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965

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# THE CRUSADER

VOL. III. No. 5

JANUARY, 1921

WHOLE No. 29

## The Klu Klux Klan

*It is War! War Whether the Negro Meets  
the Issue Courageously or in Cowardly Surrender*

By  
CYRIL V. BRIGGS

The nation-wide mobilization under the Christian Cross and the Stars and Stripes of cracker America into the Klu Klux Klan is as plainly an act of war as was the German mobilization in 1914. And the consequences of this latter mobilization will be quite as serious to the races living in North America as the German mobilization proved to be to the peoples of Europe.

It is war, and war of the cracker element of the white race against the entire Negro race. Whether the Negro race meets the issue courageously, demonstrating its essential humanity, or in cowardly surrender to the enemy, it will be war just the same—war against the Negro race. Whether other elements of the white race will be eventually drawn into the cracker onslaught against our rights and lives remains to be seen. History indicates its extreme likelihood. The only certainties are: (1) that it is war, (2) that the white government of the United States will take no effective steps to protect us in our rights, (3) that the white North and our so-called white friends will continue apathetic to our wrongs or at best maintain a benevolent neutrality and (4) that in the eventuality of further immigration from the South even this benevolent neutrality will not stand the strain of the resulting economic competition but will be metamorphosed into active hostility as at East St. Louis, Washington, Chicago, etc.

The Klu Klux Klan aims at our virtual re-enslavement, since it purposes to rob us of the few of the most elementary rights of human beings and American citizens which through half a century of battling we have been able to wrench from the unwilling hands of the white majesty in the United States. It proposes to nullify every reward that we had hoped for as a result of our mistaken, but none the less hearty and loyal, participation in the last war. As in the face of this menace to his life and liberties,

the American Negro is absolutely innocent of any definite racial aims or unity of purpose, it is practically impossible for even the most acute observer and careful diagnostician of the race pulse to predicate in exactly what way the American Negro will react to this twentieth century revival of the Klu Klux Klan, with all that that infamous organization stood for in reconstruction days. We confess we do not know how the race will meet this peril. However, we do know how it would be met by Real Men. And as we know that the Negro race is essentially human we can assume that it will react accordingly.

It is war to the hilt against our rights and liberties, and against our very existence! With us it will be a fight for life as well as for rights. And to the race fighting against mighty odds for its existence the use of any and every weapon at hand is not only permissible but compulsory. With the murderer clutching at our throats we cannot afford to choose our weapons, but must defend ourselves with what lies nearest, whether that be poison, fire or what. As soon as it is demonstrated that the United States Government will not protect us in our rights, right then we must take steps to protect ourselves. The odds are mightily against us, but run or stand, the results are likely to be the same and if we must die, let us with our brilliant poet, Claude McKay, resolve:

"If we must die, let it not be like hogs  
Hunted and penned in an inglorious spot  
While 'round us bark the mad and hungry  
dogs  
Making their mock at our accursed lot.  
If we must die, Oh, let us nobly die,  
So that our precious blood may not be  
shed  
In vain; then even the monsters we defy  
Shall be constrained to honor us though  
dead.

Oh, kinsmen! We must meet the common  
foe;  
Though far outnumbered, let us still be  
brave,  
And for their thousand blows deal one death  
blow!  
What though before us lies the open  
grave?

Like men we'll face the murderous, coward-  
ly pack,  
Pressed to the wall, dying, but fighting  
back!"

What's the difference whether in France  
or in the United States? In a white man's  
war or in self-defence?

## "The Rising Tide of Color"

*A Review by Prof. Franz Boaz, Foremost American Anthropologist, in Which He Riddles False Hereditary Claims Made in Stoddard's Book and Proves Equality of the Races.*

*The Rising Tide of Color against White World-Supremacy.* By Lothrop Stoddard, with an introduction by Madison Grant. Charles Scribner's Sons.

**M**R. STODDARD'S book is one of the long series of publications devoted to the self-admiration of the white race, which begins with Gobineau and comes down to us through Chamberlain and, with increasingly passionate appeal, through Madison Grant to Mr. Stoddard. The newer books of this type try to bolster up their unscientific theories by an amateurish appeal to misunderstood discoveries relating to heredity and give in this manner a scientific guise to their dogmatic statements which misleads the public. For this reason the books must be characterized as vicious propaganda, and deserve an attention not warranted by any intrinsic merit in their learning or their logic.

The fundamental weakness of all books of this type, and eminently so of Mr. Stoddard's book, is a complete lack of understanding of the hereditary characteristics of a race as against the hereditary characteristics of a particular strain or line of descent. Each race is exceedingly variable in all its features, and we find in the white race, as well as in all other races, all grades of intellectual capacity from the imbecile to the man of high intellectual power. It is true that intellectual power is hereditary in the individual and that the healthy, the physically and mentally developed individuals of a race, if they marry among themselves, are liable to have offspring of a similar excellence; but it is equally true that the inferior individuals in a race will also have inferior offspring. If, therefore, it were entirely a question of the eugenic development of humanity, then the aim of the eugenist would be to suppress not the gifted strains of other races, but rather the inferior strains of our own race. A selection of the intelligent, energetic, and highly endowed individuals from all over the world would not by any

means leave the white race as the only survivors, but would leave an assembly of individuals who would probably represent all the different races of man now in existence.

It is, therefore, entirely inadmissible to speak of the hereditary traits of a race, as though one race were the sole possessor of desirable mental qualities. The hereditary characteristics of a race include the whole range of varying forms that belong to it and, for this reason, the hereditary characteristics of different races show very slight differences only. It is quite impossible to tell how much of the existing differences is due to hereditary and how much to social environment.

It is, of course, easy to excite popular prejudice by such statements as the following: "Now that Asia in the guise of Bolshevism with Semitic leadership and Chinese executioners is organizing an assault upon Western Europe, the new states—Slavic Alpine in race with little Nordic blood—may prove to be no frontier guards of Western Europe, but vanguards of Asia in Central Europe"—so Mr. Madison Grant in the introduction of the book. "The Rising Tide of Color" appears to the careful investigator nothing more than the formulation of an emotional prejudice which for years this writer has in vain tried to support, but which will not stand even the most superficial examination.

The discussion of the desires and ambitions of various races which Mr. Stoddard reviews may be true enough. The only question is what danger is implied, for instance, in China's and Japan's desire to be free of European domination or of India's wish to be free of the British incubus or of Africa's desire to get rid of European exploitation. It is true that economic changes of the greatest importance may be involved in these developments, but, so far as I can see, none of the authors who have treated of this problem have been able to show that the development of humanity will be retarded by the advance of other races, and by a diversification of the sources of cultural development which have contributed to the civilization of the last few centuries.

The unscientific basis of the author's argument appears clearly in the last chapter, The



Crisis of the Ages. He says: "Every race is the result of ages of development which involves specialized capacities which make the race what it is and makes it capable of creative achievement. These specialized capacities (which particularly mark the superior races) being relatively a recent development, are highly unstable. They are what the biologist calls 'recessive characteristics.' Hence, when a highly specialized stock interbreeds with a different stock, the newer, less stable specialized characteristics are bred out, the variation, no matter how great its potential value to human evolution, being irretrievably lost. This occurs even in the mating of two superior stocks, if these stocks are widely dissimilar in character. The valuable specializations of both breeds cancel out and the mixed offspring tend strongly to revert to generalized mediocrity." A statement like this can only be characterized as a fanciful distortion of theories. We may ask where are the pure races that look back on "ages of development." So far as we know, every modern race and nationality is of strongly mixed descent. Where is the proof of the development of specialized hereditary capacities? Where is the proof that such capacities, if they exist, are recessive? How can it be shown that such specialized characteristics in selected mating will be bred out? Not a single one of these statements can be accepted.

The whole basis of the theories developed in Mr. Stoddard's book is contradictory to the fundamental teachings of anthropology. An author who claims that "civilization is the body and the race is the soul," who considers civilization as the result of "the creative urge of a superior germplasm," who refuses to recognize that civilization is the outcome of historical conditions that act favorably on one race at one time, and unfavorably on other occasions, and whose own race consciousness, owing to the environment in which he has grown up, is high-strung, must be led to the abject fear of an equal development of all the members of mankind, without, however, being able to give any kind of convincing proof of the correctness of his theories.—Franz Boas in *The Nation*.

These samples of artistic photography by the Walter Baker Studio, New York, show (above) the Misses Foster, and Warner, all dolled up, ready to receive old Santa Claus; and (at right) Mrs. Young, a prominent Brooklyn society matron; and (below) Mr. Ross W. Huston of Fisk University, a popular young gentleman, one of whose virtues is that he sings a "beautiful tenor."

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## EDITORIALS

*"While wrong is wrong, let no man prate of peace"*

### IN A NICE QUIET WAY

Portland, Ore., Dec. 2, 1920.

Editor The Crusader.

Dear Sir: I have read the Crusader for the past three years regularly and have always admired its fine articles and editorials. I must say, however, that I can't agree with you on the necessity of the use of force to get our rights. Our cause is just and righteous and, I am sure, can be won in a nice quiet way. Apart from this slight difference of opinion I always enjoy the Crusader and take this opportunity to wish its staff a Merry Christmas and a Happy New Year. Respectfully yours,

(Signed) GEO. JONES.

While cheerfully acknowledging Mr. Jones' right to hold an opinion different to our own and even to challenge the correctness of our opinion, we must remind our correspondent that in every instance in which we have advanced our opinion we have also backed it up with the numerous facts of past and contemporary history from which we drew the inferences that went to form our opinion. In his letter to us, Mr. Jones disagrees with us without advancing a single reason for his disagreement, unless the statement that "our cause is just and righteous, etc.," was intended to pass muster as such, which it hardly can, inasmuch as other peoples whose cause has been quite as "just and righteous" as is ours, were ultimately driven to the discovery that "right without might is moonshine."

