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William Monroe Trotter

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The Crusader

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William Monroe Trotter Photograph

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THE CRUSADER

Vol II.

SEPTEMBER, 1919.

No. 1

The Capital and Chicago Race Riots

By CYRIL V. BRIGGS

ON the face of the facts, both as to the origin and the immediate (fighting) results of the Washington and Chicago race riots, the Negro certainly has nothing to be ashamed of and nothing to regret—save the casualties and sufferings which of necessity were the portion of both groups of participants. And he has many reasons for a justifiable pride in the prowess and resource displayed by the men and women of his race who were forced to take up arms in defence of their lives and homes, and who, with their “backs to the wall,” fighting over the Battle of Democracy, showed themselves the superiors in courage, resource and “civilized warfare” of their white opponents and, terribly outnumbered though they were, more than held their own, hitting back in hard, telling blows that had more effect in discouraging the murderous lust of white hoodlums and ruffians than any act on the part of the local and military authorities.

And in both cases the Negro had an undeniable “moral case.” Both in Washington and in Chicago the white man plainly was the aggressor. And the aggressor on no excusable or condonable grounds! In Washington white marines and soldiers, travelling in groups, attacked and beat up lone colored men because of recent alleged attacks by Negroes on white women. In Chicago white bathers stoned to death a small colored boy whose drifting raft had carried him across the “white section” of the lake front!

But while both riots were caused by white aggression and while both have many features in common there are certain shameful things that occurred in Washington that, happily, were not duplicated in Chicago. For this reason, then, the two riots should be considered separately.

The Washington Riot

Without a doubt the Washington trouble could have been averted had the Capital police taken prompt measures in suppression of the mob spirit of the white marines

and soldiers. And quite probably, too, the Chicago trouble would not have occurred so soon, though observers seem to agree that it was fated to come. But the Washington police took no steps to suppress the disorderly conduct of the white mobs during the days when they were beating up Negroes and “shooting up” the Negro sections with the colored people quiescent, long-suffering and patiently waiting for action on the part of the police to suppress the disorder and re-establish the reign of Law and Order. The white papers themselves report that:

“During the troubles on the first two nights the police made no effort to stop the White mobs. They seemed to consider it was none of their business . . .”

General attacks on Negroes began on July 19 and for two full days the white mobs had a merry, unopposed blood-picnic while the white Washington police stood by in the role of benevolent neutrals and the colored police were detached from duty because, as *The Globe* reported:

“The attacks by service men on Negroes were so general that uniformed Negro policemen were detached from duty and sent home by the authorities.”

What a confession of weakness and race prejudice in high places! Thus the Negro population of Washington, refused the protection of white policemen and denied that of their own policemen, were thrown upon their own resources for the protection of their lives and homes. And how nobly and effectively they responded to this necessity is now a matter of proud record. Again we quote the white press:

“While in the minor disorders of Saturday and Monday night crowds of white men assumed the aggressive, the latest rioting was marked by a general preparedness on the part of colored men, who

during the day purchased hundreds of revolvers. They formed into crowds in their own sections and attacked white men wherever found."

But with action on the part of the Negro to defend his home and life against the wanton attacks of white mobs, the situation underwent a rapid change. The white police threw off its neutrality and we read such headlines in the Metropolitan dailies as:

"Capital Police and Negroes in Many Battles; Three Are Dead."

And then, with the situation beyond control of the local police, came military intervention and the despatch of white soldiers to Washington by order of the Secretary of War, who took action after a conference with the President, and the appearance in the Metropolitan dailies of such headlines as:

"5 Dead in Capital Race Riots; U. S. Cavalry Fail to Stop Negroes."

Thus establishing the fact that, while in Washington riotous outbreaks had occurred between two groups of American citizens, it was only against the mobs of one group that the United States troops were used.

But even the United States regulars seemed to have been unable to stop the long-suffering worm that at last had turned upon its persecutors; and Negroes, at first quiescent, later on the defensive, were now on the aggressive in true "Hell Fighters" style, and were carrying the war into "the enemy's country," speeding through the streets of the white quarters in improvised tanks and leaving deadly leaden souvenirs behind:

"Numbers of Negroes took possession

of high-powered automobiles in which they raced through the streets, pumping bullets from automatic weapons at all whites who happened within range. It is believed that numerous casualties resulting from this indiscriminate firing have not been reported to the police.

"Pennsylvania Avenue, the main thoroughfare, was thronged all night with crowds of both whites and Negroes. Wherever they met there was a clash. Shots were exchanged and razors flashed. Negroes, defying the whites, are touring the Northwest section of the city and daring any white man or woman to leave their homes. Many shots have been fired at windows in which a white face was seen.

"Apparently fearless of the shining bayonets of the United States forces, the Negroes organized a fleet of improvised tanks and started out to clean up the town. Practically all of them were armed. Many of the automobiles contained a surplus supply of sawed off shotguns loaded with heavy charges and buckshot."

And not only did the Negroes of the Capital fight back, and fight back with a vengeance, but the colored people in several near-by towns across the Maryland border organized and began to move upon the Capital to the aid of their brethren, and were only prevented from taking a hand in the Washington eruption by the quick action of the War Department which despatched a large force of United States regulars to block their way to the Capital.

The Chicago Riot

Ill-feeling of long standing between the two races in Chicago was the underlying cause of the outbreak which, however, was undoubtedly precipitated by the Washington troubles. One of the chief reasons of

JEAN D'ARC

Washington, D. C., July 24.—Carrie Johnson, seventeen-year old colored girl, shot Harry Wilson, a white detective in the stomach when the latter attempted to force an entry into her home, during the Capital race war. She is now accused of firing several shots from the window of her home into a white crowd bent on invading the colored district. It is said that many other colored girls and women were to be found upon the firing line with their men folk in defence of their "inalienable rights to life, liberty and the pursuit of happiness."

EDITOR'S NOTE: The whites will undoubtedly try to make an example of this brave colored girl in one of their travesties on justice as they have done in the case of Dr. Leroy Bundy who led his race in defence of their homes and women and children in the East St. Louis riots. Will our people stand by idly and allow these fiends to have their will and exact their vengeance on this girl because of her brave deed, or will they rally to her support with money and all the resources at their command?

racial antagonism in Chicago was the rapid growth of the Negro population, its increasing competition in the labor market and its invasion of white neighborhoods.

The Chicago Negroes, having digested the lesson of the Washington riots when the white police stood by in benevolent neutrality to white mobs, fought back from the start. They, too, carried the war into "the enemy's country," though in greater numerical inferiority than were the Washington Negroes. They, too, demonstrated that they had learnt a good many things by their participation in the White Man's War of 1914-1919. One of their first acts being the storming and rifling of an armory and the cutting of the telephone wires in the "war area."

While, as said before, the two outbreaks were alike in their salient features, Chicago was saved the disgraceful spectacle of the authorities truckling to the white mobs by detaching from duty her colored policemen. She escaped the stigma, too, of inciting to riot by her white press. Apart from this, however, the white mobs of Chicago have nothing to be proud of. Like the white mobs in Washington they were bravest in their attacks on lone Negroes, and in the instances when they cornered a lone and unarmed Negro they descended to barbarities that the Washington whites have not been, as yet, accused of. The New York Call of August first, reports, with photographs, one of these instances as follows:

"This mob has cornered a Negro under an outside stairway near 46th street and Wentworth avenue. The men who 'got' him are in the right of the picture just running to join the group about the stairway.

"And at the right is the dying Negro and the pair who were 'in at the death.' The arm of the one in the cap is still upraised. He has just thrown his last stone."

Another lone Negro cornered in a white section was burned to death. And to such barbarities did the white mobs of Chicago descend that the Mayor of the second American city (to whom by the way all honor for his stand against turning the militia loose) gives as his reason for finally calling upon Governor Lowden for troops the fact that he was in receipt of authentic information that an attempt would be made to burn down the "Black Belt" with a duplication of the East St. Louis horrors:

"Information was accurate, and I was satisfied it was well founded," the Mayor said. "The condition of the buildings was so dry that a conflagration might have

started in no time. As evidence of the absolute authenticity of my information, I am having prepared a list of the fires and alarms last night."

Comment

Naturally two race riots of such extent excited considerable comment from the press and leading men of the nation. The New York Call and The New York World were outspoken in their denunciations of the white injustices which both recognized to be the underlying cause; the New York Globe joined in denouncing white injustice and the wanton attack upon Negro lives but nevertheless was of the opinion that Negroes never, never should resort to force; and Arthur Brisbane, in the New York American, while engaging in no denunciation that we have seen or heard of, proffered the advice that Negroes would do well not to resort to force as "The odds are too great in number and in ability. Besides, real force resides in Government and this entire Government is white."

