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THE CRISIS
A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE. AT 70 FIFTH AVENUE, NEW YORK CITY. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 25 No. 1 NOVEMBER, 1922 Whole No. 145

COVER
Photograph of a Haitienne born in Paris.

OPINION

EAST LONG STREET. Nimrod B. Allen. Illustrated

LEROY BUNDY. W. E. B. Du Bois

NEGRO INSURANCE. Phil H. Brown

SONG FOR A LOST COMRADE. Jessie Fauset; For a Rose, Yetta Kay Stoddard. Poems

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

DAD. A Poem. Countee P. Cullen

THE HORIZON. Illustrated

THE LOOKING GLASS

THE CHRISTMAS CRISIS

The December CRISIS will have a cover drawn especially for us by the great artist, Henry Ossawa Tanner. It will print an article on “The Negro Theatre,” by Alain Locke, and the Christmas editorial, “The Great Surgeon.”

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Mention The Crisis.
“Not those who inflict most but those who suffer most will conquer.”
—Terrence McSwiney.

TRUTH AND BEAUTY

In November, 1910, The Crisis was born. With this issue, November, 1922, we are completing our twelfth year and we pause to thank all those who have made our long and fairly successful career possible. We have for the future both promises and apologies.

First, we want to apologize to the large number of people who subscribe indirectly to The Crisis and either do not get their subscriptions or have them delayed. It can be easily seen that this is not wholly the fault of The Crisis: The Crisis cannot fulfill a subscription until it receives it or at least receives notice that it has been paid. On the other hand, many subscriptions are taken in the drives for memberships of the N.A.A.C.P. and this has always been a great and valuable source of support for The Crisis.

When, however, subscriptions are paid thus indirectly, first to a solicitor, then handed to a captain, then slowly collected by a local secretary, then forwarded to the national secretary, and finally handed to The Crisis business manager,—all this involves much delay and several possibilities of mistake. Anyone thus subscribing for The Crisis indirectly should always and simultaneously notify The Crisis office of the facts. If there is anyone who having thus subscribed has not received The Crisis, we shall be only too glad to learn the facts and make all reparation.

So much for apology. Now to our mutons. The Crisis has always stood for Truth,—for the Truth when it is bitter, because we believe this is the only path to reform; for the Truth when it is sweet, for that heartens all. We shall continue to stand thus for the Truth. In addition to this we want to increase that part of our mission which, while not neglected, has had too little attention in the past, and that is the work of propagating and encouraging Beauty. We Negroes have gone fast forward in economic development, in political and social agitation; and we are likely to forget that the great mission of the Negro to America and the modern world is the development of Art and the appreciation of the Beautiful.

The esthetic life of black folk is likely to be choked—not by toil, for they are gifted with that divine laziness that will rest and dream in spite of laws and lash and silly money; but with the over-emphasis of ethics to meet the Puritans round about who conceal their little joys and deny them with crass utilitarianism.

Why even our song,—that vivid burst of sorrow burnt with joy,—our love of life, the wild and beautiful desire of our women and men for each other—all, all this sinks to being "good" and being "useful" and being "white."

The Crisis wishes by picture and drawing, by fiction, essays, poetry, by the organization of a Negro Institute of Literature and Art, to increase, nourish and encourage the Beautiful
among Negroes and among Americans. As a beginning of this work for our New Year, we have the honor to announce a Christmas cover by Henry O. Tanner. And as a second step the Delta Omega Chapter of the Alpha Kappa Alpha Sorority at Virginia Normal and Industrial Institute, Petersburg, Va., offers through THE CRISIS a prize of fifty dollars for the best short story written by a Negro student.

THE ANTI-LYNCHING CRUSADERS

Under the leadership of Mrs. Mary B. Talbert of Buffalo and an executive committee of 15 supported by over 700 state workers, there has been started the “Anti-Lynching Crusade,” the object of which is to “unite a million women to stop lynching.” These crusaders are planning a short, sharp campaign beginning immediately and ending January 1, 1923. They seek to arouse the conscience of the women of America, both white and black. They are in deadly earnest and they put forward as the first fact in the lynching campaign the horrid truth that 83 American women have been lynched by mobs in the last 30 years in addition to 3,353 men. This, in part, is the prayer which the Anti-Lynching Crusaders have sent out:

“We are slain all the day long in the land of our nativity, which is the land of our loyalty and of our love. The vials of race vengeance are wreaked upon our defenceless heads. The inhuman thirst for human blood takes little heed of innocence or guilt. Any convenient victim identified with our race suffices to slake the accursed thirst. We are beaten with many stripes. Our bodies are bruised, burned and tortured and torn asunder for the ghoulish mirth of the blood-lusty multitude. Whenever such atrocity is perpetrated upon any one of our number, because of his race, it is done unto us all. Vengeance and wrath are not invoked for the fit atonement of committed crime, nor yet for the just punishment of evil doer; but the sinister aim is to cow our spirit, enslave our soul and to give our name an evil repute in the eyes of the world.

“Lawlessness is weakening the pillars of the temple of liberty. Laxity of law is speeding this people to the abyss of moral anarchy and social ruin. Thou didst set apart this nation in the wilderness of the new world to be an example unto all people of the blessings of liberty and law. May our nation measure up to the fulfillment of this high privilege. The land of lynchers can not long remain in the land of liberty. The nation that fails to destroy lawlessness will be destroyed by it. Save us from this evil fate.

“We pray Thee to enlighten the understanding and nerve the hearts of our law-makers with the political wisdom and the moral courage to pass the Dyer Bill, now hanging on the balance of doubt and uncertainty.

“Have mercy upon any of our legislators who may be so embittered with the gall of race hatred and fettered by the bonds of political iniquity as to advocate or apologize for lynching, rape and murder.

“Quicken the conscience of the people with the moral firmness and determination to demand and to uphold the effective enforcement of this measure and of all righteous laws.

“May liberty and law, peace and good will, prevail through the length and breadth of our beloved land, and may equity and justice be meted out with equal and impartial hand, unto the least even as unto the greatest.

“Amen.”

At the meeting of the executive committee of the National Council of Women held at Fort Des Moines Hotel, Des Moines, Iowa, a body representing thirteen million American women, the following resolution was unanimously adopted: “Resolved, That the National Council of Women endorse the Anti-Lynching Crusade recently launched by the colored women of this country.”

Persons interested in this crusade should write to Mrs. M. B. Talbert, 521 Michigan Avenue, Buffalo, New York.

LIBERIA

The Republic of Liberia has opened in connection with the State Department a Bureau that has for its object the collection and dissemination of all information of a kind from abroad, that will prove of value to Liberia; and such information from Liberia that will be of service to interested friends and well wishers abroad.

This Bureau was organized in May
of this year and I am now opening up a correspondence all through Liberia, and elsewhere in the world, in order to come in touch with men, measures, movements and events that will have some bearing upon the country and the work we are striving to do here in Liberia by way of exemplifying and demonstrating the fact that the Negro is capable, educated, and qualified for self-government and self-determination.

May we not ask you to render us all assistance in putting us in touch with such of our people on your side as would like to secure first-hand information about this country?

We need in this country new accessions from abroad. Some of the people who have come to Liberia and returned to the United States have tried to create an impression that the people of Liberia are inimical to, and do not want American Negroes to settle here. But this is not so; I think the trouble is that such persons came with wrong impressions of the country. They either expected a Paradise, or they expected just the opposite. Many expected to see a country highly developed and equipped with all the implements of modern civilization, a country ready made. Of course, these were disappointed, for Liberia in spite of her 100 years is yet a Pioneer State. On the contrary, those who came feeling that everybody in Liberia were illiterates and would take a backward seat and exalt them without having first tried them, they too were disappointed when they found that their surmises were ill founded.

But there are plenty of avenues and much room for the right kind of men in Liberia. They need not necessarily be men of high intellectual qualifications but they must be men and women fully imbued with the national and racial idea and spirit... G. W. GIBSON

JAMES MADISON FRENCH

JAMES MADISON FRENCH of Sandusky, Ohio, a colored real estate dealer whom we mentioned in the September CRISIS, is dead. He has left a considerable estate. His will says:

“All of the remaining portion of my estate, both real and personal [amounting to about $100,000] I wish converted into money as soon as expedient and practicable after my death. When this is done I desire my executors to invest said money in a prudent, safe and businesslike manner where it will be productive of a substantial and profitable income. This income I desire given annually to the Trustees or other proper officers of Oberlin College, Oberlin, Lorain County, Ohio, for the sole purpose of aiding deserving Afro-American students in obtaining an education in said institution. If said gift is not accepted by said Trustees or other proper officers of said college for such purpose, or if so accepted but not so used or if there is any abuse or misuse of said funds on the part of said College, or its officers, then in that event I desire said income paid by my executors to the Trustees or other proper officers of Wilberforce College, Wilberforce, Ohio, for a similar benefit for deserving Afro-American students. The College last referred to being now especially for such students. Or if said latter College does not accept said bequest or accepting the same there is any abuse or misuse of said funds by it or its officers, then and in that case I desire said income expended for a similar purpose at some other good College or institution of learning and education in the United States of America, for deserving Afro-American youth. I leave the selection of such institution to the discretion and wisdom of my said executors, with all and singular the conditions attaching said bequest as hereinafore described. If, perchance said executors cannot agree in such selection, I desire and empower the Probate Court of this County of Erie to decide the matter, but such decision must be consistent with my wishes as herein expressed.

I wish the principal and income of my estate, as aforesaid, invested and expended, respectively, in the manner described for a period of fifty years from and after my death, at the expiration of which time the institution last using the income shall have the principal for the sole purpose and object named.”

The president of Oberlin writes us that he knows “no reason why Oberlin should refuse to do what Mr. French asks.”
CO-OPERATION

In January, 1922, we said the Co-operative Society of America was a gigantic fraud. Constantine A. Morgan of Springfield, Ohio, questions the fact and refers us to Harrison Parker of Chicago for "information." We do not require any information from Harrison Parker, who is at the head of this fraud. We subjoin this additional statement from the Co-operative League:

"The 'Co-operative Society of America' is not co-operative in any sense in which that word is employed by the Co-operative Movement in this country or abroad. The Society has been condemned as a 'co-operative fraud' by the following reputable organizations: the Co-operative League (the national educational federation of the U. S. consumers' societies), the Federation of Greater New York Co-operatives, the New York Central Trades & Labor Council, the Chicago Central Labor Union, the Blooming-ington (Ill.) Central Labor Union, the Catholic National Welfare Council, and many other such organizations whose integrity cannot be questioned. The Chairman of the Committee on Co-operative Wholesale Society has actively fought Harrison Parker's spurious society."

"Agents of the C. S. O. A. have been arrested in many states for violating the Blue Sky Laws. The Society has been barred from selling its securities in Michigan, Wisconsin, Illinois, and other states. The Michigan Securities Commission, which passed upon an application of the Michigan branch of the C. S. O. A. to endorse their securities, refused to permit them to do business in that state, and characterized their scheme of operation as a 'fraud on the public.'"

"This Crisis is to be commended for printing the editorial in question. In our opinion, it would be well to publish at this time an emphatic warning to the Negroes of the Harlem district. A drive is being conducted to sell as many 'certificates' as possible to the Negro population of Harlem, and as a result, many people will undoubtedly tie up their money in dubious securities, unless publications such as yours take vigorous action. We would appreciate any publicity you could give to the facts in this matter."

SIKI

I have a feeling, a sort of dim premonition, that boxing is going to become immoral again. You know that before the war it fell from its high estate because Jack Johnson did not have the grace to be whipped by Jim Jeffries. Even the late Lord Northcliffe, that delicious impersonation of the Anglo-Saxon bounder, who had made world-wide arrangements to picture the victory of the white man in his Daily Mirror all over the earth, rose to heights of self-abnegation when Johnson won. He said, said he, with ponderous seriousness, "I do not think it is wise to glorify the victory of a Negro over a white man, and, besides, the pictures themselves are likely to prove offensive to our decent women readers."

And now we have Mr. Jack Dempsey carefully avoiding the fists of Harry Wills and on top of this comes Siki and Carpentier! This is too much. We are expecting the Christian Endeavor to mobilize its forces as it did in 1910.

THE ELAINE PEONS

WELVE black men were unjustly sentenced to death for alleged "rioting" at Elaine, Arkansas, in October, 1919. At a total cost of over $40,000, of which the N. A. A. C. P. has raised and expended to date, $12,795 and local colored folk over $30,000, the cases have been brought to the following status:

None of the twelve has been hanged, but they are still in jail under sentence of death.

Six of these men have been tried, their cases appealed and death sentence affirmed by the Supreme Court of Arkansas. These cases have been carried to the Supreme Court of the United States on a writ of certiorari. They will probably come up for trial in January, 1923.

The other six men have twice been sentenced to death, their convictions twice reversed by the Arkansas Supreme Court and a new trial ordered. A change of venue to Lee County has been secured and the cases will probably be retried in October. If the Prosecuting Attorney does not bring
up the cases then, they will lapse, because untried for two years, and the men will go free.

Attorneys' fees of $10,000 are still due. Of this sum $7,000 has been raised in Arkansas and the N. A. A. C. P. has promised $2,250. Will the reader help by sending a contribution of any amount to J. E. Spingarn, 70 Fifth Avenue, New York City?

K. K. K.

Sept. 15, 1922.

PLEASE enter subscription to your magazine THE CRISIS for one year, mailing same to address given below. Post Office Money Order for $1.50 enclosed.

Yours truly,

J. J. Murphy,

Kleagle, Knights of the Ku Klux Klan, P. O. Box 612, Birmingham, Ala.

We have received few subscriptions with more pleasure than this. We have perhaps neglected our offer to comment upon the K. K. K. because it has always seemed to us so ridiculous an organization. But now that we may speak to them, as it were, face to face, we would like to say plain words from time to time. First, the Klan is ridiculous; it is Mumbo Jumbo, child's play, silly parading, calculated to attract idiots and criminals. Secondly, it is cowardly; it hides and masks and sneaks by night; it does not dare to stand out in the open; it is afraid and ashamed of itself; and there seems to be no connection between what it does and what it says, between what it professes and what it supports. Thirdly, it is powerful. Its very appeal and methods give it power in that part of the land where ignorance is most deep seated. It has triumphed in elections, sweeping Texas, electing a governor in Georgia, showing its fangs elsewhere; but notwithstanding all this, it is, for the better South, the most hopeful mob in years. It is going to drive the "best friends of the Negro", the pussyfooters and compromisers, the sincere well-wishers, out into the open. For 50 years the South has tried to build up a civilization on lawlessness and "nigger" hating, and at the same time it has tried by excuses and smooth words to hide its deeds from its own better self, and from the outer world. Today the Ku Klux Klan comes as an open, clear avowal that the Worse South proposes to set up a government ruled by secret midnight murderers whose object is to murder, insult and disfranchise Negroes, Jews, Catholics and anybody else whom any clansman hates or fears. Against this organization, sooner or later, the decent white South must take a stand. It must take it not simply in words with "ifs" and "ands" but with straight-out, manly determination backed, by word and deed, publicly to unmask the cowards, to stop lynching, lawlessness and mobs, and to defend the rights of American citizens.