There is not in history a single instance of a race problem being solved in "a nice quiet way" and without sacrifice of some kind or degree. The only way in which the race problem between black and white in this country can be settled in "a nice quiet way" and with naught of sacrifice on the part of either race is for the Negro race to accept the ultimatum of the white man to stay "put," to remain in the degraded position assigned it by the dominant race. With willingness on the part of the Negro race to do this, and there would be no longer a race problem, simply an arrangement of a dominant race and a slave race—each satisfied with its status and each pledged to the maintenance of the barriers barring the latter race from all the good things of life and making of them in reality a race of "hewers of wood and carriers of water." Is this what Mr. Jones and the other prattlers of race conciliation and other infantile theories propose for the Negro race?

Only in the light of such a proposition or of a total ignorance of history can we understand their inane suggestions and theories. Which is it? Hopeless servility or disgusting ignorance? What are they, knaves or fools?

### ABOUT MOHAMMEDANISM

Providence, R. I.  
November 22, 1920.

Editor of The Crusader:

Sir: Will you be kind enough to give me a brief outline of the Mohammedan religion. I have heard so much about its spread in Africa that months ago I wrote to several newspaper editors but have as yet received no reply from any of them.

(Signed) MARTHA SMITH.

The above letter is a good sign of racial awakening. A religion with so mighty a past and with a modern following so vast as Mohammedanism should be of some interest to every one. Negroes in particular should be interested in finding out something about a religion that counts among its followers so many millions of the race in Africa and that is, because of its stiffening effect upon the native, so much dreaded by the financial-imperialists of land-grabbing Europe.

We could offer no briefer outline of Mohammedanism than that given by Mr. W. S. Monroe in his book, "Turkey and the Turks," to wit, that "the Moslem religion has no mysteries, no sacraments, no intermediate persons between God and man, no altars, no images, no ornaments. God is invisible; the heart of man is his altar, and every Moslem is a priest. There are religious teachers and preachers, but no priests in the technical sense of that term. Islam teaches that no man can intervene between a human soul and God; and Mohammedans repudiate the doctrines of those Christian sects holding the priest as a necessary agent in communion with God. . . . The creed of Mohammedanism is fivefold: (1) Confession of the unity of God; (2) prayers at stated times; (3) alms-giving; (4) observance of the fast of Ramadan, and (5) the festival of Mecca. There is no god but God (la ilah illa Allah) is the corner-stone of Islam monotheism. . . . The prayers are five in number—at sunrise, noon, afternoon, sunset and evening, with the additional attendance at a prayer service at midday on

Friday. Originally each prayer required two prostrations of the body, but the number was increased to four. Alms-giving is intended to awaken a feeling of fellowship among the faithful. . . . The fast of Ramadan comes the ninth month of the Moslem year and lasts for thirty days. It is rigidly observed from dawn to sunset, when all restrictions are removed and fasting may continue until sunrise. The fast is followed by a three days' feast known as the lesser Bairam. Moslems are enjoined to observe the feast of sacrifice on the day of the Mecca festival even if they cannot be on the spot."

The quotations from Mr. Monroe's book give a sufficiently elucidative outline. For further study, there are many books on the subject, including our own Dr. Blyden's "Islam, Christianity and the Negro."

#### POST OFFICE INEFFICIENCY

Exemplifying the complete collapse of the U. S. Post Office system under Postmaster-General Burleson of Texas, the little cubby-hole branch post office station on West 140th street, New York, is also indicative of what happens whenever the Negro is segregated—whether he segregates himself or is segregated by others.

The 140th street station serves—or rather is intended to serve—the Negro population of Harlem to the majority of whom it is by several blocks the most convenient. How well it serves them any colored Harlemiter can tell you if you do not object to language framed with cuss-words. They will tell you, too and we can vouch for even Harlem truthfulness in at least this instance that no one having less than an hour to spare goes to the 140th street station any more—unless it be some poor unfortunate stranger in the Harlem section. And then he goes only so long as he does not know the whereabouts of other stations which, though far out of his way, offer so much better service that he effects a saving of both time and temper by the apparent diversion.

The 140th Street Station has many peculiarities. Whereas at all other stations visited by our representative in Manhattan, post office money order blanks are always available at the tables placed at the convenience of patrons for the addressing of envelopes, etc., at the 140th Street Station you must either stand in line to get your blank and, after filling it out, take your place at the end of the line again to go through the ordeal once more, or, if you are impatient or courageous, or both, you will brave the

wrath of the long-waiting line to squeeze through to the crowded window to request an order blank of the busy and none too expeditious clerk. As oftentimes, football tactics are necessary for the making of this goal only those who are impatient or brave, or both, will try it under crowded circumstances.

Another peculiarity of this station is that for the greater part of the day, and during the very busiest hours, the business of the money order section and the postal savings section is all carried on at one window, with the resultant worry of the lone clerk and inconvenience and delay of those seeking service. As the clerk will suffer for any mistakes he may make in a rush, that individual rightly protects himself by taking his time. Sometimes, however, as when one of our representatives spent fully seventy-three minutes in line, the clerk is "green" and of all his manifold instructions can remember only that which forbids undue haste (with the undue left out in his case). Then, an exasperating situation becomes more so, and one wonders the why and wherefore of the 140th Street Station under Czar Burleson. Certainly it is not for service of any kind or in any degree comparable with that of the service given at other stations in New York. And as it is not supplied with beds for the convenience of its unfortunate visitors we find it hard to guess its purpose. Will someone in the Post Office kindly enlighten the suffering people of Harlem as to the purposes of the 140th Street Post Office Station?

And why are there no colored clerks at the windows of this station, the majority of whose patrons are colored and would certainly not object to being served by colored clerks. Even if the reason usually advanced by the Post Office authorities for the non-employment of colored clerks at the windows, is true, viz.: that white patrons *might* object, surely at the 140th Street Station this reason cannot hold water.

#### THE 135th STREET LIBRARY

The 135th Street Branch Public Library now offers every colored resident of Harlem an unparalleled opportunity for the attainment of that most important of all knowledge—knowledge of one's own kind, race or group.

The new Librarian, Miss Ernestine Rose, has evidently levied on every possible source in the Public Library system for the best and latest works on Africa and the Negro, and as a result has a very first-class selection of these valuable works. We feel cer-



tain that every progressive, knowledge-seeking Negro in Harlem will take advantage of this splendid opportunity to "read up" on at least a few of the grand achievements of his race in the past, as well as to familiarize himself with its problems, position and resources in the Twentieth Century. And may we not hope that some of

our newspaper editors who have in the past displayed such tragic ignorance about Africa and its peoples, will also take advantage of this opportunity for self-enlightenment?

Would that every section of the race had the wonderful opportunity now vouchsafed to the colored dwellers in Harlem!

## Musical Department

Chas. A. Henry, Editor

*"Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can; but an elevated and lofty destiny."*

### LAMENTABILIS.

AS there will always be people who insist on instituting comparisons, however irritating, unenlightening and generally fruitless, there will most likely to the end of time, be discussions over the relative merits of Negro folksongs. It is said that art springs directly from-a-want-from patriotism, religion, fear, or love, and to touch us must have for its ancestors besides technique; imagination and passion.

As I view it, we need to be more ambitious: In that way Lord Morley, in reflections on "Gladstone," says, "Ambition in a better sense, for the motion of a resolute and potent genius to use strength for the purposes of strength, to clear the path, dash obstacles aside, force good causes forward—such a quality as that is the very law of the being of a personality so vigorous, intrepid, confident, and capable as his."

The degradation of ambition is due to self-seeking. Delivered from this it will be a progressive force, leading to the unfolding of our powers in the services of others.

Nov. 28.—The Boston Concert Orchestra appeared at Jordan Hall, Mr. Portuondo, Conductor.

Samuel Coleridge-Taylor's daughter has written a piece for "cello," Memories, and a soprano solo, "Whene'er the Sun Goes West," words by her brother.

The Symbolic Pageant, "The Open Door," for the interest of Atlanta University, has been given twice in the city of Boston, Massachusetts, at Symphony Hall, Nov. 16 and Dec. 8, 1920, to capacity houses.

There was singing by a chorus of 125 voices (15 Negro spirituals). Mrs. Ed. H. S. Boatner, baritone, sang three of Mr. H. T. Burleigh's spirituals, and one of R. Nathaniel Dett's. The pageant was very inspiring and helpful to all present.

Mrs. Maud Cuney-Hare on Jan. 30, 1921, at Coleridge-Taylor's Association, 464 Mass. avenue, will speak on "Creole Folk Music."

Eduard H. S. Boatnor, on Sunday, Dec. 12, sang for "Ford Hall Meeting." Mrs. Clarence Cameron White, accompanist. Dr. Burkhart

Du Bois spoke on "The Future of the Dark Races."

Ebenezer Baptist Church Quartette, of Boston, Mass., will sing for Christmas, "Camille Saint-Saens," op. 12, Christmas Oratorio.

Miss Mary H. Demby, sang at 12th Baptist Church, Nov. 29, 1920. E. H. S. Boatner, baritone; Mrs. Jesse E. Shaw, accompanist.

Miss Marietta Bonner, Radcliffe, '22, was recently elected accompanist of the Radcliffe Mandolin Club.

Mr. Clarence C. White, violinist, filled concert dates in Ohio during part of December.

### THE RIDERS

By Vincent Leonard Pearson.  
They're up in the saddle and riding again,  
Clothed and shrouded like fantoms of fright,  
They're blazing again the long, long trail,  
Almost forgotten in yesterday's night.

