

# The Crusader

*"The Wonder Negro Magazine"*

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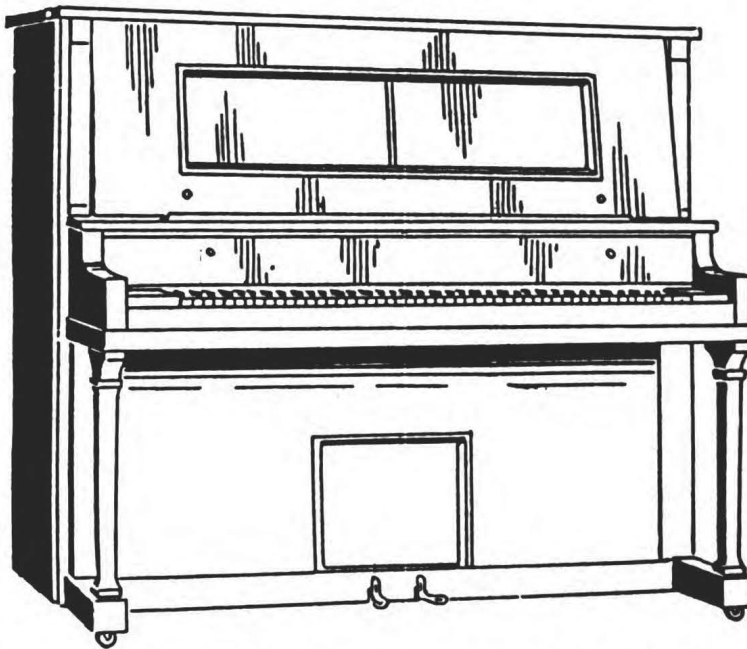


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# THE CRUSADER

VOL. 2

JULY, 1920

No. II

## "AT THE CROSSROADS"

By CYRIL V. BRIGGS

Part II.

**L**AST month we confined our efforts to arrive at a plan of solution to the first of the two main headings under which we have grouped the existing possibilities of solution or readjustment, namely:

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

The method used was that of elimination. The possibilities discussed included "education," "acquisition of property," "alliance with white labor," "exercise of franchise," "industrial and commercial development," and "shifting North of the Negro population."

Our opinion of the various possibilities grouped under this heading was summed up in the following paragraph:

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?"

This month we propose to discuss the second of the two main headings, namely:

(2) *The alternative if such a probability (see No. 1) does not exist or is not sufficiently strong to warrant our staking the future of our race and children upon it.*

The method of elimination will also be used here. Under this second heading may come such suggestions as (a) the turning over to the Negro of one of the 48 States in which he may enjoy local autonomy, (b) a free Negro State out of territory now included in the United States, (c) the erection of a Negro buffer State between Mexico and the United States from territory coming from both countries, (d) Negro migration for the purpose of State building, to Haiti, South America, Mexico or Africa.

Now, while these suggestions are all based upon the vital racial necessity for autonomy ("government of the Negro, by the Negro and for the Negro") we can very quickly eliminate *a* and *b* as unsatisfactory both to the Negro and the white man. From the Negro standpoint *a* would give rise to too many serious complications and would encourage and facilitate discrimination against him on the part of the other States and their white populations who would have an overwhelming preponderance in the House of Representatives. Nor is *b* any more promising. A free Negro State anywhere between Mexico and Canada, unless it be in California, would be far too vulnerable for permanent independent existence. The topography of North America, unlike that of Europe, does not favor the existence of many independent States.

Our consideration of *a* and *b* has been so far solely from the Negro viewpoint and interests. From the white viewpoint and interests both would be unsound and of potential menace, for the white man already sees the trend of the darker races towards alliance in determined opposition of white domination. Furthermore, even were an American Government to sponsor either *a* or *b*, it would find it a difficult, if not impossible, task to pre-empt the white population from any State which may be chosen for the purpose. Even in Mississippi the white minority would protest and would be supported in their objections by all the whites of the other Southern States and by most of the Northern whites.

In *c* the difficulties would be even greater, since to the domestic problem of how to pre-empt the white population would be added the international problem of getting Mexico to consent to the arrangement. Furthermore, from the Negro viewpoint and interests a Negro State must have fairly safe, natural boundaries and be of a size sufficient not only to support the present Negro population of the United States, but its natural and immigrant increase as well.

To us it would seem that the only solution lies in *d*: Negro migration for the purpose of State building. But even this question is complex, for to what country shall we migrate? Not that there are not several countries to which we could migrate, but rather that we must decide which of these countries can best meet the needs of the situation. The island of Haiti, while near and

capable of supporting a population of over twenty million (present population about three million) does not offer us the potential reinforcements of man-power held out by the motherland, Africa, and to lesser degree by South America. Mexico, nearer yet, is in too turbulent a state for consideration.

Between South America and Africa, the choice would undoubtedly be Africa on the basis of both sentimental attachment and strategic requirements and vastness of resources. But most of the gates to Africa are at present in the hands of the European robbers. Only Liberia is still open to the New World Negro. And Liberia is not sufficiently developed industrially to be able to take care of any large influx of immigrants. Her position, too, is somewhat unfortunate. While she has an interior plateau that is as healthy as any other part of the world, the low coastlands, being so near the Equator and cursed with disease-breeding mangrove swamps (which, however, could be drained) are unhealthy and require a trying and often fatal process of acclimatization. In the East, Abyssinia, with its Negro government and fine cool climate, is cut off from the sea by the surrounding holdings of France, Britain and Italy. Migration to Abyssinia is, however, not impossible, but certainly mass migration would arouse the suspicions of the Powers surrounding her and then it would become a question of whether those Powers considered themselves strongly enough entrenched in East Africa to imitate the Italian attempt that ended with such disaster to Italian arms at Adowa. Or would Abyssinia be sufficiently organized to effectively resent any action that these Powers may take to prevent Negro migrants from reaching her territory?

Of course, with money to back the project and a vanguard of expert artisans to precede the first wave of migration, most of the handicaps of Liberia could be removed and that country put upon an industrial basis that would enable it to absorb and accommodate any number of Negro migrants from America. And, as these migrants and the industrial prosperity they would create would very soon make of Liberia a powerful nation in the sense of organized and potential force, European tenure would likely soon become impossible in the face of the rising tide which Liberian precept and example would inspire. Certainly European tenure could not survive Liberian military opposition should Liberia find it possible to train and equip an army of one hundred thousand and to keep pace with aerial development

for her protection from enemy planes and warships. But these are merely hopes, wishes and surmises and we are endeavoring to deal with existent realities.

Upon the basis of existent realities, then, it is obviously South America which offers us the best field for the purpose of state-building.

This continent duplicates all of the advantages of Africa save that of immense man-power reserve. It is immensely rich in ratio to its size, being the next smallest continent to Australia, while Africa is the second largest. It is well served by navigable rivers, and in a high state of industrial development. It possesses a healthy climate throughout, and has a highly strategic commercial situation, lying between the Pacific and the Atlantic oceans. The colored races are in the majority in the population of South America, which fact accounts for the absence of race prejudice. The known Negro population is over ten million, and Negro blood has been indiscriminately mixed with white and Indian, and the latter with white until now there is a large mixed population.

The industrial development of South America enables it to absorb large numbers of migrants each year. Agriculturists would find an eldorado in the Brazilian portion, as in Brazil so great has been the rubber fever that agriculture has been badly neglected and the price of foodstuffs as a result is extremely high.

Naturally, a strong Negro State, covering all or most of the South American continent, would exert a mighty influence upon the future of Africa, as the racial inspiration which Africans would derive from the existence of a free and powerful Negro State in the New World would be incalculable, and certain to influence them to unite and offer most determined opposition to European domination. Nor would the help be negligible which such a State could give to Africans fighting for their liberty. And with African liberty effected and Africa returned to the Africans two rich continents would be dominated by the African races, as well as various islands of the sea necessary to the adequate defence of these continents, among which would be the West Indian islands, in themselves a rich possession, and by virtue of Negro population and Negro suffering a heritage of the race.

It is thus seen that migration would lead not only to an escape from galling and degrading serfdom, but to a glorious and proud future as well.

## TALKING POINTS

Besides the collegiate course in agriculture, Hampton Institute now offers a short course of twelve months for those who have not the time or money to spend for a longer course. This short course is so arranged that the student may work on the farm, in the field, and in the various departments, including the dairy, poultry department and horse barn during the year, and also receive some classroom instruction in agriculture.

J. H. Blount, of Forrest City, Ark., will campaign for election as Governor of that State.

The Commercial Bank and Trust Company, Richmond, Va., is being promoted under a capitalization of \$100,000, surplus \$12,500. T. C. Erwin, president.

The Federal Building and Loan Association of Washington, D. C., is capitalized at \$100,000, with J. Edward Rattley, president.

The Monumental Pictures Corporation (J.

Clifford Williams, president) is capitalized at half a million, and proposes to produce super-feature motion pictures to bring about a more thorough understanding and appreciation of Negro life in America.

Co-operative Stores in Memphis, Tenn., are operating to the number of fourteen, and upon a \$36,000 paid-in capital, doing an average business of \$30,000 a month.

A Negro bank has been opened in Havana, Cuba.

Persian Nationalists have driven the British away from the southern extremity of the Caspian Sea.

Negroes from Croweburg, Kan., a mining camp, made an attack upon the whites of Mulberry, Kan., where a Negro was lynched following an alleged attack upon a white girl.

A white missionary just back from Africa makes the statement that "the white man is the most dangerous beast in Africa to-day." He says that whites are preying upon Central Africa in a way to make a Christian missionary ashamed of his race.

The T. B. Donaldson Medicine Co., with offices at 779-783 South Second street, Philadelphia, Pa., and 549 Lenox avenue, New York City, is blazing the way for the race in a new field of endeavor. This company has on the market several famous remedies, including Donaldson's New Life King Blood Tonic, Wonder Oil, Quaker White Wonder Soap, as well as several toilet necessities such as Peroxide Vanishing Snow, Maguerite Boratic Baby Talc. Powder, Laxative Cold Tablets, and New Life Tablets.

The Bishop Baking Company is doing a thriving business with its first store at 2308 Seventh avenue, New York.

Another indication of approaching solidarity between the colored races of the world is contained in the news from London that "Indian troops balk at killing Persians." Continues the news dispatch: The British are hurriedly retreating toward Bagdad. They abandoned Resht without fighting, as the Indian troops were opposed to fighting against the revolutionaries. A considerable part of the Indian forces are alleged to have gone over to Mirza Kutchuk.

When colored races refuse to fight each other in the interest of "white domination of the world," that domination is surely doomed, and the day of the colored races assured.

A French Battalion which had been occupying Bozano, in Cilicia, Asia Minor, has been taken prisoners by the Turks.

The hypocritical "League of Nations" extends sympathy to Persia upon Red Crisis, while the truth of the matter is that the real Persians are welcoming with open arms the Bolshevik advance, and only the British schemers are worrying. Moreover, the Soviet Government agrees to withdraw "when Persian independence is guaranteed and she is no longer under foreign (British) influence."