THANKS

Aux Cayes,
Rep. D'Haiti,
27th Aug., 1922.

IR, I beg to acknowledge the receipt of your esteemed favor dated August 10, 1922, bearing checks for $19.50...

I thank you very much, sir, but I will never be able to be grateful enough for the splendid help THE CRISIS has given me. I have received $10 otherwise from unknown people who have read my letter in THE CRISIS and there is another who has written making inquiries...

A long life to THE CRISIS and the recognition of all of its great and splendid works, will be my prayer ever.

Yours obediently,

John Francique.
LENOX AVENUE is in New York; in Chicago is State Street; Louisville has its Walnut Avenue; Cleveland its Central Avenue and Columbus its East Long Street.

Columbus estimates its population at 250,000, of whom 25,000 are Negroes. Columbus composes the greater portion of Franklin County and has the unique distinction of having been created to be the capital of Ohio. Neither Zanesville nor Chillicothe, where the legislature has sat, was suitable. Thus Columbus was settled by no special group of immigrants but by statesmen and politicians of the state.

On coming to Columbus one is impressed by the many state institutions within its borders. We find there hospitals for feebleminded and for imbeciles, the Ohio State Penitentiary, and institutions for the blind and deaf. The Ohio State University and the capital with its various departments are located in Columbus. This has had its effect upon the constituent part of our population, especially upon the Negro.

Until quite recently the Negro population of Columbus was considered the most backward of that of the four largest cities in the state. Mr. Quillin (white), in his "Color Line in Ohio," published in 1913, states: "Columbus, the capital of Ohio, has a feeling toward the Negroes all its own. In all my travels in the state, I found nothing just like it. It is not so much a rabid feeling of prejudice against the Negroes simply because their skin is black as it is a bitter hatred for them because they are what they are, character and habits. The Negroes are almost completely outside the pale of the white people's sympathy in this city, but the latter justify themselves and in fact many of the better class of Negroes agree with them, on the ground that so many of the Negroes are proving themselves by their attitude and conduct unworthy of the respect of decent people. This condition of affairs has been growing by leaps and bounds during the last five or ten years. Most of the colored people say that it is only since the coming of a large number of disreputable southern Negroes that affairs have grown worse. The white people seem to think that the late comers are prone to assert 'their rights' a little too freely. Whatever the cause may be, this much is evi-
dent—the feeling against the Negroes is bitter in the extreme."

Prior to the migration Negroes were engaged principally in domestic and personal service while a few held political jobs handed out by the politicians for service rendered.

The Negro center of Columbus has always been Long Street. It is reputed that 30 years ago the Negroes owned practically all the property between 3rd and High streets, including the land where one of the largest banks now stands. They did not live farther east than 4th Street. During that time there were separate schools in Columbus and on the corner of Long and 3rd Streets was the Loving High School and just west was the elementary school. Negroes conducted restaurants, barber shops and saloons, of which there were nine within four blocks. On the north side of the street between 3rd and High Streets was the St. Paul A. M. E. Church, yet standing. The Second Baptist Church was located just one block away from St. Paul’s Church, on Gay Street. From High to 3rd on Long Street was always a seething mass of Negroes who lived in hovels and alleys along Gay, 4th and 3rd Streets. There were not 75 Negro families in the city of Columbus living outside of this section in those days.

If you were to imagine in your mind’s eye a river coursing its way straight to the sea, being fed by tributaries from its northern boundaries that were directly opposite those of the southern boundaries, you would have an idea of East Long Street from the point of view of Negroes and white people. East Long Street is the river that is fed by all of the cross-section streets, from Long Street to Mt. Vernon Avenue, by Negroes, and the social, political and business life of this section is largely influenced by what happens on Long Street, which receives its white people from the southern tributaries.

In 1904 the officers of St. Paul A. M. E. Church purchased a site on East Long Street, near Jefferson Avenue, upon which the church now stands. It was the moving of this congregation and the erection of an Odd Fellows’ Hall by Negroes some time previous, on the corner of Garfield Avenue and Long Street, together with the increased value of property on Long Street, near High, that caused the exodus of Negroes farther east on Long. In this vicinity there are today 10 Negro physicians, 6 dentists, 10 churches, 2 drug stores, 2 undertakers, and over one hundred Negro owners of homes. These are scattered all the way from Ninth Street to Taylor Avenue, and it is predicted that Long Street from Jefferson to Woodlin Avenues will be owned in the not distant future by Negroes.

The white people receding from Long Street refuse to rent to Negroes but will sell; consequently the homes are being purchased and not rented. Be it remembered that high prices are paid for the homes and the desire of the white people, with means, to live in the fashionable, suburban sections, causes sales of homes to Negroes over the protest of their white neighbors who object to living next to Negroes.

The Long Street Improvement Association, composed of white business men on Long Street, interests itself in the development of Long Street property and in the meantime uses its influence to keep colored people from purchasing property on this street. This organization recently submitted a proposal to the City Council, that the name of East Long Street be changed from East Long Street to Commerce Street, from High to Jefferson; be it remembered also that Jefferson Avenue is where the Negro business enterprises of East Long Street begin. The more enthusiastic supporters of East Long Street have asked that this section of East Long Street be named Golden Lane. The proposals are yet before the City Council. They are meeting the opposition of Negro business and professional men of East Long Street.

There are some unique features on East Long Street that should be mentioned. The Williams Building, a photograph of which is here published, is owned exclusively by a young Negro who came to Columbus from Virginia ten years ago. This is an office building in which is located the Supreme Life & Casualty Insurance Company, the National Benefit Life Insurance Company, the Fireside Mutual Aid Association, the Columbus Industrial Mortgage & Security Company, the American Woodmen, the Columbus Urban League, the Williams’ Real Estate & Rentals, two physicians, one dentist, a modiste, two real estate concerns and one attorney. This building is located on the corner of Long Street and Lexington Avenue, and is one of the most outstanding
buildings east of High Street. Just east of this building on the opposite side of the street is located the Empress Theatre and office building, owned by Messrs. J. E. Williams* and Albert Jackson, and erected at a cost of $50,000. The theatre has a pipe organ that cost $10,000, and no motion picture house in the city is better equipped nor runs finer pictures than does the Empress.

On the corner of Long and 17th Streets is the Alpha Hospital. This was erected by Drs. W. A. Method and R. M. Tribbitt at a cost of $23,000 as a private institution, but later developments proved that there was a larger opportunity for service by making Alpha Hospital a social agency; so the Alpha Hospital Association was formed recently with Dr. W. A. Method as Chief of Staff. The Alpha Hospital Association conducts a nurses' training school which is the only place in the city where any girl of good moral character and education may complete a course in nurses' training.

On the corner of Garfield Avenue and Long Street is the Colored Odd Fellows' Hall Building, which has three floors and a business annex. The entire building is easily worth $50,000. This is one of the first buildings owned by Negroes to be erected on East Long Street. There are nearly one hundred business enterprises on East Long Street and vicinity, embracing haberdasheries, photographers, optometrists, music shops, music studios, beauty parlors, printing establishments, corporations, tailors, etc. These enterprises are without the ear mark common to many Negro undertakings.

This progress is not without its problems. To the south of Long Street are found some of the wealthiest and most influential white citizens. To the north of Long Street, toward Mt. Vernon Avenue, and on Lexington Avenue toward Taylor Avenue, going east, are to be found fully 75 percent of Columbus' Negro population. Both the whites and black people use principally the Long Street car and occasionally there has been race friction on this car which if sober judgment had not come into play might have caused serious embarrassments to the city. This race tension is being relieved by automobile busses that are operated on a parallel street and are patronized by a large proportion of white people who live east. The busses do not discriminate against Negroes.

Another problem on East Long Street is the proposed erection of the Centenary M. E. Church for Negroes on the corner of 18th and Long Streets, which is within a stone's throw of the Welch Presbyterian Church (white), dedicated less than six months ago. The erection of the Welch Presbyterian Church cost, we understand, about $90,000. There are being put forth strong efforts by the white people interested to prevent the erection of this church for Negroes. The change of pastors of the congregation at a recent conference of the M. E. Church has been interpreted by some as an indication that the Negro Centenary Church will not be erected on this site. On 19th and Long Streets the Negro Masons have purchased a site upon which to erect a temple.

Franklin Park, the most beautiful and spacious park in Columbus and one of the best in the state, is located at the end of the Long Street car line, just one square south of Long Street. It is bounded on four sides by select white citizens of Columbus. This park has become the rendezvous for Negro youths. It is used during the week days mostly by white people but on Sundays mostly by Negroes. Some few months ago an effort was made to have the city purchase another park which would be located about three squares north of Long Street. This proposition was opposed by Negro leaders. They feared that the purpose was to induce Negroes from Franklin Park to this smaller, and less attractive park.

The Champion Avenue School, the only school exclusively for Negroes in Columbus, is one square and a half from East Long Street. Being in a Negro district it is theoretically not a Negro school but is officered entirely by Negro teachers, with the exception of a manual training teacher, and all of the pupils are Negroes. Any white child who lives in that section may attend another school if he wishes. This school has a Junior High School Department. An additional building to be used by this Junior High is being bitterly opposed by groups of Negroes.

Columbus' Negro citizens have made very noticeable and rapid progress within the last few years. The citizens credit this progress to the influx of Southern Negroes.

*Mr. Williams has died, since the writing of this article.
who refused to live in alleys and who were used to being in business for themselves and to the getting together of the Negro citizens to "put over" the campaign for the erection of the Spring Street Y. M. C. A. The campaign for the Y. M. C. A. was started in 1916; the building was erected in 1918. This Y. M. C. A. has a unique feature—the Business and Professional Men's Club which meets every Tuesday noon and is to the Negro business men of Columbus what the Rotary, The Kiwanis and such clubs are to the white people. It is addressed by men of affairs in and out of Columbus and from this has come the inspiration acknowledged through testimony, which has caused the great changes that have taken place in Columbus. The Y. M. C. A. has in operation a standard program—educational, social, religious, physical, with a boys' department.

From the Business Men's Club come directly the Columbus Industrial Mortgage & Security Company, the Adelphi Loan & Savings Company, and the Favorite Shop. The Credential Mortgage Company is composed of men of the Business Men's Club of the Spring Street Y. M. C. A. and has its regular meetings there. Practically all the stock of the Supreme Life & Casualty Company that was sold in Columbus went through men of this club.

There is this danger on East Long Street. The block between Hamilton and Garfield Avenues, where the greatest number of Negro business enterprises are located, has become the rendezvous for "hangers-out" both night and day. The passersby are forced at times to walk off the sidewalk by the group of Negroes who apparently have no place to go. They are purchasing nothing, and spend their time loitering, gazing and passing remarks concerning pedestrians. This is done to such an extent that some of the most thoughtful citizens are wondering if it might not cause serious trouble in the future. This and other racial problems in Columbus are being studied by the Race Relations Committee of the Columbus Urban League of which Dr. W. J. Woodlin, one of the physicians who practices on East Long Street, is a prime mover. This committee, through a process of education, hopes to better the race relations in Columbus.

The receding families of white people on East Long Street are being fast replaced by progressive Negro citizens and it is no wild fancy to predict that the next generation will find a score or more of Negroes of real wealth from business accumulations on East Long Street; even now we have those who count their monthly incomes in the thousands.

**LEROY BUNDY**

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**W. E. B. Du Bois**

At the "court" ceremony held by Marcus Garvey in Harlem, August 10, among those who kneeled to the "High Potentate" and received the accolade was Dr. Bundy, of East St. Louis fame, who rose to his feet as "Sir" Leroy Bundy, "Knight Commander of the Distinguished Service Order of Ethiopia." On August 25, "Sir" Leroy was elected "First Assistant" of Marcus Garvey by a vote of approximately 104 to 76 for his opponent, these being all the voting delegates present out of "150,000" advertised to attend Mr. Garvey's convention. The Negro World immediately celebrated Bundy's accession to high place among the Garveyites by this editorial squib:

"The Editor of The Crisis and other representatives of the N. A. A. C. P. have frequently asked about the balance sheet of the U. N. I. A., but we would like to make inquiry about the balance sheet of the N. A. A. C. P. In the Fall of 1917 and winter of 1918 the N. A. A. C. P. collected $50,000 to defend Dr. Leroy Bundy of East St. Louis riot fame. One hundred and fifty dollars was spent of this $50,000, and the balance sheet has never been published to show what was done with the remaining $48,500. Where did this money go?"

From the beginning the N. A. A. C. P. and THE CRISIS have determined to fritter away as little time and space as possible in personal controversy or in internal bickering. For that reason we hesitated nearly two years in commenting on the Garvey movement even when we were being subjected to insult and innuendo uncalled for
and unmerited. So too, despite the fact that for nearly four years we have been accused publicly by Dr. Bundy, first of unjust treatment and neglect in his case and now of theft, we have only replied briefly to the first charge in the September Crisis, 1918. We have, of course, published an accounting of all funds put in our hands for all purposes in our annual reports. We have kept silent concerning Dr. Bundy simply because we did not wish to publish the whole unsavory truth. Evidently the time has now come to speak plainly.

WHO does not remember the Second of July, 1917? On that red day in East St. Louis, Illinois, a mob destroyed $400,000 worth of property, drove out 6,000 Negro laborers and murdered between one and two hundred Negroes. Our hearts were sick within us. The N. A. A. C. P. immediately took its usual steps: First, to ascertain the truth; second, to learn what could be done to relieve and punish.

Three trained investigators, two white and one colored, were rushed to the city before the embers were cold and the corpses removed. An investigation was organized, so thorough and so careful, that it was used by local courts and the Congress of the United States as one of the main bases of fact. It was published in part in THE CRISIS for September, 1917.

Meantime the St. Louis branch of the N. A. A. C. P., together with various churches and local organizations undertook relief and legal defense. Money was raised and expended and emergency work done. The St. Louis branch, which is a careful, business-like organization, arranged to have all funds carefully accounted for. This caused some local friction at first with some who thought the N. A. A. C. P. too meticulous, but this gradually disappeared and all worked together.

As soon as it was apparent that in the legal proceedings the Negro was to be made the "goat," and a dozen Negroes were convicted as "rioters," James Weldon Johnson, then Field Secretary, wired the St. Louis branch: "The national office will back the St. Louis branch to the limit in the fight for the men you believe to be innocent. Send to this office at your earliest convenience opinion of counsel as to grounds for appeal."