They're back in the saddle and riding once more,  
Riding again on the bloodquest of hate,  
Booted and spurred as in yester-year,  
When the paths that they rode lay desolate.

In ruin and wrack, when in the grip of fear,  
Fear of the deep-chested, far-flung wall  
Of bloodhounds hard on some fugitive's trail,  
Fluttered the heart and caused it to fail.

Oh, the Klansmen are up and they're riding again,  
Cloaked and shrouded like fantoms of fright.  
Booted and spurred as in yester-year,  
Riding the back-trails into the night.

But in vain this time they rally and ride,  
For our lips have framed a song of cheer,  
Echoing strident far and wide.  
Oh, Bourbon South. We have no fear!

### COMING

In the February Crusader, the Rev. Harvey Johnson, D. D., of Baltimore, Md., will write on the White Man's Great Race Prejudice and Pride, and will analyse the question as to what justification he (the white man) has for the same. Have your dealer reserve your copy, or send us one dollar and fifty cents for a year's subscription and get it by mail.

## "Strutt Yo' Stuff"

*New Show Could Stand on Merits of Townsend's Originality of Syncopated Talk — and Has Many Other Good Points Besides.*

*A Review  
By C. V. B.*

*Photo of  
Miss Gertrude  
Saunders*



Photo by Walter Baker.

"Strutt Yo' Stuff" is one of the most enjoyable shows ever presented at the Lafayette Theatre (New York), where it played during the two weeks, December 6 to 18.

To those who can appreciate originality of treatment plus much new material, "Strutt Yo' Stuff" must stand head and shoulders above most of its competitors in showland. The originality of the Jazzland Scene, in which the audience is treated to a rare bit of syncopated dialogue—this alone should put "Strutt Yo' Stuff" at the head of a show business that boasts too little originality. This scene reveals the genius of Babe Townsend, the writer of the book and lyrics and Dave Peyton, who, with Babe Townsend, composed the music for the show. And there are original touches throughout the show.

And furthermore, "Strutt Yo' Stuff" has the prettiest chorus that you have seen in any show within recent years. And we dare to say "that you have seen" because we know that judge them by whatever standard you

choose, you will agree with us when you see these girls that they constitute the prettiest chorus you have seen in years. True, some few of them are just a wee bit awkward but then beauty, like charity, covers a multitude of sins.

"Strutt Yo' Stuff" has such eminent stars as Bill Gulfport, a real natural comedian, India Allen, a black face artiste and comedienne; Bill Brown, a good straight; Margaret Ward Thomas, a petite, vivacious specialty performer; Gertrude Saunders, the song-bird of the show, and the inimitable Babe Townsend, who shines as brilliantly in this show as in the drama where he demonstrated among other things that one could be a good actor and still keep a level head.

The song numbers were nearly all of them entertaining. The following deserve honorable mention: "Honey Child," by Gertrude Saunders and Bill Brown; "I Want to Shimmy," by Mary Bradford and chorus; "Dancing is da Work of da Evil One" (song and pantomime), by Leonard Scott; "Caroline," by Mr. Duggett

and chorus; "Wedding Bells," by Miss Margaret Ward Thomas (though the change of tempo was too rapid for the audience to appreciate the number); "Ode to Syncopation," sung behind stage by "Babe" Townsend; and "Louisiana Blues," by Bill Gulsport.

Ensemble singing was fairly good, while in the dance numbers the chorus displayed some pleasing evolution. Costumes and scenery were attractive

## How to Face the New Year

*Another Inspiring Article by a Popular Crusader Writer.*

By  
THEO. BURRELL

The New Year dawns with the dark clouds of the past still hovering. Conditions are so unsettled that our best minds are unable to attempt to prophesy the outcome of 1921, but, ambiguous as this statement may seem, I think, if we follow as near as possible the ethical pathway of our moral relation the one to the other, we may bravely face the New Year and also cry "well done," when its course has run. We have had some terrible experiences during the past, which after all we find to be knowledge in the nutshell not the dry scholastic learning, but the conscious appreciation of the values of life. It had often been a hard drilling. The pursuers of passion amongst us, fettered by the iron chain of habit should strive very hard this year to burst the links of vice and help our children in their moral growth to take better places in the coming years. Let us, one and all strive to arouse the educated will into activity and determination of purpose. Some of us will find it hard to school the mind to the necessary renunciation, as pain and misery still cling to us and fetter even our youth. Yet, if a man realizes danger from a certain direction, he will not follow the line. Our stricken souls must come to the practical realization of the danger and the suffering following the practice of evil conduct and absorb into consciousness the experience of pain. Then only can reform be hoped for. Then the will arises equal to the task of conquest over moral infirmities. By this we will be able to take a newer hold of ourselves, uniting the lower with the higher Self. After all, we are our own executioners. There is no God who punishes. The essence of the soul which is unpunishable is the essence of the Creative Law. The Law and the individual are one! Who then can punish a thing in its nature essentially divine? Therefore it is the individual who inflicts his own punishment. Unacquainted with the vital truth and with that discrimination which distinguishes between good and evil we pursue the mad course of desire, satisfy the cravings of the lower self and then comes misfortune. Each and every channel which we possess of imperfect expression must be reconstructed. Each of our many discords must be brought into harmony until the entire nature of our personality become well related. Our higher duty in this life is the transformation of evil into good habits. In perfection of character lies the perfection of our personality, and in the perfection of our personality lies the growth of the real individual, and in the perfection of the individual is the discovery of the soul and its identity with the Supreme. This soul is nothing other than the attractive force of good in us attracting to itself everything and anything it desires. Attractive forces attract to themselves

only those conditions which are harmonious to nature. These harmonious forces often become inverted and the attraction and the result are, accordingly, inverted. One thing, which, practically applied, is the greatest curse or blessing, is the knowledge that nothing can affect us from outside, that nothing outside of our nature can impose anything upon us. If someone robs us, it is we who are robbing ourselves, if someone cuts our throat it is we who are cutting our own throats. If we are illy born and physically deformed, we have ourselves to thank. No one but ourselves to blame. We are the masters of our fate and the architects of our own destiny. In our hands lie the future, perhaps not the immediate future, perhaps not the immediate future for that is already determined by past deeds, yet that, though not radically changeable, can be bettered by the resolve to live harmoniously. Let us begin then with the New Year, for once the moral will is being educated and aroused, there is no end to its transforming power for good. Nothing can prevent its current of expression. It is all in the will To Be. At present we are too much concerned in the will To Have. The manifestation of the will To Have is the root of all selfishness and inversion of character. The will To Be leads to exalted heights, transforms the miserable into the divine, changes the currents of evil into good, develops the inner faculties and powers of the Spirit, leads to Self-knowledge and, ultimately, to the realization of better individuals, better men and women and a better and more highly moral race unto the very throne of perfection. In virtue, therefore, of our past and for the heritage of our children, fellowmen, let us make 1921 a glorious year, let us unite and carve on the niche of time the moral deeds of Negro manhood and womanhood. Let us do service upon the higher altars of purity and pride and make the master-purpose of this New Year be—Oneness of Spirit in doing good for the achievements of the highest moral ends. I cannot let the opportunity slip by without according thanks to the readers of THE CRUSADER for the keen interest they displayed in the past year and, anticipating a "marvel year" in the seeking of the light by which we hope to read tales of our sages and the grim past, I beg to wish you—A Very Happy New Year.

### GREAT TRUTHS

Like gorgeous pearls in ugly oyster shells  
Great Truths are found in unexpected places;  
And many mysteries of eternity  
Are told by Time as on and on it races.

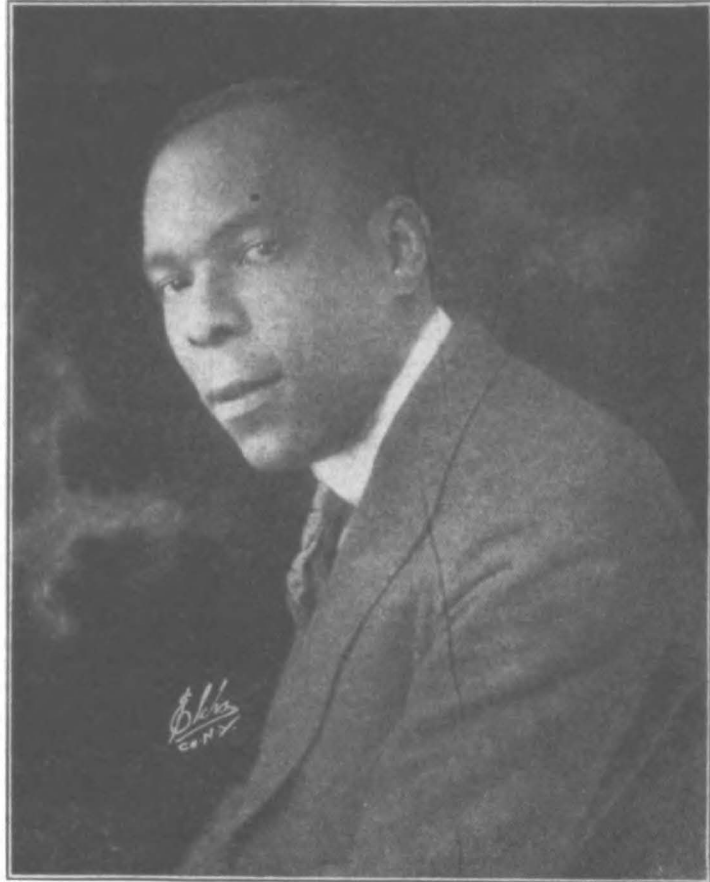
—EDWARD J. IRVINE.