The only word from the white "Christian Church" was uttered by Cardinal Gibbons, who, not deigning to denounce the injustices to which the Negro is subjected, showed more interest in booze than in human lives and saw in the riots only proof "that a legislative suppression of intoxicating drinks is not, as it was said to be, a panacea against all social and moral evils," which comment he supplemented with some drivel to the effect that capitalism was Labor's best friend.

Among such papers as The New York Times, the riots were attributed to the growth of Bolshevism among Negroes and not to any injustice in the white man's attitude and treatment of the Negro.

The ubiquitous Lusk Committee, too, had its fling by the dissemination of the opinion of one Ven Svarc, a Cleveland lawyer, whose testimony before the Stone Agers included the statement that:

"The Bolsheviki had a bad habit of getting hold of armored cars and running them through the streets of Petrograd and carrying on disorderly shooting, and when I read recently about the way some of the Negroes were behaving down at Washington it reminded me very much of the Bolshevik tactics of the same kind in Petrograd."

Not that Negroes who are determined to defend their lives and homes against wanton and lawless attacks will have any objections to being called Bolsheviks for so doing, but it is an interesting phase of a

serious situation and further proof of the hypocrisy and casuistry of the caucasian that he should feel called upon to frame up causes and excuses to explain two outbreaks that were acknowledgedly started by white mobs and in which colored men and women merely fought in defence of their lives and homes. Is the white man, already morally bankrupt, approaching intellectual bankruptcy?

EUROPEAN COMMENTS ON THE RIOTS

Berlin, July 27.—Reports of the Negro riots in Washington are reaching Germany in the most sensational form through the Italian newspapers, the *Gorriere della Sera* having notably stimulated this brand of

German interest in the American outlook.

An example of German comment on the situation is furnished in a column article in the *Lokal-Anzeiger*, headlined "The Black Peril," which says:

"The disorders now reported are but a beginning. If the Negroes can find a leader—perhaps already they have one—we may yet experience all sorts of things, perhaps some day a black President.

"It is easily possible that Bolshevik propaganda will make use of the Negro. One cannot foresee what might happen in the United States if these masses poured over the country, murdering and plundering. *The Japanese, too, are calculating on the Negro.* Some day this can grow into a very serious problem, beside which the labor question will be like child's play."

Why Lynching Persists

By C. VALENTINE

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The *Amsterdam News* stands for free speech and has always stood for it, but it never has, and never will, stand for free license to abuse everything decent and orderly that people love and care for, including the government, the only one we know and have, and the best there is in all of the world, imperfect as it is, and as much as we have to complain that it is deficient in. When haranguers and magazine scribblers in the pay of revolutionary propagandists accuse honest men and women of being apostates and dotards and grafters, because they refuse to stand for the principles of riot and revolution, for murder and confiscation of property, because they stand for them in the name of "The New Crowd," it is high time for the thoughtful people of Harlem to sit up and make a note of the insolence and the danger of it all.

The above appeared in *The Amsterdam News* of July 23, in lieu of editorial comment upon the race war at that time raging at the nation's capital.

It is a concrete example of one of the chief reasons for the persistence of lynching and the mob-spirit. The white man reading such damnable, sniveling drivel as the above would undoubtedly feel sure that the Negro was perfectly contented with his lot in this country. The Southern white man using it as proof of the Negro's contentment with his treatment could easily make himself out an angel from above rather than the fiend incarnate he is. No white man could be blamed for treating as misrepresentations of the general attitude of the race the utterances and

demands of out-spoken and self-respecting, race-serving Negroes.

The United States Government would be acting in a perfectly proper manner by taking no action to protect Negroes in their citizenship rights. This government in which the Negro has no representation whatever, and which has not within the last fifty years shown the slightest disposition, under Republican or Democratic regime, to safeguard his Constitutional rights, is great and good, in fact, according to *The Amsterdam News* "the best there is in all the world," so why, white men may ask, should they make any effort to improve it to the end that it would afford equal protection to all its citizens? The Negro is satisfied—his papers say so. So why bother about him? He delights in being governed by white men, for white men. So why force representation in the government upon him?

Surely this satisfaction to stay "put" of our lick-spittle contemporaries explains many things. It explains, for instance, the reason of the nation's apathy to the murder and oppression of its Negro citizens. They love to be oppressed and murdered, so why should white men get stirred up about it? Why should liberal-minded whites fight and agitate against the infliction of wrongs and injustices, when those upon whom they are inflicted are satisfied and even happy under the infliction? Why should the United States

Government and those in high places essay a solution of the race problem when such a step is apparently not desired by the Negro and would only hurt the feelings of Southern whites without any possible gratitude and thanks from the oppressed Negro who, according to *The Amsterdam News*, is satisfied and even proud to be the white man's slave, door-mat, foot-ball and other nice things?

But is the Negro really satisfied to be these things? And if not satisfied to be lynched and oppressed is he satisfied to be misrepresented?

While we have reprinted *The Amsterdam News'* editorial squib in its entirety so as to leave no opportunity for suspicion of misquoting or of only partial quotation, we do not consider that the latter half of it deserves serious answer. Even those least familiar with the fight between the conservative and radical forces of the world must be aware of the financial inequalities of the situation when on one side are the plutes, the rich beneficiaries of wage slavery, exploitation of women and children and the imperialism that finds vent in "colonies" and crown possessions in Africa, Asia and the West Indies, and on the other side are only those who are brave enough to dare the wrath and vindictive vengeance of the conservatives whose private control of the wealth of the world they threaten and whose ire and fighting dollars they have thus aroused.

And as to "dotards and grafters"—why possibly the average person can judge whether any but a dotard could have written the squib we have quoted; and certainly the colored voters of Harlem should be able to remember the names of the publications that in the past have sold them out.

DOMESTIC NOTES.

The enlisted personnel of the 807th Pioneer Infantry presented a loving cup to their band master. Mr. Will Voderay will long be remembered by those he served so faithfully. The men contributed 350 francs (\$63.00) toward the loving cup.

First Sergeant Willie A. Williams, Infantry, unassigned, wants to thank the enlisted personnel of Hg. Co., 807th Pioneer Infantry, for their loyal service during his work as First Sergeant in France and for the splendid gift of \$25.00 presented him as a token of their esteem and friendship.

IF WE MUST DIE.

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, cow-
ardly pack,
Pressed to the wall, dying, but—fighting
back!

—CLAUDE MCKAY.

A MARSELLAISE

Come, shoulder to shoulder ere the world
grows older!
Help lies in nought but thee and me,
Hope is before us, the long years that
bore us
Bore leaders more than men may be.

Let dead hearts tarry and trade and marry,
And trembling muse their dreams of
mirth,
While we the living our lives are giving
To bring the bright new world to birth.

Come, shoulder to shoulder ere earth grows
older!
The Cause spreads over land and sea;
Now the world shaketh, and fear awaketh,
And joy at last for thee and me.
—William Morris in *The Voice of Toil*.

AFRICA

Often now I hear a voice a-calling.
Calling me across the mighty sea.
And responsively my heart is swelling
Native land, I long to answer thee.

Long to leave the hate of foster mother,
To be nurtured by thy kindly hand,
Sitting at thy feet with my black mother,
Africa, to know thy sunny land.
—Virginia P. Jackson.

EDITORIALS

OUR FAR-FLUNG CHALLENGE

Whether the caucasian reads the news despatches from Egypt or from West Africa, from the Capital of the United States or from the West Indies, from Chicago or from Panama, it must be now dawning upon his junker mind that his self-constituted lordship of the world is at an end.

Brown and yellow in India and China have challenged the "right of European, eminent domain." Black in Africa and the New World are even now voicing, unanimously, by riot and revolution an emphatic and far-flung challenge to the myth of caucasian superiority and to the capitalist evils of white domination.

Surely the news despatches of the day should offer food for serious thought on the part of the veneered savages of an era that is fast fleeting into the limbo of forgotten things. But, we suppose it is true, now as ever, that "whom the gods would destroy they first make mad."

MAKING ENEMIES FOR US.

The plutes are plotting war against Mexico—Mexico the colored republic to the South. Mexico that does not jim-crow Negroes nor lynch them. Mexico that does not declare pogroms against Negroes but only welcomes them as it has welcomed Jack Johnson and many another Negro seeking freedom from persecution.

And we Negroes, whom the plutes and their minions lynch, segregate, disfranchise and jim-crow in this country—we will certainly in the event of attack on Mexico be asked to shoulder rifles against the only country in North America that shows an attitude of friendship toward us. We will be called upon to fight against colored people in the white plutes' war of aggression on Mexican soil, oil and national rights.