Meantime the case of Dr. Leroy Bundy leaped to the fore. Here we understood was a successful professional man, a leader of his local group in East St. Louis, who, when riot was threatened, advised the colored people to arm themselves and that because of this he was arrested, thrown into jail and accused of murder and inciting to riot. This seemed to us an ideal case. We were determined to leave no stone unturned to secure vindication for Dr. Bundy and, with this, the great and sacred right of self-defense for American Negroes in the face of mobs. We determined to appeal to the colored people throughout the United States for a Bundy defense fund; but without waiting for this, we used our anti-lynching fund and the general fund of the organization to prepare for Dr. Bundy's defense.

In a case of this sort, much, if not everything, depends upon the standing and reputation of the lawyers which the defense can secure. It is fatal to go into court with obscure, inexperienced, or unlearned counsel. The success of the N. A. A. C. P. hitherto in the courts has been their ability to secure as counsel, men whom money could not buy and whose fees for ordinary work would be beyond anything that we could raise. Thus the prestige of Moorfield Storey, who charged us nothing, helped win the segregation case. And thus in the Bundy case we were able to secure Charles Nagel, former Secretary of Commerce and Labor in the Cabinet of President Taft and one of the most distinguished lawyers in the State of Missouri. Mr. Nagel gave his services free. Later we were able to have the services of Edward O. Brown, Justice of the Appellate Court of the First District of Illinois, and a widely known lawyer. Judge Brown charged no fee. In addition to this we hired the services of Webb & Zerwick and Thomas N. Webb, well-known criminal lawyers of St. Louis, and with these we associated Mr. Phillips, a colored attorney. Thus, as Mr. Charles Nagel wrote us afterward, "Every reasonable provision had been made for the proper defense of Dr. Bundy."

While we were raising money and securing counsel, there came our first and most heart-breaking trouble. Bundy was in jail. Properly defended and with a change of venue for his trial, he had a good chance of being cleared. But he was worried and frightened. He was led to believe that political influence was more important than legal defense. He feared that the Democratic administration of East St. Louis, with
which he had been identified, was going to betray him and that his only chance lay in making a bargain of some sort with the Republican Attorney-General who was prosecuting him.

This may have been true but surely Bundy's first duty as an honest man was to take up this matter with his counsel and with the N. A. A. C. P. He says that he did discuss it with his colored attorney, Homer G. Phillips. This may be true, but it is certainly true that no officer of the N. A. A. C. P., and neither Mr. Nagel nor Webb and Zerwick nor Thomas N. Webb dreamed of any such move by Bundy, until suddenly they were faced with the report that Bundy had “confessed” to the States Attorney! A meeting was hurriedly called in Mr. Nagel's office to learn what statements Bundy had made.

To understand the enormity of Bundy's deed, we must remember what East St. Louis was. It was a center of manufacturing and big business where the life of the town was given over to politicians of the most corrupt sort. It was a "wide-open" town, with liquor, gambling, prostitution, and crime of all sorts. Girls were ruined, boys were drunk, murder was common, gambling was open. There are few centers in the United States that had a worse reputation than East St. Louis. Indeed it was all this filth and lawlessness that made the riot possible because with any kind of a city government the mob could have been quelled in a few hours. Who, now, was responsible for this condition? It was the same old story: a group of politicians of the lowest sort held the city in a vise by the simple method of buying votes, colonizing illegal voters and then collecting graft from saloons, gamblers and prostitutes to pay for all this and make themselves rich. So long as they did not molest or tax the factories and "big business," they were supreme and the decent elements in the city were helpless and almost voiceless.

Leroy Bundy in the face of these disgraceful facts, and without consulting his benefactors or main counsel, called in the Attorney-General and confessed that he was one of the tools and go-betweens who herded and bought Negro votes by the wholesale to keep the East St. Louis political scoundrels in power.

I grant Bundy every legitimate excuse: he was in jail. He was scared blue. He was afraid his political cronies had betrayed him. He was told by some friends that his only chance of escape was to "double-cross" the Democratic "gang" and make a bargain with the Republican Attorney General. I grant all this. But I maintain that even if every word of this had been true, the least that anybody with a spark of manhood or decency could do was to tell the N. A. A. C. P., Mr. Nagel and his attorneys, Webb & Zerwick, and Thomas Webb, what he proposed to do. Bundy did nothing of the kind. He called in the Republican Attorney-General of the State of Illinois and confessed to him that he was one of the tools and go-betweens of the corrupt Democratic administration in East St. Louis. He did this without the knowledge of his leading attorney, Charles Nagel, and afterward when it came to Mr. Nagel's ears it was published against Mr. Nagel's advice. He did it without the knowledge of Webb & Zerwick and without the knowledge of Mr. Thomas Webb. He did it solely upon his own initiative and possibly with the advice of Mr. Phillips. It was an outrageous action and it put his attorneys and especially the National Association for the Advancement of Colored People in a most difficult position.

One can see this by noting the comment of the newspapers. The St. Louis Post Dispatch said November 25, 1917, "Bundy tells of vast vote frauds in East St. Louis." "The affidavit containing more than 9,000 words tells of alleged wholesale frauds." "Bundy admitted that he supported those who practiced this scheme," "Bundy was a leader in a Negro political organization which supported this faction."

The St. Louis Globe Democrat, November 27, says in an editorial:

"There is seemingly no end to the political corruption openly practiced in East St. Louis. Attorney-General Brundage is in possession of the detailed confession of political offenses made by a Negro leader charged with participation in the murder of city officials which furnished part of the provocation for the race massacre in July. This confession deals with wholesale vote-buying in three elections practiced directly and through the easy device of "hiring workers." "

There is verisimilitude to the story but the reputation of the witness and the character of the testimony itself required corroborative evidence which is said to be available."

The East St. Louis Star, November 25, says: "Bundy's confession is being investigated by the Federal District Attorney."
The Chicago Herald, November 26, said:

"Bundy said $300 was paid to him by a campaign manager in the last municipal election for the expense of handling the Negro vote." The Chicago Daily News, November 26, says: "Bundy's confession startled Illinois."

Imagine our situation. We were making a hero of Bundy. We were holding him up as a brave and persecuted man, in the midst of crime and lawlessness, had told the people to arm in self-defense. In the midst of all this Mr. Bundy comes out and confesses that he is hand and glove with the men and is part of the system which made East St. Louis a city of corruption and made it possible for such a horrible riot to go on without interference by the authorities.

We went into long and careful conferences. What were we to do? Mr. Nagel voiced our final decision. Bundy’s confession "was quite sufficient to justify, if not to necessitate, my withdrawal from further activity in the case; but when a man’s life and liberty are at stake, a good many concessions must be made, and I was at pains to make sure that Dr. Bundy would at least be competently represented, as your Association had directed."

Our final position was then that while Bundy was not the man whom we could have much to do with, yet that technically so far as the actual charges of inciting to riot were concerned he was without doubt innocent. It was our duty, therefore, to continue his defense and this we did. Between July, 1917 and May, 1918, the national office of the N. A. A. C. P. received for "East St. Louis relief and legal defense" $1,726.19. The money was expended as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traveling and investigating expenses</td>
<td>$873.60</td>
</tr>
<tr>
<td>Printing of East St. Louis pamphlets</td>
<td>497.04</td>
</tr>
<tr>
<td>News cuts of rotary</td>
<td>19.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>7.11</td>
</tr>
<tr>
<td>Remitted to St. Louis Branch</td>
<td>321.18</td>
</tr>
<tr>
<td>For general relief and legal defense</td>
<td>870.09</td>
</tr>
<tr>
<td>Total</td>
<td>$4,312.95</td>
</tr>
</tbody>
</table>

The deficit of $623.06 was taken from our Anti-Lynching and Mob Violence Fund raised before the East St. Louis riots.

The St. Louis branch of the N.A.A.C.P. expended in all $4,312.95 for relief and legal defense in connection with the East St. Louis riot. This money was received from the national office of the N.A.A.C.P. and from fraternal orders, churches, N.A.A.C.P. branches, women’s clubs, army posts and individuals. Of this amount $1,632 was specially designated for the legal defense of Dr. Bundy and was received from the following sources:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lodges</td>
<td>$10.60</td>
</tr>
<tr>
<td>Churches</td>
<td>84.28</td>
</tr>
<tr>
<td>Individuals</td>
<td>19.50</td>
</tr>
<tr>
<td>Mr. Charles Bundy</td>
<td>353.65</td>
</tr>
<tr>
<td>Thomas Crawford and wife</td>
<td>199.60</td>
</tr>
<tr>
<td>Subscription lists</td>
<td></td>
</tr>
<tr>
<td>Earl Williams</td>
<td>35.00</td>
</tr>
<tr>
<td>Benjamin Lucas</td>
<td>122.25</td>
</tr>
<tr>
<td>Chicago &quot;Defender&quot;</td>
<td>352.65</td>
</tr>
<tr>
<td>National Office, N. A. A. C. P.</td>
<td>570.82</td>
</tr>
<tr>
<td>Total</td>
<td>$1,632.00</td>
</tr>
</tbody>
</table>

The disbursements were as follows:

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 7, 1917, Thos. M. Webb, attorney fee...</td>
<td>$500.00</td>
<td></td>
</tr>
<tr>
<td>Nov. 20, 1917, filing of affidavits, H. G. Phillips</td>
<td>122.00</td>
<td></td>
</tr>
<tr>
<td>Jan. 20, 1918, Thos. M. Webb, attorney fee...</td>
<td>250.00</td>
<td></td>
</tr>
<tr>
<td>Mar. 18, 1918, Thos. M. Webb, attorney fee...</td>
<td>250.00</td>
<td></td>
</tr>
<tr>
<td>Mar. 19, 1918, Webb &amp; Zerwick, attorney fee...</td>
<td>250.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$1,632.00</td>
<td></td>
</tr>
</tbody>
</table>

In addition to this Mr. Bundy, together with the other colored defendants charged with rioting, benefited from the following additional expenditures from funds designated as "for general legal defense":

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lawyers’ fees</td>
<td></td>
</tr>
<tr>
<td>Mr. Phillips</td>
<td>$804.35</td>
</tr>
<tr>
<td>Webb &amp; Zerwick</td>
<td>914.00</td>
</tr>
<tr>
<td>Total</td>
<td>$1,718.35</td>
</tr>
</tbody>
</table>

The balance of the $4,312.95 received by the East St. Louis branch, $962.60, was expended for general relief.

With the monies thus collected and expended the legal defense fund administered by the national office of the N. A. A. C. P. and the St. Louis branch secured a change of venue for Dr. Bundy and his release on bail and carried the cases of eleven other defendants to the Supreme Court of Illinois.

We had, however, little time for self-congratulation. April 5, 1918, we received a letter from the Chairman of the Executive Committee of our St. Louis branch which said:

"This St. Louis branch, N. A. A. C. P., is of the disposition to terminate its activities in the defense of Dr. L. N. Bundy in so far as such defense may be set up independent of the defense of Bundy’s co-defendants, now imprisoned and awaiting decision on an appeal.

"Dr. Bundy is now at liberty on bond and confidently asserts his ability, and desire, to personally raise all required funds and do all else that is necessary to assure his best defense. He is intolerant of the fiscal plan of this branch, which was devised to forestall money scandals; and, although he requests this branch to pay a large volume of bills of his making, it has not been possible..."
to get him to conference with our executive committee.

"While we have no detailed information of his contemplated adventures, we foresee the possibility of situations therewith abounding that will embarrass and discredit our organization if it be associated with them.

"We do not believe the vast fund that Dr. Bundy essays to raise [$50,000] is a necessity to his defense and, consequently, we regard his proposed nation-covering tour for funds an imposition on a public that has been sympathetic with, and generous to, him and as a junket that will demoralize many worthy Negro causes in the future. Indeed, we believe Dr. Bundy's defense is, in the main, perfected for trial."

On June 1 the secretary of the St. Louis branch wrote:

"Since our letter of April 5 we held a conference with Dr. Bundy and friends on April 11, 1918. He stated that he desired that we support him and wife until his trial; that we pay bills that amount to two thousand dollars ($2,000.00) which he had incurred, and that he wanted to go out on a lecture tour to secure funds with the endorsement of the Association. We could not accept the latter plan. He became very indignant because we failed to endorse his suggestions and left the conference after accusing the branch of dishonest dealings with him and negligence.

"At a subsequent meeting of our Executive Committee of this branch the following motion prevailed: 'That we withdraw from the Bundy case and that history of case with collections and expenditures be sent to the national office so that the public may be informed of the same.'"

On April 11 Mr. Bundy telegraphed us to send a representative at once to St. Louis because he was "grossly misrepresented and to a large degree embarrassed by the local branch." In the absence of the secretary, I immediately replied that the Field Secretary would be in St. Louis soon. I added these words:

"I may say frankly that I have been disappointed at your attitude and the attitude of Mrs. Bundy. . . ."

"FIRST, without the consent of our attorneys, you gave a newspaper interview which practically convicted you of bribery. SECONDLY, Mrs. Bundy has continually made appeals in which she has asserted that nothing was being done for you and no funds being provided. This, of course, was absolutely false. THIRDLY, in the matter of raising money, this Association has taken the only honest and defensible stand: All monies pass through its properly constituted officers. They are accounted for and the books audited. If, now, you are going to collect funds it must be thoroughly understood by the public that we have absolutely no responsibility therefor, and do not and will not guarantee their proper expenditure. Furthermore, if you are going to undertake your own defense, it is unnecessary that we should take further action in your behalf. In that case it would be necessary for us to state to the public and state plainly the reasons of the withdrawal of this Association from your case.

"Our representatives in St. Louis are Mr. Charles Nagel, one of our National Directors, and the officers of the local branch of our Association headed by Mr. Pitman. With these, and these only, arrangements must be made and they must be satisfied before this Association will be willing to continue its aid in your defense."

Mr. Bundy answered by a series of telegrams demanding "immediate investigation of conditions here," saying that he had "never been at variance with your powerful organization." On June 20 he wrote us:

"I have never felt that the National Association was not in deep sympathy with me in my extremity. I am deeply grateful for all that has been done and consider that my trouble is entirely of a local nature and I feel if given an opportunity before impartial judges to present my case, I am sure that the said differences can be amicably adjusted."

The Board finally wrote Mr. Bundy, June 28, 1918: "The Legal Committee of the Board of Directors will be prepared to hear what you desire to say in regard to your relations with the St. Louis branch and the Association on Friday, July 5, at 2.30 P.M., in the office of the Chairman of the Committee, Mr. Charles H. Studin, 55 Liberty Street, New York City."