## Behind the Scenes in Basketball

By Romeo L. Dougherty



*Sporting Editor of New York News (Whose Photo Appears at Right), Relates Inside Facts of Fight to Keep Sport Clean.*



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As the New Year approaches we stand on the brink of one of the greatest upheavals in athletic sport among colored people that was ever engineered by the forces of evil. Those of you in the class of the "Stay-at-Home" who read with slight interest the accounts of basketball, our chief pastime during the fall and winter months, will never appreciate the threatened danger to our institutions that in years past unselfishly fostered this game which has been the means of bringing together a large number of our people under the best auspices. Here in Greater New York and New Jersey basketball has meant more to us than baseball, for the latter sport among colored people has been so closely allied to the saloon and underground dives the majority of sport writers passed it up in behalf of the game which is fostered by religious and other institutions working for the uplift of our people.

During the past few years the big clubs operating in the East banded together to drive

from the game the commercialism which threatened to place in the hands of adventurers the sport which was brought to the front by the sacrifices of such clubs as the Alpha Physical Culture Club, the Spartan Field Club, the St. Christopher Club of St. Philip's Parish and the Carlton Avenue Branch of the Y. M. C. A. (Brooklyn, N. Y. C.). The season of 1920-21 found a successful accomplishment of the desire of the clubs, but during the course of the fight on commercialism a more dangerous germ had entered the system of the Triple Alliance and Associate Clubs in the form of "under cover professionalism." Absolutely ignoring the rules of the Amateur Athletic Union and forgetting for once the principles of true sportsmanship, inducements were being offered players to "jump" from one club to the other and it is no secret that certain clubs went so far as to offer a bonus to certain of their players for a defeat over the St. Christopher Club of St. Philip's Parish. This un-

sportsmanlike and most ungentlemanly departure naturally bred in the breasts of their paid players a desire for victory by any means, and the public can for the first time look behind the scenes and realize why their chances of seeing the successful end of a basketball game engaged in by certain of the clubs numbered only seven out of ten.

That this state of affairs could not go on indefinitely was a foregone conclusion. The athletic council and other officers of the St. Christopher Club realizing the mire into which they were being drawn, came together hoping to devise some plan whereby an attempt could be made to stamp out this evil and its baneful influence for all time, but even while the matter was being seriously discussed and a means for placing the matter before other clubs being formulated, St. Christopher took quick action by announcing that all players carrying the taint of professionalism would be dropped from the list of those taking active part in athletics and none would be allowed to represent the club. This sudden action threw colored athletic circles into an uproar. For a time it stunned the players and followers of the game and none could understand why St. Christopher acted first and called in consultation the other clubs after.

But the truth was not long in coming out. The charge was made that a certain club "angled" for one of the best players of the St. Christopher Club and after looking around and taking particular notice of the fact that almost every other club in New York and Brooklyn had a player or players developed at the Parish House, quick action was the conclusion of the council and those interested saw the light and far from blamed St. Christopher. A hasty conference of New York's leading colored clubs being called at the Parish of St. Philip's Church, the now famous "Treaty of the Parish House" was written and submitted to the delegates. The one thing embodied in this document which when given to the public left everybody stunned, was the firm declaration that the "under cover" professional should be driven from the ranks of amateur athletic sport. A few days after two of the best players of the St. Christopher Club were "benched." A week after the delegates again

met at the club rooms of the Alpha Physical Culture Club and when it was announced that the Spartans had accepted the Treaty without attempting to make any reservations or ask for concessions, New York, New Jersey and every other basketball center, gasped.

Believing that she had a grievance against St. Christopher on account of the latter club acting independently in securing dates for games, the Alpha Club, through her delegates questioned the sincerity of the St. Christopher Club and announced she would follow a policy of clean amateurism independently. But before the conference ended the Alpha delegates realized that the public would question her attitude in the new move, and before the end of the meeting it was decided to hold another conference at the rooms of the Spartan Field Club. At the present time none can predict what the outcome of this meeting will be, but one thing is certain, some step looking towards the elimination of professional players masquerading as bona fide amateurs will be taken. Personally I would advise a Commission made up of representatives from all the clubs in the East to deal with the matter, and to my mind the most satisfactory conclusion to be reached would be a ruling that would make it impossible for a player to "jump" from club to club at will. This commission could also sit as a jury in cases where players act disorderly on the court, or in any way transgresses the rules not only of the A. A. U. and those of the clubs, but the rules of clean sport as well.

The future would be fraught with great possibilities for a commission of responsible colored men acting in the interest of clean sport. For the first time the much abused people who pay to see games would be insured against the many deplorable incidents which have taken place in the past, and when clubs and players realize that they can be haled before a court of their own selection that would firmly administer the laws, the "Dove of Peace" can spread her wings and seek other fields of conquest while the olive branch would be the symbol under which basketball could lay the foundation for a brighter future for the youngster who would then be inspired by the high ideals made possible by the vision of his forebears.

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Industrial Savings Bank Building, Washington, D. C.

## Hunter in Pre-Lenten Recital



WALTER M. HUNTER

### *Prominent Baritone Will Be Heard at New Star Casino February 4, Supported by Many Other Artists.*

A pre-Lenten Recital is announced for Mr. Walter M. Hunter, prominent baritone, to be held on Friday evening, February 4, 1921, at the popular New Star Casino, 107th street and Lexington avenue, New York. Mr. Hunter will be supported by Mr. Marion C. Cumbo, a very brilliant young 'cellist, and several other artists, including a well-known lady pianist, whose name will be given later.

Boxes and loges are now ready, and already several of these have been sold as well as several hundred tickets to admirers throughout the country of Mr. Hunter's artistic work. Reservations for loges and boxes may be made by calling up Bryant 9733 or Audubon 6984. The management of the affair is in the hands of Mr. Henri M. Cornelius, who is favorably known for his expert management of many other affairs that have ranked among the greatest successes scored in the New York amusement world. Mr. Cornelius promises a big night, February 4, both for lovers of art and for the votaries of Dame Terpsichore. The program will be given at an early hour, and will be followed by the most irresistible dance music in existence. Take our word for it.

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## Dust and Hopes

By Ben E. Burrell

Lord, we have seen the great round earth  
 Roll in its circled path of space,  
 And we have seen a thousand dawns  
 Reflect the beauty of Thy face;  
 And in the sunset glow of eve  
 The opalescent clouds glow fire,  
 The Master Artist's canvas marked  
 With many a golden tinted spire.

Yet midst this glory Wrong hath ruled,  
 The things of Right are cast away,  
 The windows of the heart of man  
 Are closed toward the break of day;  
 And there is hatred everywhere,  
 The darker tribes are still oppressed,  
 Man waits for peace, there is no peace,  
 For all is sorrow and unrest.

For what is Liberty, but faith  
 Of man placed in his brother man;  
 Or what is Justice save that faith  
 Made living since the time began;  
 Or what is holiness save Truth  
 Entempled in the human soul,  
 Concrete expressions of man's thoughts  
 That girdle mountain, sea, or pole?

As mankind grows in righteousness,  
 So nobler grows our Afric race;  
 The earth is ours, its seas and plains  
 No heavenly nor Utopian place;  
 Our worship shall be higher work,  
 A place within the human van,  
 Our shrine the vastness of our faith,  
 Our liturgy the rights of man.



## The News at a Glance

Dr. Walter C. Alexander, of Orange, N. J., was elected, November 2, a member of the State Legislature.

A number of the finest of the Astor Row houses on 130th street, between Fifth and Lenox avenues, New York, have been acquired by members of the race.

The enrollment of the College of West Africa (Monrovia, Liberia), for 1919 was over 300.



**MRS. N. SLAUGHTER**

One of Washington's Most Popular and Charming Young Matrons.

White cannibals have been discovered in Tiburon Island in the Pacific Ocean. These are not the familiar brand who live upon (the labor of) their young, but descendants of Dutch, Swedish and German prisoners, who escaped from Mexican prisons several centuries ago. They are supposed to number 2,000, and are probably the purest Nordics in the world.

More than 1,000 Negroes, who during the war, were induced to Buffalo, N. Y., to fill the gaps in the industrial field, were, late in November, 1920, ejected from Buffalo by the police. Many of them having liberal accounts with the banks were intimidated by police raids on the Negro section into withdrawing these accounts and leaving.

Schenectady, N. Y., shows an increase of 66 per cent in her Negro population. This increase, along with that of other Northern cities, is attributed to the vast exodus of Negroes from the South.

In the Republican controlled city of Baltimore, Md., the Board of Education has once more recommenced higher salaries for "white teachers only."

At the time of going to press, the lynching

record for the U. S. A. during the year 1920 stood at 55.

Gilbert Chesterton, noted English essayist, brands Britain's war on the Irish as "wild and barbaric," and likens course of British Government to that of Prussianism prior to the Armistice.

Poro College, St. Louis, Mo., recently celebrated its twentieth anniversary.

Ex-President Taft, one of the leaders of the Republican Party, opposes the holding of political offices by Negroes on the grounds that "best whites do not like to see colored people in authoritative positions.

Hayes Perkins, white, returning from the Belgian Congo, reports conditions in that part of Africa as bad as ever, and the Belgian rulers as barbarous as ever.

A Negro oil drilling and colonization enterprise has been launched in Peace, Cleveland county, Arkansas, under the names of the Peace Oil Corporation and the Peace Colonization Co., respectively.

Olive Schreiner, South African author and friend of the natives, is dead.

The home of Samuel Lyle, colored, 547 South Second street, Plainfield, N. J., was partially wrecked by dynamite on the morning of December 12.

### POLITICAL

Representative George Holden Tinkham, Republican, of Massachusetts, would compel the South to permit Negroes to vote or reduce its representation in Congress.

The N. A. A. C. P. held an anti-lynching mass meeting at the Brooklyn Academy of Music Opera House, December 9, at which



**MR. SAMUEL GLOVER**

Popular Proprietor of Glover's Hotel,  
Washington, D. C.