Thus will enemies be made for us abroad by those who are nothing less than our enemies at home.

As it is, they have already acted to create feeling against us on the part of the Mexican people who heretofore have always welcomed us and accepted us as kin and equals. Negro troops have been sent into Mexico to kill Mexican citizens. Negro troops were the first to be sent into that coveted country. Negro troops have been kept along the border during the many

crises that the oil interests on this side have managed to develop between the two countries.

Why should Negro troops be picked to "guard" the Mexican frontier? Why should they be chosen to lead an invasion of Mexico? Is it not enough that they lynch and oppress us at home? Must they make enemies for us abroad also? Is this one of the rights of the system of government of the Negro by the white man and for the white man?

AND THEY WONDER AT BOLSHEVISM!

The President and the Congress of the United States are apparently helpless to put a stop to the unmerciful gouging of the people by the packers, the landlords and the rest of the tribe of profiteers. War-time profiteering went unhindered and peace-time profiteering seems to be in for the same freedom of the pocketbook. The President now calls for an investigation. He was too busy in Europe to bother before with such a small thing as this gouging of the poor by the profiteers. Congress will undoubtedly back an investigation. The "peepul" are in an ugly mood, and Wilson and Congress have been warned that to longer tolerate profiteering might mean the end of public toleration for their excuse for government.

Anyway, there's to be an investigation. Several thousand dollars will be expended in this investigation. Some favored sons will get their bit. And at the end the investigators will find that prices are high and that profiteering is being practised by some unnamed persons. Then there will be various brilliant suggestions aimed at convincing the "peepul" that the Government is helping to kill profiteering even though no profiteer goes to jail and the High Cost of Living still retains its position in the sky. One brilliant suggestion has already been forthcoming. The suggestion to limit the production of paper currency and make money scarce has been offered in all seriousness by a Congressman as a solution to the High Cost of Living.

And still they wonder at Bolshevism! At direct action by the people for the betterment of conditions that are fast becoming intolerable.

WAGE SLAVERY IN THE WEST INDIES.

It would seem that wage slavery, gruesome child and camp follower of caucasian civilization, finds its greatest opportunities for the merciless exploitation of human beings in the West Indian Islands where men and women are being paid the paltry sum of one shilling and four pence (thirty-two cents in United States currency) for a day's labor in the fields. And in many cases even less!

Wage slavery in the West Indies is made all the more horrible by still another child of caucasian civilization: Alien Education, which has produced in the islands the two peculiar tribes of native asses best designated as the "near-whites" and the "would-be-whites." These existing in total ignorance of the glorious history of the Negro race and being thoroughly steeped in the race-debasing teachings of Alien Education, have apparently fully absorbed the caucasian doctrine hook, bait and all. Included in these two classes are many property owners and managers of the estates of the white absentee landlords. And because of their alien teachings, these native sons, who should be foremost in the fight for better living conditions in their own homes and less exploitation of their own people by and for the white man, are unfortunately the white capitalist's willing and degraded tools.

But in their betrayal of their people and of the islands' and their own best interests they have sown the wind and must eventually reap the whirlwind. The "quashi," (as the native laborer is called) in whom after all is said and done resides all strength and all power, will not forever be the scraping, bowing, hat-in-hand creature that "benevolent British rule" and its accompanying wage slavery have made him. Some day he will recognize his tremendous power. Some day he will question the wisdom of tilling the soil at starvation wages that a few whites, near-whites and would-be-whites may live in luxury. Some day he will become class-conscious as well as race-conscious—and then God help the petty tyrants and the Benedict Arnolds of the islands!

MORE NONSENSE

The old leaders die hard!

Laurence C. Jones, principal of Piney Woods School at Braxton, Miss., and, we understand, a graduate of the University

of Ohio, is responsible for the following misleading drivel:—

"No Negro with a high school or college education has ever been lynched or accused of the heinous crimes which are cited as excuse for lynchings."

If this argument were followed out to its natural sequence or in any part accepted, we would be forced to the following conclusions:

1. That, as no Negro who is not likely to commit "heinous crimes"—i. e., college and high school graduates—has ever been lynched or accused of "heinous crimes" those who have been lynched and so accused must have been guilty.

2. That illiterate Negroes would naturally commit "heinous crimes" such as the attack and raping of women, simply because they were illiterate.

But the entire premise is absurd. White women are as safe in sections of Africa where the natives are absolutely illiterate as in the streets of London, Paris, and New York—safer in fact! It is only where Negroes have been inoculated with alien education and its corollary, the pernicious doctrine of their racial inferiority, that Negro men aspire to white women and Negro women to white men. And the high schools and colleges are the greatest laboratories for this inoculation in existence.

But it does not follow that "high school and college graduates" would commit "heinous crimes"—no more than it follows that the simple fact of illiteracy would make other men commit such crimes.

WORRYING

Next to the question of who will pay the highest price for their next Judas Iscariot stunt, the thing that seems most badly to be worrying the reactionary, lick-spittle press is the how and why of the continued growth and existence of THE CRUSADER and the other radical publications: *The Messenger* and *The Negro World*.

Accustomed themselves to existing not by reason of popular support but by virtue of their recurring sellings out, the Judas press cannot conceive of the successful existence of publications whose editorial columns and policies are not for sale. Thus, the radical Negro press must be in the pay of revolutionary propagandists. It is the only solution that can be conceived of by the dotard mind, which can never place upon itself the blame for the lack of popular support in its own case but jumps at the conclusion, because its own lick-spittle ideas were not supported, that there is no

such thing as popular support and that Negro publications must sell out to some white man or body of white men.

Let them worry! The man with a clean record and a conscience free of stain of treachery does not have to worry.

THE MORALS OF SOME EDITORS

The Crusader received a letter on July 26 from Carter G. Woodson, editor of *The Journal of Negro History* and director of "The Association for the Study of Negro Life and History, Inc.," informing us that we were violating the copyright laws of the United States by the publication in our magazine of Mr. George Wells Parker's essay, "The African Origin of Grecian Civilization."

We assumed that there was some mistake in the matter, since the essay which we were publishing was received direct from the author—it is not a policy of THE CRUSADER to "copy" or "swipe" the works of others. We accordingly entered into communication with Mr. Parker, sending him a copy of the letter with which Editor Woodson had attempted to intimidate us. We were confessedly quite puzzled since we knew Mr. Parker quite well and felt certain that he would not have given to any publication something he had already given or sold to another, with permission to copyright. Nor could we conceive of any reputable journalist using or having copyrighted without the permission of the author the product of his brains, time and investigation. However, Mr. Parker's answer to our communication denies that he ever gave Editor Woodson or any one connected with his organization permission to copyright his essay. In fact Mr. Parker was not aware that this product of his brain and time had been used by Editor Woodson. He had never received any compensation, or even a word of thanks for the same. As Mr. Parker says, in a letter to Editor Woodson:

"Yours with copy of letter to Mr. Briggs relative to the publication of my "African Origin of the Grecian Civilization" is a very grave matter. This is the first intimation that I have ever had that my essay was ever published in the *Journal of Negro History*. It is true that I sent a copy of this essay to Mr. Briggs for *The Crusader* and since you challenge his right to publish it, I believe it is in line for me to challenge your right. I have never sent you the article for publication; I never sold you any right to publish it; I have never

received a word from you asking permission to publish it"

Verily the morals of some editors constitute one of the darkest mysteries of this mundane sphere. Never asked permission to publish it, never bought any rights for its publication, never even advised the author that he was publishing it and yet he rushed to copyright it in the name of his association or its publication. Some gall—what?

ONE OF THE EFFECTS OF ALIEN EDUCATION.

(Reprinted from the December (1918) *Crusader* and directed to the attention, particularly, of our brethren in the West Indies.)

One of the effects of Alien Education is to be seen in the querile and assinine attitude of some of the "high yellows" and "brown skins" towards their darker brothers and sisters of the Negro race and, in fact, towards each other. A certain class of light-complexioned Colored people with more personal vanity than either intelligence or Race Pride have for some time past affected to look down upon the darker members of the Race upon no other grounds than that these are not as light as themselves.

Now, such an attitude presupposes their belief in the inherent inferiority of the dark-skinned people to those of lighter skin. It leads, logically, to the conclusion that the light "brown skins" are superior to those of darker brown, and these superior again to the pure Black; and, of course, to the inference that the light "brown skins" are themselves inferior to the "high yellows" and, naturally, that these in turn are inferior to those lighter ones and that all—"high lights," "high yellows," "light browns," "dark browns," and pure Blacks are inferior to the white-skinned, golden-haired imitator of Black Egyptian civilization. And here you see the natural and the intended result of Alien Education, the white man's teachings that all civilization, past and present, was the creation of the white man, which has led the Negro child to exalt these "plagiarists" out of all proportions to their real worth and to correspondingly debase his own race.