The interview was a painful fiasco. Mr. Bundy, instead of making a frank, clear statement of conditions and his complaints, reasons and wishes, began by demanding counsel to represent him; he denied that he had come to present his case, but insisted that he was there to hear "charges". He refused any information concerning the money he had collected for his defense, or even concerning the items in the $2,000 worth of bills presented to the St. Louis branch. This colloquy followed:

Dr. Bundy: The thing that I came to New York for is to find out what the Association intended to do for me.

Mr. Studin: That is precisely what we are trying to get at. We cannot exert ourselves in your defense if you are not going to be frank with us.

Dr. Bundy: The thing I am going to do—and only this—is when they tell me what they have against me that caused them to
break with me, I am going to answer them, and until that time I have said all I intend to say.

Mr. Studin: I should say this—that if you have not told them what money has been spent for lawyers on your account, they would have a justifiable grievance against you.

Dr. Bundy: They have it.

Mr. Studin: If you have told them, why not tell us for our benefit?

Dr. Bundy: Not until my attorneys are present.

Mr. Studin: Have you been raising money in your own defense?

Dr. Bundy: How does that concern the Association?

Mr. Studin: Did you understand that any money which was raised by you for the purpose of defense should be accounted for by you to the N. A. A. C. P.?

Dr. Bundy: I did not. I don't intend to answer any more questions until my attorneys are here. Unless I can have an understanding this trip up here has been thrown away.

Mr. Studin: How have you lived since March to the present time?

Dr. Bundy: Very nicely.

Mr. Studin: What is your source of income?

Dr. Bundy: In any way I could get it.

Mr. Studin: Have you worked?

Dr. Bundy: I don't think that concerns you.

Mr. Studin: Have you incurred any bills that you think the National Association is responsible for?

Dr. Bundy: Yes.

Mr. Studin: What bills?

Dr. Bundy: All bills.

Mr. Studin: Will you name them?

Dr. Bundy: No.

Mr. Studin: How much do they amount to?

Dr. Bundy: I don't recall.

Mr. Studin: In round numbers.

Dr. Bundy: I don't know.

Mr. Studin: What were they for?

Dr. Bundy: I am through with this conversation.

Mr. Studin: Was it your idea that you should go out and raise money to pay your personal living expenses?

Dr. Bundy: Yes.

Mr. Studin: That is your present idea?

Dr. Bundy: Yes, that is my idea now.

There was, of course, but one conclusion for the N. A. A. C. P. after this interview and the September Crisis, 1918, contained this announcement.

"The National Association for the Advancement of Colored People is no longer connected in any way with the further defense of Dr. Leroy N. Bundy, of East St. Louis, with whose defense against the charge of complicity in the East St. Louis riots of July, 1917, the Association has heretofore been associated."

At the same time the N. A. A. C. P. has up to the present sedulously avoided any statement or public controversy such as might prejudice Bundy's case in court. Since Mr. Bundynow feels safe and is gratuitously attacking us, we publish the facts.

NEGRO INSURANCE

PHIL H. BROWN

(Commissioner of Conciliation, U. S. Department of Labor.)

MEETING a growing reluctance on the part of certain old established insurance companies and the refusal of others in the matter of accepting colored people as risks, twenty-five companies with a total capital of $1,256,000, have been started by colored people for colored people in this country during the last ten years. These figures are taken from a survey just completed by the U. S. Department of Labor. The insurance sold by these companies covers principally, life, health, accidents, and four home offices are in North Carolina, four in Georgia, two in Kentucky, two in Pennsylvania, two in Louisiana, two in Florida, two in Virginia and one each in the District of Columbia, Arkansas, Ohio, Illinois, Tennessee, Maryland and South Carolina. The total value of the assets of these companies is given at $6,339,198.50. During the last fiscal year these organizations paid claims of policy-holders and other beneficiaries a total of $3,072,189. They employed 6,545 colored persons, divided thus: 527 clerical employees, 3,968 field agents, 1,523 medical examiners and 527 miscellaneous employees, to whom was paid an average monthly amount of $259,728.10, either in salaries or commissions.

While the majority of these organizations deal primarily in industrial insurance, three of the older ones have branched out into the old-line classification, taking risks on
straight life with the usual rule and limitations practiced by the white companies. Surplusage has gone largely into real estate, flat purchases and first mortgages, while three of the organizations have fostered banking institutions, which they have caused to be established in several centers of Negro population, where the State banking laws admit of small capitalization.

The success of these companies and their apparent ability to operate upon an economical basis suggests the development of this business upon purely racial lines until eventually the Negro will write all of his own insurance, opening a new and fertile field for employment of his own people and an earning opportunity for his savings.

As the foregoing figures indicate, the surface is merely scratched, for when it is considered that one white company alone carries upward of 2,000,000 policy-holders among the colored people in the industrial, endowment and straight-life classifications, it will readily be seen that the sequestering of this insurance to racial companies is yet an infant enterprise. However, if the increase of the white companies increases it is presumed that the colored companies will profit upon the compensatory basis of the old adage that "It is an ill wind that blows nobody good."

The Government survey was made among regular companies, whose capital is supplied by colored people and which are operated under the surveillance of the insurance departments of the various states whence they take their charters. This survey does not refer to fraternal insurance, which is maintained in nineteen secret orders of national scope with a membership of 2,817,135 among the colored people in this country. It has been suggested that it is not a remote possibility that all of these orders might merge into a central body for the purpose of underwriting the insurance of the total membership. Tentative specifications for this projected "Fraternity of Fraternities" follow closely the organization plans of the American Federation of Labor, which centralizes many labor bodies, but allows each to retain its autonomy.

**SONG FOR A LOST COMRADE**

(To O. B. J.)

_JESSIE FAUSET_

**O**

H the fields glint gold and the trees flare red,
And the sky is as blue as a sky may be;
And the Past is past and the Dead are dead,
And Life laughs in front of us fair and free!
So it's, Ho Friends, a toast!
Let us drink high together,
Pledging, Life, Love and Laughter, in the gay, gold weather!

True, alas, there is One that is gone from our throng,
A Comrade to all and a good Friend was she;
And clear came her laughter and sweet rang her song—
But now she lies hushed by the bent birch tree.
She'd be first, Friends to cry:
"Let us drink high together,
"Pledging, Life, Love and Laughter, in the gay, gold weather!"

Ah she raised Life's cup and drank of it, too,
And Pain, like Joy, found a smile in her eye;
At all times most tender; to all trusts most true,
She had learned how to live, so she knew how to die.
Nay, no tears, Friends. A Toast:
Let us drink deep together,
Pledging, Life-long Remembrance, in the gay, gold weather!

**FOR A ROSE**

_YETTA KAY STODDARD_

R

OSE of the dusk, my musk rose,
Perfumed bloom of fire and dream and dew,
Singing, I'm bringing the quietude of night to you.

God's hand and my hand
Enfold you and hold you close. Repose
In His care and my prayer. Fair, you understand?
TWELFTH ANNUAL REPORT

EVERY member of the N. A. A. C. P., every reader of THE CRISIS, every person who is interested in the race problem, should have a copy of the Twelfth Annual Report of the N. A. A. C. P.—A Summary and an Accounting, which can be obtained from the National Office of the Association at 70 Fifth Avenue, New York, for twenty-five cents.

The report gives a detailed account of every important accomplishment during 1921. It tells of the work on national legislation, particularly on the Dyer Bill; of the many cases of legal defense including the Arkansas Cases, the Tulsa Riot Cases, the numerous extradition cases and other notable legal work; of lynching and race riots and what was done on them by the N. A. A. C. P.; ofpeonage; of discrimination in labor and hospitals; of the fight against the infamous Ku Klux Klan and the pernicious film, "The Birth of a Nation"; of investigations of riots and lynchings; of the Annual Conference at Detroit; of the Pan-African Congress; of publicity; of THE CRISIS; of work for Haiti and the Twenty-fourth Infantry martyrs; of the interesting work of the branches; and the usual complete financial accounting for the year.

The N. A. A. C. P. has placed the low price of twenty-five cents, which is less than the cost of printing and mailing, in order that as many copies as possible may be distributed. No person who wishes to be informed on the race problem should be without a copy of this report.

DYER ANTI-LYNCHING BILL

THE Colorado, West Virginia, Indiana, Ohio, Missouri, Massachusetts, California and New York State Republican Conventions and the Massachusetts State Democratic Convention have passed recently strong resolutions endorsing the Dyer Anti-Lynching Bill by name, and the Delaware State Republican Convention included in its platform a somewhat wishy-washy condemnation of mob violence, due to the vote against the Dyer Bill in the House by Caleb R. Layton, who was endorsed by re-election.

All of these resolutions were secured through the efforts of the N. A. A. C. P., which wishes to take this opportunity of expressing its appreciation to the individuals responsible for them and to those others who aided. The persons who acted at the request of the Association in the various states are:

Colorado, George W. Gross, Denver
West Virginia, T. Gillis Nutter, Charleston
Ohio, Harry E. Davis, Cleveland
Missouri, B. F. Bowles, St. Louis
Massachusetts, Butler R. Wilson, Boston
California, E. Burton Ceruti, Los Angeles
New York, Chas. W. Anderson, New York

Naturally, credit is due also to those men and women who aided the above named in securing the introduction and adoption of these resolutions and to them the N. A. A. C. P. likewise extends its appreciation.

The Indiana resolution, adopted through the initiative of Mr. Gilchrist Stewart, of New York, on May 25, read in part:

We urge and favor the immediate passage by the United States Senate of the Dyer Bill, already passed by the House of Representatives, making lynching and burning a Federal crime.

The Colorado resolution, passed on August 9, read:

We urge the Senate of the United States to pass without delay the Dyer Anti-Lynching Bill.

On August 15 the West Virginia State Republican Convention passed a resolution reading:

We urge the Congress of the United States to pass, without delay, the Dyer Anti-Lynching Bill.

The statement of the Ohio Republican Convention which was adopted without a dissenting vote on August 22, said:

We favor the immediate passage of the Dyer Anti-Lynching Bill.

The Missouri resolution passed on September 14 read:

The pledge of the Republican National Convention to anti-lynch legislation has found expression in the Dyer Anti-Lynching Bill now pending in the United States Senate. We, therefore, endorse this measure
and urge its passage by the present Congress.

The resolution of the Massachusetts State Republican Convention not only endorsed the Dyer Bill and urged its passage immediately, but also attached disfranchisement and discrimination by the Civil Service.

The Massachusetts Democratic Convention's resolution demanded:

Both legislation and executive action should put a stop at once and for all to the disgrace of mob-law. The constitutional guarantee of life, liberty and the pursuit of happiness is a heritage that should be safeguarded, if necessary with Federal legislation.

The California State Republican Convention adopted as a part of its platform a demand for immediate passage of the Dyer Bill.

The New York Republican Convention in a lengthy program made but one demand on Congress and that one read:

We urge the Senate to pass at the earliest possible date the Anti-Lynching Bill adopted by the House of Representatives at the last session.

The above splendid results are one part of the efforts of the N. A. A. C. P. to so solidify sentiment throughout the country behind the Dyer Bill that there can be no way for the Senate to evade passing it. In other states, where conventions are to be held during the next few weeks, similar efforts are being put forth to get the state political organizations behind the bill.

* * *

In spite of earnest efforts by certain Republican leaders to secure consideration of and a vote upon the Dyer Bill before the adjournment of Congress on September 22, and because of determined and well organized opposition by the Democratic minority, the measure was not acted upon and now goes over until Congress reconvenes in December. A number of newspapers have spread the statement that this failure to secure final action at that time means that the bill is dead for all time. That is not true! The bill will not be dead unless the Senate refuses to vote upon it before March 3, 1923, when the present session of Congress ends!

The N. A. A. C. P. is disappointed that the efforts to get the bill enacted into law before the November elections were unsuccessful. That the colored people of the country and all other persons so vitally interested in the passage of the bill may know just what took place at Washington, the N. A. A. C. P. is publishing below the full report of James Weldon Johnson who acted for the Association at Washington throughout the long and arduous fight. The report reads:

"On August 28 I went to Washington in order to do whatever was possible to speed the action on the Dyer Anti-Lynching Bill. I was assured by Senator McCormick and also by Senators Curtis, Watson of Indiana, and Lodge, that the Senate Steering Committee would meet within a day or two and that the Anti-Lynching Bill would be placed on the program of measures to be taken up for consideration before Congress adjourned. "On August 30 the Steering Committee met and placed the Dyer Anti-Lynching Bill on the program.

"On September 14 I went again to Washington to urge the consideration of the Bill and remained there until after Congress adjourned. Republican leaders in the Senate repeatedly expressed their intention and determination to bring the Bill up for consideration before the adjournment of Congress. None of them felt that the Bill could be finally disposed of within that time. They all expected that the Democrats would not only demand the fullest time possible for discussion of the measure but that they would use filibustering tactics to impede its progress.

"It was finally decided that the effort to bring up the Bill for consideration would be made on Thursday, September 21. Accordingly it was arranged that Senator Shortridge would at the proper moment be recognized for that purpose. When two o'clock arrived, the President pro tempore of the Senate, Senator Cummins, in accordance with the rule, announced that the unfinished business became the order. At that moment, Senator Underwood, Democratic leader, was discussing the Commission on Mixed Claims of American Citizens Against Germany. Senator Curtis arose and asked for unanimous consent that the unfinished business be temporarily laid aside. Naturally, there was no objection, as the request made by Senator Curtis enabled the Democratic leader to continue his speech. Senator Curtis' request also had strategic value because it cleared the way for the taking up of the Anti-Lynching Bill.
“As soon as Senator Underwood concluded, Senator Shortridge arose and secured the recognition of the Chair. Immediately the Democrats were alive to the situation. I do not think they anticipated the move, but as soon as Senator Shortridge arose they at once knew that it meant an effort to take up the Anti-Lynching Bill.

“Before Senator Shortridge proceeded he yielded, following the rule of courtesy in the Senate, to Senator McNary, to allow him to ask the Chair to lay before the Senate House amendments to a certain joint resolution; and again he yielded to Senator Warren to allow him to report from the Committee on Appropriations a joint resolution. Senator Pat Harrison of Mississippi immediately raised the point of order that the resolution reported by Senator Warren was debatable. This point of order gave rise to a long and complicated parliamentary wrangle which finally ended in President pro tempore Cummins ruling that Senator Harrison and not Senator Shortridge was entitled to the floor. Senator Harrison took the floor and proceeded to hold it for nearly two hours; and the Democratic filibuster was on.