Senator France of Maryland, and Representative Dyer of Missouri, were among the speakers.

As a result of the Greek people's vote for the return to the throne of King Constantine whom the Allies were instrumental in deposing, the gentlemen who a few short months ago were preaching "self-determination for all peoples" have threatened the Greeks with economic and territorial reprisals should Constantine return.

#### LABOR

More than 70,000 Negro laborers of Chicago and vicinity have been forced to accept reductions in wages or accept the alternative of losing their jobs "on account of reduced production.

The clothing workers of New York are engaged in a battle to the finish with the manufacturers. The latter are trying both to cut wages and establish the Open Shop System.

#### SPORTS

Romeo L. Dougherty, sporting editor New York News, reports a terrific climax in the fight for clean baseball, following at Christopher's announcement that she was ready to clean her escutcheon of every suspicion of a blot if the other clubs professing "amateurism" would likewise clean house.

#### CRIME

The Grand Jury of Orlando County, Fla., adjourned on Nov. 30, without returning a single bill against members of the mob which killed Sam Wafford, colored, because of his attempt to exercise his franchise.

Failing in his attempt to shift the blame for the murder of his wife to some innocent Negro, Charles E. Davis, white, committed suicide in the Raleigh, N. C., jail.

The wife and sister of the late martyr-hero, Terence MacSwiney, Lord Mayor of Cork, arrived in New York early in December to testify before the American Commission on Conditions in Ireland.

No arrests have yet been made in the case of the murder of Dr. Robert W. Brown, wealthy race physician of Washington, D. C.

#### RELIGIOUS

St. Mark's M. E. Church, New York, has acquired a site on St. Nicholas avenue and will soon be erecting a building there, preparatory to following its congregation to Harlem. We hope that colored architects and builders will be given the job.

The Congregation Church, New York, Rev. W. Stephenson Holder, pastor, has outgrown its home at 250 West 136th street, and plans are under way for a new and larger building.

#### REPRESSIVE

The Jersey City Chief of Police staged a fiasco on Dec. 7, in a curfew order against all colored citizens, that every man, woman and child of color must be off the streets by nine o'clock. The order was subsequently rescinded and torn up following a storm of protest by both the colored and white press.

#### DEATHS

Ralph E. Langston, son of the late Congressman, John Mercer Langston, died on Thanksgiving Day in Washington, D. C., of heart trouble. Mr. Langston was well known throughout the country, and served with credit

on a Exemption Board in New York during the World War.

Another well-known figure, John C. Dancy, former recorder of deeds of the District of Columbia, passed away at his home in Washington, D. C., Dec. 5.

An unidentified Negro, charged with an attack upon a white woman, was taken from the Hughes County jail at Holdenville, Okla., by a white mob and lynched.

The first shot of the war with the revived Ku Klux Klan has been fired by Ophelia McKelvey, a colored woman, who shot down and instantly killed one of the followers of the Rev. Simmons.

#### FRATERNAL

On Saturday night, November 13th, at the Odd Fellows' Temple, New York, a branch of the Grand United Order of Mosaic Templars, Inc., was inaugurated with a membership of 50.

The name of this Subordinate Lodge is Loyal King Edward Temple No. 1.

The instituting officer was the Supreme Grand Master Bro. Wm. A. McCartney, founder, who came to New York, June of this year, for the purpose of transferring the headquarters of this institution from the West Indies to New York City.

#### GENERAL

Atlantic City N. J., now has a colored fire company. All of its members have seen military service overseas. They are on duty at the West Side Firehouse.

The new Chief of Police of Chicago has set about closing up that city's famous "Black and Tan" mixed cafes.

The National Republican Committee reports a wholesale slaughter of Negroes and destruction of their properties in the State of Florida, following the Republican victory.

The Daily Herald (London, Eng.), reports a number of strike riots in Bombay, India.

#### OVERSEAS

Great Britain has a new "little war" on her hands. A British column is reported advancing on the Wana Wazirs, a tribe on the Northwest frontier of India. More self-determination, we suppose.

A Reuter dispatch from Delhi, India, states that the Indian non-co-operation Movement is meeting with success, creating great embarrassment to the alien government.

The Egyptian people sent the following message to Zaglul: "The whole nation is behind you in your insistence upon formal abolition of the (British) Protectorate, without which no agreement is possible, and assures you of confidence following you to the last." In the meantime, the British censorship is busy suppressing the accounts of Egyptian Nationalist activities.

Unemployment grows in England, and the forces of the unemployed have recently occupied, sans invitation, several "closed" residences of the Idle Rich as well as many public buildings in the City of London.

Poland has definitely refused to enter the Little Entente.

There was no answer in the British House of Commons Nov. 17, to a question by Mr. MacVeagh as to when the Kaiser would be

(Continued on Page 27)

# The Psychology of the Clashing of the Races

By JUSTICE WESLEY O. HOWARD

of the Third New York Judicial District.

(Reprinted from the New York Herald, 1919.)

## IN TWO PARTS—PART I.

### "THE REVEL OF HATE; CAROUSAL OF THE MAD"

*The report of the race riots and the report of a grand jury appeared on the same page of a newspaper.*

*The report of the race riots was an account of the conflict between the blacks and the whites, the wholesale shooting, stabbing, butchery, brutality and beastliness in the streets of Washington; the debauch of lawlessness, the revel of hate, the carousal of the mad!—in the capital of the United States.*

*The report of the Grand Jury in a city not far distant from Washington divulged the startling fact that a white girl less than eighteen years of age had married a Negro.*

*The description of these two events, so contrary in character, appearing side by side in parallel columns on the same page of the morning paper, threw me into a fit of rumination. But what I am about to say as a result of my rumination is written neither in favor of nor in opposition to the views of the extremists on either side of the race question. It is simply an effort to discover and analyze some of the mysterious, elemental, underlying laws which shape the destinies of the human race. It is not an attempt to discuss the social question. It goes deeper than the conventions of man. The unreasoning reader will differ with me and may chastise me for the presentation of these ideas. Thinkers and investigators may also differ with me, but the thoughts which I present here will at least furnish them all food for reflection.*

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Occasionally freakish, discordant, startling, unaccountable proclivities of two races are brought out to public attention. The spasmodic outbursts of extermination and the secret bent toward miscegenation are apparently antagonistic impulses of human nature, the one operating openly, violently, riotously, the other acting silently, stealthily, imperceptibly. Yet these two forces strive incessantly in solving the race question, a question which baffles the ingenuity of man and awaits the process of evolution.

But why do these races hate each other? Why do the Anglo-Saxons despise the Africans? Why do the Russians massacre the Jews? Why do the Turks slaughter the Armenians? Why do Californians hate the Japs? These questions puzzle the deepest thinkers.

The best representatives of the white race in the South, as well as those in the North, deplore lynchings and race riots. Indeed the best representatives of all races in all regions must deplore these sudden, furious relapses into savagery. And is a race riot not a relapse into savagery? How else can it be explained?

Surely these abrupt explosions of madness, these rampages of lawlessness, are not the result of premeditation, and surely they do not settle the race question. The Negroes continue to exist after each race riot just as they did before, continue to propagate just as they did before, continue to invade all the realms of labor and all the channels of human effort.

It is quite evident that the race riots are not the result of plan and deliberation. They are spasms—spasms of savagery. They are atavistic in character. In an instant the highest type of civilization jumps back five hundred centuries—back to the cave man, back to primordial life, back before the discovery of fire. In those prehistoric days of the human race every tribe hated every other tribe, and whenever any tribe encroached upon the hunting grounds of the other and whenever any of the tribes came in contact they fell upon

each other with clubs and stones, and fought each other to death with teeth and claws—fought to annihilation.

#### The Lust to Kill.

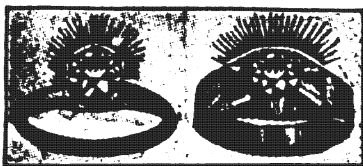
That is what they do now at the race riots. They shoot and stab and club and tear and mutilate until the frenzy of savagery is spent, and then, suddenly, they become sane and normal again—and civilized.

Where did all these races of men come from? No ethnologist can tell. No scientist has ever been able to answer the question. Darwin and Spencer and Tyndall and Hume and Huxley and Humboldt and Haeckel—these and scores of other great thinkers each spent a lifetime in research and investigation and yet the question remains a puzzle.

Some maintain that the races are autochthonous. That means that each race sprung from the soil in a different region of the earth. The best thinkers, however, and the majority, believe that all the races sprung from one parent stock. Where did that stock originate? No one can tell exactly, but it is generally believed that India was the common starting point. Even the Negro, the despised and hated African, with black face and thick lips and kinky hair, he sprung from the same parent stem—the stem that produced the Caucasian with white skin and fair face and, sometimes, with silky blond hair.

These primordial progenitors of the Negro started out from the common cradle of humanity, some scientists believe, and, making their way westward through Mesopotamia, Palestine and Egypt, sprinkling their blood as they progressed, at last reached the central portion of Africa where they now abide.

The Negroes in their native haunts have never reached a high degree of civilization; that is, so far as is known. Only a few centuries back the ancestors of the white people, as well as those of the colored people, were savages. But of all the great races of the earth the Negroes have been the most backward in advancing out of savagery into civilization.



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Therefore they are an inferior race, so the Caucasians contend. But does backwardness in espousing civilization stamp a race as inferior? If so the white races of Europe stand next to the Negro in inferiority: for, at a time when the Mongolians and the Semites were highly civilized, with government, laws, cities, roads, writing and culture, the Caucasians of Europe were wild, naked, prowling, hunting, benighted savages.