Making the situation almost ludicrous is the fact that none of these "high yellows" or "brownskins" can get very far away from their Black ancestry. Usually there's a very much alive Black relative somewhere's about.

But seriously, the whole attitude is disgusting. And this is not the spleen of a Black man nor yet a dark man voicing his resentment. The writer regretfully admits that he is as light as any light-skinned Negro possibly can be. It is to his deep sorrow that this is so for, having studied more of the history of the Negro race than the poor deluded minds who would look to a light skin for superiority, he knows with absolute certainty that the greatest race of history was a black race, and he

feels far more pride in allying himself with the stock of those whom the nations of antiquity hailed with one accord "the most just of men, the favorites of the gods" than in trying to connect himself with the "best white blood" of the South and North as one of these super-asses not very long ago attempted to do in a letter to "Town Topics." Now and always the writer of this editorial shall thrill with pride in the knowledge that he is allied with the great Black Race.

Why Not "Reform It Altogether"

SHOULD the recent riots in Chicago and the Capital be the means of forcing upon the white and colored people of this country a deeper consideration of the grave race problem and greater and more determined efforts for its permanent solution the deaths of many of both races and the wounds and injuries sustained by thousands will not have been in vain.

In our mind the situation calls for heroic measures. A dangerous disease calls for radical operation. "*Reform it altogether.*"

The Negro and the white man have never existed together on terms of equality and equity. One or the other has always been the under dog. In North Africa in the nineteenth century it was the white man. In the United States to this day it is the black man. Even sub-species of the white race do not exist together in equality and harmony, as witness the case of the many "subject races" of Europe. And if the majority group of a wholly "white" country will resort to murder and oppression to keep a white minority under foot, what can one expect of whites when the trouble lies between a white majority and a black minority? If whites will oppress and murder their own without serious provocation, why should we delude ourselves with the idea that they will ever cease oppressing and murdering us upon the smallest pretexts? Is there anything in the action of the white people of the Capital and Chicago to support this view? Did not their white police stand by complacently or make common cause with the white mobs when these were man hunting in the Capital? And in Chicago the riot was precipitated by the stoning by a white mob of a little colored boy whose raft had carried him beyond the colored section of a Jim-Crow beach.

To us, considering the slavery under which our people are suffering in the South and under which they are bought and sold as openly and as surely as in the days preceding the abolition farce, and noting, too, the sinister similarity between the white mobs of the South and the white mobs of the North and between these and "the best white people" of both sections, and remembering the clear and emphatic teachings of history about majorities and minorities and the fact that race prejudice has existed from the dawn of known history, to us it seems that the only sure and permanent solution of the race problem in America, the only honorable and mutually beneficial solution, is government of the Negro by the Negro and for the Negro in a black man's country.

Government of the Negro by the white man and for the white man has never benefited and will never benefit the Negro. Under it we are denied participation in the National Government, we are disfranchised in the Southern States, Jim-Crowed on the nation's railroads and in most public places where United States citizens gather, segregated in the dirtiest and most unhealthy sections of the cities—usually near the red-light districts where the morals of our children are contaminated by the surrounding examples—under this sort of government we are deprived of the Constitutional rights of citizens though always called upon to bear the burdens of citizenship, we are denied protection of our lives and property, we are lynched at will and no one is ever prosecuted, no protest is ever heard from those in authority or from the most "Christian" church, our daughters and our wives are raped by white brutes and we have no come-back—an aged colored man

was recently lynched for daring to protect two girls of his race from the attacks of two white degenerates. In the South, women are torn from their escorts, wives from their husbands and daughters from their parents to satisfy the lascivious lust of white rowdies and "the best white citizens" (there is not much of a dividing line between the two classes) and Negroes—husbands, sweethearts, parents—dare not raise a hand to protect their loved ones under penalty of suffering the most barbarous tortures and indignities that fiends in human form can invent—a short time ago a man was buried up to his neck, pepper thrown in his eyes and ferocious bull-dogs set upon him; another man was found in the fields cruelly mutilated and unsexed; a pregnant woman was lynched for protesting against the mob murder of her husband, her womb slashed open and the prematurely born babe stamped upon and mashed into pulp.

Under government of the Negro by the Negro and for the Negro these things could never be. There have been no such barbarities in so-called "backward" Haiti and certainly none in gloriously-achieving Liberia.

For the purpose of establishing a free and powerful Negro State there appears to be only one completely feasible plan, and that is to reinforce Liberia with Negro brawn and brains from the New World until Liberia becomes sufficiently strong to strike out North, East and South for the liberation of all Africa.

Liberia is the only country at present under control of Negroes that is potentially strong enough to unshackle the Negro from the white man's yoke. Liberia has that which neither Haiti nor any other part of the West Indies has—innumerable reinforcements of man-power in the background.

Africa is shackled, it is true, but the white man could not stay in Africa in face of a strong Liberia and an awakened Negro consciousness as a result of propaganda from Liberia. Even to-day, without a strong Liberia, the white man's hold on Africa is precarious in the extreme. With a powerful Liberia a free Africa must eventuate. And with a free Africa would follow freedom for the West Indies and respect and safety for the Negro wherever he resides.

The Negro must be willing by now to try his fortunes elsewhere for the protection and glorification of his race. And there must be some white people in this

country who would be glad to help in effecting an honorable and permanent solution to the increasingly dangerous American Race Problem. Why not "reform it altogether" by helping the Negro to establish "government of the Negro, by the Negro and for the Negro" in his ancestral land? The United States Government could very well afford to give a bonus of several hundred dollars to, and pay the passage of, every Negro who would voluntarily leave this country, where his lot has ever been and apparently would ever be, one of barbarous persecution and repression, for the sunny clime and huge potential wealth of his fatherland.

FOREIGN NOTES

A large number of the prominent citizens of British Guiana organized a branch of the Hamitic League of the World recently, and word comes that branches are soon to be formed in Nigeria and Panama.

An American of Southern lineage is publishing a paper in Rio de Janeiro called *La Semana*, and the burden of much of his matter is the spreading of color prejudice among the Brazilians.

Dr. N. H. B. Cassell, president of Liberia College, is in the United States raising funds for his college. The doctor is a very able man, an orator and a scholar, and represents the very highest type of educated African.

The African Times and Orient Review of London, which was discontinued during the war, is soon to make its appearance again. Duse Mohamed Ali remains its trenchant and able editor.

The African Telegraph, a new African journal, recently made its appearance in London. It is a well printed and well-edited paper and there is no race journal of America that can equal it.

Porto Rico has made a request for independence.

The natives of British West Africa are insisting upon the founding of a West African university and Sir Harry Johnson

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is working hard in London to assist the natives to realize their desire.

In most of the West Indian islands men and women are forced to labor in the fields for the paltry compensation of eighteen cents a day.

Negro labor in the West Indies is being exploited by a Holy Alliance of white ab-

sentee landlords, would-be-white colored managers, and colored landlords themselves. The would-be-whites and near-whites, in whose shallow brains and narrow minds the white man's propoganda of race superiority has found a fertile soil, are the worst of the cut-throat, labor exploiting crew.

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"Punta," Revolutionist

By ROMEO L. DOUGHERTY

Cu Vol 7
July 1908 Page 11

HE blow stunned me but for a second and I did not lose my wits. I grappled with my assailant as two more sprung upon "Punta" and tried to bring him down. The healthy life I had led up to this time stood me in good stead and calling into play some of the tactics I had learned in my younger days I easily tripped my assailant and sent a blow crashing to his mid-section as he was on his way to Mother Earth. Certain he was "hors de combat" for the time being, I turned my attention to the young Santo Amalian and to my surprise I saw Prof. Henkel sitting on the form of a man, while "Punta" stood menacingly over another. Hasty footsteps sounding on the graveled paths told us that assistance was coming and as the stable hands and other workmen on the estate of the colored millionaire arrived with stilletos gleaming in their hands we knew we held the upper hand of the situation. The men were for going after the strangers with their deadly weapons, but a hasty word and a sign from "Punta" stopped them.

