles and ideals in the public schools." Now we all know that the American Negro soldier has never been duly accredited for his valor and heroism in all of the nation's past wars. Therefore the children of our race only receive a misconception of American history. And if this is the "teaching of principles and ideals," our children in the next generation will learn only of American caucasian valor and heroism, and the fabricated "cowardice and inefficiency" of Negro officers and men, which caucasian fiends and prevaricators, both civil and military, tried to disseminate in Europe and at home. This is a very peculiar kind of Americanism. Now for some more reaction. The New York State Department of the American Legion adopted with unanimity the following resolution:—"Resolved, That we, the Executive Committee of the Department of New York of the American Legion, recommend to national and State authorities the suppression of all publications that are, even by insinuation and innuendo advocating the overthrow of the Government of the United States, and thereby increase the supply of paper available for the truly patriotic press of the country." From the tactics this organization has been pursuing lately, they approve of the suppression of any publication that agitates for, or champions human rights and privileges which are guaranteed by the Constitution of the United States. Perhaps publications that pursue this policy are guilty by "insinuation and innuendo of advocating the overthrow of the Government of the United States." Then they think that the paper supply could be utilized by the "truly patriotic press of the country." Of course this means the kept, bought and payable press, dominated by the combined capitalists of America.

Also the kept, bought and buyable lickspittle Negro press, who have neither the moral courage nor intellect to agitate fundamentally, for racial or human rights. A post of the American Legion announced some time ago that they were opposed to a bonus being paid soldiers, sailors and marines who served their country during the war, stating "that it was the patriotic duty of every male citizen, who was physically fit, to fight for his country; and he should not expect any extra emolument in recognition of his service." Patriotism itself, is a great possession, but it depends upon who and what a person is patriotic to. First the citizen owes his allegiance to the flag and country, then the flag and country in turn owes its allegiance to the citizen. But when the flag and country deliberately fail to do so, naturally his patriotism becomes conditional and there is sufficient cause for agitation, and discontentment. The resolution mentioned herein and the gag-law proposed by the Senate Judiciary Committee at the instance of Attorney-General Palmer, are the same in substance. The guarantees of the nation's greatest documents, the Declaration of Independence and Constitution of the United States, have "gone glimmering" for the lack of enforcement. As witness, the failure to enforce the thirteenth, fourteenth and fifteenth amendments of the Federal Constitution, the abridgment of the freedom of speech, freedom of printing, freedom of assembly and political opinion. The refusal of the New York State Assembly to seat the five Socialist representatives and the expulsion of Victor Berger, Socialist representative to Congress from Wisconsin after he had been re-elected by an overwhelming majority by the people of the Fifth Congressional District of Wisconsin. He was also denied the privilege to address a meeting of Socialists in Jersey City, New Jersey. The deportation of all aliens who are dissatisfied or supposed to be dissatisfied with the present social, political and economic system in America.

Is this country, America, being merged into serfdom? This country, which was once the asylum of political refugees, where the freedom of speech, press, assembly and political opinion were not abridged? Old Russian Czarist regime tactics could only parallel with the despotic inquisitional methods used by the American Legion and Lusk Committee in America today. The masses of Russia, who were the social substratum of Europe, after years of tyrannical oppression, rebelled against their oppressors and overthrew them and have established now a real government of the people, for the people and by the people, with all class and caste distinctions entirely eliminated. And for fear that the oppressed masses of America (who are intellectually superior to the masses of Russia) will endeavor to follow the example of Russia, all the combined capitalists who "have established an invisible imperial autocracy in America," seek to poison and penalize the minds of the masses through the kept press, pulpit, stage, screen and American Legion. I accuse the American Legion of disseminating reactionary propaganda under the guise of "Americanism," giving moral and physical sup-

(Continued on page 27.)

A REVEALED SECRET OF HAMITIC RACE

By JAMES N. LOWE, of Jamaica, B. W. I.