“In the midst of the parliamentary wrangle, in which Senator Shortridge lost the floor, Senator Harrison suggested the absence of a quorum. The President pro tempore instructed the Secretary to call the roll, and the following Senators answered to their names:

<table>
<thead>
<tr>
<th>Ashurst</th>
<th>Fletcher</th>
<th>McLean</th>
<th>Shortridge</th>
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<tbody>
<tr>
<td>Borah</td>
<td>France</td>
<td>McNary</td>
<td>Simmons</td>
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<td>Brandegee</td>
<td>Gooding</td>
<td>Moses</td>
<td>Smoot</td>
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<td>Broussard</td>
<td>Harrel</td>
<td>Nelson</td>
<td>Stanfield</td>
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<tr>
<td>Bursum</td>
<td>Harrison</td>
<td>Nicholson</td>
<td>Sterling</td>
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<td>Calder</td>
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<td>Norbeck</td>
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<td>Cameron</td>
<td>Hitchclu</td>
<td>Oddie</td>
<td>Swanson</td>
</tr>
<tr>
<td>Capper</td>
<td>Jones, Wash</td>
<td>Owen</td>
<td>Townsend</td>
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<tr>
<td>Colberson</td>
<td>Keys</td>
<td>Pepper</td>
<td>Trammell</td>
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<tr>
<td>Cummins</td>
<td>LaFollette</td>
<td>Phipps</td>
<td>Underwood</td>
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<tr>
<td>Curtis</td>
<td>Lenroot</td>
<td>Rawson</td>
<td>Walsh, Mass.</td>
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<tr>
<td>Dial</td>
<td>Lodge</td>
<td>Reed, Pa.</td>
<td>Warren</td>
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<td>Dillingham</td>
<td>McCormick</td>
<td>Robinson</td>
<td>Watson, Ind.</td>
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<td>du Pont</td>
<td>McCumber</td>
<td>Sheppard</td>
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<tr>
<td>Ernst</td>
<td>McKellar</td>
<td>Shields</td>
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“The Senators who answered the roll call at the convening of the Senate at 12 o'clock but did not answer the roll call during the parliamentary fight to sustain Senator Shortridge's right to the floor were the following:

<table>
<thead>
<tr>
<th>Colt</th>
<th>Glass</th>
<th>King</th>
<th>Ransdell</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frelinghuysen</td>
<td>Hale</td>
<td>New</td>
<td>Williams</td>
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<tr>
<td>Gerry</td>
<td>Kellogg</td>
<td>Newberry</td>
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</tbody>
</table>

“It was then near the usual hour of adjournment, and before taking his seat Sen-
Mr. Shields: “With the Senator's intelligence and comprehension of the condition of affairs in the Senate, when he moved to take this bill up he did not expect it to be taken up and disposed of at this session, did he?”

Mr. Shortridge: “Things change rapidly. I answer the Senator, if it is necessary, that I was very fearful that it would not be disposed of if taken up; that is true. I had hoped to have it taken up fully ten days ago, but there were other bills and conference reports, the bonus bill, and the tariff bill, which delayed my asking that the bill be taken up. But this is the first time I have felt I had the right to the floor since I came here from California, and I do not want to abuse that right. I am willing to be guided by the wisdom of others. I have made the motion that this bill be taken up, and that we proceed immediately with its consideration, and I have said all I can say, perhaps, in favor of taking it up.”

“After Senator Shortridge concluded his remarks, the question of voting upon the consideration of the Bill was discussed. While the vote was pending the question of no quorum was raised again. The roll was called and the following Senators answered to their names:

<table>
<thead>
<tr>
<th>Brandegee</th>
<th>France</th>
<th>Pepper</th>
<th>Sutherland</th>
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</thead>
<tbody>
<tr>
<td>Bursum</td>
<td>Jones, Wash.</td>
<td>Rawson</td>
<td>Swanson</td>
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<tr>
<td>Calder</td>
<td>McCormick</td>
<td>Reed, Pa.</td>
<td>Townsend</td>
</tr>
<tr>
<td>Cameron</td>
<td>McKellar</td>
<td>Robinson</td>
<td>Underwood</td>
</tr>
<tr>
<td>Capper</td>
<td>McNary</td>
<td>Sheppard</td>
<td>Warren</td>
</tr>
<tr>
<td>Cummins</td>
<td>Moses</td>
<td>Shortridge</td>
<td>Watson, Ind.</td>
</tr>
<tr>
<td>Curtis</td>
<td>Owen</td>
<td>Simmons</td>
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</tbody>
</table>

“There being no quorum present, the vote was not taken and the Bill automatically went over for consideration to the next session of Congress.

“From the roll call just above, it may be seen that those Republican Senators who stayed through to the end of the fight for immediate consideration of the Bill were:

Bursum, N. Mex.
Calder, N. Y.
Cameron, Ariz.
Capper, Kans.
Curtis, Kans.
France, Mo.
Jones, Wash.
McCormick, Ill.
McNary, Ore.
Moses, N. H.
Pepper, Pa.
Rawson, Ia.
Reed, Pa.
Shortridge, Cal.
Sutherland, W. Va.
Townsend, Mich.
Warren, Wyo.
Watson, Ind.

“The Republican leaders in the Senate state that the only unfinished business on the program of the Steering Committee are the Liberian Loan Bill and the Anti-Lynching Bill. They have given definite promises that these two measures will be taken up and finally disposed of at the opening of the next session and before any other legislation is considered.

“This is the first fundamental issue of national importance to the colored people of the United States that has been put squarely before the Republican Party since the Civil Rights Bill. We have the pledge to enact this legislation in the Republican platform. We have it recommended by the President and we have the promise of its enactment by the leaders of the majority in Congress. We must hold the Party and hold the President and hold the Republican majority in the Senate strictly to these promises, and if the enactment of Anti-Lynching legislation is not fulfilled before the passing of this Congress, we should consider all of these promises as broken.”

DAD

COUNTEE P. CULLEN

His ways are circumspect and bound
With trite simplicities;
His is the grace of comforts found
In homely hearthside ease.
His words are sage and fall with care,
Because he loves me so;
And being his, he knows, I fear,
The dizzy path I go.
For he was once as young as I,
As prone to take the trail,
To find delight in the sea's low ery,
And a lone wind's lonely wail.
It is his eyes that tell me most
How full his life has been;
There lingers there the faintest ghost
Of some still sacred sin.

So I must quaff Life's crazy wine,
And taste the gall and dregs;
And I must spend this wealth of mine,
Of vagrant wistful legs;
And I must follow, follow, follow
The lure of a silver horn,
That echoes from a leafy hollow,
Where the dreams of youth are born.
Then when the star has shed its gleam,
The rose its crimson coat;
When Beauty flies the hidden dream,
And Pan's pipes blow no note;
When both my shoes are worn too thin,
My weight of fire to bear,
I'll turn like dad, and like him win
The peace of a snug arm-chair.
Crogman Hall of Clark University, Atlanta, Ga., has been dedicated. It is named in honor of Dr. W. H. Crogman, a Negro who served as professor of Latin and Greek and as president during 45 years. It cost $200,000.

The Union University Club, composed of 40 Negro students in New York City, has awarded a 4-year scholarship to William Ledbetter. This entitles Mr. Ledbetter to a full course at Virginia Union University. The president of the club is Mr. Travis E. Freeman, a student at Columbia.

The following lynchings have taken place since our last record:

Winder, Ga., September 2, Jim Reed Long; robbery and striking white woman.

Newton, Tex., September 7, O. J. Johnston; murder.

Sandersville, Ga., September 28, Jim Johnston; attacking white woman.

The Lott Carey Baptist Foreign Mission Convention held its 25th annual session in Charlotte, N. C. There were 300 delegates present. This organization supports 29 missionaries in Africa and 12 in Haiti. Last year it paid out $60,000 in salaries to missionaries. The white American Baptist Home Mission Society of the North recently decided to contribute $35,000 toward the erection, under Lott Carey auspices, of a school in Haiti. Revs. Dr. C. S. Brown, A. W. Pegues, A. A. Graham and J. H. Hughes were elected officers of the convention; Mrs A. B. Randolph, Mrs. D. J. Avery, Mrs. Veola L. Coleman, Mrs. A. E. Blackwell and Mrs. Ora B. Stokes were elected officers of the woman's auxiliary.
In Cleveland, Ohio, there has been organized the Good Neighbor Club. The persons in the picture are: (back row, left to right), Mattie P. Anderson, director Christian Community Center; Helen Howard, Associated Charities; Captain Frye of the Y. M. C. A.; Miss Howell, Probate Court; Jane Hunter, executive secretary Phyllis Wheatley Association; Evelyn Simmons, Christian Community Center; (front row, left to right),
James H. Kerns, Christian Community Center; Juanita Pollard, Outdoor Relief; Della M. Stewart and Miss Thompson, Associated Charities; Mrs. Julia Lythe, Christian Community Center. The president is Miss Stewart. The aim of the club is to make the members more intelligent in their respective fields by relating experiences, discussing methods and through lectures.

The Red Domino Dramatic Club of St. Louis, Mo., recently dramatized “The Chevalier De St. George”. In the cast are (left
to right, sitting), Corrine Allen, a lady; Herman Dreer, director; Edna Levy, a lady; (standing), Elmer Fowler, as Plato; Chauncey Elain, as Morlier; Marie Spotts, a maid; Irna Wilson, wife of Julien; Marcus Perkins, a Baron; Turner Dickerson, the Chevalier; Lucile Randall, a Countess; Clifford Boyd, as Julien; Willard Thornton as DeBoulogne.

The Negro ministry comes in for endless criticism. It is, therefore, a great pleasure to note the career of a black minister which calls for universal praise and appreciation. In Portsmouth, Va., last spring was celebrated the 40th anniversary of the pastorate of John Maurice Armisted. The whole community did honor to this pastor of Zion Baptist Church, the oldest pastor in Tidewater in point of service. Dr. Armisted was born in 1852, in Lynchburg, and became a shoemaker. At the age of 17 he began to prepare for the ministry and studied at what is now Virginia Union University and at Roger Williams College. He was ordained in 1879 and began his work at Knoxville, Tenn. Eventually he came to Portsmouth, to succeed the Rev. E. G. Corprew, who had begun the first Negro Baptist church. Here for a generation he has done his work as pastor, as teacher and as public servant.

Most people have heard that in Mississippi there is a Negro town, Mound Bayou. Its founder and Mayor is Isaiah T. Montgomery, and recently he and his wife celebrated their 50th wedding anniversary. All the town and countryside, with many of the white people, joined in the services and were received in their new home. Mr. Montgomery was a member of the Mississippi Constitutional Convention which disfranchised the Negro, and State Receiver of Public Monies under Roosevelt.

One of the best known manufacturers of gas engines in Brooklyn, N. Y., has long been Matthew A. Welmon, who died recently, leaving an estate valued at over $120,000. Mr. Welmon was born in North Carolina in 1876. He came to Newark, N. J., when a boy, went home on a visit and walked back. He began to work for a gas engine concern at $4.00 a week and eventually opened business under the name of Welmon & Carr, in Brooklyn. He was a modest, genial man, a member of various societies, and a deacon in Concord Baptist Church. His funeral was one of the most memorable gatherings of genuine friends, colored and white, that has taken place in Brooklyn. Mr. Welmon leaves a widow and two daughters.

The visitor to Indianapolis will find two unusually well-equipped chiropody parlors, in the center of the city, owned by a colored man, Dr. E. N. Perkins. He employs 10 assistants, has beautiful and completely furnished offices, and has recently built a beautiful home. Mr. Perkins was born in Indianapolis, in 1873, and became a shoe-black, a newsboy, a jockey, and afterward a barber. Then, in Indianapolis, he started a small chiropody enterprise, struggled with it for 5 years, until success came. Mr. Perkins is married and has one daughter.

For a long time it looked as though President Harding was going to be completely captured by the "Lily Whites" of the South and was not planning to appoint any colored men to important positions, no matter what their qualifications. He has not appointed many, but his nomination of Arthur G. Foe, as Recorder of Deeds in the District of Columbia, is a beginning. Mr. Foe for 20 years has been prominent in Republican politics in West Virginia, and is a member of the Bar.

It would be unfortunate if in the current of criticism of some of our West Indian fellow-citizens we were not mindful of the great contributions that the West Indies are continually making to colored America. Recently Alva L. Bates, a naturalized Barbadian, was appointed Assistant U. S. Attorney at Chicago, Ill. Mr. Bates was born in 1888 and came to America in 1906. He was graduated from the Howard University Law School in 1914 and the following year began practice in Chicago.

The Great Southern Fire Insurance Company, of Atlanta, Ga., has merged with the Bankers' Fire Insurance Company of Durham, N. C. The latter company reinsures the entire outstanding business of the Great Southern, which amounts to three million dollars, and takes over assets amounting to $150,000. The merger represents a transaction of seven and one-half million dollars worth of business and assets of $325,000. It was brought about largely through the efforts of Mr. L. E. Williams, of the Wage Earners' Savings Bank in Savannah; Mr. W. Gomez, of the Bankers'; and Mr. John E. Nail, of the real estate firm of Nail & Parker, New York. The Bankers' operates in North Carolina, Maryland, the District of
MR. AND MRS. I. T. MONTGOMERY  THE LATE MR. WELMON  DR. J. M. ARMISTEAD
DR. E. N. PERKINS  ATTORNEY A. L. BATES  THE HOME OF DR. PERKINS
THE HOME OF MR. AND MRS. MONTGOMERY  ARTHUR G. FROE
Columbia, Georgia, and Tennessee, and has as its officers: Messrs. W. G. Pearson, president; C. C. Spaulding, A. M. Moore, A. J. Strong, vice-presidents; J. M. Avery, treasurer; W. Gomez, secretary-manager; M. A. Goins, assistant secretary. These officers, including Messrs. E. R. Merrick and R. L. McDougald, comprise the Executive Committee.

At the A. A. U. junior national track and field championship tournament held in Newark, N. J., DeHart Hubbard, of the Cincinnati A. C., broke the running broad jump record by a leap of 24 feet, three and one-half inches. The record set in 1914 was 23 feet, 1 inch. Mr. Hubbard is a student of the University of Michigan. Of 8 Negroes entered in the meet, 7 received medals: Hubbard, 3 firsts; Johnson and Rogers, first; Gourdin and Figuers, second; Brookins and Butler, third.
of Columbus, Ohio, was organized a little over a year ago. It has qualified and begun active operations in Ohio, West Virginia, Arkansas, and recently entered the District of Columbia. It is the first Negro enterprise to produce a standard casualty insurance policy. Truman K. Gibson is president.

In Paris, Battling Siki, a Senegalese fighter, has won the heavyweight championship of Europe by defeating Georges Carpentier in the 6th round of a scheduled 20-round bout.

Colored Knights Templar at their convention in Washington, D. C., laid the cornerstone for a $300,000 Masonic Temple. It will be located on the southwest corner of Tenth and You Streets, Northwest. More than 15,000 colored Knights and Shriners from all parts of the United States attended the conventions.