I could not for the life of my African ancestors imagine what caused the attack, but a look on "Punta's" face told me I would know all in time. Prof. Henkel addressed the young Spanish-West Indian in German and after a short conversation they both pulled revolvers and demanded that the now fallen foe arise and follow. Leading them to one of the entrances of the garden "Punta" lined them up and bowing profusely said: "Gentlemen, you now see the futility of trying to kidnap me after the many failures experienced by you and the other men sent by your government. The next steamer sailing for the mainland will leave on Wednesday and I sincerely hope you won't find it necessary to waste more time on this island. If you decide to sail on the Carimba I give you my word that a big surprise is in store for you. Gentlemen, good night!"

The three men, crestfallen and sullen, slunk away in the night and "Punta" turned to me. "Longsdale," he said, "for the past year or so I have been followed by men of the—Secret Service. They know that Prof. Henkel came to these islands at my solicitation and suspect that we are engaged in some kind of experiment which they feel is going to startle the Western

Hemisphere. After your disclosures I think I can feel safe in asking you to join us. It was my intention to uncover my plans to you on that trip we were to take in my cutter, but since things have shaped themselves as they have tonight, I might as well tell you now. Prof. Henkel here is one of the world's greatest chemists and scientists and is employed by me in perfecting an aerial bomb which, when completed, will be the most deadly weapon known to mankind.

At one of the islands owned by my father we are conducting the experiments. The bomb when completed will be guided to its destination by an improvement upon the Marconi wireless invention. Space will make no difference, as it will be under perfect control from our station. Will you join us and dedicate your life to the cause of Negro freedom the world over? The years I have spent in America and the investigations I have made into the injustices heaped upon the people of my race convinced me that the only way to get our rights will be by a show of force. The nations of the world are today feverishly rushing their naval and military programs and from what I can learn from Prof. Henkel here, his country is preparing to strike a blow at a certain nation within the next fifteen or twenty years that will throw the world into the most terrible war in history.

Today your countrymen of color are valiantly fighting with Roosevelt, but America will not reward those black men as they should be rewarded. No nation, with the possible exception of France, will give black men and women their rights, even though they offer up life itself in consort with their white oppressors. I am looking twenty years ahead and preparing to launch the "Black Revolution" when Germany throws down the gauntlet, for at that time the white world will be engaged in the work of annihilating their own race and will not be prepared to stem the tide when the brave sons and descendants from Africa's sunny clime issue forth and demand their God-given rights, sustained by this terrible weapon upon which we are working.

It is my intention to sail within the next few days for America upon the very ship

Pooling Our Resources

vs.

Racial Progress

In the midst of a world-wide economic unrest, it would seemingly be wise for the Negro leaders to gather enough materials with which to lead us into a period of greater economic power—into that atmosphere of greater racial independence, so that when our children leave the public schools they will not be of necessity forced into domestic servitude.

We Negroes must begin to take stock of ourselves, such as we have never done. The time has come when we can no longer shirk the responsibilities which rest upon our shoulders as providers for those of our race yet unborn. It would be fittingly proper for those whose duty it is to preach, those who have to instruct, those who take the initiative in doing the big things, as well as those who must carve out for us our political destiny, to concentrate their whole power and influence to molding our people to greater strides towards a state of racial independence.

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2. We have too many preachers. We need more commercial development.
3. Those who have to preach should preach more and more upon the ethics of economic accumulation, for economic power is the main guarantor of justice and fair play.
4. We have too many second-hand automobiles. We spend too much money in dance halls and other frivolous pleasures. Not that we must not spend in those things, but that we do spend a little too much in such things.
5. The race needs more large business of its own. We need in every large community like New York, Chicago, Philadelphia, Boston and other like centers, some large factories making some of the necessities of life, like shoes, clothing, hats, hardware of various kinds, bricks for our houses, and one or two laboratories where medicine for our people could be made. All such would give employment to our young men and women, and would so educate them in the science of such things that their children coming would not necessarily have to go into domestic servitude.
6. And finally, among us must develop a few men imbued with the same spirit and determination like that of Rockefeller, Morgan, Carnegie, Schwab and the many such financial giants. For a few colored men of that type will do us more good than all the self-styled political and other leaders that we have, and in order that we should have such men **IT IS VITALLY NECESSARY FOR US TO POOL**

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which I feel certain will carry those men who attacked us tonight. I have completed my arrangements to sail via the United States for Africa and secure land in the unexplored regions for the station from which the death dealing bombs, controlled by one of the most powerful electric plants in the world, will be sent forth to roar their message of freedom to black men. Will you come with me? I have at my command unlimited means and you will be well taken care of, I—"Enough," I exclaimed, carried away with the bold plan outlined by this youngster, "I give you my hand, gentlemen, and my word of honor, that from this night Harry Longsdale will join most heartily with you in this great adventure. I will tender my resignation to the *Thunderer* on the morrow and make final

arrangements to leave the islands with you."

Prof. Henkel and "Punta" appeared to be elated over my decision to join in the most drastic plan for Negro freedom ever conceived. My mind was in a whirl as I left them to return to the house and, if possible, enjoy a few moments in the society of the beautiful Senorita Maria. I again found her the center of an admiring group, but she soon found a way to come to my side and in a corner of the broad veranda we became oblivious to the festivities as I informed her of my decision to leave for America on the Carimba. I did not know whether she was in the confidence of her brother and did not disclose the cause of my leaving Santo Amalia so soon.
(To Be Continued)

[Note:—This stirring story of Black men's fight for Liberty began in the November, 1918, number of *The Crusader*. Back numbers can be had for fifteen cents each.]

A HOROSCOPE OF THE MONTHS

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The Nature of the Destiny and Some of the Idiosyncrasies Which Have to Do with Persons Born Under the Sign "Virgo," Representing the Period Between August 23d and September 23d.

VIRGO: THE VIRGIN.

August 23d to September 23d.

CUSP: Runs August 23d to August 28th

THE constellation Virgo—the sixth of the zodiac, and the middle of the Earth Triplicity—is a feminine, human, speaking, earthy, nocturnal sign, governing the bowels and spleen. The higher attributes are vibration and circulation.

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

Those born under this sign are energetic, orderly and methodical, and make good magnetic healers. Their hands seem charged with curative power.

The Virgo people have a cool, calm, confident bearing. They are always self-conscious, understand themselves thoroughly,

and rarely lose their self-possession or forget what they are going to say. They are never awed by superiors, feeling a natural equality among all men, and for this reason they usually excel in everything they undertake.

They have very discriminating and analytical minds, and gather much practical knowledge. They are well adapted to either a business or a professional career. Their powers of observation are remarkable, details rarely escaping their rapid scrutiny. Their eyesight is the keenest and the most powerful of any of the twelve signs, and being lovers of the beautiful in form and color, they excel as art critics, engravers, and in professions in which these faculties come into play.

They have remarkable memories. They make fine distinctions in all things, and as teachers and lecturers they have few equals. They are lovers of fine music, and are extremely sensitive to any unharmonious conditions. It is especially true of the Virgo

*This is the third instalment of "A Horoscope of the Month." The first was printed in the July issue of *The Crusader*. In subsequent numbers we will give the sign for the month of issue and explain its significance to those whose birth-month it may happen to indicate. Watch for your month and note whether the characteristics given will apply to yourself and to your friends.—The Editor.



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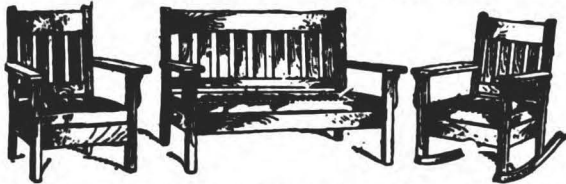


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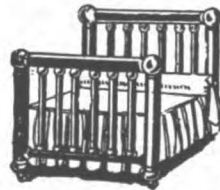
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people that trouble and discord affect their appetite and render them dyspeptic.

In personal appearance, the Virgo people have clear-cut features, oval faces, expressive but rather cold eyes, low eyebrows, musical voices, and charming manners. Their physical temperament will be lymphatic-billious in Southern climates and lymphatic-nervous in Northern.

True companionship will be found among those born under Sagittarius or Libra, and those who come under their own sign.

The faults of Virgo people consist in their domineering tendencies, interference with other people's affairs, and the freedom with which they criticise the shortcomings of others. They have false pride and ambition, and an overweening respect for money and position. Their desire to make a good appearance leads some of them into habits of falsehood, and frequently into debt.

Happy marriages result when Virgo people unite with those in their own sign. Children that are brilliant but not overstrong are the issue of Leo and Libra.

Marked genius and originality will be the result when united with Sagittarius people.

The children born under this sign have strong likes and dislikes, with a dominant will-power, and very early in life they show talent for business careers. They are quick to form the habit of unkind judgment, and should therefore be continually instructed to look for the good in other people.