ARTICLE VII.

MY DEAR fellow Africans, it would take large and numerous volumes to treat satisfactorily of the past of our great ancestors, a people whose natural genius was the only light of ancient history. My object in this series is only to awake the interest in research of our past which, when discovered by the children of the black man Ham, will reduce all discontentment, caused from belittlement by the white race. Technical study of the past of our mothers and fathers will continue to expose the lies and ignorance of white authors, many of whom write more from their ignorance of a subject matter than their knowledge of it. The Hebrew Bible is one of the most important books for such research, but how should the Bible be studied? The Bible should be studied as a book, not as a God, and what is a book? It is a volume or series of volumes written by human beings, none of whom produce a proof of infallibility. The foolish religionist, who has no knowledge of the effects of ethics, political economy and didactics in human society, has been deceived by subtle and foolish ecclesiasts, who are themselves without knowledge of the offshoot of ecclesiology and the cunning forces of society. And so they have it that the Bible is a perfect book. But if logic is a study of modern institutions, it regulates the Bible as well as the newspaper. And for us to take such a book as an unchangeable dogma, is equal to a drink of poison set by our enemies at a delicate spot, where we would not have the least thought of poison being there. Philosophy has a wonderful power over the human mind, body and soul, and if that philosophy is regulated by the pen of an enemy, it must have violent intention and evil effects. We were told in church and Sunday School that the Bible was written by men ordained of God, but when we go to history and logic such a statement proves to be unwarranted. While historians told us that the Septuagint version was so called because the work was performed by seventy translators, or authorized by the Jewish Sanhedrim in which there were seventy members.

Now my dear African kindred, let us take up the question of the moral fitness of those Hebrew politicians and pagan Greek philosophers to write a perfect book. All reasonable people will agree with me that ethics control the mind and direct the acts of man. We often question why the Anglo-Saxon sense of justice has no genuine sympathy or humanitarian equity. And history tells us it is an ethical cause; they sprang from a group of German pirates which crossed over from Saxony into Britain, and by tricky dealings, murder and stealing of the wealth of their victims they became fat and powerful. As such is the way these people were taught to live, they learned to look upon such deplorable moral cult as justice. Thanks to Christianity it is somewhat modified, but Anglo-Saxon politics today has a mark of ancestral banditry to show how strongly ethics is binding on man. Again we question why is a white child doomed to perish

on the battlefield? From history again we found it an ethical cause. The story of the child Rome and the She Wolf shows that the mother of the Romans was the wife of Mars or war, the supreme god of the ancient white man. And today this evil moral tradition of warmaking is a deep rooted sense of evil in high places of white society. To prove this go to the toyshops and you will see little battleships, little guns, swords and soldiers. The poor little child who plays with these spoiled-ethnic toys is doomed to leave his wife and wealth to perish on the battlefield at the call of Mars, the Noah of his ancestors. A remarkable example of this fact is the war of 1914-18, which shall be re-repeated except there be a radical change in white society.

Having experienced the result of ethics or moral teachings in human society, we must investigate the moral fitness of the Hebrew translators to give us a perfect book called the Bible. It should not be forgotten that these Hebrew translators belong to the same class of moral leaders of the Jews, whom Christ boldly condemned in Jerusalem for their narrow-mindedness. These men said Christ shut the kingdom of heaven against other men but did not enter in themselves. And when the Greeks came up, all men who were not Greeks were barbarians in the eyes of a Greek. Solomon, the last of the prophets, and the apostles were the only exceptions of the Hebrew race, and yet they were affected by the hebraic-dirt of narrow Judaism, so much so that Christ had to teach the apostles and brought them up under his own liking to be fair and honest men. So as all men bow to ethics, we should now connote the fact that the Hebrew feeling from Jacob to Zerubabel was one of hostile and violent intentions towards our ancestors of whom they made enemies for their own rights. All cups come down to you from your enemies should be tested and tried before you sup it, else you take a deadly poison. The Bible is one of those cups, none of the dark skin races took part in the translations. *It is the translated and transmitted product of enemy races.*

The first nature of a Jew was himself, and the second the abuse of other men. Now the logic

(Continued on page 28.)