The English Junkers are in deadly fear of the gathering storm in India. Reports have reached the London newspapers of (to the

English) alarming situation in India and danger of a revolutionary uprising in the autumn. Says the London Star: "It is considered by the authorities at home to be more than probable that organization in Turkestan of a Red force to attack Persia and Afghanistan (meaning the British forces in those countries) is but part of a big plot by which it is hoped to end our power in India. The opinion is expressed that should the whole Bolshevik plot mature our present forces in India would be insufficient to cope with the rising." The Daily News understands that evidence has come to hand to show that revolutionary propoganda is being spread among classes in India which in years gone by had been free from suspicion—particularly among the Sikhs, who from the days of the mutiny have been conspicuously loyal.

The French are withdrawing from Cilicia, one of the plums they had picked from the proposed dismemberment of the Turkish Empire. From the Caucasus the Bolsheviks are moving down to form a junction with the nationalist forces of Mustapha Kemal. The "Holy Allies" are beginning to feel that Turkey is not quite so ready for the carving as their imperialistic gluttony had led them to hope and believe.

French Senagalese troops ordered to embark for Asia Minor, where they were to be used in picking white chestnuts out of the fire, threw down their arms and refused to budge. The French Moroccan troops, too, are demanding that they be sent to their African homes.

"The Dance of Death" goes merrily on in Southeastern Europe.

A colored manufacturing perfumery has been opened by the Verbena Perfumery Co. at 646 Lenox avenue.

The seven wonders of the ancient world are Pyramids of Egypt, Pharos of Egypt, Hanging Gardens of Babylon, Temple of Diana at Ephesus, Statue of Jupiter by Phidias, Mausoleum of Artemisia, and Colossus of Rhodes. The seven wonders of the middle ages are Coliseum of Rome, Great Wall of China, Catacombs of Alexandria, Stonehenge, Leaning Tower of Pisa, Porcelain Tower of Nankin, and Mosque of St. Sophia in Constantinople. The seven new wonders of the world are wireless, telephone, aeroplane, radium, antiseptics and antitoxins, spectrum analysis, and X-Ray.

Lincoln University conferred the degree of Doctor of Literature on Robert R. Moton, principal of Tuskegee Institute, who spoke at College Commencement June 8. Dr. Moton said that the Lincoln Alumni were as fine a body of men as had been sent out by any institution in the country. He named a number of graduates, such as Dr. E. P. Roberts, of New York; Dr. George C. Hall, of Chicago, and Dr. G. E. Cannon, of Jersey City, and told of their valuable services to their race.

#### NOTICE.

Scott Brothers, 283 Fourth street, Milwaukee, Wis., have been appointed general agents for Milwaukee. Milwaukee newsstands and stationery stores desiring copies of The Crusader will please obtain them from Scott Brothers.

## EDITORIALS

### A SPY EXPOSED

As a result of the revelations coming out of the Chicago "Back to Africa" parade in which a United States flag was burned, Negro America now has an opportunity to judge of the friendship of the Rev. R. D. Jonas, a white "gentleman" who has taken in many Negro dollars of late on the claim that he was a "friend" of the Negro and interested in the liberation of Africa. How much of a friend the Rev. Jonas is can be seen from the following paragraph from a *New York Globe* news dispatch from Chicago:

"Jonas said he accompanied the Negroes to Chicago two weeks ago to incorporate a plank in the party platform providing for the resumption of the Abyssinian treaty with the United States which expired in 1917. Since coming here, he declared, *he had denounced Redding and the other 'Abyssinian princes' to the federal authorities as radicals, but without result.*"

The point is not whether Redding and the others were imposters. Jonas denounced them not as imposters but as *radicals* in the Negro cause.

And while on the subject of spies, it would be well for Negroes to inquire whether there are not traitors of our own among us in trusted positions, since, according to the *Globe*, Alderman George W. Harris, editor of the *New York News*, has also gone into the spy-informant business, "seeing" in the Abyssinian activities (advocates of migration to Abyssinia must be Abyssinians, y'know!) "the furtherance of a plot by Persia, Abyssinia and Ethiopia against England, who has a protectorate over Persia." Are we Negroes to be plagued by soap-box orating spies and Alderman-editor traitors as well? What is Alderman George W. Harris, anyway? Englishman or Negro? "American" or Negro? He can neither be an Englishman and a Negro nor an American (in the usual sense of that term) and a Negro at the same time. Which is he? *We are Negroes!*

### GARVEY'S "JOKER"

Marcus Garvey, writing in the *Negro World* for June 19 in behalf of the Universal Negro Improvement Association and African Communities League, has at last issued a belated invitation to Negro organizations outside of the U. N. I. A. to attend

"the convention of Negroes of the world" to be held in New York August 1 to 31 under the conception and auspices of the U. N. I. A.

Belated as is this invitation, and apparently issued only as a result of THE CRUSADER's fight to make the convention in reality a convention of, by and for the Negroes of the world, THE CRUSADER would gladly and generously commend Mr. Garvey for the same were it not for the "joker" contained in Mr. Garvey's "open invitation" to the great mass of the Race outside of the organization of the U. N. I. A., a "joker" that leaves the situation practically as before. Our fight for genuine race representation at the convention was based wholly and solely upon the announcement by the U. N. I. A. that the convention was for the purpose of electing "His Supreme Highness the Potentate, His Highness the Supreme Deputy and other high officials *who will preside over the destinies of the Negro peoples of the world until an African Empire is founded.* Were the U. N. I. A. merely engaged in electing officials for its own control and guidance those of us not connected with the organization could have no interest in making the elections an open affair. But it is because of the terrible importance for which the convention is called and the dangers involved to race unity that we have insisted that the Race should have genuine representation in the same. And yet Mr. Garvey, after extending his "open invitation" to all Negro organizations to send delegates, qualifies this invitation and confines the participation of other delegates than those of the U. N. I. A. to the balloting for the election of a leader for Negro America:

At this convention all the American citizens who will send representatives from their lodges, churches and other organizations will elect for themselves a leader of American Negro thought. This leader, to be elected at the convention, will be the accredited spokesman of the 15,000,000 of American Negroes residing in the United States of America.

Mr. Garvey then proceeds in the following ominous words to insert his "joker" and make null and void his self-styled "open invitation":

At this convention, also, the Universal Negro Improvement Association will elect His High-



ness, the Potentate, who will be the accredited head of the Universal movement all over the world; he will occupy the place of world leader of all Negroes.

And the election of this individual who is "to occupy the place of world leader of all Negroes," and as such would occupy a paramount position to the leaders of the American and other groups, is to be the exclusive privilege of the U. N. I. A., and as we remarked last month, "without our consent and without the co-operation of the vast body of Negroes outside the membership of the U. N. I. A., and in comparison with whose numbers those of the U. N. I. A. are small indeed."

Thus does a noble concept suffer from selfishness and smallness of mind, and a convention that should be the greatest event in modern Negro history is made to approach the proportions of a gigantic farce.

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### LOYALTY

Loyalty is of necessity of a dual nature. In citizenship as in friendship it must be the controlling factor on both sides. No country is loyal (protecting) to a citizen after that citizen has been convicted of treason (disloyalty) to his country. And vice versa, no citizen need be loyal to his country after that country has failed in its loyalty (protection) towards him. The latter statement will sound strange to many who are not able to see anything strange in the preceding statement, for the psychological reason that countries have from time immemorial withdrawn their protection from citizens proved to be disloyal, whereas the reverse process has been tried only by the boldest and deepest thinkers.

Contrary to popular superstition, loyalty between citizen and country does not begin with the citizen, but with the country, which must of necessity nurse, nourish and protect the citizen in the period of immaturity and in times of peace before it gets the right to call upon that citizen to defend it in times of war. The protection and care accorded every white American citizen may be taken as criterion of the protection and care usually extended the citizen by the country. No country has the right to discriminate in its treatment of its citizens, since no citizen would have the right to discriminate in his preference for peace-time or war-time loyalty.

We mention these few facts on loyalty in the hope that they may clear away some of the haze from the Negro brain.

### THE HIGH COST OF LIVING

The cost of living continues to soar. It has already multiplied itself, but still it keeps its skyward route. Speeches, articles, committees, conventions and resolutions and the resultant "hot air" have all proved powerless to remedy the situation, and the masses continue to groan under the burden of their profiteering capitalists and their own stupidity, blind to the truth that the solution lies wholly and solely with them.

There are only two ways to effect a genuine solution of the high cost of living: One is to effect a radical change in the entire vicious capitalist system and to establish in its place a rule of justice under which the natural resources of the country will be owned by the State and developed for the benefit of all of its citizens, rather than as at present for the benefit of a few monopolists. The other way is for the people to stop buying anything and everything but absolute necessities. Let them close their pocketbooks. Let them ignore the so-called special sales with which the big merchants are now seeking to fight the inclination not to buy until prices go down. Let them either dethrone their monopolists or tightly tie their purse-strings against them, and prices will speedily take a downward trend. But let them continue as in the past to hold conventions, appoint committees, make speeches and sputter "hot air," and leave the matter to the government, and the cost of living will keep on in its multiplying tendencies up to the piling on of the very last straw that their camel backs can bear.

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### A NEGRO ICE CREAM WEEK

While the colored ice cream parlors of Harlem are being generally well patronized by a public that is beginning to realize the vast difference between the new, modern, clean and well-equipped ice cream parlors of the race and those that in past years sprung up only to fail because of the bad cream and service in which they dealt, THE CRUSADER believes that the patronage of these places by the Negro public is still not general enough in view of the economics involved and the fact that the cream, soft drinks and candies sold by them are in all cases quite as good as those served in other ice-cream parlors, while in several cases the cream, being home made, is of a much superior grade than is usually obtainable in Harlem.

These colored ice cream parlors are employing neat and polite colored girls and

young men, and will open up opportunities for other colored girls and men in ratio to their success, which will be in ratio to their patronage by the colored people whom their success will thus and in many other ways benefit. THE CRUSADER therefore proposes for Harlem a *Negro Ice Cream Week*, in which all Negroes who are interested in the race (and what intelligent Negro is not?) and in themselves as part and parcel of the race will buy their ice cream, soft drinks and candies exclusively of the colored parlors. The strategic situation of these parlors will facilitate this adventure into racial economics. On Seventh avenue the larger colored parlors are to be found, as follows: The Inter-Colonial, at the northeast corner of 138th street; the Nubia, at the northwest corner of 132d street; Smith's, between 133d and 134th streets; the Venus, at the southeast corner of 131st street; while on Lenox, Dufréy's is at 584 Lenox avenue (near 139th street); Donaldson's, 549 Lenox avenue (near 138th street), while there are several smaller parlors on both Seventh and Lenox avenues, as well as quite a few on Fifth avenue. Let the week of August 1-7 be marked by exclusive patronage of the colored ice cream parlors of Harlem.