The governing planet is Mercury, and the gems are pink jasper, carnelian, and sapphire. The astral colors are gold and black. The flower is the cornflower.

February and November are the most favorable months, and Wednesday is the fortunate day for a Virgo subject. The ancient Hebrew tribe over which Virgo rules is that of Benjamin. The ruling angel of the sign is Hamaliel.

In mythology, Astraea, goddess of justice, was the last of the deities to quit the earth, and when she returned to heaven she became the constellation Virgo. Virgo appears in the Egyptian zodiacs without wings.

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

The Negro and His Instinct

By J. GRIFFITH

That the Negro mind instinctively believes in himself and his race is a fact beyond doubt or question. What the Negro needs to know is that in many qualities he is the superior of the white man. He needs to know these qualities and to believe in them and insist on them. Especially are the Negroes who live in America superior to the whites among whom they live. This may be accounted for by the fact that the Negro has not had the opportunity to be mean, brutal, cruel and inhuman that the whites have had for several centuries.

Negroes must learn the points in which they are superior to the whites; then they must believe in these qualities and take pride in them. Taken as a whole the Negro

population are better looking than the whites. Take the colored women for instance; they are much more beautiful, judging them by every physical measure that might be applied. They are better formed, of better carriage and fuller of life and female vanity. As a rule they are never ungracious. Negroes have not realized this fact, merely because they have had instilled into them for centuries the false doctrine that that only is beautiful which is white.

Color and form are recognized attributes of beauty, and under our present conception only what is white is beautiful. Whiteness in skin has long been advertised by the white man as one of the necessities for

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beauty. This false doctrine he has instilled into us by every means at his disposal—and they are many and powerful.

The effect that these pernicious doctrines have had upon the Negro may be seen by a casual visit to the average Negro home, where one will find the walls decorated with the crudest and cheapest white pictures, the parlor tables and libraries filled with the literature of the caucasian which tell of the deeds and false heroism of the whites but says never a word of those brighter deeds and more glorious heroism of the black man.

Negro children are first presented with white dolls and picture books denoting the cuteness and false beauties of white children, and are sent to Sunday schools where even the lessons which they read are illustrated with white faces, and, to cap the whole proceeding, they are sent home from Sunday school with little picture cards showing the white Christ!

The Negro only sees white characters in moving pictures. And unconsciously colored parents teach their children to celebrate and honor white people and glorify in them while neglecting to teach them of the fine Negro characters of the past and present day. They were taught in child-

hood to glorify the whites, and in turn pass on the same lessons to their offspring.

Upon the birth of a Negro child a white doll is placed in its arms and it is taught to fondle and deify its blue eyes and to worship its flaxen locks. It is perfectly natural, therefore, that, after seeing its parents "carefully" (?) select its toys and pictures, and all of them being white, that the Negro child should think that its parents have selected the best for it and should proceed to worship and envy the physical characteristics of the whites.

A race must first recognize and cultivate the beauties of its own men and women. It must see cuteness and beauty in its own children. It must buy from and support the agencies that are spending time and energy in lines of business that encourage such recognition. It does not make much difference who puts on the market colored dolls, Negro pictures and literature, just so that they are put out. If these things are done there will be little trouble in forcing the other races to recognize us as rational, intelligent human beings.

A race that depends on another race for art, beauty and literature will necessarily get only what that race puts out, and as this

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is always in the interest of the race that puts it out, will be at a disadvantage.

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FACTS, FUN AND FANCIES

By the Staff.

"DON'T TREAD ON ME!"

There is a wondrous symbol
Which has come from 'cross the sea;
It's worn by every member
Of the Fifteenth Infantry:
A snake, curled up, prepared to strike—
And one can plainly see
That, by its threat'ning attitude
It says, "DON'T TREAD ON ME!"

O race! make this your battle-cry—
Engrave it in your heart.
It's time for us to "do or die,"
To play a bolder part.
For by the blood you've spilled in France
You must—and will—be free.
So, from now on, let us advance
With this, "DON'T TREAD ON ME!"
—Razafkeriefo.

UNDER CAUCASIAN

CIVILIZATION

Some commit suicide and others change
seats in a canoe.

Some are born to riches and others or-
ganize boys' clubs.

Some murder in cold blood and others
gain control of the necessities of life.

Some crack safes and others loot the
public treasury.

Some bomb cities and others blockade
entire populations.

Some are born foolish, while others ac-
quire a trusting belief in Moton and Du
Bois.

Some take arsenic, while others prefer
alcohol.

The white press reports "Negro leaders"
as attributing the riots in Washington and
Chicago to Negro rowdies. If this is so,
and if people must be rowdies to defend
themselves against attack by sailors and
civilians as in the case of the Capital riots,
or to protect a little boy against the rocks
of a white crowd, mad for no other reason
than that the boy had been carried by the
tide from the lake front set apart for col-
ored bathers to that section reserved for
"whites only," then let all red-blooded Ne-
groes pray God for more of the rowdy class
and less of the sort of "Negro leaders"
that issued that statement.

"GIVE NO HEED"

(No apologies to Rudyard.)

Give no ear to bondsmen bidding us en-
dure,
Whining "He is weak and far," crying
"Time shall cure."

(Time himself is witness, till the battle
joins,
Deeper sinks the rottenness in the peo-
ple's loins.)

Give no heed to bondsmen masking war
with peace,
Suffer not the old things here or overseas.

They that beg us barter—wait his yielding
mood,
Pledge the years we hold in trust—pawn
our children's blood.

Howso' great their clamor, whatso'er their
claim,
Suffer not the old things under any name.

". . . the dangerous enemy of his
race is the colored man that advocates
force as a remedy. There is such a thing
as being outnumbered beyond any hope."—
Hearst's *New York American*.

There is such a thing, too, as a noble
preference of death to a life of slavery. Do
Hearst and Arthur Brisbane think the sen-
timent of "Give me liberty or give me
death" exclusive to a white skin?

BURLESON

No flocks that range the valley free
To slaughter I condemn.
The butchers kill the sheep for me;
I buy the meat of them.

So in our modern days—

No convicts to their unpaid toil
By Burleson were spent.
He merely leased the willing soil—
And Texas paid him rent.

—New York *World*.

TALKING POINTS

A New York branch of the Hamitic League of the World was organized during the month of July. It numbers among its members John E. Bruce (Bruce "Grit"), Arthur Schomberg, Mrs. Augusta Waring, E. Latimer, Anselmo Jackson of "Our Boys and Girls," and Cyril V. Briggs of The Crusader.

The New York Academy, at 447 Lenox avenue, Robert W. Justice, director, graduated during the month of June, 1919, the following students: Dorothy O. Bell, Elizabeth Bland, Hilda Bryan, Anna C. Deveaux, Henrietta Dixon, Elsie Dorsett, Louise Fleming, Anna Green, Mary E. Holmes, Clarita Jones, Wilhelmina Lewis, Rema Lovemore, Rachel Peyton, Emily Rollins and Lucretia Scott.

Mr. G. McL. Ogle, business man of British Guiana, organizer of the British Guiana branch of the Hamitic League of the World and representative of The Crusader Maga-

zine in that part of the globe, is in New York on a business trip.

The existence of Jim-Crowism is reported in the mess on the government receiving ship at Bay Ridge barracks.

PLAYS AND PLAYERS.

Mrs. Charles H. Anderson's dramatic company was seen at the popular New Lincoln during the week of July 25 in a sparkling and rapid fire comedy. The company includes in its personnel the well-known and highly talented Lawrence Chenault, Miss Deany Gwathney, A. C. Winn, the director who first appeared in Harlem at the Lafayette Theatre, and Mrs. Anderson herself, whose reputation is national. The company will be seen at the Lincoln in the future in other dramatic successes. Among other coming features is the Sandy Burns Company scheduled for the week of August 11.

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SCOUTING MISUNDERSTOOD.

TOWN GOSSIP.

(Town—Harlem.)

Sam—Say, have you heard the latest?

Jim—No; what is it?

Sam—Harlem is indorsing scouting.

Jim—What! them scallawags?

Sam—Oh, man, don't say that. Just read their war record for six months and see what our boys can do.

WAR RECORD FOR SIX MONTHS,

July to December, 1918.

Fourth Liberty Loan posters and signs distributed, 3,000.

Fourth Liberty Loan subscriptions, 135, amounting to \$7,650.

The following scouts bought bonds: E. Barnot, H. Russell, W. Thomas, H. Floyd, C. Quallo, A. de Bossard, K. Perry, S. Glenn, J. Perry. Scoutmasters, 2; Victory Boys, 21.