JUNE 3

A BIG NIGHT!

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A HOROSCOPE OF THE MONTHS

The Nature of the Destiny and Some of the Idiosyncracies Which Have to Do With Persons Born Under the Sign "Gemini," Representing the Period Between May 20th and June 18th

GEMINI: THE TWINS

May 20th to June 18th.

CUSP: Runs May 20th to May 26th.

THE constellation Gemini—the third sign of the zodiac—is the positive pole of the air triplicity, governing the shoulders, arms and hands. It is a masculine, common, double-bodied, commanding sign. The higher attributes are reason and sensation.

A person born in the period of the cusp, when the sun is on the edge of the sign, does not receive the full benefits of the individuality of either sign, but partakes of the characteristics of both Gemini and Taurus.

Most Gemini persons have two natures, and these are of a contradictory character. They are affectionate, generous, courteous and kind to all. They are endowed with probity, an accommodating disposition, a temper quickly irritated but just as quickly calmed. The sign gives the subjects natural inventive genius, and with it a love of science, talent for commerce, a saving disposition, and moderation in the use of all things.

In judgment they can be relied upon to give a far-sighted view, supported by argument of a very clear and convincing nature. They are intensely aspiring and energetic; are great lovers of education, and they set great value upon attainments in literature, science and art. They take a

practical and philosophical view of all subjects. Many literary geniuses come out of this sign.

They can adapt themselves to any condition of affairs, and through this ability and their natural ambitions they rapidly rise to important and executive positions.

The Gemini people are usually well formed, of dark hair and bright complexion, round forehead; a cold but intellectual and restless expression of the eyes. The physical temperament is sanguinobillious in a southern latitude, and billious-nervous in a northern one.

They will find their truest friends born under Aquarius and Virgo.

The chief fault of this sign is impatience. Gemini people are prone to scatter their forces. They are continually finding fault, and they invariably look upon the dark side of life.

The union of these with persons born under Aquarius or Virgo will be harmonious, and the offspring is usually very bright and quick of intellect. Children born in this sign should be associated with persons who are quiet and restful.

The governing planet is Mercury, and the gems are beryl, aquamarine and dark-blue stones. The astral colors are red, blue and white.

April and August are the lucky months, and Wednesday is the fortunate day of the week for a Gemini subject. The ancient Hebrew tribe over which this sign rules is that of Issachar. The ruling angel of the sign is Ambriel. The floral emblem is the mayflower.

The Zodiacal Signs.

Reigns from March 21 to April 19.	1. Aries.....The Ram
Reigns from April 20 to May 19.	2. Taurus.....The Bull
- Reigns from May 20 to June 18.	3. Gemini.....The Twins
Reigns from June 19 to July 23.	4. Cancer.....The Crab
Reigns from July 24 to August 23.	5. Leo.....The Lion
Reigns from August 24 to September 21.	6. Virgo.....The Virgin
- Reigns from September 22 to October 21.	7. Libra.....The Scales
Reigns from October 22 to November 20.	8. Scorpio.....The Scorpion
Reigns from November 21 to December 20.	9. Sagittarius.....The Archer
- Reigns from December 21 to January 19.	10. Capricorn.....The Sea Goat
Reigns from January 20 to February 18.	11. Aquarius.....The Water Bearer
Reigns from February 19 to March 20.	12. Pisces.....The Fishes

*This is the twelfth instalment of "A Horoscope of the Month." The first was printed in the July issue of The Crusader. In preceding numbers we have given the sign for the month of issue and explained its significance to those whose birth-month it may happen to indicate. Send 15c. in stamps for your month and note whether the characteristics given apply to yourself and to your friends.—The Editor.