**The Progenitors.**

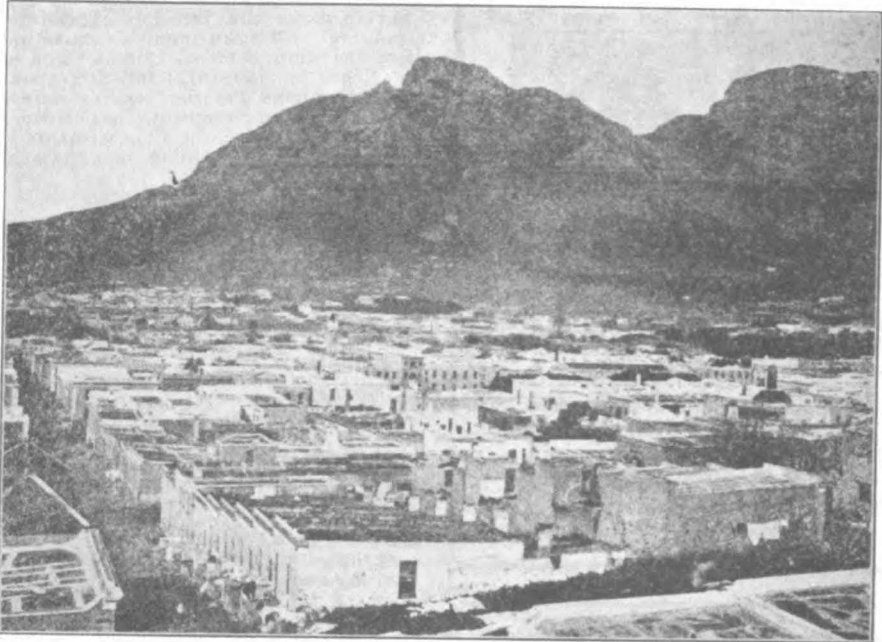
While the forefathers of Shakespeare and Milton and Dante and Goethe and Rembrandt and Voltaire and Michael Angelo were yet skulking in the forests of Europe, clad in the skins of beasts, the yellow-faced Chinese, with almond eyes and high cheek bones, were building cities, digging canals, erecting temples, establishing a religion, founding an empire, and developing a philosophy. And while the savage and superstitious progenitors of Byron, Bunyan, Bacon, Burns, Descartes, Benjamin Franklin, and Leonardo da Vinci were cringing in the presence of eclipses and cowering at the flash of lightning, the Semites of Egypt Palestine and Babylon were building pyramids and temples and towers; fashioning gardens, designing parks, shaping lawns, navigating the seas, irrigating the soil, developing the arts of painting and sculpture and the science of medicine.

But today the Caucasians of Europe and their offspring in America are the most advanced people of the earth. Why were they so backward in emerging from barbarism? Why did they remain heathens so long—wild, roving, savage, ferocious, benighted—while the other races developed a civilization and became orderly, cultured and refined? If backwardness in adopting civilization is a badge of inferiority, then the Caucasians must be declared inferior to the Mongolian and the Semite, for our progenitors were centuries and centuries behind those races in emerging from the darkness of barbarism.

But have the Negroes never developed a civilization? I am in doubt. Significant facts and circumstances present themselves. Unlike most savage races the Africans imported from their native haunts are exceeding susceptible to civilization. They have an affinity for it. Placed in contact with civilization, immediately they espouse it. They thrive and prosper and multiply in the midst of it and become a part of it as though it were their native element. They show an aptitude for its equal to the Caucasian.

**The Indian's Antipathy.**

But this is not so with the American Indians. They resent civilization. They are imperious to it. They scorn it and despise it and spit upon it. When brought in contact with civilization the race declines. If subjected to its restraints the American aborigines pine and deplete and finally disappear. As a race the Indians are utterly incorrigible. Despite all efforts to reclaim them they remain savages; wild men of the wilderness; untamed denizens of the woods. And even when individuals of their race are taken from the forests and educated and cultured, they relapse at the first opportunity into savagery, and then they become more barbarous than original barbarians. Tecumseh and Joseph Brant are example. Red Jacket, one of the most eloquent and able of the Indian chiefs, was an open and ardent advocate of primitive barbarism. This repugnance of the Indian to civilization proves that



CAPE TOWN, SOUTH AFRICA.

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"The glory of Cape Town is its magnificent mountain, which rises behind the town in a sheer precipice to the height of 3,550 feet, cutting the sky line with a jagged horizontal front nearly two miles in length. The frowning precipices which seem from a distance to be so vast and unbroken, are found on nearer approach to open into tiny glens and valleys, adorned with streams and cascades, and clothed with the most beautiful foliage and flowers. The flat summit of the Kasteel-Berg, or Castle Mount, which forms the buttress of the great precipice overlooking the Bay, is in itself a miniature continent, the surface diversified by river and hill, and producing a flora to be found nowhere else. The view from the summit is magnificent, as also are the views to be obtained from the Devil's Peak (3,376 feet) and the Lion's Head (2,800 feet), which complete the majestic rock-wall that forms the amphitheatre in which Cape Town is situated.

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his race has never been civilized. Essentially a wild animal, like the wolf and the catamount, the Indian has always roved, and will always continue to rove, untamed in the forest.

But what does the susceptibility of the Negro to civilization indicate? Does it not tend to prove that the Ethiopians in prehistoric ages had developed a civilization which, after a time, reached its apex, then declined and finally disappeared? It is true that no evidences of such a civilization have been discovered—no buried cities, no mounds, no tablets, no writing, no roads, no temples. But the aboriginal haunts of the Negro have as yet been only meagerly explored. The recent discovery of buried cities and ruins in South America has disclosed a civilization on that continent anterior to the

Incas, never suspected prior to the twentieth century.

It is remarkable that in every walk of civilization the Negro displays capacity to keep pace very nearly with the Caucasian. In many instances his achievements disclose extraordinary talent—almost genius. Three hundred years ago the ancestors of the most enlightened Negroes in America today were naked, benighted, brutish savages. But in those three hundred years the Africans have leaped over that vast chasm which separates the lowest order of barbarism from the highest type of civilization. No other race on the earth ever accomplished such a feat. It took the Anglo-Saxons more than twenty centuries to achieve the same results.

**Genius of the Negro.**

In three hundred years of contact with civilization, representatives of the Negro race have become proficient in every line of human effort—oratory, poetry, medicine, music, literature, law, agriculture, statesmanship, war. Pushkin the renowned Russian poet; Dumas, the celebrated French novelist; and Douglass, the famous American orator, are among the most distinguished representatives of the black race. But they were not pure-blooded Negroes and those who decry the talent of the Ethiopian attribute the genius of these men to their Caucasian lineage rather than to their African blood.

But Toussaint L'Ouverture, the military genius of Hayti; and Phyllis Wheatley, the Black Daughter of the Sun; and Blind Tom, the renowned musical phenomenon—was it Caucasian lineage that made them great? Not so! Not a drop of white blood ran in their veins. These celebrated characters were of pure Ethiopian origin, their faces were black as midnight and their progenitors were untutored savages—yet this disclosed genius of the very highest order, particularly L'Ouverture and Blind Tom.

The celebrated Haytian patriot, born a slave, of pure-blooded African parents, displayed military capacity which not only defied the armies of England and Spain but baffled the genius of Napoleon. Toussaint was one of the most dazzling military figures of the world; but that was not all. He possessed other remarkable talents and was a statesman of the loftiest type. In an eloquent panegyric pronounced upon L'Ouverture by Wendel Phillips, that famous orator placed the name of the Negro in the niche of fame above the names of Napoleon, Cromwell and Washington. Nobody will concur in this extravagance, but every one must concede that the famous Haytian was brilliant, wise, gentle, noble, humane, honest, upright, patriotic. At last he fell by perfidy—the victim of Caucasian treachery.

Phyllis Wheatley was born in the jungles of Africa. She was kidnapped when a naked little wild girl only eight years old and ruthlessly torn from her native hut in the midst of the birds and butterflies and blossoms of her tropic home. She was taken across the ocean three thousand miles away to America and sold like a beast at public auction in the slave market of the Caucasians. But the soul and inspiration of a poet were concealed beneath the coal black skin of this Ethiopian savage. When she had been in touch with civilization only about six years, that is to say, when she was fourteen years of age, she began to write verses—remarkable verses. Her Cau-

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casian masters were kind to her and assisted her to get an education. Soon she attracted widespread attention. At last the white race on two continents paid her homage and the most learned scholars and celebrated writers of the world were forced to acknowledge her a poetess of distinction and a woman of letters and genius.

#### Blind Tom's Talents.

Blind Tom was born sightless and nearly idiotic. Yet deep in the recesses of his benighted mind was planted a most marvelous spark of genius—genius inherited, perhaps, from some civilized black ancestor who had lived in the heart of Africa ten thousand years ago. Without learning or capacity to get learning, unable to read or write and scarcely able to tell his own name, this remarkable character, after listening once to the most difficult and complicated classical music, could sit down at the piano and execute the piece as perfectly as the most accomplished master. He is said to have memorized five thousand pieces of music, including many works of the greatest composers.

How can the phenomenal talents of these three remarkable characters be accounted for? Toussaint L'Ouverture was a military genius. Phyllis Wheatley was a literary marvel. Blind Tom was a musical prodigy. Where did these surpassing attributes of civilization come from? How can they be explained except upon the hypothesis that these characters were atavisms

leaping back over centuries and millenniums to an epoch of high civilization in the lost ages of Africa?