"Shady Rest", the Negro country club at Westfield, N. J., is one year old and has 200 members. It has a nine hole golf course.
The Looking Glass

LITERATURE

HERE has the new year come! Precede us, you gods, and eat the first fruits, so that, for us also, Kaflir corn shall help our body, that we may become fat, not thin, that the witches may increase the corn, make it to be plentiful, so that, even if there is only a small field, the baskets may be filled.

Today my child is leaving me. She enters the wedded life. Look at her, accompany her where she will live. May she also find a village! May she have many children! May she be happy, good, just! May she be on good terms with those with whom she will be.

—Prayers of the Bantu People in Africa.

We have received Le Christianisme Social containing an article by William S. Nelson on the black race in the United States; The Psychic Life of Insects by the French scientist E. L. Bouvier, who alludes repeatedly in the text to the investigations of Dr. C. H. Turner, colored, a member of the American Academy of Science; and Dayrell’s Folk Stories From Southern Nigeria, West Africa. This last is not a new book but as it gives an insight into the customs and mental processes of an important African group we shall speak of it at length in our semi-annual book review.

Walter F. White writes in the current World Tomorrow on “Mob Justice” in a symposium of articles grouped under the title “Where Freedom is Denied.”

Benjamin Brawley writes in The Bookman of “The Negro in American Literature.” Under this innocuous title he contrives to get across some trenchant remarks. “Cynicism since the war,” he says, “has been developed almost to a cult.” Later he speaks of the “strange prominence of the Negro” in American life and development.

In the colonial era it was the economic advantage of slavery over servitude that caused it to displace this institution as a system of labor. Two of the three compromises that entered into the making of the Constitution were prompted by the presence of the Negro in the country; the expansion of the southwest depended on his labor; and the question or the excuse of fugitives was the real key to the Seminole Wars. The Civil War was simply to determine the status of the Negro in the Republic, and the legislation after the war determined for a generation the history not only of the South but very largely of the nation as well. The later disfranchising acts have had overwhelming importance, the unfair system of national representation controlling the election of 1916 and thus the attitude of America in the World War.

Louis Morneau, member of the Society of French Men of Letters and of the Society of French Poets, writes us:

The flattering reception which the great Paris newspapers and reviews continue to offer to the “Haitian Anthology of Contemporary Poets (1904-1920)” has induced the very important publishing house, J. Povolozky & Company, in Paris, to ask me to write a book for its Universal Collection of Anthologies, which would afford an account of Haitian poetry from its first origins. I have, therefore, started to work on the “Anthology of a Century of Haitian Poetry (1820-1920)” — a thick book, beautifully gotten up; it will be ready for the public by the end of the year. I think that this work of criticism and of history which I have labored upon with love and sympathy, dedicated as far as possible not only in the French speaking countries but also in the three Americas, will render a very great service to our country, which is, I must confess, too much ignored, forgotten or misunderstood.

I should be very grateful to you, my dear colleague, if you would publish this letter in order to bring the facts before the knowledge of our friends and of the public whose assistance I greatly need, the cost of printing being enormous just now. The subscription for a volume printed in Haiti will cost only one dollar.

“SEE WHAT GARVEY HAS DONE”

In a circular recently thrown about Harlem, Messrs. Pickens, Bagnall and Owens and others were severely criticized for attacking a great man and after asserting that none of these men had done anything, the circular ended with “See What Garvey Has Done!”

Well, let us see.

In a supplementary proceedings examination of Marcus Garvey held in the Supreme
Q. By floundered, do you mean it is wrecked? A. Yes. It is no use. It cannot be reached from where it is.
Q. Who controls that boat? A. The Black Star Line, but other people have interest in it. Our interest is mortgaged. The National Drydock has interest in the boat and the Massachusetts Bonding Company.
Q. What is the extent of the interest of the National Drydock Company? A. I believe $4,000 or $5,000.
Q. And the extent of the Massachusetts Bonding Company? A. I believe it is $15,000 or $20,000, I am not sure.
Q. What is the value of the boat? A. Well, the appraised value on the last statement given to me was $5,000.
Q. What is the name of this boat? A. S.S. Kanawha.
Q. Does the Company own any other boats at the present time? A. No.
Q. Did you own the S.S. Yarmouth? A. Yes.
Q. What happened to it? A. It was libeled by the National Drydock Company and held by the United States Marshall for about $1,800.
Q. And do you own and operate any other boat at the present time? A. No. We have interest in a boat called the Shady Side, which is a wreck.
Q. Where is this wreck? A. It is somewhere in New York Harbor; I do not know the exact location now.
A. You see, we purchased the boat off Leon Swift for $35,000, on which we paid, I believe, $16,000. Our interest in it has been mortgaged to a bonding company and individuals.
Q. What is the extent of the mortgage, Mr. Garvey? A. The extent of the mortgage is $16,000.
Q. Should this matter be settled, how much money would the Black Star Line receive individually? A. The Black Star Line would not receive anything, because its interest is mortgaged to others to cover liabilities.
Q. Has the Black Star Line any accounts outstanding? A. No, it has no outstanding accounts.
Q. Does anybody owe any money to the Black Star Line? A. No.
Q. What was the capital stock of the Black Star Line? A. $10,000,000.
Q. Any paid-up stock? A. About $900,000.
Q. Is the Black Star Line doing any business at the present time? A. No, no business.
Q. Has the Black Star Line any bank account? A. Yes, it has; but it is attached.
Q. Did you owe them any money? A. Yes, it is alleged that we owe them $45,000.
Q. How much did they attach? A. We only had $500 in the bank.
Q. The Black Star Line has no funds at that bank at the present time? A. No, they haven't.
Q. No other money whatsoever? A. No.
Q. Has the Black Star Line any money in any other bank? A. No other money in any other bank.
Q. Do you know where the books of the corporation are at the present time? A. They are at the Department of Justice.
Q. Has anybody any access to these books? A. I do not know. The Department of Justice controls them.
Q. Has the Black Star Line at any time paid any dividends? A. No, never.
Q. Do you know when the Insurance Company money had been assigned to the various creditors? A. No, I do not.
Q. How long ago had it been assigned? A. Almost two years.
Q. Has the Black Star Line any property whatsoever at the present time? A. It has property in its name, but it is all mortgaged.
Q. What property is that? A. At 56 West 135th Street.
Q. What do you mean by the property being all mortgaged? A. Well, there are three mortgages on it, first, second and third.
Q. Who holds the first mortgage? A. Some outside corporation. The secretary can give you the name of that corporation.
Q. And who owns the second mortgage? A. The second mortgage is owned by the person we bought the property from.
Q. And who owns the third? A. The Universal Negro Improvement Association.
Q. For what consideration was this third mortgage given? A. The Universal Negro Improvement Association loaned the Black Star Line money.
Q. How much money did they loan? A. $10,000.
Q. Was that in cash or in the form of services? A. Cash.
Q. Did that money actually go into the treasury of the Black Star Line? A. Yes.
Q. How long ago was this money borrowed? A. Within two years.
Q. Has the Universal Negro Improvement Association received any of its money in return? A. No, it has not.
Q. Has the Black Star Line paid any interest on that loan? A. No.
Q. What is the present indebtedness of the Black Star Line? A. Approximately $200,000.
Q. And what are the assets of the Black Star Line? A. There are no assets.
Q. What is the equity in this building at 56 West 135th Street? A. Well, we have no equity, because it is all mortgaged. Even if the building were to be sold we would not
get anything because the mortgage is out of our control
Q. Are there any other judgments outstanding against the Black Star Line? A. Yes.
Q. Name them. A. There are so many I cannot name them. There are judgments from the crew, aggregating about $40,000. That is, I am giving you what I can remember. We have several wage cases aggregating about $20,000. Also the Green River Distilling Company libel for $52,000.

Luc Dorsinville of Port-au-Prince, Haiti, writes us:
"In your article appearing in the September, 1922, issue of The Crisis you say that there has been a great deal of discussion as to who was responsible for the loss of the freight which I had prepared for the S.S. Yarmouth of the Black Star Line; freight whose value mounted up to around $30,000.

"I am in a position to assure you that all the blame in this affair falls upon the management of the Black Star Line, which was very bad, and upon the ship's crew, which was the most undisciplined that I have ever seen in my life.

"The Tribunal de Paix [law court] in the northern section of Port-au-Prince condemned last year the Black Star Line in an action which a passenger, Malvy, had brought against the Line; the judge in Chambers of the Lower Court of Port-au-Prince rendered judgment against the Black Star Line; the Lower Court itself of Port-au-Prince likewise condemned the management of the Black Star Line and all three judgments particularly pointed out that I personally was absolved from any fault."

To this we venture to add this tidbit:

Geneva, Sept. 8 (By Associated Press).—Haiti took the front rank in today's debates of the Assembly of the League of Nations when Delegate Bellegarde of that country made the most eloquent speech of the session. He demanded an investigation of the operations of a punitive expedition sent by the South African Government sometime ago against the natives of Southwest African territory for which South Africa has the league mandate.

The Haitian impressed the Assembly as no other orator has done when he asked if it were possible that women and children could be slaughtered by airplanes, bombs and machine guns operated by mandatories under the authority of the League of Nations.

[M. Bellegarde is Haitian Minister to France, was Honorary President of the Second Pan-African Congress and presented its resolutions on the floor of the Assembly of the League of Nations in 1921.]

Geneva, Sept. 13.—A delegation of Negroes from the recent Negro convention in New York, headed by Marcus Garvey, has arrived here to ask the League of Nations to give the Negroes a mandate over former German colonies in Africa where they might establish a racial home.—New York Call.

Note the dates above, and then read the Negro World (Garvey's paper), September 16:

It is with a great deal of pleasure that I have to report to you the safe arrival of the delegation from the Third International Convention of the Negro Peoples of the World at the League of Nations Assembly now in session at Geneva, Switzerland. Not only has the delegation arrived safely, but we have succeeded in making a wonderful impression on the Assembly through the exposure by Delegate Bellegarde, of Haiti, of the atrocities committed upon the natives of the late German colony of Southwest Africa by the British mandate.

To this we can only append William Pickens' delicious word: "There are just two of us, Marcus Garvey and William Pickens. And one of us is the Liar." M. Bellegarde, delegate to the Assembly of the League of Nations from Haiti, makes his speech on September 8, the Garvey delegation arrives September 13. Yet, says Mr. Garvey: "We have made an impression on the Assembly... by Delegate Bellegarde." "Backward, turn backward, oh Time in your flight!"

"WHY SO HARD?"

We have read the following letter with the deepest sympathy:

I am not old enough to have had a "Black Mammy," but am too old, I believe, for this letter to seem an impertinence. I am from North Carolina. My constituency numbers 10,000. I am seeking for us all the best. I have just met The Crisis for the first time! Will file your 1922, so kindly and so promptly sent in answer to my request for copies. I have read them with great interest and I believe with understanding, with sympathy, with admiration, but there comes the question, "Why so hard? Why so intolerant?" I have no doubt but that you love little children, are kind to old ladies, admire flowers and adore babies. I am led to this opinion in part by two editorials, "Social Equality," which is a splendid, honest admission whether one agrees or not, and "The Spanish Fandango," beautiful in its wording beyond my words to express (April and May numbers). But why always sow seeds of Hate and, I dare to say, wish that therefrom may grow flowers of Love! . . .

I have lived a great deal in my near 60 years; my road has never been for long on the level. It has wound upwards most of the way, and I know that I know that
the world needs your gift less as a Battle Axe of Cleavage, more as a Power for welding. I have lived in Baltimore 15 years and by fact of official connection have served on committees with New Yorkers and Bostonians and may be said, I believe, to know my neighbors both North and South, and it is no truer than "Pigs is Pigs" than that "Folks is Folks," and Hate begets Hate and 'tis a seed with a great yield. Now, why so hard? Why so intolerant?

ALLIE M. COPELAND,
Baltimore, Md.

We turn to our other mail. There are two pictures, a clipping and three letters. Here are the pictures and the clipping from a Texas paper, the name of which was not sent:

The burning of Joe Winters in the public square at Conroe, Texas, drew a larger crowd than the annual visit of the circus. Winters was accused of attacking a 14-year-old white girl. Bloodhounds were used to capture him and he was chased through three counties. Newspapers advertised the event and thousands of persons, including young women and children, watched him chained to a peg in the public square and a match applied to his clothing saturated with gasoline.

Then a white man writes from Denton, Texas:
Have you a few moments of leisure to give your attention to the following? Recently the white population of this little town came to the conclusion that a park is needed. Their eyes fell upon one of the Negro sections through which a creek lined with trees flows. This section was considered undesirable, but good enough for Negroes: there they lived for years, built humble homes, now they have to
quit and get very little for their property. Their humble homes made them happy, but the whites say that they are no use now. Is this not a crying injustice? The Negroes are helpless. Other sections of the town will not have the Negroes. Where shall they go? In the water. Could you protest against this without mentioning my name?

* * *

Why so hard? Why so intolerant? "I came not to bring Peace but a Sword," said the pitiful Christ.

* * *

There are rays of light in the next clipping. The Hot Springs Sentinel Record says April 25, 1922, reporting the words of a Southern white woman, Mrs. Luke Johnson, at the Y. W. C. A. Conference:

God knows that I face these problems with sorrow. These children of ours have been thrust out into darkness without the help of a friendly touch. A race has grown up in the South that we do not know. Two years ago when I was called to this work of making a study of the race question, I told those who made the call that there was nothing to study about the Negro, that I had been born and raised in the South, and that I knew the Negro. Later I realized that I did not know the Negro. We have our eyes closed to a great power of which we know nothing. I saw at Tuskegee, writers and physicians and painters and poets, and women of exquisite culture and refinement.

The best people of my race do not know the best people of the Negro race. We know the cook and the yard man, and we are told that truth and morals are not with the Negro race. I see in this audience sprinkled about the dark faces of women who are giving and suffering and enduring because they are making examples for their race—and they are treated like women in the streets.

* * *

And finally a letter from a Southern white woman in Washington, D. C., telling us of a Negro who through the efforts of herself and of Mr. Thomas H. Lion was saved from lynching:

I wrote to several papers in different parts of the State and am told that they published an account of it all and commended Mr. Lion for protecting a man from mob violence. If the press everywhere would do this—they could create the necessary public sentiment and in a short time such Blots of Shame on the United States would never occur. I pray that God may let me (a Southern woman) live to see the day when there will never be another lynching.

In the Manassas Journal, July 28, you will find a good editorial, "Law and Order Rule." They congratulate the people of the county upon the fact that a lynching was averted in connection with the Harris case.

In the same paper is a statement from Mr. Lion—I tell you this in case you may wish to send for a copy of the paper and read it. I am ready to do anything within my power to prevent lynching and I want to ask you if you will be good enough to send me anything and everything that the N. A. C. P. has published on the subject.