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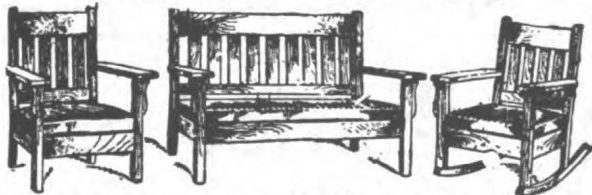
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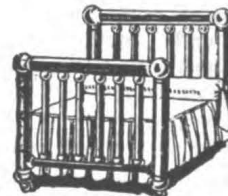
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THE AFRICAN BLOOD BROTHERHOOD

(Continued from page 7.)

for the guidance of members and for the race in general:

Affiliate yourself with the liberal, radical and labor movements. Don't mind being called "Bolshevik" by the same people who call you "nigger." Such affiliation in itself won't solve our problems, but it will help immensely.

Patronize race enterprises and study the co-operative spirit. But discriminate between good and bad, honest and dishonest enterprises.

Encourage the Universal Negro Improvement Association movement as the biggest thing so far effected in surface movements.

Reject all allegiance that carries no corresponding rights and privileges, and remember that such rights and privileges should always precede allegiance and patriotism.

Make the cause of other oppressed peoples your cause, that they may respond in kind, and so make possible effective co-ordination in one big blow against tyranny.

Find possibilities for the study of modern warfare, aeronautics and the artillery branch in particular.

Learn a trade. Get into the essential industries where possible. Study modern agricultural methods, horticulture, medicine, chemistry, etc. Encourage those studying in any of these lines.

Adopt the policy of race first, without, however, ignoring useful alliances with other groups.

Help propagate the "race first idea" by first studying the subject and then using your knowledge to enlighten your fellows.

Invest in race enterprises, but follow your money with your active, personal interest.

Kill the caste idea. Stop dividing the race into light and dark. Stop harping about West Indians, Southerners, Northerners, and so forth. Let the line of cleavage fall between true Negroes and false Negroes.

Help build up a strong public opinion against the serviles of the race, against ignorance, against immorality and race debasement.

Wage war against the alien education that is being taught our children in the white man's schools. Demand the true facts concerning the grand achievements of the Negro race.

Inculcate race pride in the little ones by instructing them at home in the facts of Negro achievement.

Organize literary clubs for the discussion and study of Negro history and problems.

Ask your ministers to teach race history from the pulpit, in the Sundays schools and lyceums.

Don't leave everything to your officers and leaders. Get into the fight yourself. Do your bit financially, orally and in every possible way.

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MR. ADVERTISER, use your head! Buried or Displayed, which shall it be? For the latter see

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REMINISCENCES OF THE "BUFFALOES"

By LEON E. MERTINS
Author of "The Drafted Man," "Trampled to Death
in Mess Line," etc.

This article was written by the author at Camp d'Avours, France, on January 12, 1919, censored and passed through the American postoffice, No. 962, by Lieut. L. E. Huffmar, Infantry, U. S. Army. The signature and original manuscript in possession of this magazine exclusively. All rights reserved.

THE Indians in the olden times of Indian wars when American colored troops fought against them said that the black soldiers fought like "Buffaloes," due to the determined, willing and fighting spirit employed, hence the reason the emblem was given by Colonel James A. Moss, the first commanding officer of the 267th regiment of infantry, and which later the entire 92d Division was named the "Buffaloes."

The Spirit and Feeling

* * * The principles of Americanism are of the spirit and the soul; we "Buffaloes" have the spirit, and the soul of our regiment is consecrated to the part we have assumed in saving our race and the world. We encourage our fathers and mothers to hold as convictions the triumph of their sacrifices. We want them to believe that the giving up of their sons will guarantee freedom to their persons and to their minds and souls, and not only to themselves, but to every member of the race. We are engaged in endeavor for the liberation of humanity everywhere, color, creed and race regardless. We, the new "Buffaloes" of the 367th Infantry, are consecrated to that task and that alone. The Buffalo goes forth for home, race and God! "He will see it through," the regimental motto, the emblem of a dying and sacred feeling, and this is our *spirit*—our first feeling of *duty*—for Americanism "Simon Pure"—the Buffalo must accomplish that spirit beyond reproach.