But all these reflections bring me back to the race riots—their uselessness, their brutality their madness their savagery. And it might be well for that small portion of the white men which favors violence and murder to reflect a little before they resort again to lynchings and race riots. During the last three years the Negroes have been trained to bloodshed. Three hundred thousand of them were transported to France to "fight for civilization." Thus they have learned the use of arms. And they have discovered their own prowess. They proved to be as patriotic as the proudest Caucasian and as brave as the bravest soldiers of the world. Good-natured, singing and smiling, the Negro soldiers, in reckless contempt of death, threw themselves with headlong daring upon the Huns. Everywhere in France on the field of battle the black men displayed the most conspicuous bravery.

Maybe this experience on the bloody fields of Europe has taught the Negroes a lesson. Apparently it has. Perhaps, in the future, lynchings and race riots cannot be perpetrated with impunity as they have been in the past. It is to be devoutly hoped that they will not be perpetrated at all; for the race question can never be solved by murder.

(Part II. Next Month).

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## The Race Play Coming

*So Prophecies Lafayette Theatre Manager in an Article Written Specially for the Crusader.*

BY  
LESTER A. WALTON

One of the chief missions of the Quality Amusement Corporation under its new re-organization with Negroes in charge of the producing department, is the production of race plays.



**SAM CRAIG**

Stage Manager of Lafayette Theatre Extends Holiday Greetings to His Friends.

Heretofore, the theatrical offerings presented by the Lafayette Players usually have been plays formerly seen on Broadway. While such dramatic offerings for several years occasioned more than passing interest among the patrons of the Lafayette Theatre, it is generally known that there has been a decrease in their popularity. This has been due largely to colored theatregoers demanding that something be produced containing more of a personal appeal. What the Negro has wanted to see most were types showing the race to advantage and at the same time dealing with problems affecting his daily life.

The introduction of Negro plays has another commendable feature. It will tend to open up an avenue hitherto closed to aspiring young colored men and women who have possessed ability as playwrights, but have had no opportunity to exploit their talents. Already the Quality Amusement Corporation has one young colored writer under contract who is earning a nice sum weekly from royalties on his sketches. Others can do likewise if they present sketches and plays of merit.

The heads of the Quality Amusement Corporation fully appreciate that inexperienced playwrights are unable to produce a play to which marked attention has been paid to technique; but they are proceeding along the line of reasoning that there must be a beginning to everything. Furthermore, white writers had to be encouraged in years gone by. In the same way it is necessary to encourage colored writers.

It is not the purpose of the Quality Amusement Corporation to produce race plays only, but Negro drama will be played by the Lafayette Players from time to time with the hope of stimulating race pride and arousing race consciousness—which are absolutely necessary to insure race progress.

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## Trinidad News Letter

*British Search Homes of Trinidadians for Proscribed Crusader, Messenger and Negro World—Take Away for Examination Copy of the Promoter.*

Port-au-Spain, Nov. 25.

On Monday, Oct. 4, 1920, the home of a lady living at Chaguanas was visited by two detectives, and in her absence they forced their way into the house in search of the Negro World, the Messenger and the Crusader. Then they went to the home of Mr. P. V. Langton, one of our true spirited Negroes. His house was carefully searched for these publications, but without success. A copy of the Promoter was taken away for investigation. He was questioned as to where and from whom he got the Promoter. Some days later, reports came from Carpachiana that the house of Mr.

Richard R. Cuffee was raided in search for the above named publications. And this is the second time that this gentleman's home was raided in search of radical publications.

These actions are the outcome of the Sedition Bill Law which was partly put through by mulattoes who consider themselves white. It is these people who are largely responsible for many of the impositions placed upon us.

His Royal Highness, the Prince came here on his tour. He was received with the greatest loyalty and love; yet we are still oppressed and all newspaper communications are suppressed. What prejudice and unfairness!



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## A New Year's Sermon

By

REV. CHARLES ALBERT TINDLEY  
of Philadelphia, Pa.

*It Is Perhaps the Destiny of the Negro Ministry  
to Polit the Church Back to Real Christianity.*

**W**E have come to a supreme hour in the history of the world, and to an unusual challenge in the history of the church. From the viewpoint of a materialist, we have heard nothing but thunder all these years; that destruction is wielding its gleaming blade right and left, which threatens to undo and destroy all of the boasted work of Christianity during all the ages of the past; that the greed, selfish and wicked nature of mankind is a fixture inseparable and unchangeable and that any change for the better is only seeming, never real; and that like species, can never rise above the nature-fixed limitations. Philosophy finds no solution save in the billow-like movement in the ethnological sense which are bound to fall because they rise; but those who believe in God and in a God-made program for the process and final outcome of all that pertains to things and men in this world, see it as another great and, perhaps greatest, trial that ever bore down on the Christian belief. A sudden squall has struck the Christian Church like that which rocked and strained every bit of timber, every mast, every sail, every rope and every man back yonder in the days of Christ, when He slept in the hinder part of that craft on the bosom of Old Tiberias. Thank God, they woke him in time to save the ship and to save the lives of the people on board. From one end of this world to the other, the mighty waves of political, social and military conditions are beating hard against every part of the Christian institution and civilization. Despite the new phases of pessimism and the assaults of agnosticism and infidelity, which have converted all of these world-wide confusions into a new argument against Christianity, the followers of the Christ, with hands of faith and voice and prayer, are calling upon their Lord to, not only arise and stop this storm, but to give them a victorious and everlasting triumph over all powers of the devil.

"No time for a centenary celebration now," said a faithless religious coward the other day. When asked for his reason for such a statement, he replied, "The forces of Hell have strewn the doing of Christianity in piles of twisted and splintered wreckage along the shores of a whole century." "Yes," I replied, "and so I have seen winter time beat all the leaves from the orchard trees, blighten and destroy all the flowers of the field, tramp to death all the grass of the pastures, lock and bar every door with ice, commit the body of nature to the grave of snow and hang the midnights about the skies as signs of mourning; but springtime came to turn all the havocs of winter into better crops, prettier flowers and sweeter sunshine." I read of the triumph of the Jews and the other enemies of Christ, which resulted into that ignominious crucifixion when nature shivered till rocks bursted and dead folks arose; I read of the burial of our Christ in the tomb of solid stone and the guard of Roman soldiers to see that his body remained there—a seeming triumph for Hell and

the victory for devils. But thank God, I read of that first Easter morning when the doors of the grave were taken from their hinges and the pale moon of Judaism faded in the light of the Rising Sun of Righteousness and Christianity began its mighty work of world conquest.

The church at this time has caught a mighty vision. Nobody doubts the honesty and sincerity of those who cannot lift their heads above material institutions, breastworks, forts, gunboats, munition factories, cantonments, food conservation and other like needs. They cannot talk about anything else because they cannot see anything else. But the people of faith in God, standing upon earth's highest peak, the nearest point to Heaven, see a horizon which sweeps beyond all these things and encircles a glorious conquest which shall enthrone Jesus Christ as the one Ruler of all nations whose throne shall be above that of all the thrones of earth. "They see this triumph from afar, by faith they bring it nigh."

Because of this vision, the church has set itself to a mighty task. I do not believe that it is God's plan to bring about the glorious times for which we pray without the use of all of the material, mental and spiritual powers which we possess. We are workers together with Him and all ours must be at his disposal. Just His Old Testament share of the wealth of these nations of earth, namely, one-tenth, would amply finance the proposition. His New Testament Rule for Service, namely, "render your bodies a living sacrifice," would supply all the demand for missionaries abroad and for all the workers at home.

The Golden Rule enforced would regulate the actions of each individual in such complete harmony with every other individual that the nations of all the earth with one mighty tread, would break down the Rum Traffic, political corruption and social evils.

### The Little Match by Which This World-Wide Flame Was Started.

Some sharp eye has seen and pointed out to the world that humble unlearned mulatto, John Stewart, who in 1814 went into the fields to pray. He declares that he heard the voice like that of a woman praising God; and then another, as the voice of a man, saying to him, "you must declare my counsel faithfully." These voices, he said, ran through him powerfully. They seemed to have come from a northwest direction. In obedience to this vision, he went as far as upper Sandusky, Ohio, where he found the Wyandot Indians. There he stayed. There he preached his sermons, being interpreted by one, Jonathan Pointer, a Virginia Negro, who had been stolen when a boy, by the Indians. Can the church ever forget these two splinters that have started the flames of Missionary zeal by whose light and warmth, the dark lands of earth are waking into a new day of Christianity and cold humanity is warming into the beautiful life of love which is to melt all the racial lumps into

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"THE MARK OF ZORO"

992

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one mass of Christian fellowship? John Stewart, the Negro-Indian and Jonathan Pointer, the Virginia Negro, stand before us as representatives of two races whose place in both church and state is pointed off by questions marks. The state, which does not pretend to represent the spirit of Jesus, has relegated the Negro from every department of life where other races are free to live and act, to a social, political and industrial island surrounded with a barbed-wire fence or prejudice, bristled with riots, mobs and lynchings. The church, the visible and spiritual representation of Jesus Christ is laboring with the question of what disposition it shall make of this same class of God-made and God-redeemed crea- tions. . . .

Summing all into one comprehensive phrase, the church demands men and means for its God-given task. And what is this task? It is that the Kingdom of God shall come to every part of this globe and to every nation, race and tongue and that Jesus Christ, shall be enthroned as King of Kings and Lord of Lords. Will this be Democracy? Yes, in the sense of a most righteous and helpful government for all the people, by all the people and of all the people—a reign of the Fatherhood of God and the Brotherhood of Man throughout the whole world. The Christian Banner bears the Bethlemic inscription, "Peace on Earth and Good-will to Men." I am not unmindful of the tremendous barriers that stand in the way of this long-prayed for period. Among these are the social and worldly spirit of the nations of this age. Lovers of Pleasure more than of God put far from themselves the thought of eternal joys with God and the Holy Angels and take the fading beauties and ephemeral glimmer of earth's pleasures instead. Can the Church overcome this barrier? It is one of the most defiant with which she comes in contact. It stood in the way of Israelite's march to Canaan and delayed their possession of that land for 40 years. It turned them from God's highway to the captivity of Babylon. It smashed Babylon into fragmentary relics so small that many of them can only be found by the pick and shovel of excavators.