#### WHAT HARDING THOUGHT OF ROOSEVELT

While THE CRUSADER was never at any time in the company of the hero worshippers of the late Colonel Roosevelt, we are aware that many of our contemporaries were, and we confess that we are curious to know their present attitude towards a man who in 1912 so grossly insulted their leader as to label him "unsafe," "dangerous," "lawless," "insincere," "unscrupulous," "bully," and many other nice things. That man was Senator Harding, the present Republican nominee for President. Will the staunch supporters and admirers of the late Colonel Roosevelt support the man who dared so to beard their hero? Will it not be heresy of the worst sort for Roosevelt Progressives to help elect such a bitter foe of "the peerless" leader as Harding in 1912 showed himself to be? Are our contemporaries capable of such perfidious, damnable, blankety-blank treachery? We shall see.

#### THE ILLOGICAL NEGRO

By what logic does the Negro base his hopes on an ultimate square deal from the white man when the white man does not give his fellow white man a square deal?

By what logic do we look for a voluntary relinquishment by the white man of his strangle hold upon us when white men have never voluntarily relinquished their strangle hold upon other white men?

By what logic do we expect sympathy and encouragement from the white man when he has never extended these to others of his race in whose exploitation he was engaged?

By what logic do we anticipate better treatment for ourselves and our children when white men are still engaged in enslaving white men and when white profiteers are gaily grinding out the lives of young white children in their grimy mines and nerve-shattering mills?

By what logic do we expect to convince the white man by Christian arguments, etc., when for the last two thousand years only force or the show of force has been able to convince the white man of anything in the realm of politics?

Has the Negro brain lost its ancient power of reasoning?

#### THE SOVIET SUCCESSES

The recent Soviet successes on the Polish and other fronts have given a new aspect to the international situation. These Soviet successes, together with the alliances recently effected between the Soviet Government and the Turkish and Persian Nationalists, have spoiled many a well-laid French and British scheme to add further to the number of their subjugated and enslaved imperial populations. As a result the forces of both of these robber powers are now engaged in hot-footing it to the coasts of the Black Sea, the Sea of Marmora and the Levantine, where they can enjoy a measure of protection under the guns of their fleets.

Under Bolshevik inspiration "the Sick Man of Europe" is showing hopeful signs of a speedy recovery, and has, in fact, forced the hovering vultures to postpone their unholy feast, as we can see by the following news dispatch from London: "Britain weakening on Turkish treaty as danger grows. Cabinet, alarmed over crisis in Near East, is willing to modify its harshest clauses. Conditions in that part of the world are rapidly becoming worse from a British standpoint, and the British Ministers are declared to be willing to change some clauses of the treaty most objectionable to the Turks if steps to relieve the situation are promised."

Bolshevik inspiration, too, is responsible for the tremendous proportions which the Persian and Indian independence movements are assuming, as well as the aggres-

sive policy of Afghanistan toward the British land grabbers. With the Arabs and North Africans also preparing to take the field against their British and French exploiters, the two principal robber powers of Europe are facing a co-ordinated and apparently irresistible rebellion against their illegal authority all through the Near East and Middle East. And farther East the political pot is boiling, where European aggression has converted into willing and enthusiastic militarists a nation of four hundred million people among whom conscription is no longer necessary, and the problem is in how to absorb into the army the hundreds of thousands of anxious volunteers rather than in obtaining enlistments or enforcing conscription.

Under an all-wise Providence, Bolshevism and the tendencies of the robbers to quarrel over the division of the spoils are accelerating and reinforcing the mighty "rising tide of color," which Lothrop Stoddard, one of the few remaining prophets of the white race, sees as engulfing and destroying European imperialism within the near future. Long may the vultures quarrel among themselves! Long live the Russian Soviet, with its noble ideals on self-determination and the rights of weaker peoples. Speed the "rising tide of color" until it has overwhelmed all the perfidy, all the fraud and hypocrisy, all the worship of Mammon and Force that is Europe!

#### A VICTORY FOR LABOR

The action of the American Federation of Labor in convention at Montreal, Canada, in wiping out the "color line" and issuing a warning to its affiliated international unions "that Negro workers must have full and equal membership with whites" is as much, if not more, of a victory for white labor as it is for Negro labor. It removes one of the greatest weaknesses of organized labor by releasing the Negro worker from the necessity of having to "scab" on his fellow workers of white color. It deprives the capitalists of one of their greatest weapons against organized labor, and thus removes a most potent danger to the relations of the two races in this country. It will enable Negro labor to demand and obtain a fair price for its work—the same pay that white labor receives for the same work.

But surpassing in importance its beneficial effect on Negro labor is its removal of the nightmare of Negro "scab" competition. Without a doubt it was this latter consideration that drove the convention to wipe out the "color line." This and the growing

strength of the I. W. W., which has always held out the hand of welcome to all workers of every race and color. That the A. F. of L. is still ruled by prejudiced minds, however, is clearly indicated by its action in calling upon Congress "to cancel the 'gentlemen's agreement' with Japan and absolutely exclude Japanese and other Asiatics from this country." A like call to exclude Africans would undoubtedly have been made were it not that African immigration to this country is almost nil.

#### THOSE RESPONSIBLE

Already there is a tendency on the part of the unthinking to saddle upon one group of our people all the blame for the alleged mistakes made by officials of the Black Star Line Corporation. Nothing could be more unjust.

In its incipency and for many months of its development the Black Star Line Corporation may quite possibly have been the result of the efforts and energies of a certain group of our people, but latterly the project has been as much supported and controlled by one group as another. For its mistakes, as for its successes, one group is as much responsible as the other.

Marcus Garvey may be held responsible for much of the success, as well as the mistakes, made prior to the time when certain facts as to the management and real ownership of the "Yarmouth" were made public by THE CRUSADER and *The Emancipator*. After the publication of those neither Mr. Garvey nor any special group can be held solely responsible for events that are in the future; the blame and praise must be shared jointly by every shareholder in the corporation. That Mr. Garvey has yet to issue a public statement on the affairs of the Black Star Line (moneys taken in, how spent, etc.) is as much the result of the rabid, unbusiness-like attitude of the shareholders who meet at "Liberty Hall" as of the negligence of Mr. Garvey and other officials. And all groups of our people have been represented at the "Liberty Hall" meetings. Success or disaster must be shared equally by all!

#### THE REPUBLICAN PLATFORM

In all the awful, sickening, weak-kneed verbose of the Republican platform there is but one little sentence in reference to the Negro and his problems, as follows:

"We urge Congress to consider the most effective means to end lynchings in this

country, which continues to be a terrible blot on our American citizenship."

And this sentence is directed at a Republican Congress that has had the power for the past two years to take effective measures to stop lynchings! And directed by a group of men who have had time and opportunity for many past decades to consider the most effective means to end lynchings in this country! Moreover, it is a well-known fact that a Senate clique dominated both the framing of the platform and the nomination of that prize reactionary, Senator Hard- ing. Will the Negro now wake up to the fact that the Republican party, which stabs him in the back, is as deadly an enemy to his legitimate aspirations as the Democratic party, which openly fights and opposes him?

## WHITHER ARE WE DRIFTING?

By M. FRANKLIN PETERS

UNDER the caption, "Fannie Hurst Marital Idea Branded O. K.," the Detroit Free Press on May 17 quotes Dr. Warren Hall, industrial psychiatrist, as saying:

"I can not help believing that Miss Hurst and Mr. Danielson are pioneers in America of what has already become quite a settled question in Europe as a result of the war.

"The marked tendency of the world of business, commerce and industry is to rebel subconsciously against restrictions and limitations. The world, animated by a life principle, is moving irresistibly toward greater freedom of action and expression."

After commenting enthusiastically on this so-called rebellion against social restrictions, the writer predicts that this innovation in the institution of marriage will be in vogue within the next twenty-five years. He says:

"The utilitarian side of marriage . . . will be an appeal to American men and women. The Hurst-Danielson experiment will become a settled practice, especially in the larger communities."

It will be recalled that Fannie Hurst and Jacques Danielson began their domestic relationship in 1915 sans facon—by an ordinary contract of marriage—without priest, without flowers, and, of course, void of all the sentimentality of ordinary mortals.

Following up this revolt against conventionalities, and in pursuit of the ideal of personal liberty, we are told that the couple hoped to put marriage on a business-like and matter-of-fact basis. For five years they have breakfasted together only twice a week. Now the opinion is expressed that this practice will become universal.

To him who keeps abreast of the time; to him who has absorbed the spirit of our age—an age sunk in a gross and merciless materialism—the Hurst-Danielson episode is not shocking. He will take it as a matter of course. He does not need to make an apology for holding such beliefs, nor for indulging in such practice. He is not responsible. He is merely an expression of the great under-current of unrest which is sweeping over the world. The indictment is against society.

This whole affair, no doubt, will be justified by its admirers as being modern. It is more—it is deeper. It is in keeping with our present philosophy—a philosophy sunk in degeneracy. It is a recoil from restrictions and theories,

faith, dreams and idealism. We are no longer satisfied with the tangible. We must have facts, and nothing but facts, "so help me God." To these pioneers and social insurgents nothing has any value in life except those things which are reducible to meat and bread propositions. It is the same old questions over and over again, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?"

It is the desperate cry of an age pregnant with doubt and selfishness, an age dying of its own medicine—PRACTICALISM. This tendency is seen in every field of human endeavor. First there came practical science, practical art, practical religion, and now marriage, the most sacred institution of man is to be practical and COMMERCIALIZED! These practical people laugh at faith and dreams and scoff at love. They have no place in their category and theory. Only a matter-of-fact world is sufficient for them. All else must be discarded and thrown upon the ash-heap of outgrown and superstitious traditions.

With such a philosophy and such an age there is little wonder that no poets are born, no music composed, no great drama written, unless the verbiage and garbage of a few asses who write for the loaves and fishes can be called art. Without faith, sentiment and imagination art can not thrive and is impossible.

There are those who tell us that art and poetry are worthless because they are not dynamic.

I wonder if they ever studied the sculpture of Michelangelo, aflamed with the fire and passion of a new world? Have they ever beheld the paintings of Leonardo da Vinci? Is there anything more dynamic and restless than a Gothic cathedral? What of the poetry of Homer with its loud resounding sea and its mighty battles far "on the ringing plains of windy Troy," or Milton singing the romance of a hearty race that lived long ago? What of Browning and Shakespeare—Shakespeare singing of a whirlwind of dynamics in King Lear, Macbeth and Hamlet? Is all this to be declared worthless and thrown upon the scrap-pile of modern civilization? I wonder!

Dreams—things that never happen! The world and all that is in it is a product of dreams. Every pebble, every wheel of industry, every invention, every ship that sweeps the mighty ocean, everything from the greatest to the smallest is a dream—a brain-child of some

fool whom the multitude scoffed. What else do we know, what else can we know? Take this away and all is taken—all philosophy, all science, all art, all religion; everything.

What has science done but cut, slay and hash up the universe? It is not made like that. Insolent arbitration! What does the scientist know of the ultimate purpose of the world?