The Sense of Duty

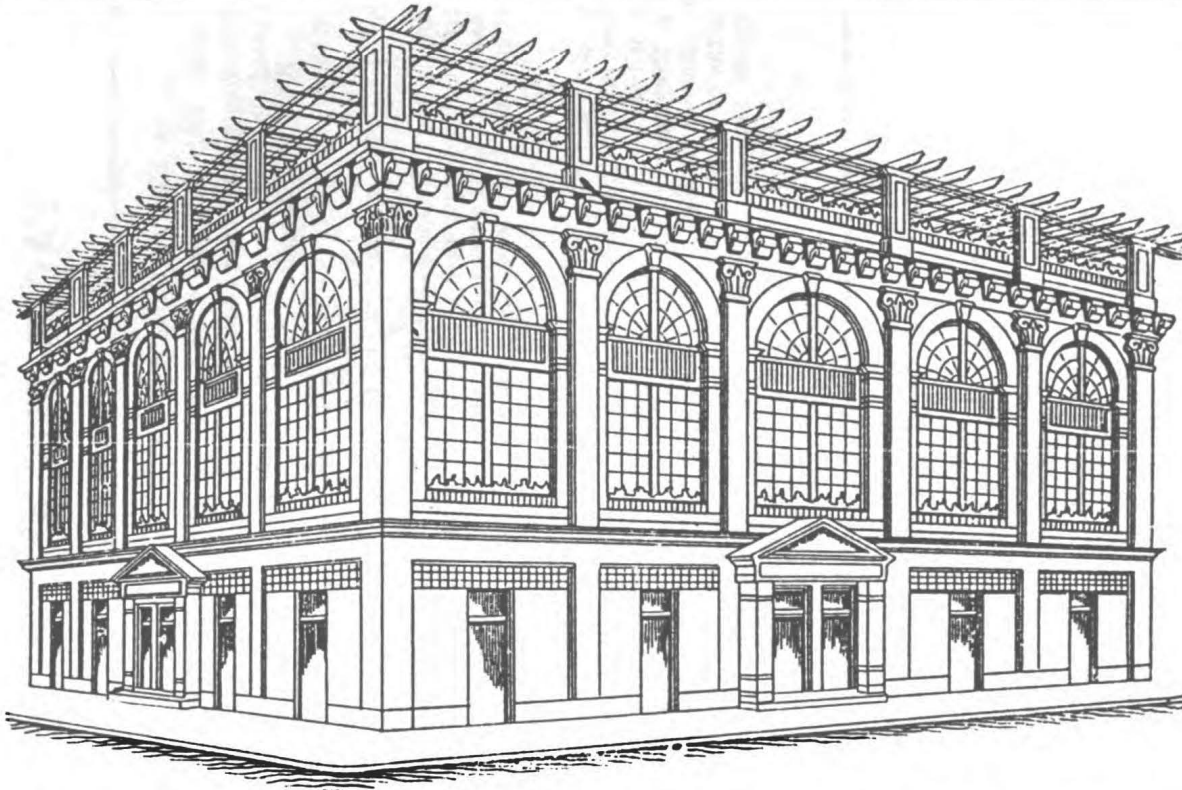
The call for "over there" was sounded on the late evening of June 9, 1918, when each Buffalo was informed that his last day would be spent at Camp Upton—a sigh of relief—a deep diversity of thrill and duty gleamed into the once-smiling faces and changed the color and perturbation: "the call to arms." We were on a large American transport outward bound for "Somewhere in France." The submarine peril was the least of all thoughts in our minds. It is by no means my purpose to detail minutely all the doings of our trip, but the sensitive morale and conduct aboard won the highest possible praise from our commander. The "Buffaloes" were comfortable enough, the machinery of the massive establishment ran as smoothly as a great electric dynamo. We landed on the 19th of June, 1918, and were stormily greeted by the French populace. Here and there the small urchins asked of "Tobacco for me" as we marched in squad formation through the streets of Brest to the American camp, several kilometres beyond the city limits. There was something self-pleased and congratulatory in the way the "Buffaloes" held their own spirit and duty. The spirit seemed to be lifted up a little and it felt the rising value of the land on which we stood.