R. O. T. C.

We append the following letter with its graphic account of "the way that they do in the Army":

My home is in Charles Town, Jefferson County, W. Va. It is in the 5th Corps area of the United States of America; headquarters at Columbus Barracks, Ohio. I'm formerly a member of Company K, 372nd Infantry, A. E. F. I received an application blank for admittance to the Citizens' Military Training Corps which would be held at one of the cantonments designated by the Corps Area Commander. Owing to previous military experience, I was entitled to Reserve Officer's Training and my application was accepted to that effect. I was ordered to report to Camp Knox, Stililtong, Kentucky, August 1, 1922.

Upon my arrival at camp I was subjected to all manner of insults. In a trainload of about 500 men, I was the only Negro. The first open insult I received was when we were detained at camp. The trucks that were detailed to carry the men from the station to the section of the camp, where we had to undergo a medical examination, refused to let me ride. I was forced to walk the distance of about one and one-half miles. I threatened to report my ill treatment to the War Department in Washington, D. C. Just then an officer, a first lieutenant (white) came over and tried to camouflage his sentiment by blaming the incident on the "Southern Hoodlums." He tried to convince me that he was a Real American; therefore, too broad-minded to stoop to such petty offenses simply because a man's skin was of a darker hue than his.

All the officers talked to me in a friendly manner, as did the first, but a blind man could see that they were agitating prejudice among the men against me.

Of course by the time I walked over to the medical examiners, I was obliged to get on the tail end of the line. I stood there from early in the afternoon until about dark. By that time I was about 30 men from the entrance of the Y. M. C. A., in which building the men were having their papers inspected before undergoing the physical examination.

Just then a Major of Infantry came along and asked me if I had had anything to eat, and I told him "No," then he told me to follow him. We went to a mess hall a few buildings away; there I was issued a stale cheese sandwich. When I returned to the line about 250 men, who had just arrived, were already added to the line and I was
forced to go back to the rear of this new line. By and by it began to rain and everybody ran over to an open air theatre or shed. The white men were all given mattresses and told to make themselves at home on the floor. I was taken out in the rain across camp in search of an empty building for me to spend the night. At last we found a building whose 2nd floor was unoccupied and I proceeded to make myself as comfortable as possible with nothing but a bunch of dirty mattresses. As soon as the officer left me, all the men in the neighborhood seemed to know that I was there.

They cursed and ordered me to put the light out if I knew what was good for me. Some became so angry at my having the nerve to come down there to enter the R. O. T. C. that they made open threats to carry me out of camp and give me a good beating. The next morning, I was refused breakfast. The physical examination was a farce. They passed me around from one doctor to another. The last doctor made the mistake of giving me a white card, which signifies that I passed O. K. Another officer came along and asked me which doctor I received the card from. After I told him, they both had a whispered conversation. The doctor came back, placed a test tube over my heart, listened a few seconds, then took the white card and gave me a pink one, which signified that I was physically unfit for service. The officer in charge of the rejected men took me over to the mess hall and tried to over-feed me, but I had no appetite.

MORE LIGHT ON THE HAITIAN SITUATION

The Rev. S. E. Churchstone Lord, B.D., a returned missionary from Haiti, tells in the Voice of Missions, of the American invasion. He begins:

In the New York Journal of May the 8, 1922, there appeared a species of propaganda from a Washington correspondent, quoting ex-Secretary of State Lansing in his letter to Mr. Medill McCormick as to the causes of the American invasion of Haiti. I quote the correspondent: "American marines occupied Haiti after Germany declared war upon the republic at Port-au-Prince to seize that republic's custom houses, according to Robert Lansing, former Secretary of State."

It is an iniquitous act on the part of any statesman to declare that the Wilson government caused American marines to be landed in the republic of Haiti to save the Haitians from the Germans.

I write from knowledge and from love of the truth and fair-play in the sight of God. The half of the evil and intrigue and duplicity and murders and debauchery of the young womanhood of every class in Haiti perpetrated upon the Haitians by the irresponsible and irresponsible forces of American marines, and the streams of concessionaries who paid for and found audience with President Dartiguenave, cannot be told in this too short rebuttal and plea for Haiti. Every honest American who does not believe in lynching Negroes and depriving them of their political rights will urge President Harding to take his military boys home, even as England did from Egypt.

The marines killed the natives just as kings kill tigers. Some fellow is found, his family perhaps made hostage, and he ingratiates himself through some supposed grievance against the Americans, and he leads a band of aggrieved peasantry to a designated spot, then a machine gun or an aeroplane does the rest for them. Let Conan Doyle call up the ghosts of the marine boys who committed suicide in Haiti. Let him ask them why they did commit suicide. They will all say: "Rotten business; I wanted to come home away from it all, or go to Europe and do honest fighting for a principle, but they would not let me."

Ask Admiral Knapp why did he pay two visits to Haiti? It was not to force the Haitians to live up to their contract; but those visits were to stop the petty jealousies between the Naval and Marine heads, as to which force should have the precedence in the planning and governing of Haitian affairs; which littleness on the part of agents of a great republic at one time threatened the prestige of Bailey-Blanchard and the State Department at Washington in Haiti. Bailey-Blanchard did not like to go to the military headquarters in Haiti for orders to run his office. How do I know this and more? Because Haiti before the War was a clearing house for intrigue and instruction affecting the whole world.

Eventually, Germany sunk a French steamer in which two Haitian stewards were drowned. And after much urging on the part of American advisers, the President of Haiti asked Germany for damages. Germany looked in scorn at the quasi-Haitian government, and broke off diplomatic relations. Then the Presidential-appointed legislators declared that a "state of war" existed between Haiti and Germany. The Haitians had been promised that if they had declared war against Germany, the Americans would make the Liberian government a big loan and withdraw their military forces. After a "state of war" was declared, America started to confiscate German property running into many millions, impoverished many Haitian-born widows of Germans; sold property and goods for cash, and yet has not paid any of the foreign debt of Haiti. I do wish France could collect all the money she wants from Germany and pay her debt to America, then Frenchmen will begin to break their silence about American doings in Haiti; Spain will also do some talking, and America will find an easy way to get out of Haiti and Santo Domingo.
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Vol. 25 No. 2 DECEMBER, 1922 Whole No. 146

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MARY McLEOD BETHUNE,
Principal.
THE CRISIS

THE CRISIS has reached that degree of age and prosperity which is most dangerous for an institution. Everyone recognizes THE CRISIS as a valuable organ of public opinion, even though they neither buy nor read it. They do not think of it as needing help, and especially their individual help. Yet this is true. The circulation of THE CRISIS ought to be doubled next year in order to reach precisely those people, black and white, who most need it. For this reason we are going to inaugurate in January a simple, quick and inexpensive plan of increasing our circulation. We want one thousand readers of THE CRISIS voluntarily to offer their services. It will mean in all only a few hours' work. We ask, therefore, to hear immediately from 1,000 readers who are willing to help us to this slight extent in our campaign. Meantime, if any one at any time has paid for THE CRISIS and has not received his copies completely or regularly, will he please write us immediately and state the circumstances?

HAITI

LOWLY, remorselessly, the Federal Administration, representing and backed by huge financial interests, is crushing Haiti. The educated Haitian is being backed against the wall and every effort is made to drive him away to France or elsewhere. The ignorant and venal Haitians are being cultivated as pets and cats-paws and pawns, the grip of the American banks is hardening; sixteen million dollars worth of bonds is offered. When this loan is saddled on Haiti, the principal will sift through into the hands of American "contractors" and Haitians themselves for a hundred years will be paying a million dollars a year for benefits which they will never receive. This is the first step.

The second is following close. Haitian industry is to be killed by the same methods that the English used in India. For instance, Haitian shoe-makers used to import cheap leather from France and make their own shoes. The Americans are now raising the tariff on leather and lowering the tariff on shoes. This will drive the Haitian shoe-maker out of business and send the profits to Lynn.

Finally, by appointing Napoleon B. Marshall to a diplomatic office in Haiti and sending there a commission of colored men President Harding perhaps expects to get Negro-American approval for his miserable betrayal of the Haitian. He will never do it. Marshall is a man and not a puppet. Robert Church is a man; the Republican party cannot find a dozen reputable Negroes who will wash its dirty linen in Haiti; and even if it could find Negroes who would do this, they would have to account to twelve million of their fellows and it would be a warm accounting.

Meantime, remember the gentle Warren Gamaliel Harding, candidate for the Presidency of the United
States, how he said at Marion, Ohio, September 17, 1920, with tears in his eyes:

"We must strictly maintain and scrupulously observe, in letter and in spirit, the mandates of the Constitution of the United States. We are not doing so now. We are at war, not alone technically with Germany, but actually with the little, helpless republics of our own hemisphere. The wars upon our neighbors to the south were made and are still being waged through the usurpation by the Executive of powers not only never bestowed upon him, but scrupulously withheld by the Constitution.

"Of the fact there can be no question. Practically all we know now is that thousands of native Haitians have been killed by American marines, and that many of our own gallant men have sacrificed their lives at the behest of an executive department in order to establish laws drafted by an Assistant Secretary of the Navy, to secure a vote in the League and to continue at the point of the bayonet a military domination which at this moment requires the presence of no less than 3,000 of our armed men on that foreign soil."

A SHORT STORY COMPETITION

The Delta Omega Chapter of the Alpha Kappa Alpha Sorority, at Virginia Union University, offers through The Crisis a prize of $50 for the best short story written by a Negro student, on the following conditions:

1. The writer must furnish proof that he is at the time of writing a student in good standing in some department of a recognized American institution, including colleges, normal schools, professional schools, academies, and industrial schools.

2. The story must be typewritten on one side of the page and must be not less than 2,000 words or more than 4,000 words long.

3. The story must deal with some phase of Negro life in America or elsewhere, in past or present time.

4. All stories submitted must be accompanied by a stamped, self-addressed envelope.

5. Each story as it is received will be read by a special committee consisting of members of the Crisis staff and a third person to be chosen. The committee will choose the best story. The names of this committee will be announced in the January Crisis.

6. Stories must be in The Crisis office on or before April 1, 1923. The prize story will be printed in the June Crisis and a check for $50 will be mailed to the author on June 1, 1923.

The Crisis wishes to offer a similar prize for a cover design and invites the correspondence of college fraternities and sororities.

THE PROBLEM OF SACRIFICE

Here died yesterday, a man who was a living sacrifice for a cause. Rufus Meroney, Y. M. C. A. secretary for the colored Brooklyn, New York, branch, was a big, strongly-built man. He took no vacations, he never played, he attended no conventions, he simply worked. Night and day, summer and winter, he cultivated with fierce intensity his one field in one corner of a small world. That field was the welfare of a group of colored boys and young men. He molded, trained, and encouraged them. He gave them his advice, his money, his guidance. He let absolutely nothing interfere with this work. He married no wife, begot no children, and did not visit home and mother for eleven years; he had few friends, paid few visits. But in that one short street, flanked with sand and sound, he dug and delved and dugged until there rose a Temple—a light and beautiful buff brick sanctuary with everything to delight the heart of a virile boy—a gym, a pool, a floor for dancing, a stage for theatricals, billiards and pool, a library, periodicals, pictures. And then within and above this Temple of brick, rose and shone the Temple of Souls: teams that won silver cups and played the game square; boys who trained muscles taut and hearts steady; men who returned to school filled with ambition and studied late in Meroney’s room; outcasts who borrowed a dime and found a job and went to work;—all—this and more. And into the glittering brick and soul of this vaster Temple, Meroney poured his life like oil, for eleven years, until the overflowing cup of his sheer physical stamina began to empty and fail. Yet he never fal-
tered. He pooh-poohed the pain in his side, he brushed aside advice, he worked to the last drop of heart's blood and died half-conscious beneath the surgeon's knife that searched too late.

He was just a Negro. He was not good enough to remain within the portals of the Central Y. M. C. A., Brook lyn, or the Twenty-third Street Y. M. C. A. of New York, or of thousands of other "white" and "CHRISTIAN" associations in America; much less to join their membership. He could not vote in Texas, his home; and they who bore his corpse to his ancient mother, rode "Jim Crow". And yet he was a gentleman. A son of Tillotson and Yale, an upstanding, handsome, hearty fellow, broad and tall. A being fit for the presence of Kings and the kisses of women. And he dropped and died at forty.

What shall we say—what shall we do before this Utter Sacrifice? Oh, it was foolish, of course, as men count fools. A little care, a little regular rest, a little better food, the diversion of home and babies and friends, the lure of the traveled trail—something of this and Meroney might have lived until 70 instead of dying at 43.

But how many lives there are, nursed and tended and preserved for a generation, which are not worth a good full hour! And if a man has a life, who shall call him crazy if he spend it in a decade rather than dribble it to a century? Who knows? Who knows?

WARNING!

RS. C. V. THOMPSON, who has been operating in Mississippi and Louisiana and Texas and representing herself as a field worker of the National Association for the Advance ment of Colored People, is in no way connected with this Association. The public is warned against her, and evidence of her activities is urgently desired.

MAGNIFICAT

Effie Lee Newsome

IN lapis lazuli—
Such azure shot with gold!—
On domes of sanctity
That chiseled tribute hold,
Or breathe the Word through breath of brush
In ripened tones and old;

Through silence and in state—
Still splendors everywhere!—
Earth's tribute from earth's great
Steeped deep in incensed air,
With praise imprint on wall and floor,
And even shadows there;

Cathedrals strive to voice
The thanks of mild Mary,
Who found herself the choice
For immortality,
When, lowly-born, there came the word
Earth's Mother she should be.

God, we, thy lowly race,
Would thank thee for such grace.
Though we have never been
Welcome at earthly inn,
Thy glorious Son swung wide
Those gates that scoff at pride.

And guard a Realm of Equity,
Wherein abides the Wisdom Holy
Which shapes high purpose for the lowly.
The Great Surgeon

HE tall and beautiful hospital rose white and pure beside the taller and more beautiful cathedral; so that the silvery bell voices of matins and vespers out of cloud-swatthed spires woke the sick and the dead daily to want Life and Joy, behind the purple Curtains of Pain. Within, the white and starched and immaculate Superintendent of Nurses towered slim and handsome amid the murmurous applause of a hundred white and starched and immaculate nurses. (Below in the half-cellar, where the steam hissed and curled, a score of black women on tired feet, with sweating tubercular bosoms and great, gnarled hands worked all day each day to keep these brilliant, beautiful things above, immaculate.)

"It is a shame!" said the Superintendent of Nurses. "It is a shame!" echoed half a hundred voices. "The idea of a Jew operating at St. Michael's!"

"It's a shame!" swore the Head Surgeon in his Holy of Holies, beyond the Nurses' hall. "No Jew has ever operated in this hospital."

"And I thought," whispered the Junior Surgeon, kowtowing, "that our Patron was equally strict and steadfast for 'Anglo Saxon supremacy'."