The same may be said of the practical man who laughs at dreaming and ridicules the intangible. He little appreciates that he moves and lives within a realm of dreams and theories, and that outside of this realm he knows nothing.

We must appreciate this clamor for liberty. True liberty, if it has any meaning at all, can not and must not mean a condition of unrestricted freedom. Who is free? If we are not submerged in the ideals of the race we are slaves to our own. And he who follows no ideals is a slave to brute instinct. Everywhere there is the intensity of struggle, the pathos of weary souls reaching up from the depths to things beyond, the intangible. All around us deeper and deeper grows the darkness. And here is the joy, while there is darkness we may still wait, hope and work for the dawn. He who has no interest beyond his own horizon lives not, thinks not, feels not, is dead.

Such a spirit as reflected by the Hurst-Danielson episode may become the rule of the larger communities, but I like to think of those

millions of altars and hearth-stones that will never be touched by this new corruption—those hearth-stones from which go up the prayers, faith, hopes and sentiments of a hearty and rugged race of men who are not willing to bow down to the god of MATERIALISM.

Let the wheels of progress roll on. Set the world aflame with the red torch of liberty. Raze to the ground every intollerant institution, but let there be preserved unto us the sacred and sublime institution of marriage—marriage with all of its sweetness, tears and love.

Sentiment! You say. Call it anything you please; call it the ravings of a fool drunk with love; call it the wailings of a maniac. But I love to think with Longfellow when he writes in the poem, Sandiphon:

"It is but a legend I know,  
A fable, a phantom, a show,  
Of the ancient rabbinical lore;  
Yet the old mediaval tradition,  
The beautiful, strange superstition,  
But haunts me and holds me the more.

And the legend, I feel, is a part  
Of the hunger and thirst of the heart,  
The frenzy and fire of the brain,  
That grasps at the fruitage forbidden,  
The golden pomegranates of Eden,  
To quiet its fever and pain."

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## THE WHITE MAN

By P. A. KANE, M. D., in the *Crucible*

The white man is the most indecent, the most filthy, the most selfish, in two words, the most horrible thing living. He is the foulest blot on the face of the earth today. Though we claim, like the Jews at the time of Christ, to be chosen children of God.

He is the only animal that lives upon the labor of his kind.

The only one who loves to torture his kind.

The only one who kills for wantonness. Other animals kill for food, other races for religious sacrifice and glorification of personal conduct.

We are the only race where:

Undertakers are pleased when their friends die; they will officiate at the funeral for a monetary consideration.

Unctuous clergymen—the medicine men of our tribe—are pleased when a good faithful parishier dies; he will receive pay for preaching at the funeral service.

Physicians are pleased when their best friends become sick; that means a patient.

Lawyers are tickled when a mutual friend quarrels with a neighbor; that means a client.

Grocers would be pleased if every one had tapeworm; we would eat so much the more.

Beggars if they received one hundred dollars today would endeavor to make it much more tomorrow.

Capitalism through profit, rent and usury exploit other capitalists part of the time; but labor all the time.

White men, so-called Christians, are the only race or animal who make prostitutes out of their mothers, sisters, sweetheart, wife and daughters. They not only prostitute the female of their own race, but have prostituted every animal and bird they have domesticated. Everything the white man has controlled he has prostituted or destroyed.

The Negroes of Africa live decently and morally. The Negroes of America under white man's teaching—what?

Editors of news transmission—the modern universal educators—ministers of the gospel of the lowly Nazarene and mostly all our leaders of society and industries uphold the system that does all those things. We uphold exploitation and wage slavery which is the mother of all our wrongs and injustices.

### NEGRO NEWS PICTORIAL.

A very interesting, inspiring and educational occurrence has been taking place in Washington during the past month. The Camera Man of the Monumental Pictures Corporation, recently organized by Lieut. J. Williams Clifford for the purpose of portraying in its true light the Negro's progress before the world, was photographing the many institutions of learning and places of business which stand as monuments to the achievement and progress of the Negro in the Nation's Capital.

## RISING TIDE OF COLOR SETS WHITE WORLD A-TREMBLING

THE CRUSADER reprints the following significant paragraphs from the recently published book, "The Rising Tide of Color," by Lothrop Stoddard (white), and advises every Negro to obtain a copy and read it carefully, studiously, disregarding the natural prejudices of the white author, but digesting the lessons of the necessity of solidarity, organization and the use *or show* of force in order to obtain our rightful place in the sun. The book can be obtained at Young's Book Exchange, 135 West 135th street, New York, N. Y.

"Impoverished, solidarity gone, we face unscathed colored races."—Stoddard.

It is quite clear that were the colored races to unite, as they are beginning to do, under the leadership of the yellow race, and assert their strength, the political domination of the white race would soon be at an end.

Nothing, indeed, better illustrates the white world's unsoundness at the beginning of the present century than its reaction to the Russo-Japanese conflict. The tremendous significance of that event was no more lost upon the whites than it was upon the colored peoples.

Most far-seeing white men recognized it as an omen of evil import for their race-future. Yet, even in the first access of apprehension, these same persons generally admitted that they saw no prospect of healing, constructive action to remedy the ills which are driving the white world along the downward path.

It is evident that the real costs of the war cannot be measured by the direct money outlays of the belligerents, but that the very breakdown of modern economic society might be the price exacted.

Yet prodigious as has been the destruction of wealth, the destruction of life is even more serious. Never before were such masses of men arrayed for mutual slaughter.

The war was nothing short of a headlong plunge into white race suicide. It was essentially a civil war between closely related white stocks.

Europe's convalescence must, at the very best, be a slow and difficult one. Both materially and spiritually the situation is the reverse of bright. To begin with, the political situation is highly unsatisfactory. The diplomatic arrangements made by the Versailles Peace Conferences offer neither stability nor permanence. Let me quote the observations of the well-known British publicist, J. L. Garvin, who adequately summarizes the situation when he says:

"As matters stand, no great war was ever followed by a more disquieting and limited peace. Everywhere the democratic atmosphere is charged with agitation. There is still war or anarchy, or both, between the Baltic and the Pacific across a sixth part of the whole earth."

Europe is, indeed, passing through the most

critical spiritual phase of the war's aftermath—what I may term the zero hour of the spirit.

Such is Europe's deplorable condition as she staggers forth; her fluid capital dissipated, her fixed capital impaired, her industrial fabric rent and tattered, her finances threatened with bankruptcy, the flower of her populations devitalized and discouraged, her children stunned by malnutrition. A sombre picture.

And Europe is the white homeland, the heart of the white world. It is Europe that has suffered practically all the losses of Armageddon, which may be considered the WHITE CIVIL WAR.

### The Colored World Remains Virtually Unscathed.

Here is the truth of the matter. The white world today stands at the cross-roads of life and death. It stands where the Greek world stood at the close of the Peloponnesian War. A fever has racked the white frame and undermined its constitution. Worst of all, the instinct of race solidarity has partially atrophied.

Thus the Russo-Japanese war, that destroyer of white prestige, was precipitated mainly by the reckless short-sightedness of white men themselves.

A second blow to white solidarity was administered by England in concluding her second alliance treaty with Japan.

The Allies poured into white Europe colored hordes of every pigment under the sun; the Teutonic powers wielded Pan-Islam as a besom of wrath to sweep clean every white foothold in Hither Asia and North Africa, while far afield over the dark continent black armies fought for their respective masters—and learned the hidden weakness of the white man's power.

... the end of the Great War might be only the beginning of a war-cycle leading to the utter disruption of white solidarity and civilization.

In the spring of 1916, the London Nation remarked gloomily:

"Europe is now being mentally conceived as inevitably and permanently dual. We are ceasing to think of Europe."

In similar vein, the noted German historian, Eduard Meyer, predicts that Armageddon was only the first of a long series of Anglo-German "punic wars" in which modern civilization would retrograde to a condition of semi-barbarism. Germany, according to this prophecy, would be the victor—but a Pyrrhic victor—for the colored races, taking advantage of white decadence, would destroy European supremacy and involve all the white nations in a common ruin.

... The colored world, long restive under white political domination, is being welded by the instinct of self-preservation into a common solidarity of feeling against the dominant white man.

Here we see again that tendency toward an understanding between Asiatic and African races and creeds (in other words a "pan-col-

ored" alliance against white domination) which has been so patent in recent years.

Whatever may be the destiny of these transplanted black folk (New World Negroes) the black man's chief significance, from the world aspect, must remain bound up with the Negro population in the African homeland.

An "Indianista" movement is today on foot throughout mongrel-ruled America. It is most pronounced in Mexico, whose interminable agony becomes more and more a war of Indian resurgence, but it is also starting along the west coast of South America.

One thing is certain: the white man will have to recognize that the practically absolute world-dominion which he exercised during the nineteenth century can no longer be maintained. Largely, because of that very dominion, the colored races have been drawn out of their traditional isolation.

That this profound Asiatic renaissance will eventually result in the substantial elimination of white political control from Anatolia to the Philippines is as natural as it is inevitable.

If Asia is today really renascent, Asia will ultimately reap the political fruits. Men worthy of independence will sooner or later get independence.

Above the eastern horizon the storm clouds lower, and the weakened, distracted white world must soon face a colored peril threatening its integrity and, perhaps, its existence.

This colored peril has three facts: The peril of arms, the peril of markets, and the peril of migration. All three contain ominous potentialities, both singly and in combination.

So much for Lothrop Stoddard's work, which we again advise our readers to obtain and study. That Stoddard is not the only white man who has seen the writing on the wall and is dimly gathering its import, is evident by the following quotation from a New York *American* editorial:

As a result of England's greed and our folly six hundred million Russians, Hindoos, Persians, Turks, Arabs and other Asiatics are cementing a mighty alliance.

All Asia is in ferment, and no man can say whether or not the millions of China and the astute, cunning and huge military preparation of Japan will be added to the combination.

The British Empire was never in such peril of destruction since England embarked on her career of imperialism and world conquest three hundred years ago.

And what is much more important, THE WHITE RACE ITSELF WAS NEVER IN SUCH PERIL OF SUBJUGATION BY THE CONQUERING MASSES OF ASIA AND AFRICA.

These are no idle words. We do not indulge in idle words.

These are solemnly true words.

## THE NEGRO PRESS

(From Prof. Robert T. Kerlin's paper read before the Southern Sociological Congress in Washington, D. C., May 13, 1920.)

The post-war literature of the Negroes bears witness to nothing less than a renaissance of the race in these times. Their press is active, with conscious, exultant power. They seem but to have discovered their "fourth estate." Nearly four hundred weeklies are prosperous as never before, in spite of the high cost of newsprint. This argues a host of readers, which they have. To these weeklies add a score of monthly magazines and you have the force that is unifying, instructing and guiding the Negro people of America, stimulating their aspirations, fixing their aims, and determining their efforts. Is it not also significant that the Associated Negro Press supplies a hundred papers with news and comment?