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**THE NEWS AT A GLANCE**

(Continued from page 17.)

hung, as per the promise of Lloyd George and other Allied leaders.

Following the killing of an Irish girl by Black-and-Tans, two eye-witnesses to the crime testified that two Black-and-Tans had bet as to which was the better shot, and one rested his rifle on a wall and shot at the girl at 500 yards' range as she ran.

Heavy casualties are reported among British forces in Mesopotamia in a battle in which the Arab inhabitants of the soil attacked with fixed bayonets the erstwhile praters about self-deter- mination for small nations.

The Daily Herald (London), reports a mid- night massacre by Black-and-Tans at Killaloe, Ireland.

"Lynch Law" Arthur Henderson, British M. P., calls the British reprisals in Ireland, while ex-Premier Asquith says "vengeance is enthroned" and that the "executive is behind the policy of frightfulness." More light on British rule of weak, defenceless peoples. Now, will the world take note of their atrocities in Africa and India?

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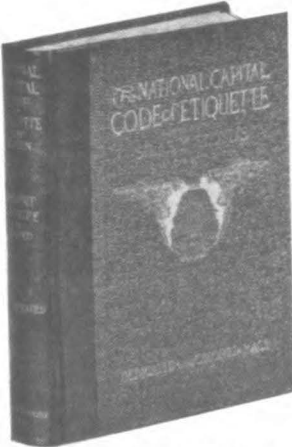
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## Correspondence

### FROM A CHINESE STUDENT

Milwaukee, Wis., Dec. 11, 1920.

The Crusader, New York City.

Dear Mr. Cyril V. Briggs:

After reading through your editorial in the December issue of The Crusader, page 12, in which you bring forth a forcible sentiment in regards to the proper attitude the Negroes should assume in case there would be war against Japan or Mexico. I cannot refrain from expressing my deepest appreciation and admiration to you. You certainly struck the keynote when you give the sound advice to your people that they should not join the war against the peoples of the darker races, but rather fill the prisons.

One of the most treacherous methods of the white people to dominate the darker races is to intrigue and plot among the dark peoples themselves, setting them to fight each other, to hate each other or inciting one group to revolt against the other or taking part to help one to attack the other so that they reap the fisherman's profit. During the Opium Wars and the Boxer Expedition Hindu regiments were sent to China by the English govern-

ment and Annamese troops were sent by the French. That the revolt of the Koreans and the boycott of the Chinese against the Japanese are partly due to the pernicious influence of the Occidental peoples is apparent. That the Englishman would bribe one favorite caste to attack or suppress the other is also a fact. The only effective remedy for the colored peoples to do is to present a united front against the onslaught of the white people. Every attempt to divide us must be frustrated. If we can get together and assert ourselves, the day of reckoning with them would not be far-off. Let us work for the same cause.

Sincerely yours,

(Name deleted by request).

P. S.—I am a Chinese student attending school in this country. I have seen the horrors of the ill-treatment received and the racial prejudice under which the Asiatics suffer, after residing in Louisiana for a considerable length of time. The colored peoples are the prey of the dominant people because they lack organization and power with which to force their claims. (By colored I mean the broad sense of the word, including Asiatics).

I am fond of reading the literature of the American Negroes. Your magazine is my favorite one. It is, I think, very imperative that all the colored races ought to make some sort of organization or movement to assert our rights (such as racial equality). I am sure you would support this idea.

Please withhold my name and address if you have occasion to refer to my letter.

### FROM A WHITE INTERNATIONALIST

2441 18th St., N. W., Washington, D. C.

Nov. 2, 1920.

Mr. Cyril V. Briggs,

Editor of The Crusader:

Dear Sir: I hear much about "racial inferiority" these days, in fact too much. The question is asked "will time and opportunity necessarily eliminate racial inferiority?" My answer is that all races are equal, that climatic conditions and unfortunate circumstances have stopped up the channels of racial expression.

The Russian peasants were considered an inferior people, but to-day they know more about art, economics and politics than the American masses, who have been dubbed as "superiors."

Why! If Touissant L'Ouverture, the Haitian, and Napoleon Bonaparte, the Corsican, could have changed color and places, who knows which would have been called greatest in history?

I lived in Bradentown, Florida, for a few years and there the colored man was a "nigger" and the cracker a "gentleman." Yet the colored man was more musical than the cracker, and almost invariably had a smattering of Spanish, while the cracker was the poorest of all linguists. Wherefore do Anglo-Saxons claim superiority? China we call an "under race," yet China was a civilized nation before we "100 per cent American" ever poked our heads up over the horizon bringing with us race prejudice—which is worse than near-beer.

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I do not wish to flatter the Ethiopian race, but truth demands that I admit that the new mulatto-Ethiopians are a splendid type of people, either conspicuous for beautiful features or superior physique. However, I do not intentionally belittle the old Ethiopians; we must expect each rising generation to come nearer to the super-man and super-woman.

As an internationalist I sincerely urge that all races cease to brag about superiority over other races, for the only thing I hate as bad as race-prejudice is race-consciousness.

Yours very truly,

(Signed) EDWARD J. IRVINE.

Editor's Note: While in hearty agreement with Mr. Irvine in his appraisal of the Mulatto-Ethiopian, we must nevertheless remark that the virtues to which he refers are even more conspicuously present in the persons of the darker Ethiopians than in their blood-brothers of "lightened" hue.

As to race-consciousness: that is a weapon with which the Negro race cannot very well dispense so long as it remains one of the most important factors in the rise and fall of nations and of races, and is so utilised by other people.

104, Upper South Street, Gosport,  
Co. Hampshire, England, Nov. 22, 1920.

Editor The Crusader:

Sir: As I engaged in a little controversy recently with an Englishman concerning "Race and Pedigrees, etc.," he seems to have lost his temper and made the remark that I was a "black pig." I never lost mine, but coolly responded to him in this form, viz.: by a request that at his first opportunity he shave a pig and then he will see whether there is such an animal as a "black pig," and let me know whenever he does.

Another question I would like to put, this time to the American officials:

Does the Statute of Liberty in New York bay signify taking Liberty or giving Liberty? Which is it? regards Man?

(Signed) C. A. BROWNE.

**AFRICAN BLOOD BROTHERHOOD**

San Pedro de Macoris, Dominican Republic,

West Indies, Oct. 15, 1920.

To the Editor of The Crusader and Organizer of the African Blood Brotherhood, New York, N. Y.

Dear Brother Briggs:

While making an agency payment for September number of The Crusader, I cannot avoid remarking that you are slowly, but surely, making The Crusader a high-class illustrated magazine.

Continue along said line, but internationally as much as possible, by soliciting from every corner of the Negro world, for insertion, portraits and brief details from authoritative sources, of members of the race who are making good. American Negro journals score little, because they hardly touch the race outside of the United States, despite the fact that "Across all frontiers the Negro race is one."

White journals, no matter where located, chronicle the progress of their race regardless of location.

Regarding the San Pedro de Macoris Post of The African Blood Brotherhood—because of the scarcity of buildings to let, we are unable at the time of this writing to secure a suitable home to begin actual work.

In the meantime we are sticking together awaiting some plays from Chicago to stage a series of holiday entertainments for the benefit of the A. B. B.

Because we have planned to have a well organized choir and orchestra, we are in touch with a leading music school in your country to assist us to create same.

A first-class day and evening school is also on the program, as the hall of the A. B. B. will also be the people's educational forum, which is much needed to qualify us to take part in the redemption of Africa.

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Yours fraternally,

(Signed) DAVID S. HENNESSEY,  
Organizer and Temporary Post Commander  
S. P. de Macoris Post, The African Blood  
Brotherhood.

### PAUL LAWRENCE DUNBAR

Men know more of his color than his songs,  
Less of his race's rights than of its wrongs;  
But if you'll read him you'll quickly see  
A spirit that makes splendid company.

When tired of the trend of classic lore,  
Which mainly glorifies the art of war,  
Turning to Dunbar's book, reluctantly,  
We hear the heart-beats of humanity.

Some may condemn the color of a rose;  
But who denies the perfume that it throws  
Upon the ecstatic air from hour to hour?  
Paul Dunbar was an Ethiopian flower.

—EDWARD J. IRVINE.

### Mary's "Little Lamb."

Mary had a little lamb  
It cost her fifty cents,  
But now she takes her lunch  
And shows her common good sense.  
—Edith C. Williams.

To the Stockholders and Friends of the United  
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Year you should shake off the dust of indifference, and clothe yourself in the garments of industry and activity, and aim towards the better things of life. Success is yours for the getting. It is not too good for you.

Send in your subscriptions to-day and do not delay, whilst I take the opportunity of wishing you a Merry Xmas, and a bright and prosperous New Year.

Yours for success,

UNITED PRODUCE DEALERS ASS'N, Inc.  
2465 7th Avenue, New York, N. Y.

### LAST MONTH'S COVER.

The photograph carried on the cover of last month's Crusader was of Mrs. Bernia Smith Austin, the beautiful and popular proprietor of the Indo Laboratories in New York.

### BOOKS RECEIVED

We are in receipt of "Chords and Discords," a book of poems by Walter Everette Hawkins; Richard C. Badger (The Gorham Press), Boston, Publisher. Look for review next month.

### KLU KLUX KLAN

NEGROES! You, who on the bloody fields of Flanders, faced and conquered the very Flower of the White Race, surely you will not stand affrighted at the challenge of the Klu Klux Klan of degenerated, draft-dodging Crackerdom. Surely not!

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