MEDAL WINNERS.

H. Russell, W. Thomas, J. Nanton, G. Nanton, J. Lord, S. Glenn, E. Saitch, K. Perry and L. Peterson.

Red Cross drive, 14 members; peach stones, 60 pounds; nut shells, 40 pounds; tin foil, 15 pounds.

Boy Scout drive, 83 associate members. And these boys are taught to be: 1, trustworthy; 2, loyal; 3, helpful; 4, friendly; 5, courteous; 6, kind; 7, obedient; 8, thrifty; 9, brave; 10, clean; 11, cheerful, and 12, race pride.

And when Harlem boys learn these twelve things they are the lads we want to uphold our race rights.

"Well, Jim, these are all that we need to understand to indorse Scouting. They ain't the scallawags I thought they were, eh? Tell me some more about them Scouts; may be I'll let Tim and Tom join."

"Well, Sam, my son told me that every troop has a Scoutmaster and 41 patrols. Every patrol has eight men, including the patrol leader, who is the head of the patrol. And the thing Harlem boasts of is that the best troop in all New York is a colored troop, manned by a colored Scoutmaster, and it is called St. Mark's Scouts. And even the head executive of the Boy Scouts

of the country acknowledges the credit due these boys.

And this is truth, not newspaper talk, for all Harlem to stop and consider.

Gale Went to Mexico

And down there, where there is neither conscription, extradition nor a Jefferson Market Prison, he resumed publishing his fiery journal.

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It costs \$2 a year, American money, and \$1 for six months, and is worth a lot more. Send check, international money order or bank draft for subscription (no free samples sent) and read such things as "The Bolloquy of a Slacker," "Judas Iscariot and the Bolsheviki," "The Catholic Church, the Cancer of Mexico," "Lenine, the World's Hope," "Keep Hands Off Mexico," etc.

The censor will not let GALE'S MAGAZINE enter the United States and circulate in the mails, but this doesn't make any difference. Linn A. E. Gale has been making Durleson and the postal gods look like 30 cents all along. He—but hush! that would be telling.

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WHERE IS THE FLAG OF ENGLAND?

(Written by the celebrated Englishman, Henry Labouchere, member of the House of Commons from 1865 to 1880, and editor of London Truth.)

AND the winds of the world made answer,

North, south, east and west—
 "Wherever there's wealth to covet,
 Or land that can be possess'd;
 Wherever are savage races,
 To cozen, coerce and scare,
 You will find the vaunted ensign;
 For the English flag is there!"

"Aye, it waves o'er the blazing hovels
 Whence African victims fly,
 To be shot by explosive bullets
 Or to wretchedly starve and die!
 And where the beachcomber harries
 Isles of the Southern sea,
 At the peak of his hellish vessel
 'Tis the English flag flies free.

"The Maori full oft hath cursed it
 With his bitterest dying breath;
 And the Arab hath hissed his hatred
 As he spat at its folds in death.
 The hapless fellah hath feared it
 On Tel-el-Kebir's parched plain,
 And the Zulu's blood has stained it
 With a deep, indelible stain.
 "It has floated o'er scenes of pillage,
 It has flaunted o'er deeds of shame,
 It has waved o'er the fell marauder
 As he ravished with sword and flame.
 It has looked upon ruthless slaughter,
 And massacre dire and grim;
 It has heard the shrieks of the victims
 Drown even the Jingo hymn.

"Where is the flag of England?
 Seek the land where the natives rot;
 Where decay and assured extinction
 Must soon be the people's lot.
 Go! search for the once glad islands,
 Where disease and death are rife,
 And the greed of a callous commerce
 Now battens on human life!
 "Where is the flag of England?
 Go, sail where rich galleons come
 With shoddy and 'loaded' cottons,
 And beer and Bibles and rum;
 Go, too, where brute force has triumphed,
 And hypocrisy makes its lair;
 And your question will find its answer,
 For the flag of England is there!"

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"REMINISCENCE OF THE
BUFFALOES."

By LEON E. MERTINS,

Late Regimental Supply Sergeant, 367th
Infantry.

As I roam here and there, 'ere my jour-
neyings end,

May I always find friends just as true.
May Dame Fortune in kindness my daily
path lead

To a bunch of good Buffaloes like you.

In this life I have found that we get what
we give;

We are done to-forsooth, as we do.

So my prayer is that I may live, while I
live

With a bunch of good Buffaloes like
you.

There's a glint in your eyes, there's a
clasp in your hand,

There's a tone in your voice always
new;

I think Paradise must be some sort of a
land

With a bunch of good Buffaloes like you.

Here's a pledge to your health, to your
joy, your success,

For the folk of your kind are too few;
There's something to hearten, to gladden
and bless,

In a bunch of good Buffaloes like you.

So I pledge you again and can only say
this—

And it springs from a sentiment true;

I shall always regret every hour I must
miss

From a bunch of good Buffaloes like you.

TO NEGRO LEADERS

By Joseph Seamon Cotter, Jr.

(From the *A. M. E. Quarterly Review*)

Go forth and teach that black men need not
cringe,

Nor bend the coward knee to any foe,

Nor prostrate fall before the march of hate,

Nor suppliant lay to deeps of calumny,

Nor blindly bear the weights of prejudice,

Nor silent list to dastard scorners' sneers.

Go forth and teach that black men need
not hang

Their crinkled heads of swarthy hue in
shame,

That to them lies a goodly heritage,

That sons they be of Africa's ancient race,

That ever dare they much and ever do,
That Justice may their rightful portion be.

What matters it that on you day by day,
The wrath and invoked curse of men do
fall,

That on you blows the fulsome breath of
wrong,

That for you burns the lurid fire of hate,
That o'er you hangs the blackened cloud of
scorn,

That to you Right forever blinded is.

Go forth with courage born of holy faith,
Nor change your course at gilded fancy's
whim,

Nor lose from sight the lumined star of
hope,

Nor rest on flattery's harlot bed of ease,
Nor sell your soul for honeyed meed of
earth,

Nor falter till the Promised Land looms
nigh.

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DIGEST OF VIEWS

AFRICA EVENTUALLY—WHY NOT NOW?

"How about Africa now?" may not be an impertinent query coming on the heels of the race-wars at the capital and in Chicago, and the smaller clashes in other cities and sections of "this grand and glorious country." We think it advisable, therefore, to present this month cullings of opinions on Africa appearing in the Negro press of America.

In an article in *The A. M. E. Zion Quarterly Review* Dr. A. A. Crooke says:

"Just what Palestine is to the Jew so Africa is to the black men of the earth. It is his Fatherland. No matter where he is born, or educated, or with what country he is allied; Africa is the cradle of his racial nativity and will ultimately be the center of his racial achievements and destiny. All roads now lead him to and will finally bring him back to fatherland.

"From there he came and there the breed of his stock remains.

"He may flourish and survive in other lands and countries, but he will never reign as God intended in security and power only in the land given by divine plan.

"Finally Africa is to become the centralized government of the black people of earth, the place and the only place of their distinct national life and government; the permanent home of their religion, their social, scientific, philosophic, commercial, and economic activities. Her own poets are to sing of her mountains, woods and vales. Her farmers are to snatch golden harvests from her fertile fields, while her miners are to dig up her diamonds and rich ores and her gleaners are to gather the sweets of her swinging vines. Her laden trees of purest fruit are to fill the baskets of the world, while saps from unnumbered saplings must yield the rubber to belt the earth.

"Her factories must turn, her mills must weave and spin, her machinery must ceaselessly grind out enormous raw materials, her shores must be knitted by interlacing lines of transportation, her electricity must be harnessed and domesticated, her water power must turn the wheels of her industries and her kingdom established upon the bed rocks of righteousness and justice, and will demand respect of the whole world."

Mrs. Ida L. Wallace, too, tells us that—
"The industrial opportunities offered by this great country are just beginning to be realized."

And the Rev. J. W. Wood, secretary of Foreign Missions, in an article, "Africa a World Within Itself—My Observa-

tions," makes the statement, among others, that—

"Africa is no country of small importance; it is a world within itself, a vast continent, nearly four times as large as the United States. It is surpassed only by Asia in size. It has 11,500,000 square miles of territory. It contains about one-fourth of all of the land of the earth, and has a population of nearly 300,000,000 souls."

That "nations will bow to Africa" is the view of a Chicago professor who "sees that Europe will eventually lose all control of one continent":

"Africa, and only Africa, will be important in the world's politics for the next ten years," says Dr. Frederick Starr, of the University of Chicago, anthropologist, traveler and lecturer. "Africa may cost what is left of Europe, for Europe has neither the men nor the money to maintain dominion over Africa.