Most of the magazines and many of the ablest and most aggressive newspapers are war products. The newest of both kinds are the most aggressive. Let me give examples. Houston, Texas, had what to any white man would have seemed to be a very outspoken organ of the colored people in voicing their grievances and demands. This was the *Houston Observer*. But there appeared to the colored people themselves, or a considerable body of them, a need for a more vigorous race exponent. The result was the *Houston Informer*. Whoever will understand the trend of the Negro mind, the resolution of the Negro spirit, let him compare these two papers. Neither from Chicago nor from

New York comes a more "dangerous" newspaper than the *Houston Informer*. I could give a dozen instances of newspapers of like character—newspapers for the new era by the New Negro.

The new magazine which I take as an example I have already quoted from—the *People's Pilot*, Richmond, Va. It had its birth with the year 1919. As regards its policy, suffice it to say that in an article on "Race Leaders" in an early issue it gave pre-eminence and approval to Dr. Du.Bois and his school—that is, the most radical representatives of the race. The *People's Pilot*, of Richmond, Va., is one in purpose, in tone, in radicalism, with the *Crisis*, of New York.

How these facts have escaped the attention of Representatives Byrnes and McDuffie, and how these "bolshévistic" sheets have got through Mr. Burleson's post office lies beyond my comprehension.

All the new magazines are of like character with the *Crisis* and the *People's Pilot*. Before me are copies of *The Messenger*, *The Crusader*, *The Favorite* and *The Challenge*. They have all had their birth in the war period. They are all prosperous, all radical, and most of the editors are banished Southerners. And yet other periodicals are being announced from time to time. There is wonderful unanimity, alarming aggressiveness, noteworthy ability.

In addition to these magazines of general literature, special magazines are coming into existence. In Norfolk, Va., there is the *Praiseworthy Muse*, a monthly devoted to poetry, criticism and fiction. It is intensely racial and radical. In Philadelphia

there has recently appeared the *Master Musician*, a monthly bearing witness to the Negro's appreciation of his genius in an art for which he has especial aptitude. It is a racial achievement that is proclaimed with pride.

#### THE NEGRO POET

(From the Same Paper)

The Negro poet alone in America today seems

red-blooded, he alone has a message, and is the spokesman of a people and a cause. It would be folly added to folly for the ruling race to let that voice go unheeded. *For once a cause gets into song its triumph belongs to time, to the brief years and months.* It is consecrated, it is made glorious, it is weaponed to invincibility. *Never did the poets of freedom fail, never did the prophets of liberty suffer in vain.*

## AN ESSAY ON A GENTLEMAN'S HAT

By GERTRUDE E. HALL

(In which the Fair Sex Takes a Whack at Mere Man)

**W**HAT is a gentleman's best hat? It is a vitally essential covering to protect the head from the extreme waves of heat and cold, or is it worn just because fashion decrees it improves the appearance of a man?

The brim is seldom wide enough to shield his face from the sun and sciences tells us that the hat itself assists in making him bald, and the head band must fit so snug as to indent the flesh of his frontal bone.

In summer as well as winter he persists in wearing it to church and places of amusement though he must doff it as he enter. After that it remains a bug-bear until he again desires its companionship.

As yet the churches have not found a popular device for serving in its safekeeping. The small clips in front of pews in ceremonious churches are long in being made use of.

The theatres are more successful in accommodating this halo of quandary, owing to the

easy method of tipping the seat and dropping the hat into the serviceable device (to be kicked at by the person behind); but the hat is still a conundrum.

In this year of our Lord, 1920, the highest price paid for it is about \$200, while the cheapest is about \$2.80. But be it known that God glories in a man's bald head in His church, and the man glories in his hat far above his watch. If one should sit on the hat the audacity is taken as a personal affront. If his precious little daughter should treat it in her baby way a lump rises in his throat larger than his Adam's apple. He never discards it any sooner than is necessary, and would rather faint than not have it to lift from his head when he meets a lady, fearing she would think him to be lower without it.

As has been shown, when on his head, it does more harm than most gentlemen are willing to admit. And if he wears it a few hours out of season the populace dub him a lunatic. Alas! Can any one tell what is a gentleman's best hat?

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## The Irish Fight for Liberty

The Sinn Feiner, a New Irish Review, Appears in New York City.

The Sinn Fein Publishing Company, composed of stockholders interested in the cause of Ireland, announces the publication of the first number of the "Sinn Feiner," a semi-monthly review. The paper was issued under formal auspices at a mass meeting held under the auspices of the editorial staff at All Saints' Church Hall, New York City, June 9, 1920.

The hall was packed to suffocation, every available space being occupied. The printer's dummy, which was the first make-up of the publication, sold for the record price of \$185 to Mrs. Kate Greenawald. The first ten copies off the press, certified by the secretary of the company, sold at an average of \$20 apiece. The next 200 copies, certified by the secretary, were presented one to each of 200 stockholders.

Addresses were made by Rt. Rev. James J. Power; Very Rev. William J. O'Farrell; Dr. George Allen, of the Protestant Friends of Ireland; Rev. John H. Dooley; James V. Hayes.

The meeting was presided over by John Martin, president of the Speakers' Bureau for Irish Independence. Stock subscriptions to the amount of \$3,800 were sold. Four thousand five hundred copies of the "Sinn Feiner" were sold. Volunteer circulation workers to the number of one hundred and fifty, signed pledges to work, while four hundred annual subscriptions at \$3 a year were given.

The office of the company is No. 23 Duane street, New York City. The company announces that it will answer all inquiries made.

### AT THE THEATRES

Harlem playgoers were again given the opportunity to enjoy the splendid spectacle of "The Children of the Sun," the play vehicle of the Smart Set Company that is based upon the thrilling story by George Wells Parker, foremost Negro historian, with the return of the Smart Set Company to the Lafayette Theatre.

Excellent vaudeville bills have been shown during the past fortnight at both the Lincoln and the Lafayette, and many spectacular bills are coming during the summer.



Another batch of interesting photos of interesting persons from the laboratories of Walter Baker's photograph studios in New York City.



**Mrs. Dr. Hinkson,** popular society woman of Brooklyn and winner of a prize at the recent Colonial Club dansant. Mrs. Hinkson has just returned to her Brooklyn home from a visit to her brother and friends in Washington, D. C.

(Photo by Walter Baker.)

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**One of the Lincoln Hospital Graduating Class of 1920.**

The class numbered twenty-eight, one of whom passed away, however, on May 3. Graduating exercises were held on the evening of June 3 at the hospital, and were featured by an elaborate display of flowers, expressive of the appreciation in which the young nurse graduates were held by the medical profession and their friends. Many prominent Gothamites were present. The names of the graduates are printed on another page.

(Photo by Walter Baker.)



**Charlie Gaines,** of Gaines Brothers' Big Variety Shows, one of the biggest acts on the American vaudeville stage. The Gaines Brothers act appeared at the Lafayette, New York, recently, and was unanimously voted one of the best out. The acrobatic features are the most thrilling and spectacular that have ever been witnessed in Harlem. The Gaines Brothers have put colored acrobats right into the very forefront of the profession.

(Photo by Walter Baker.)

## NEGRO WOMANHOOD—AN APPEAL

By THEO. BURRELL

**S**O, you are dying before the fight is won! A battle half won is a battle lost! How long will our present-day manhood fight this battle for Race Suffrage alone? Where is the mother of yesterday who sung that lullaby at twilight, whose angel notes of love still linger and whose sweetness brings back floods of memories? Where is the mother who kissed our foreheads in pride and thankfulness for our youthful accomplishments in following the paths she had early fashioned when we recited Tennyson's and the other immortals? Where are the proud sisters, fair matrons and maidens that smiled on us at school and cheered us when we proudly said, "For the glory we hope to win, etc." The silvery locks, the pearl white teeth, the smiles that no artist can paint, the words of hope, the matchless advice that fortify us in these sordid hours, are worth more to us than a king's ransom, more than the gems of Golconda, the diamonds of Kimberly and the emeralds of Colombia. It was that song at even so plaintive and low that made us see Beauty in all things, her rectifying of our shortcomings that make us think the fault is not all the other fellow's but partly ours. The world is losing her, the precious gem of whom I write. Her day is passing swiftly, and to me it seems none are here prepared to take her place.

"And many a time in the years that came  
He heard the sound of that low, sweet song;  
It took him back to his childhood's days,

It kept his feet from the paths of wrongs."

Where is the wife who will shoulder the burden of motherhood and bring us sons on whose shoulders we may rest our "crusade"? And if perchance there comes the youth of curly hair, where is the mother that will find the time to sing him lullabies, stroke his forehead, throw him kisses in the sunbeams, give him counsels, and fit him for his place as "crusader" and redeemer, patriot, scholar, scientist, philosopher and statesman? Oh matrons and maids the future of this yearning world depends on you. The work begun by Toussant L'Overture is still undone. Where is the Haiti (Federation of Negro peoples in the Caribbean) for which he fought and nobly gave his life? Who will bring to the world his scion and save these islands from the famine and pestilence that is hovering like black storm clouds before the noon-day sun and save the people of our blood from certain death? Who will bring us other Hannibals and Dessalines to be the unified commander of the race when Mars within two other Springs strikes his blow off the Virginia Capes and Lower California simultaneously? Negro must not answer that call to fight against Negro! Who is the mother and where is the son? And here we tell our weakness; we cannot fight without you, we cannot "crusade" alone; for in the long night watches as in our day dreams, we need your cheery smiles, your plaintive songs, your melodies of love, and hope, and cheer. Sad things, if while we plan, crusade and fight you go carelessly and aimlessly by on our boulevards, play into our opponent's

camp, sacrifice our homes, deaden the coals on the fireplace and turn around the sign we love to read—NEGRO WOMANHOOD.

The morning dawns! Last night in my fancies I saw you crowned leading our armies in the fray. I saw you leading us on to conquer, your face lit with the smiles we love, the kisses of hope, the caressing embrace you gave as the crucifix to the fallen; your lighted forehead gave joy to the youth, the son, the husband, the father and sallied forth before the great dawn as tribute to the Great Crusade. Negro womanhood, march on with us, the dry wells will give water because of you, we will fight harder because of you, and hell will turn heaven because of you.

Without Negro women in this "crusade" our lines will weaken, our men lose hope, our pride and glory fade and fall forgotten in the dust of the ages!