The Buffalo changed his domestic architecture to a fighting spirit and was thereby dignified.

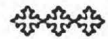
* * *

One of the "Buffaloes" was assigned to Post No. 6 for guard duty on June 21. He knew his "General Orders" like a baby knows its mother.

(Continued on page 32.)



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FACTS, FUN AND FANCIES

The Hindu's Paradise

A Hindu died. A happy thing to do
When twenty years united to a shrew
Released, he hopefully cries for entrance at
Brahmin's Paradise

Hast thou been through purgatory, Brahmin
said

No, but I have been married, and he hung
his head

Come in, and welcome too, my son,
Marriage and purgatory are as one.
In extreme bliss he entered heaven's door
And knew the peace he had never known be-
fore.

But scarce had he entered the garden fair,
When another Hindu asked admision there
The self-same question Brahmin asked
Hast thou been through purgatory?
No, what then? Thou can'st not enter,
Was the god's reply.
Why, he that entered first was there no
more than I.

All that's true, but he has married been
And so on earth hast suffered from all sin.
Married? Why I have been married twice.
Begone, we will have no fools in Paradise.
—Anon.

One Paper That Has No Use for Itself

Talking about these slippery persons who
pose as leaders of the Negro people, and
who constantly bring the race into discredit,
the East Tennessee News says:

"The Negro who poses as an intelligent
leader and is willing to bootlick and cringe
about for a paltry sum, thereby making
apparently true the criticisms of other
races that the Negro race is composed of a
fickle-minded, untrustworthy set of individ-
uals, is much worse than the thoughtless
and ignorant sot who stands about the
street corner and opposes certain issues in-
volving the welfare of the race with an
idea of becoming popular. The quicker that
type of Negro is removed from decent and

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progressive surroundings the better for the entire community."

The New York Amsterdam News has no respect for this sort of posing leader, whether he is active in church, politics, business or philanthropic enterprises, and believes it to be the business of self-respecting members of the race to turn the searchlight on all such and drive them out in the open, where fakers should be made to do their dirty work.—The New York Amsterdam News.

REACTION OF THE AMERICAN LEGION

(Continued from page 18.)

port to man-hunts which were accompanied with violence, and taking active parts in raids upon persons and property owned or leased by radical organizations, with destruction and confiscation of property. Any act committed by this reactionary "Un-American Legion," under the guise of law and order, is condoned and winked at by many national and State authorities. In substance, the American Legion is really a re-incarnation of the Klu Klux Klan of the Civil War reconstruction period, functioning in the reconstruction period of the World War. So you can readily see why the Southern States refuse to grant charters to posts composed of Negro veterans, so when they begin their "reign of terror" the Negro veteran as well as all others of his race will be its signal victims of repression and violence. Now comrades, lest we forget! We who "pulled the chestnuts out of the fire" for American and Allied capitalists at Chateau-Thierry, Champagne, Hill No. 304, Vosges, Argonne and Marbache, do not be so gullible as to identify yourselves with this reactionary American Legion. If you love the womanhood of your race, liberty, justice and human rights, you will not even affiliate yourselves with this organization or approve of its "Americanism," as superficial as it may seem, the most casual observer can perceive the underlying duplicity of this "physical arm of Wall Street." And you know that predatory Wall Street and poor people have nothing in common.