"Africa has 138,000,000 discontented people.

"Europe is sending back to Africa tens of thousands of black men who have been denied arms in the past. These black men who have been denied arms in the past can manufacture their own weapons in the future.

"Liberia is the only hope of Africa. Liberia may save the world from chaos. It is the greatest marvel of the nineteenth century. . . ."

And the *Omaha Monitor* tells us that—
"Africa, 'the land of darkness' is slowly, but surely, becoming the continent of light. Africa, endowed by nature with richer gifts than any other continent of the world, is swaying the

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politics of the nations of earth, for one reason or another.

"There are a great many people of our group who sneer at the thought that their forbears came from the continent of Africa. Others inquire: 'What have I to do with Africa? I live in America.' There should be a cessation of that kind of talk about the African continent. That kind of talk is a true sign of ignorance—ignorance of history, conditions and human duty.

"Africa is worthy of our respect, honor and pride. Africa may yet rise up in its might and redeem us from whatever oppressions now suffered by this American group."

Another strong editorial utterance comes from the editor of *The A. M. E. Zion Quarterly Review*, who heads his editorial with a quotation from Scott:

"Breathes there a man with soul so dead
Who never to himself has said:
This is my own, my fatherland?"

The Review editor then goes on to say: "Africa is much in the thought of the leading statesmen of the world. . . .

"Not alone are her diamond fields, gold mines, rich woods, luscious fruits and abundant vegetables valuable, but the life—intellectual, industrial and religious—of the African is not without interest. She has much to give, and in many respects could teach the nations which arrogate guardianship over her, in the matter of spiritual values and ethical living.

"Maligned, misrepresented, caricatured, the African has been undeservedly pilloried in infamy. But at last Africa is coming into her own. Her sons abroad are studying and becoming acquainted with the facts concerning the continent, and are giving them to the world."

We could go on quoting indefinitely, but space will not allow. Suffice to say that the leaders of thought in the New World are daily showing their recognition of the importance to their people of a redeemed Africa. From Maine to California, from Hudson Bay to Cape Horn, has sounded the rallying cry of Negrodom for the liberation of the Fatherland.

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An Interesting Document

(Courtesy of A. Schomberg.)

TO THE MEN OF COLOR

I am not conscious of color myself. The whites, I believe, reckon me of their color, race, sort, breed, or whatsoever it may be. I do not take any particular pride in that at present, whatever I might do in other circumstances. It was one of the first resolutions I ever took, of my own motion, though not taken so early as it might have been, that I would not quarrel with my Creator on matters of taste. It has been my good fortune to see many fine gardens, but the finest I ever saw were those which most closely imitated the variety of nature—its forests, prairies and hills, with all sorts of trees and all sorts of flowers—and after all, nature, in respect of taste, has seemed to have the advantage of them. Hence I am not a colonizationist, or any other sort of know-nothing. Therefore, gentlemen,—if anything you are too gentle—I hope you will give me a candid hearing.

Knowledge is power, military knowledge especially. Without fighting you can't get military knowledge much better than you can learn to swim without going into the water. One who needs power very much could almost afford to fight under and in behalf of a mortal enemy in order to get it, that is, to get the military education, which amounts to the same thing. The cruelest wrong has been that of depriving you of the right—your constitutional right, by the way, as well as natural—to keep and bear arms. You have been for a long time most unjustly deprived of all military education, purely in the interest of slavery. The same interest frantically resists giving you any, now that your military aid is so much needed against the slaveholders' rebellion. It does not object to invite you to work for nothing, but it is in agony at the bare thought of your being invited to fight for something—to fight with the proper professional tools! That fact appeals to your native common sense. It is worth to you a glorious future for your children and your children's children to be able to do what the Wickliffe, and Fernando Wood and Courier Lunt,—and the whole blood-hound, slave-catching school of statesmen dread to have you do.

You are invited to fight under the E. Pluribus Unum flag. I grant, with a twinge of shame, that the invitation does not come in man-fashion. There is a higgling about the powers of the officers and other conditions, which not only betrays a fishiness of motive but argues a self-stultification on the part of the powers that be, which their personal heirs and assigns at no distant day will wish they could relieve their memories of, even at the expense of any amount of lying. But what

is all that to you? What they hire you to fight for is their own affair. You fight to learn the art, knowing by bitter experience that your true freedom can only be won by that art. What is it to you whether you go to school with a musket or a sword? He who bears a musket sees how a sword is borne, learns to bear one. What if your teacher were a McClellan? So much the less fighting and more drilling. That is the very best thing for you. If you could both drill and fight under Fremont for freedom, all the better for you, to be sure. But rely on it, neither McClellan nor any other pro-slavery traitor will take office over you with muskets in your hands. Whoever consents to lead you will be either a genuine abolitionist or timber out of which you can make one about as quick as ever Abraham Lincoln made a rail. Once learn the practical art of war, no matter what the motive of the teacher, and you cannot fail to have the opportunity to apply it to good purpose in a short time. We all were born and live in a ready-made republic. The bigger we grow the better it will set. This age of cast iron, which began in April, 1861, is not going to lead to an iron age of caste. No man who gets the art of the musket shall lack a chance to get that of the sword, or any of the rights which the Constitution of the United States was made to preserve, and those rights are about all a man, of any color, needs for his freedom, happiness and respectability. The brave deeds of your grandfathers who fought in the first revolution by the side of ours, are now working mightily in your behalf. This prying open the infernal rusty gates of prejudice is the first success of their action on our torpid memories. Of course it is for your interest to crowd through as soon as the crack is wide enough to let you in, even edgewise. I didn't have the honor to assist in the rescue of Shadrack, though Filmore's minions, who knew better, swore I did, but I was in the court room and saw it done; and I noticed that the brave and patriotic colored men who vindicated their manhood and the constitution on that occasion, did not wait until the court room door was open, but squeezed in as soon as ever they could. There will be no excluding you from the full and just share in the however-bounded republic which is due to your mind and manhood, forever and forever more, the moment you begin to pour into its armies with fixed bayonets. Don't for God's sake, and your own, not to speak of ours, stand out on a point of honor, however well taken, till the Union slaveholders, the loyal white traitors, have got the rusty old gates closed, barred, bolted and locked again, with their great ietish padlock, the word

"WHITE." One thing you must be certain of, for right reason is of no particular color. This war, as a white war, will terminate either in favor of the liberty of colored men or against it. If you take advantage of it to learn the use of arms, and it should result in favor of liberty, you will have the incalculable advantage and glory to your posterity of having assisted to win the liberty. If, on the contrary, peace is to be made in favor of slavery, you will be better prepared to vindicate your inalienable rights by exterminating the whites to any desirable extent,—a fate which will be richly deserved by them, and which a just God will need you to execute. Just as surely as you prepare yourself to do it, He will have you do it, if the white Pharaohs at Washington have any occasion to have it done. Do you think, my patient friends, that the children of Israel would have hesitated on any point of honor or etiquette to take muskets, if Pharaoh had offered them, in those sorry days of the brick yards without straw? I think you don't. I think you know your opportunity, as one which if lost is not likely to occur again short of the year A. D. 2,000. I think you see that this is the promised land for you as well as for the rest of us, and that you are not going to be sent off into some Egypt of crocodiles and musketoos, by any Abraham, Isaac or Jacob, to be led back by any Moses. No, my patient friends, but if the Fernando Wood Philistines among us triumph, and make another truce with slavery you will have occasion for a Joshua, and I hope you will be ready for him.

Yours truly, ELIZUR WRIGHT.

13 Avery Street, Boston, February 15, 1863.

"HELL FIGHTERS"

We give the following excerpt from the news despatches of July 29 on the Chicago riots, showing how the riot spirit penetrated even the walls of the county jail:

One hundred Negro prisoners, exercising outside their cells, overpowered a Negro guard and raced into the exercise room of the white prisoners, where there were *between 600 and 700 men*. When the Negroes burst in there was an instant clash.

The regular force of guards was unable to control the fighters, and so locked the doors and appealed for aid. The prisoners fought for an hour before they were beaten into submission with clubs. Several of the Negro prisoners, it was reported, carried knives and a number of white prisoners are said to have been seriously wounded.

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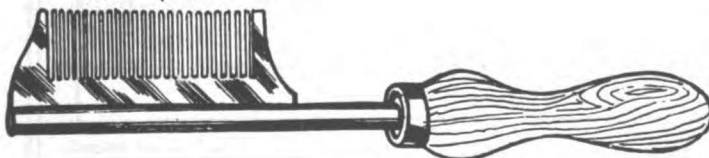


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