### LINCOLN GRADUATES.

The graduating Class of 1920 of the Training School for Nurses at the Lincoln Hospital and Home, include the following:

Elsie Viola Parker, Flushing, N. Y.; Mabel Clementine Hargrett, Durham, N. C.; Ida Valeria Battle, Corinth, Miss.; Frances Elizabeth Walker, Chattanooga, Tenn.; Pauline Milliner, Pulaski, Va.; Harriett Louise Williams, Columbus, Ohio; \*Phylistine McKenney, Paterson, N. J.; Florence Mae Holmes, Islip, N. Y.; Nellie Beatrice Moselev, New York, N. Y.; May Louise Williamson New York, N. Y.; Minnie Thelma Grant, Jacksonville, Fla.; Louise Ethel Congo, Philadelphia, Pa.; Georgia Corinthia King, Kingston, N. C.; Ethel Morgan Carr, Red Bank, N. J.; Marion John Pettiford, New York, N. Y.; Julia Camille Wilson Dickerson, Atlanta, Ga.; Agnes T. Wisdom, Tip Top, Va.; Beatrice Eleithia White, Jersey City, N. J.; Nettie Louise Bost, Kernesville, N. C.; Florence Louise Jacobs, Pittsfield, Mass.; Sadie Margarita Boifeuillet, New Haven, Conn.; Bertha Henrietta Ward, Huntsville, Ala.; Gladys Naomi Walker, Providence, R. I.; Ethel Lee Dutton, Providence, R. I.; Nellie Hall, White Plains, N. Y.; Natalie Anita Marriott, Newport, R. I.; Elsie Victoria Rogers, Somerville, N. J.; Jessie Christine Gosman, Houlton, Me.

\*Died May 3, 1920.

### NEW YORK ACADEMY

The New York Academy of Business and Preparatory School held its graduation exercises in combination with a business demonstration in shorthand and typewriting contests Friday evening, June 25, at St. Mark's Hall, New York City. The contests were open to all stenographers, with rules of National Association of Shorthand Reporters controlling.

## To a Negro Mother

BEN E. BURRELL

I hear you croon a little lullaby,  
 I see you press his little lips to yours,  
 Again old scenes come to my memory,  
 As if Love's stream had gained the long  
 lost shores;  
 As if the tidal wave of human good  
 Had thrown o'er me the mantle of control;  
 As if the beauty of true motherhood  
 Had gained the premise of my common  
 soul.

The poet's heart is yet within your breast,  
 The captain's sword unconsciously you  
 wield;  
 You know the sculptor's masterpiece the  
 best,  
 Thro' you the master painter is revealed.  
 In you there dwells the Race's latent  
 power—  
 The power to make, the power to break  
 apart;  
 The power to lift, the power again to  
 lower  
 That burnished shield that guards the  
 Race's heart.

And am I speaking as in hapless rhymes  
 Of things at least that may not come to  
 pass?  
 Or is it not the spirit of the times  
 All things that savour power to amass?  
 Canst thou not see within thine own pure  
 soul  
 That which thy Race and all the world  
 awaits,  
 The master-leader who will reach the goal  
 And hew with sword of flame the city  
 gates?

O Negro mother, from the dust arise,  
 Take up your task with grace and forti-  
 tude,  
 Knowing the goal is not the azure skies,  
 But here, and now, for thine own Race's  
 good.  
 Create anew the captains of the past;  
 Build in your soul the Ethiopian power,  
 That when the mighty quest is gained at last,  
 O Negro mother, fame shall be your  
 dower.

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## A REVEALED SECRET OF THE HAMITIC RACE

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

### ARTICLE VIII.

**R**EMEMBER the Bible should be read with care for the following reasons: First, because it was translated and regulated by enemies of our ancestors and ourselves by experience, and second, because the translation from Hebrew into Greek was the direct work of politicians. Those from the Hebrew Sanhedrim were Pharisees and the Greeks were Pagans. As it is true that man is no different from his ethical or moral teachings it is also true that the Pharisees who gave the interpretation of the Hebrew version to the pagan Greek politicians in Alexandria, Africa, were complete copies of those Pharisees whom Christ rashly condemned when he said, "Woe unto you Pharisees, hypocrites, fill ye up the measure of your fathers. Upon you shall come all the innocent blood shed from Abel to Zachar'as whom ye slew between the temple and the altar." (Read Mat., 23 chap.) The falsehood which is taught for the truth made our little children to believe that the Bible came down from the Jews. And the unfortunate rubberstamp of its slave master, the Negro clergy,

with mouthful of unintelligible noise, obscure and sonancy talks, has done much ruin to the mind of Negro children through the pulpit by stuffing them with alien Jewish history. Every time the little ones of our race go to church they hear of the greatness of Hebrew murderers and thieves. They hear how these murderers of God and killers of prophets were killing their ancestors and kindred, the Canaanites, stealing their lands and cities. They hear how this act of murder and stealing was an excellent piece of righteousness ordained of God, that it is no surprise that many of them became the victims of a degraded state of mind. Every time I think of a Negro preacher I am lost in surprise to know that these two-footed

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

CRUSADER MAGAZINE

beings, walking in human person, but because of their inability to think and develop a human knowing state, should rightly be called some other animal than man. They are the nearest comparison to Thomas Edison's phonograph plate. The plate is talking but it knows not who sets it to talk, nor does it know if the needle is injuring it. It says what Mr. Edison fixes it to say. So our Negro preachers and Ph.D.'s have become the phonograph plates of the evil philosophers of Christendom who lay down thought to suit their purpose. Our talking machine plates even taught us that Moses wrote the Bible. But I maintain that the Bible is a copy of Egyptian or Chaldean text or tablet. There was a great sacred book in Egypt, now called the Book of the Dead. Moses was educated in Egypt, in all the learning of the Egyptians. He was the first educator of his race and could teach his people nothing else but Egyptian institutions and culture. The house of Jacob that went down to Egypt was just a mere family without institution or any degree of high culture. All children of aliens born in a country other than their parents adopt the culture of the people in whose country and under whose governmental power they grow. The children of the Africans in America are the most American in form and conversant culture of any American, those of the French Empire, French, those of the British, British, and so everywhere they were scattered among the nations. One can see American upon the children of the Jews in America today, English upon those in England, and Russian upon those in Russia. As this is true even though the modern Jews have a culture commonly called their own, it is more so very true that the ignorant and primitive few of the house of Jacob were really Africans and Canaanites. They were Africans and Canaanites because they lived among the Africans and Canaanites who were the founders of government and church institutions. Later discovery proved that the Chaldeans, a group of the black children of Ham kept a history of events from the creation to the confusion of tongues almost the same as that given in the book of Genesis. Now where could the Jews get such a writing as the book of Genesis or that part that treats of the creation, the flood and confusion of tongues from?

Abraham was born and raised in Chaldea, a country of the Hamites. Moses was born and educated among the Africans. The Assyrians went from among the Hamites of Chaldea and built Niniveh. But the Jews built no city of their own inventive intelligence. Jerusalem was built by the black race. And all other cities cited as Jewish were duplicates of Hamitic intelligence. The Bible, therefore, in very truth was copied from the writing of the black race the same as treatises on electricity in Japan were copied from the West. It should not be forgotten that the art of writing was an invention of the black race, and this invention was for the purpose of keeping record such as we found in the book of Genesis before Abraham or the account discovered on the Chaldean and Egyptian text. It should be noticed by all members of the black race that the Bible's version before Abraham is the most fair treatise of the old Testa-

ment. It shows the creation and the life of man as one universal brotherhood with God as a father at the head. But as the Bible reached the Jews, a race of God murderers, killers of prophets and thieves, God was changed from the just and merciful Creator of man to a very hard taskmaster, giving all good things to Jews and making other men their work-ox. Here we learned from the lies of Hebrew writers that God called Abraham the son of an idolator, who himself worshiped idol to make a chosen race out of him. But Melchisedec, a son of the tribe of Ham who was ordained priest of the most high God, and out of whose order of the priesthood Christ established the Christian ministry, was rejected with all his people from the chosen stock. The birth of Christ is the star of light that exposed the lies of Judaism. For although Judaism taught that the Canaanites had no part with God, the logic of Christ birth magnifies our race.

Rahab and Bathsheba were the women blessed of our race. The first was called a harlot. If such was her character in truth, virgins then and now cannot boast of the former by reason of the birth of Christ. Be careful how you read the Bible, for it was regulated and contrived by our enemies. Because the Bible is a compound product of enemy mental intelligence, there is not a book on earth that depreciates and belittles our great race more than it. In it we find such false comparison and deceitful catch words, as can the Ethiopian change his skin or the leopard his spots, then may we also do good that are accustomed to do evil (Jer. 13:23). The comparison made by Biblical writer in the chapter mentioned is the direct mind reasoning of a narrow and deceitful enemy who was not only ignorant of Africa, but believed that all black people were Ethiopians, and that black skins were evil. Yet behind this false Biblical comparison we have proof from the Bible itself that when God cursed Miriam, the sister of Moses, because of her displeasure of Moses' Ethiopian wife, she became white immediately. When Elisha cursed his servant for stealing and covetousness, the servant turned white instantly. Could not the black race from their experience of white history and domestic transactions cling to and support such Biblical facts to show that white is a curse? I answer yes, but they are not so foolish to believe that human variety is not a creation. Even though human variety is divided into false and deceitful biotaxy by a race of writers without clean hands and pure heart, but whose soul has lifted unto vanity and sworn deceitfully, we believe it is a creation and not climatic accident. It is the teachings of a false philosophy such as we experience in Jeremiah 13:23, that help to continue such foolish notions often published by Anglo-Saxon press as BLACK MAIL and BLACK HAND murder, and yet these crimes are generally committed by white hands. Judaism, the belief of the Jews about which we read in the Old Testament, had turned God into a Hebrew god of war. Through the tricks of their own imagination they made many to believe that God was with the Jews in battle, and when they met defeat it was because Israel sinned. No more trickily contrived propaganda is found in any book than that which is in second Samuel, 24th chapter. The great God Almighty who lives in the secret of His holiness was ever taking care of the



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black builders of Jerusalem. In the 24th chapter of 2nd Samuel we will learn that God sent an angel of death in Jerusalem which destroyed 70,000 Israelites. This destroying angel was sent directly by God to protect the Jebusites (tribe of Ham) and humble the Israelites. Now because the deal was turned in favor of the Hamitic people the Biblical propagandists who wish not well unto our black generation, deceitfully arranged it that it was for Israel's sin why God tempted David to number his men. The true fact about it is that David was numbering his men to make war on our innocent and peaceful people who did worship the true and mighty God, as we can see in the character of Melchisedec and Araunah. In the 9th chapter of Genesis, verses 5-6, God strictly forbids the shedding of human blood; that was the reason why he paid David and his people what they had sown.

Through our pulpit we were taught that all our people worshiped idols. But if we read the 24th chapter of 2nd Samuel we will find that there existed a man of the tribe of Ham, Araunah or Ornan by name, whose godly character could not be bettered in ancient and modern history. This man offered all that he had for the building of the house of God. Now why did God chose the threshing floor of Araunah to build his temple on? Why did the destroying angel stand by the threshing place of the black man, but did not destroy him or any of his people? This is a sign of the fact that God was ever the God who made man in his own image, likeness and breath, and had no particular chosen race. In all these signs we can see that God was ever magnifying our race to oppose the false propaganda which our enemies launched against it. I admit that he did send the Jews to live among the Canaanites, but not to destroy them. When God made man he intended to make a universal brotherhood of them, and that is why the Jews were sent among the Canaanites. He never intended a social union of man from the beginning. Be careful how you read the Bible; Judaism is false. The Jews believed that they committed great sin when they mixed with other people. But in the case of Esther it was excellent for them to purify a girl, change her Jewish name for that of a Persian, and thus pass her off on the Persian King to get the wealth of Persia.