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A REVEALED SECRET OF THE HAMITIC RACE

(Continued from page 19.)

of such morals is that those who were accustomed to treat men unjustly, must write unjustly of men. The translators from the Hebrew Sanhedrim belong to that same class of the Jews, who were so ethically bound to abuse other men, that they abused and murdered the Son of God who was in the form of a man to their own destruction. And the Greeks of the Septuagint period were not that class of enlightened mankind, that could regulate the morals of human society on an honest and pleasant basis. They were simply curious men who were interested in a sense of getting from the Hebrews the idea of a more powerful God than Zeus and Mars that would help them in battle. Today when the armies of the white race are going to war, all their churches pray to the one God for victory one against the other. The Bible was translated several times, but all of the translations are affected by the first, and none of the dark races took part in it. We are told about Moses being a righteous man and a servant of God, but I say unto you that the example laid down by Moses as written in the 14th chapter of Deuteronomy verse 21, is not good for an African dog. And after all the theological lies and foolish dogma, I thank the Great God Almighty that thou did kill such a murderer in the wilderness, for his law would have turned the world upside down and corrupted society long ago.

Few people of African ancestry and even the whites pay any attention to the fact that the old Testament Scriptures are responsible for the evil of race prejudice in the nerve of Anglo-Saxon society. Alfred the Great of England having no civilized law for his country made the English laws based on the law of Moses. In the books of Deuteronomy, Joshua and Judges, Moses and others coupled the name of God with noxious lies, that our kindred, the Canaanites were given to the Jews as slaves with all their lands and cities as Hebrew inheritance. As the Jews failed to accomplish this because of it being a lie in the sight of the God who seeth in secret, they arranged it in deceitful catch words saying it is because Israel sinned. So as the Jews failed to accomplish the destruction of the children of the black man Ham, History reveals the secret of Bible-England carrying out the task which made Joshua and David a blast of human ruin. The brown men of Australia were shot down almost completely, all hope of the North American Indians is lost, the Africans in the Congo were shot like beasts by an Anglo-Belgian Company, and the new chosen race with its Judaism, and puritan proselytes, resolved to treat the black man as Moses recommended in the 14th chapter of Deuteronomy, verse twenty-one. They took our lands, took our golden hens, ate the eggs and gave us the shells. During all this while, blind now as the Jews were blinded, they never knew that God who had a Nebuzaradan and a Titus for the Jews, would prepare a Kaiser to revenge our blood and no doubt to fulfil his promise to us spoken by Isaiah the prophet (Isa. 19, vs 20). I am neither an atheist nor a fanatic, but I am sure much of the writing of Moses and Joshua proves to be false in the light of logic. The only value in religion would be in its ability to make a universal

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State.....

brotherhood of man with God at the head. Such is the object of God's creation. A religion that divides man into people and slaves, with God's mercy for the people and to hell with slaves, is a religion with the Devil and hell at its helm. Such was that of the Jews from Jacob to Pilate. Hebrew writers said that our great people had been given to them by God (indeed they called the Devil god). The Phoenicians and all the Canaanites were to be their slaves, But a remarkable exposure of this philosophical lie is the fact of history. Instead of them killing the Canaanites, the Canaanites were killing them out. An army of black men from Chaldea under Nebuzaradan took the Jews captive into Babylon. And Pharaoh Necho made Jerusalem and all Syria a part of the Hamitic domain. And when Jerusalem fell, Phoenicia was in the height of her glory and was known as great Sidon which name is now copied by Anglo-Saxons to make a Great Britain.