(Concluded.)

**IN THE LAND OF "THE FREE."**

(Somewhere in the South. Names deleted for safety of the writer.)

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2299 Seventh Avenue, N. Y.*

Dear Sir: We here in the South are not allowed to sell Northern newspapers. We have to slip the paper into the hands of our friends, and I am trying to induce my friends to subscribe by the year for *The Crusader*. Every public school teacher is closely watched, also the Negro preacher. I give you this Dot and you can read between the lines. You will please send me the magazines as I notify you. I will be responsible for every one sent to me for my friends.

*Sincerely yours,*

(Signature deleted by the editor.)

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## DIGEST OF VIEWS

### THE REPUBLICAN NOMINEE

The following headline from the *Cleveland Advocate* may be said to be generally representative of the Negro view of the Harding nomination for President by the Republican Convention:

"Delegates Barred to Satisfy South. Inside story of G. O. P. Convention Shows Race Not Wanted."

*The Pittsburgh American* sums up the situation as hopeless for the Negro, saying that:

"With the naming of Harding as the Republican standard bearer, the offensive, rock-ribbed crowd of 'standpatters' have come into their own. In the Ohio Senator's victory they rejoice with exceeding great joy, for unto them the convention has given a colorless, ultra-conservative who fits well into a verbose and evasive platform."

In the opinion of *The Pittsburgh American*, Harding was not the choice of the voting members of the convention. "Rather was he a compromise, offered by the Old Guard, for expediency's sake."

"With Harding as the Republican nominee, the die is cast for Negroes, so far as progressive action is concerned. We who had hoped for a forward moving leader to blaze a glorious trail in making America's now empty democracy a glowing reality, are once more denied the vehicle of ballot expression for our progressive views. With what Harding will do if elected we need have no vast concern, for worries and regrets for things he will leave undone is destined to be ample in our minds. Our hopes have been blasted with the presentation of one whose record stamps him as a full-fledged member of that obnoxious "standpat organization," from whom we need expect but little of progression. Harding, during his entire political career, let things rest as they are, as is characteristically true of the crowd to which he belongs. Unless he can in some manner tear himself away from the old line of conservatives, vain are our longings that the Republican party, if elevated into power, will lead us far into the pure and wholesome atmosphere of justice, liberty and equality of opportunity."

Asking, "Is the G. O. P. Joking as Usual," *The Cleveland Advocate*, whose headlines we quoted above, calls the bluff of the Republican Party:

"The Republican chiefs, assembled in convention at Chicago, have sent out the same old 'gag' in the words: 'The fight over Southern representation is to be staged again in this convention.'

"This talk about cutting down Southern representation has been a quadrennial joke since 1908, when James Francis Burke introduced a resolution in the convention to reduce the representation of the South."

### THE BRAZILIAN INVITATION.

Commenting upon the invitation of the government of Brazil for Negro immigrants, the Baltimore *Afro-American*, one of the best edited and most alert of Negro newspapers, says:

If anything Brazil's offer is more attractive than the offer of the French. The South American republic declares it will pay the steamship fares of immigrants who will take up farms in that country.

While recognizing the necessity these immigrants will be under to learn the Portuguese language, which is the language of the country, the *Afro-American* considers that as no very great difficulty and cites the rapidity with which the Negro soldiers learned the French language as reason why they should find no trouble with Portuguese, which, if anything, is easier to learn than French. The *Afro-American* goes on to say:

"If there is any further reason why Brazil commends itself to the immigrant, it is that the red, black and mixed peoples outnumber the whites appreciably, and there is no 'color line' as we know it in America. Black men in Brazil are eligible for any office for which they have the intelligence and training. A black man can be president of Brazil, and evoke no more comment than the election of a white man here. . . ."

### BRITISH SEDITIOUS LAWS.

In the West Indies, as in other parts of the colored world where the white man has established a precarious hold, the alien overlord is more or less demoralized by the various manifestations by which the "rising tide of color" indicates its thunderous approach against the white man's castles on the sands. This demoralization is mostly shown in the passing of so-called "seditious" laws whose sole aim is to bar colored American publications from those countries and so delay the inevitable unity of the Negro race. Speaking of the Demarara seditious bill, the *Daily Chronicle* of that place tells us:

#### Seditious Publications.

When the first Seditious Publications Bill was before the community, Mr. Clementi, rejoicing in the then euphonious title of Officer Administering the Government, sought to convince his opponents that the bill was a mere innocuous consolidation to statutes already in force which were only thus consolidated to let people know when they were offending and how they were offending; but, incidentally increasing the penalties. In other words this

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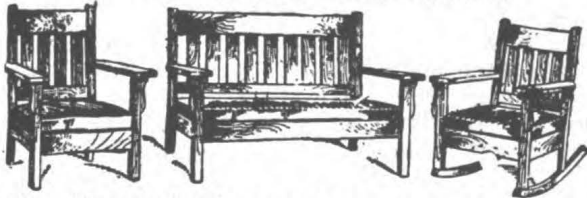


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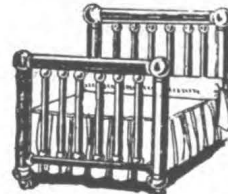
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master of dialectical skill came very near convincing the unwary that the bill was just a harmless sheep in wolf's clothing. Fortunately the instincts of all triumphed, and the bill was incontinently withdrawn, after some tactical manoeuvres to save the appearance of utter defeat. Whether Mr. Clementi has improved the shining hours of his holiday to get the new measure through the Colonial Office and sent down with peremptory orders that it be forced through the Legislature, we do not know. Some weeks ago, indeed, we heard that this measure was again shortly to be brought up; but we refused to give credence to the rumor and declined even to give it publicity, through the medium of our columns. Nevertheless we waited jealously for the first sign of hostility, and as none was forthcoming concluded that rumor, as usual, was but a lying jade. It would seem, however, that the government has taken opportunity of the threatened division in the ranks of the Labor Union to make a frontal attack on its literature. For ourselves we condemn the measure chapter and verse; commas, semi-colons, colons and full stops. If the first was a sheep in wolf's clothing, we are convinced that the present is nothing short of a wolf in sheep's clothing; it has even succeeded in throwing our principal contemporary off its defensive; while another is content to say that the government's case stands unproven. The government's case might be unproven, but the people's are entitled to much more than that.

### BRITISH OPIUM MONOPOLY

Reviewing Ellen N. La Motte's book, "The Opium Monopoly," Francis Hackett, writing in *Young India*, says, in part:

There is more evidence in the world against the British Empire than the evidence of the opium monopoly, but that evidence alone is enough to wither every pretension of Sir Auckland Geddes. Geddes declares that the policy of Britain is indisputably (1) to bring order out of chaos, (2) to extend the boundaries of freedom, (3) to improve the lot of the oppressed. Each of these assertions is made ridiculous by the Blue Book evidence assembled and displayed by Miss La Motte. In the Far East, as she proves, the British Government (1) brings chaos in the form of government opium into innocent communities, (2) extends the boundaries of the drug habit far and wide, (3) fastens the opium habit on the oppressed. And the British Government gains two things by encouraging and extending the use of opium: it gains revenue and it gains security. It undermines native morale and at the same time makes money by doing so. More deadly than these acts, however, is the pompous cant that accompanies them. The worst drug that the British monopolize is not opium, but the drug of Christian righteousness with which they lull the world.

The following significant paragraph from Miss La Motte's book is quoted by Mr. Hackett:

In European countries and in America we found the governments making every effort to repress the sale of habit-forming drugs. Here, in the Far East, a contrary attitude prevails. The government makes every effort to encourage and extend it

### RACE RELATIONS.

Mr. Harry H. Pace, of the music publishing firm of Pace & Hanly, is a close student of the race question as well as a successful business man. Mr. Pace, speaking last January at Tuskegee Institute on the subject of "Race Relations," displayed a profound knowledge of the various factors entering into the problem, as his opening paragraphs will show:

Any adequate study of the relations between the races in the South—and it is with the South that we are chiefly concerned—must go back of present conditions and get into the reason for existence of these conditions.

There are four things which must be understood and presented to view. The first of these is the white man's opinion of himself. The second is like unto it: The white man's opinion of the Negro. The compliment of these two is obvious, but in the reverse order we must consider the Negro's opinion of the white man and the Negro's opinion of himself.

Mr. Pace thinks that the second and fourth are the most important, but would not despise the other two. On number 1 he said:

. . . If I am too harsh on the white man it is he himself who is to blame. The white South has for so long allowed its radicals to be its spokesmen on the race question that we cannot be blamed if our viewpoint is not what it might be. The Christian leaders of the white South, the civic and commercial geniuses, the sane statesmen, if they have spoken at all, have spoken in the past thirty years so feebly, that for long periods we have come to doubt the existence of a single group of genuine white friends in the South. . . .

Because the white man believes the Negro is inferior he shortens the school term to keep him ignorant. Because he asserts the Negro is unclean and is dying out, he keeps the race herded into the back alleys and side streets and pours into that section all the filth and vice of a city, in order that his assertion may be proved true. Because he is poor, they pay him less wages to keep him so. Because some Negroes commit crimes they are given front pages in the papers to spread the impression that Negroes are criminals. Because the slave master forcibly despoiled and debauched his black women, they assert that no black woman is virtuous. They segregate and discriminate and Jim Crow us and then declare that we are a Jim Crow race and that we do not want decent accommodations when we travel. In short the white man formulates his theory as to what the Negro ought to be and then endeavors by the denial of opportunity to prove the theory. In his attitude towards the Negro he is like the Irishman who was asked if he ate cabbage. He answered in the negative, then added, "If I ate them I might like them, and God knows I hate the things."

After this ringing indictment of the white man, Mr. Pace took up the subject of the Negro's opinion of the white man:

Not many years ago the Negro believed he had white friends whom nothing could change.

(Continued on page 32.)



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## FACTS, FUN AND FANCIES

### THE LANGUAGE OF THE LAW.

If a man, according to the law, give to another an orange, instead of saying, "I give you that orange," which one would think would be what is called in legal phraseology "an absolute conveyance of all right and title therein," the phrase would run thus: I give you all and singular my interest, right, title and claim of advantage of and in that orange, with all rind, skin, juice, pulp and pips, and right and advantages therein, with full power to bite, cut, suck or otherwise eat the same, or give the same away, as fully and effectually as I the said A. B., am now inclined to bite, cut, suck or otherwise eat the same orange, or give the same away, with or without its skin, rind, juice, pulp and pips; anything heretofore or hereinafter, or in any other deed or deeds, instrument or in instruments of what nature or kind so ever, to the contrary or otherwise notwithstanding. And much more to the same effect.

editor recently addressed a letter to several of them making several queries on the subject, this is the response he got from one: "Speaking for myself I will say cheerfully and without reservation, that I favor at all times the fullest degree and merited treatment for the Negro, and shall be as I always have been, ready to support any official action in the form of legislation or otherwise that, after due investigation and consideration is demonstrated to be really in the interest of the Negro, at the same time having in mind the necessity and ability of avoiding any misguided action, the ultimate effect of which might be preventive of that moral support essential to the maintenance of permanent results and thus defeat the very objects most desired to accomplish." It is just possible that somewhere in this reply there may lurk something that is akin to an answer to the questions asked. The editor still is seeking it.