Another very remarkable episode was the birth of Christ. God, who seeth in secret knew the persecution of the Canaanites then as ours today. So in order to magnify our race he sent his only Begotten Son to be born into a family which came straight from the loins of Hamitic women. Again Christ came not after the order of the Hebrew Priesthood, but after the Canaanites, after the order of Melchisedec a black King of Jerusalem and priest of the most high God. They tried to hide Melchisedec from the honor of due praise by the generations of men, through the induction of such deceitful catch words and tricky phrases as: he having neither mother, father nor generation, without beginning or end of life. He was, indeed, a great man. If God intended to destroy the Canaanites they would have perished at the sight of the Jews. But instead they live in Asia today. They comprise the bulk of the people of India and the Tartar tribe of Asia.

These names found among the Indians together with their black and brown faces are traces of a Hamitic people. The following are some of the Indian names: Nimdin, Nimpacal (in memory of Nimrod), Nogimohamed, Abdul Hamed (in memory of Ham or Mohammed). These names are just as true with the race as the name of George Washington will be with the hundreds of American cities and children for generations. White writers explaining variety by false biotaxy said that the Indians are a Caucasian race. If that means that they are a branch of the white race, well a great misfortune has changed the white man's face. The people of India are Hamitic. The colony was either planted there by the Phoenicians, a great colonizing nation, or the people journeyed there themselves after long and bloody battles with foreign foes.

Another fact is that there was very early trade between India and Africa from the time of the Pharaohs to this present day. Read the Bible with good care remembering the fact that the first translation as performed by Hebrew politicians and pagan Greek philosophers, two races hostile to our race from their very beginning. The next article will reveal the secret of our race in the church from a very early time. It will also conclude the series.

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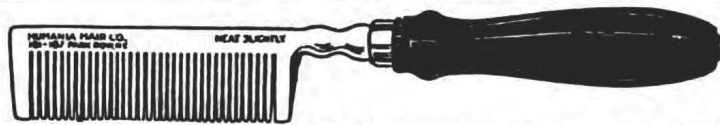
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REMINISCENCES OF "THE BUFFALOES"

(Continued from page 24.)

It was 11:30 that evening when the feeling of bodily weariness and lassitude weighed upon him as walking his post there came to him a dull vibration upon the earth—an object moving towards him, just about 75 yards distant. In a loud, sharp voice he challenged "Who comes there?" I wondered what would be the issue and lay silent in my tent, which was very near to Post No. 6. The sense of coldness and hardness under the guard's hands grew sharper and more distinct as I nervously watched the guard standing. The second command, "Who comes there?" received as little response as the first, and the object, which was all but invisible in the darkness, advanced steadily. There was an "ineffable" smile on my face and I wondered what can it be that ignores all commands? In me a great weakness, an unspeakable despondency arose when the third command was given, "Halt or I'll fire!" and the object continued its advance without an answer, whereupon the guard opened fire. For a long time we lay there watching and wondering, but it looked strange to us—but most real—real as anything we have ever seen. Was it a "Hun" spy that the guard had shot? Presently the corporal came up and we felt a desire to keep the incident quiet—it was a strayed "French mule" that was shot! The mule was motionless for a while, but soon came to life again, and the "Buffaloes"—us three—tiptoed quietly into one good laugh, and I relaxed in peace.

STATEMENT OF THE OWNERSHIP. Management, Circulation, etc., required by the Act of Congress of August 24, 1912, of The Crusader, published Monthly at 2290 Seventh Avenue, New York, for April 1, 1920, State of New York, County of New York, ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Cyril V. Briggs, who, having been duly sworn according to law, deposes and says that he is the publisher of the Crusader, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Cyril V. Briggs, 2290 Seventh Avenue, New York; Editor, Cyril V. Briggs, 2290 Seventh Avenue, New York; Managing Editor, none; Business Manager, Bertha F. Briggs, 2290 Seventh Avenue, New York.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Cyril V. Briggs, 2290 Seventh Avenue, New York; Bertha F. Briggs, 2290 Seventh Avenue, New York.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there be none, so state). None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails

or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

CYRIL V. BRIGGS,
Sworn to and subscribed before me this 17th day of
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