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### LUCIDITY OF UNITED STATES REPRESENTATIVES.

In order to learn how certain United States representatives stand with regard to some particular phases of the Negro question, a Negro

### MUCH TROUBLE FOR NOTHING.

Don't sneak in at a ball game. Up State last week a fellow borrowed a boat, crossed a river, got his feet wet and muddy, climbed up the bank, tore a twenty-dollar pair of pants on the underbrush, got poison ivy all over his face, slipped up to the game in the park from the

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In August Jack London's Celebrated Sea Story,

"THE SEA WOLF"

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rear—all this but to find that no admission was charged to the game.

**HARD ON THE DOG.**

The following news item appeared in a local newspaper recently: "While Ernest Goodman was out airing his dog last Thursday he suddenly rushed at him biting and tearing him badly about the face and throat."

**CIRCUMSTANTIAL EVIDENCE.**

Farmer (to wife)—The city people who engaged the room yesterday are going to stay all summer.

Wife—Did they say so?

Farmer—No, but they asked me if we had a bath tub.

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.

**CORRESPONDENCE.**

Cleveland, Ohio, June 21, 1920.

Cyril V. Briggs, Editor.

Dear Sir:—Yours, THE CRUSADER, is at hand—the first I have seen and read, and I note your publication meets my approbation as from the racial standpo'nt, the facts: Aggressiveness, truth and the courage of your convictions, bonded with your intelligence, it gives my heart joy to have the opportunity to subscribe to such labor as you have entered upon, hoping that you and your co-workers will perpetuate it in unity, reason and truth and courage, and many subscribers added to your support. Yours, DALLAS S. COOPER.

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## AFRICAN BLOOD BROTHERHOOD.

Detroit, Mich.

Mr. Cyril V. Briggs.

Dear Sir: Your letter of the 25th of May was received. I deemed it economical to wait for the June issue of The Crusader and read your article on the "African Blood Brotherhood" before answering. Please consider me as one of its positive members. I shall contribute to it what I can. We must save our children on the face of the earth. Our right to live in peace and happiness is a sacred trust in the hand of every Negro boy, and, if we do not defend that trust, it would be but just if God suffers us to be put off the earth in the next generation. When Adam fell from his godly estate our fathers and all the children of the earth became the resultant martyrs, and if Adam rises we too must. May this be our motto and God our trust. My good Mr. Briggs, we may as well make up our minds that we, whose ancestors had given to the world the boon of what it boasts, if we are not to live on the earth as heirs of our divine rights, then we must labor for a final decision, and that is, we should decide that no people shall live to inhabit the earth. Let the beasts of the fields inhabit it. The vicious and hungry animals that are persecuting us, stealing the wealth of our ancestors and seeking to destroy us must be made to respect us sincerely. If Japan did not cut the white man's throat and prepare a red, sharp sword for him, the Japanese would not be today respected. As war is the white man's god, he can only be cured by war. We cannot entrust the destiny of our people with the Church. Under the guidance of the Church four shiploads of hungry Britons went to South Africa in 1820. The Africans were so kind to these people that they sent small boats to the ship and took them ashore and gave them land. To-day these same people have taken away almost all of the Africans' lands and cattle and are putting them upon reservations. If we do not wake up and rescue our Motherland, European children may take the place of Africans as they did of the Indians of North America. We should rest not day nor night, but pledge ourselves to rescue our women and children from the fate which Moses and Joshua recommended. The voice of the Negro girl, killed, with the brains of her baby knocked out on the sidewalk of Chicago in the recent riot, cries ever in my ears. Therefore, Mr. Briggs, as you are awake to the dangers of the situation, I respectfully beseech that you be quick to do, and do all you can to save our people from future disaster. The members of the War College should see the . . . ambassador in . . . and talk with him. . . . Negroes should fraternize with the . . . The aims of the two races should be to force respect for the dark races and be free from the white man's yoke. We can never be free until we build a government in Africa. There we can strike the death blow to the alien enemy and set him hungry again as he was in ancient times. Our people must have their own Government; it is the dearest institution on earth. As for The Crusader, I have ever tried to do my best for it. I have bought many copies and gave them away to make it known. Yours with best wishes,  
(Signature deleted by War College.)

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## OVERSEAS CORRESPONDENCE

*"Across All Frontiers the Negro Race Is One!"*

Chaguarias, Trinidad, B. W. I., May, 1920.  
The Editor The Crusader:

Dear Sir:

**Y**OU pioneers have already staked the road center of the dense, dark forest which we—the Negro—have to traverse before we reach our birthright (freedom). Many fell to the ferocious animals (the alien robbers—the Negro-haters), but many survived and one great part of the great work is done. It is now for us (the masses) to open the road. Shall we allow bush to regrow into the trace opened by our great, brave, sacrificing men and women and the stakes they set to mark the center to rot? or, shall we organize ourselves into well-equipped gangs; some directing, some with tools, some with destructive weapons—each to a calling and each called to that in which he will be most useful.

I speak to you in America though I know the educated section and much of the uneducated of you are doing your "bit," and without us (the dog of a West Indian) you will succeed, but I speak to you because I know it is only by speaking to you in America I can talk to my degraded self in the West Indies. Where in Trinidad, and as for that, anywhere in the British West Indies you can get a body of West Indies Negroes to co-oporetae and start a fearless press for its people? Trinidad once had a J. J. Thomas and an E. Maresse Smith, but we do not think such examples worth emulating, and their works have gone down in the bowels of the worms which destroyed the carcas after the spirit was gone, and not assimilated by us. Grenada has its Dunavon, but these rare solitary jewels in a sty, but your press is fearless. Your press is true. Ours are bias and are suppressors, if not direct liars.

You are trying to educate a variety of people

and yet one people—the Negro of all nationalities—those who are willing to learn and those who know and refuse to admit, and may God help you to carry on in spite of us—the worthless ones. Continue to tell our people to guard against those subtle, cold-blooded murderous treacheries as was practised on the Ammadankee clan of the Kaffirs on the west bank of the Great Fish River in 1770. Continue to tell them ours will be the fate of the American Indian or a return to slavery, except we "meet fire with Hell Fire," as Garvey puts it. Continue to tell

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them to go through the pages of the history of any or all the nations and they will find no Caesar or William, no Napoleon or Washington, no Toussaint or Bolivar, won respect of nations for their followers by politics or talk. No U. S. A. obtained independence by any method but the sword. No Hayti lost independence by any method but weakness in the sword, and continue to tell them to prepare for the victory or the grave.

We have had leaders in the past scattered all over the world as we have today, but the aims of the old Negro leader seemed vague, and we did not quite understand them. Further, they too often quarreled amongst themselves and left us with a spirit of doubt, though there were less traitors among them. The traitors in our ranks now are numerous chiefly in the B. W. I., but it seems to me the aim of the new Negro—whether led by a Hercules or a Garvey or a Messenger, or a Crusader, etc., has the definite purpose of Freedom. True, some of our leaders propose a passive method of procedure and some an active, yet the desired end is common.

You on that side realize that a "bid for freedom," those who bind you, will put up a fight—they will make laws. They will invent false pretenses, make false imprisonments, commit murders and practise other methods to intimidate you, and you, you will keep together and eventually succeed! With us—the dog-minded West Indian Negro, and in particular the British Negro—our tyrants will obtain their end with but the struggle of a talk—a debate. What is more, we will endeavor to be connected with moves for our freedom, but to betray them in the hope of a reward, and when caught and held up to shame our defense will be "loyalty" to nationality. Granting such defense to be based on truth, is it truth or wisdom to regard nationality first, race after? Leave alone the fact that the nationality we claim deals with us on the principle of race first nationality after, or that it is madness to be loyal to a nationality which scorns and is unjust to us, or to disregard race first nationality after? Yes, the West Indian Negro is treacherous to and will not aid in the redemption of his race. In the majority of cases his presence in the midst of conscientious Negroes is but to betray. Yet, through nationality he will volunteer to fight for his oppressor against another oppressor for which he will receive not even thanks. If our present state necessity tell us we should join our oppressed people to fight our oppressions for which we will earn our freedom, yet we will not. It is not cowardice; it is dog-mindedness.

Yours fraternally,  
(Signed) V. P. M. LANGSTON.

### NEGRO LABOR AND FRANCE

Franco-American Board of Commerce and Industry.

569 Fifth Ave., New York, N. Y.

June 8, 1920.

The Crusader,  
2299 Seventh Avenue, City.  
Gentlemen:

Referring again to the question of colored labor in France and North Africa, we beg to advise you that we just received information to the effect that the French undertakings

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which mentioned their labor requirements did not state that they required Americans of colored race, at least, for the present. Besides, the French Government not having so far considered the question of importing American labor for this kind did not provide for transportation either to France or to North Africa of such labor.

Trusting this will answer your question we remain,

Yours very truly,  
Franco-American Board of Commerce and Industry.

Per Emile Utard, President.

(Editor's Note.—The above answers the many inquiries coming from our readers in re to France's need of Negro labor for reconstruction and La Petit Parisien's reported invitation to such labor.)

### RACE RELATIONS

(Continued from Page 24)

He had heard the white man himself say so, so often that he thought it must be true that the Southern white man was his best friend.

With the advent of the disfranchisement laws came disillusionment; with the Jim Crow cars came grief and disappointment; with continued denial of justice in the courts and the increase of lynchings came fear and distrust. . . . For a generation now white parents have taught their children to hate Negroes. But until within the last five years the amount of bitterness and hatred in the heart of the Negro for the white man was so small as to be almost negligible.

Taking up another of the factors, Mr. Pace brought out the fact of the mighty change in the Negro; that—

. . . Today he stands with clenched hands, with an alert mind, a trained hand and an aroused soul, face to face with God's eternal truth that all men are endowed with certain inalienable rights, namely, life, liberty and the pursuit of happiness.

He believes now more than ever in himself, in his united power and capabilities. He realizes his limitations and he is resolved to overcome them. He desires for himself and his own everything that any other citizen or group of citizens can command. Call it by whatever name you will, he desires to vote, the right to choose his neighbors, a share in the government and the administration of the taxes he pays and whose values his labors create. He wants justice in the courts, decent accommodations in travel, protection under the law and the right to organize for his protection and development. In short, he thinks so well of himself that he believes he is entitled to the full manhood rights of very American citizen.

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Pace & Handy, music publishers, have scored another song-hit in their latest publication, "Ev'rything Is Going Up," a comic hit dealing with the soaring cost of living, with lyric by Billy Curtis and music by Qualli Clark. The piece was composed in the offices of the company and by a member of the staff.

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