"He was—he was. 'No Jews, Japs, or Negroes', he has said to me again and again—never on the Staff and as seldom in the wards as possible."

"And what has changed him?" asked the Superintendent of Nurses as she glided in, shining and cooing with the faint rustle that suggested wings.

"He's sick. He's sick unto death. He wants to be healed. He's scared blue—and he meets this quack."

"The Great Surgeon, the advertisements call him, and they say that the deaf hear, the blind see, and the crippled walk!"

"Yes, and Fools and their money part."

"His charges are ridiculously low."

"Precisely—he is unprofessional; he advertises—whole pages in the Journal and News], with 'Come unto me, all ye that labor', and such tommy-rot. He rents no offices and has no dignity; he roams the streets of the yellow East Side and the red West Side and black High Harlem. You can see him any day talking with harlots, touts and cripples, thieves, merchants and peddlers, grinning children, dogs and stray cats."

"But", said the House Surgeon, "if your Millionaire wants him—why—"

"He'll have him of course. But think of the reputation of St. Michael's!"

"What ails the old man anyway?"

"Damned if I know."

"The quack says it's Stone."

"Then Stone let it be. The man who gives us a hundred thousand a year can have Stone in the Head if he wants it,—and his will is properly made."

"He comes—" "He comes!" "He is here!"

"What—already? It's only 1:50. Whoever heard of a surgeon ahead of time! It's not professional."

He came gowned in soft black, afoot, across the snow, up the stairs into the hall. He was short and square, bald with a fringe of black curly hair. His face was sallow, heavy and lined, and his blue eyes burned. (But his hands, his great and sinewy hands, calloused, thick, powerful, yet light, quick, with flattened finger tips and 'ever moving. The nurses rubbed their palms together, mimicking him behind his broad back.)
Beside him moved a shadow—a small, thin, scrawny, almost shabby, man with tender eyes and a great reticule of papers, packages, pads, and pencils. He said no word. He looked.

Below in the private parlor, ministered to by the Superintendent of Nurses and two attendant sprites, sat the rich and furried wife and daughter, waiting. They wore a quarter pound of gold, three ounces of platinium, 13 diamonds, 6 pearls, one sapphire and one ruby, 25 yards of silk, two gorgeous plumes from mangled mothers of starving birds, twenty little fur coats of murdered martens and thirty pieces of silver fox.

"I tried to dissuade him—I cannot understand. It is some spell that this Jew has cast over him. We met him last Saturday, in the street where we were motoring as a short cut—a horrible street, dark, dirty and teeming. This Jew peered in at our window and my husband, groaning in sudden pain, muttered:

"'What shall I do to be saved!'

"And the Jew said, 'Follow me' and despite all I could do, my husband went."

"Ah—well, but it may be all right—and the Head Surgeon will stand by," murmured the beautiful Superintendent.

"If it isn't all right—if it isn't all right—"

(The time passed by in mighty, sonorous pageant. An hour, in slow and stately tread, while the red sun of heaven burned the azure to darker, blanker blue. A half hour, in slower lagging pace, muffled in tread, thunderous in silence. And then fifteen myriad minutes of quivering hesitation with the twisting, flying, retreating, trailing, pouring of foot-sore pilgrims oozing blood. Then Time stopped and Visions came—knives slipping, cutting, maiming; blood pouring—Horror and Pain and Death—)

The Head Surgeon came down the stairs muttering:

"He would not let me stay in the room. He put the nurses out. He used no ether. It is—horrible. It is murder. Yet listening, I heard no cry nor groan."

"Good God!" gasped the Superintendent.

"Good God," answered the Great Surgeon as he entered noiseless, his vestments ghostly in dull grey white, his lips smiling, his eyes inscrutable.

Wheeling the women faced him. They strove for speech and he made no move to help.

"He will—live?" The wife faltered, at last.

And the Great Surgeon whispered:

"He will die!"

Then the woman rose and shrieked:

"Murderer! Quack! Accursed Jew! King of the Jews! Lynch him! Crucify him!"

And she sank mumbling and sobbing into her daughter's arms. But the daughter, pale and straight, said:

"Shut up, Mother!" And then to him, a voice wreathed in hate: "Lead us to him."

Softly through hushed corridors, he led them, stepping lightly, almost joyously, with half-closed eyes and moving lips. Vespers rang sweetly above the falling snow without. Within angel-like forms, white-winged and lovely, flitted dimly, silently. (Below in the cellar the steam hissed and the irons flew and the black women coughed and sighed).
At the top of the staircase, he did not turn right to the beautiful and expensive private rooms, but left to the general ward of the poor. The wife tottered, beating her hands in frantic disgust. The daughter gasped:

"In the public ward?"

"In the general ward!" fumed the Superintendent.

"He wished it," said the Great Surgeon.

And there they found him; there in the dying sunlight with fifty others, sick, maimed and crippled lying about him (and one stiff corpse screened in, afar) lay the mighty Patron, the richest man of all the rich city, dying. The shadowy clerk was perched beside him, sealing with a long parchment with a blood-red seal.

The face of the dying man was alight, blazing with the pale glory of the dying sun. There were lilies beside him. Wide bowls of rare and costly lilies, spreading weird fragrance, reflecting the sun and falling snow.

Wearily, yet peacefully, he raised his dying hands—"Mother—old woman," he murmured fondly as he found her: "Daughter—honey! You are poor. You have left but the things on your backs. I have sold all my goods and restored them to the Poor. I have taken this hospital from the Rich and given it to the Son of Man—to the sons of men: to the good and the bad, the black and the white, Jew and Gentile—all human kind of every race and creed."

("He is crazy—crazy!" sobbed the wife. "We'll break the will," hissed the daughter. "The testament, perhaps, but not his Holy Will," said the Surgeon.)

The dying voice fell and whispered:

"All and for all."

The Patron paused and gasped:

"Especially for—Jews—and—'Niggers!'" And he died.

The Great Surgeon closed the old and weary eyes of the dead potentate and folded the fat, big hands upon his wounded heart and lighted soft candles at his head and feet. And then slowly he passed down the ward whispering, intoning, to either side as he went: "Peace—Peace be with you." And there followed him his shadow and a murmur and a sigh like far off seas at sunset.

Down in the hall below they stood as if paralysed, while the Great Surgeon, shadowed by his clerk, moved toward the snow-drifts and the star-lit night. The Head Surgeon dropped his eyes. The Superintendent of Nurses stared, fascinated. The nurses flew, fluttered and were still.

Only an interne—the Last Interne, hastened noiselessly and threw back the great and oaken door.

"He is—dead, Sir?" he asked.

The Surgeon said: "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die!"

"Then—what ailed him, Sir?"

The Great Surgeon answered softly: "Stone. Stone in the Heart!"

(Below in the half cellar twenty black women twined their dark cloaks about them, swathed their tired feet in riven rubbers, clasped gnarled hands on aching chests, and went up singing to the night.)

So the Eve of Christmas fell on the world in the year of salvation 1922: First came the Master, haloed in the gleaming snow; then his Shadow. And then the pain-swept Song of Angels.
WHAT strange power does the sense of smell wield over the gates of memory? This morning, stepping into the cold, I sniffed a rush of snow-laden air that carried me back down the slope of yesterdays to a scene which I had completely forgotten. It was Christmas Eve in Philadelphia—a proper Christmas Eve I remember, for outside the snow was falling softly, thickly, warmly, but within, the house was bright with Christmas spirit, a light in every window. It was so like a conventional Christmas card and I had so often wanted to experience the sensation of the weary traveler who struggles up the snow-laden road toward the glowing house, that yielding to the persuasions of a daring older sister, I ventured with her out into the street.

"Around the block" we ran, hatless and coatless, I believe, right in the face of the soft, warm, blurry snow. Oh, what a sense of adventure and what a feeling of joy and relief was ours when we got back to the sheltering house with its bright, dry rooms! We slipped in unnoticed except by another sister who, perturbed by our vagrancy, had kept a discreet watch. She didn't tell on us—there's no fun in invoking punishment on Christmas Eve. Instead she produced unexpectedly a store of warm, soft ginger cookies fresh from the batch then in process of manufacture in the kitchen. Never ask me how she procured them.

Childhood, my own childhood certainly, photographs many such sharp detached pictures destined to return to one in later years with a wistful, indefinable poignancy. Sometimes does it not seem that that childish life was the real, the permanent, thing, and that these grown-up days of flashing, restless achievement are hardly worth the long preparation which one in his teens and first twenties endures?

My first trip to France did not so completely, so lengthily absorb me as did the preparations which we children used to make for Christmas in that old square-roomed house in Philadelphia. I think we must have begun in November. There was always a tree and so every year "Christmas things" had to be made for it. Such a buying of such gorgeous materials! Glazed paper in marvelous colors, a soft, deep, yet bright, blue; a warm, passionate red; a heart-of-the-melon pink. And because of the glaze on the paper all these colors possessed a curious, palpable quality; you could feel the color as well as see it. As a child I thought there must even be some way of absorbing it, especially that wonderful heartening, inspiring red. Besides the glazed paper there were sheets of thinner gold and silver with a slightly embossed figure; smaller sheets of gold stars, yards of tinsel, white, creamy paper lace, dozens of glass icicles and, of course, paper-dolls.

We made endless chains of the glowing colors and dressed the paper-dolls in tissue paper and lace. I had forgotten the possibilities of the tissue paper from which we contrived a round sort of pompoms which were fancifully designated "snow-balls" and another round but differently shaped paper mass called "water-lilies." You made the snow-balls by twisting the ends of a circular piece of paper which had been slit down the edges into finger-width petals. Sometimes you gave too sharp a twist and the end of the petal came off. The water-lilies achieved their perfection with the aid of the head of the ordinary hat-pin. I cannot describe how this was done—the process is as one too simple and too intricate. Snow-balls and water lilies alike were of all colors, but that discrepancy never troubled us.

Have I ever enjoyed anything since, I wonder, with the same intensity and the same sharp anticipation with which I enjoyed the Christmas season? There was a big square darkish room up in the top of the house where we children used to foregather and plan and plan for the holidays. Actually we had a little chant, "Oh, won't it be joyous when Christmas comes! Oh, won't it be joyous when Christmas comes!" You said it with a stress on the second "won't" which converted it into a pleasing and irresistible rhythm which in itself created that joy you were so happily anticipating. I think that whatever modicum of unselfishness or generosity I now possess dates back from those days. For it was then I learned the sheer joy of giving. We children gave, I fear, with too little discrimination. Neckties and whisk-brooms for my father, and handkerchiefs for my mother. We could
not think of anything else to give but we wanted to give. Gloves sometimes, perhaps, but that strained our tiny purses. It took two donors to provide one pair of gloves. My poor parents! They must have groaned at the inevitability of those unvarying presents.

Christmas Day when one is grown up is apt to be stodgy, too redolent of the taste of "the day after the night before." But the Christmas Day of my childhood was an endless round of new joys. First the stockings, always an orange in the toe and then quantities and quantities of nuts and raisins and candies. I can see us children now rushing from our rooms down the dark, chilly stairs, and exclaiming: "Oh, he did come, he did come! That's my stocking, see I pinned my name on it." There was a bright, thin tinkle of happy girlish voices and at intervals the disconcerted undertones of my brothers complaining because their stockings were not as long as ours. My mother always hung up my father's socks for them, I don't know why.

Some grown-ups complain because they were fooled by the Santa Claus myth, but I have always been glad of it. Surely there can be no lovelier way of starting one's own private little output of faith, hope and charity than this conception of an embodied spirit of kindness, riding red-faced and jolly throughout the land. I was a big girl, almost ready for high school, before I began seriously to consider the extreme inadequacy of any chimney-place of ours for a possible Santa Claus. Gradually I drifted into the truth of the matter, but I have never regretted for a moment the sweet foolery of my first belief.

But to return to the joy of Christmas Day. After the discovery of the bursting stockings, there were the presents to be examined. We received dolls for which I did not care very much—useful presents, a dress, a coat, a cap and books. And that was my reason for liking Christmas! After the long, wonderful dinner with its plethora of turkey and cranberry sauce, there was the long, dark, cozy afternoon to be spent in reading. There were always relatives at Christmas dinner and these and the rest of the household, it is to be presumed, dispersed themselves according to their various tastes. My own idea of indoor sport was to lie on the floor midway between the gorgeous tree and the glowing fire and to bury my head, my mind, my whole being, in some fairy tale or strange romance. I had been taught to read when I was just past babyhood. Small wonder then that at eight some one either with or without (I've never been able to determine which) a sense of humor, gave me a copy of "Don Quixote," the hardest nut which my childish mind ever tried to crack. I missed the broad farce and the sly wit which I am told penetrates that book. Doubtless I was a humorless child and took the story seriously. I know to this day I can never become interested in it.

What I did read with interest, with amazement, with resentment, with tears, was "Uncle Tom's Cabin." It lay a greyish brown volume, thick-leaved and large lettered on the kidney-shaped table in our parlor. It belonged to my grandmother whom I had never seen. But I had seen the book, and though the sight of most books was a challenge to me, I had never glanced inside this one. But on a certain Christmas Day, weary of Rose-Red and Snow-White, I happened to peep within those prim covers. They had to pry the book from my unwilling fingers. At the end of three or four days I had read it all, every word of it. I do not think I have ever opened it since but the story remains part of my permanent mental furnishings.

Supper on Christmas Night was negligible. Probably there would not have been any had it not been for "the boys." But the time after supper stands out bright and sharp before me. Those relatives and older ones probably went on later to their own devices, but we children grouped ourselves together and sang hymns, beautiful, immortal, glorious hymns: "Holy Night"; "Joy to the World"; "Oh! Come All Ye Faithful" (my father's favorite); and "Hark! The Herald Angels Sing." How sweet and solemn and altogether lovely that time was. I have felt the rush of wings... .

My mother's favorite song was one which had nothing to do with the Christmas tide but which embodied the spirit of life in the house. It began "When the woods are dim and dreary," and asked "What then?" The refrain ran as I well remember:

"Ah! In spite of wind and weather,
Round the fireside gleaming bright,
We will sing old songs together,
All the merry winter night!"

Can anything more exquisitely define home? Ah, lovely little pictures of the heart
borne back to me across the years on a breath of snow-laden air! They recreate for me each season of the Nativity the spirit of a Merry Christmas.

**MARIANNHILL**
The Work of the Catholic Trappists in South Africa

**FATHER M. THOMAS, R.M.M.**

**MARIANNHILL** is situated about 17 miles from Port Durban, Natal. It was founded by Abbot Franz Pfanner in 1882. He started there with 32 men and as there was no human habitation nearby they had to sleep for the first few months under wagons, piled up boxes and tents. Some Kraals were near the distant hills and the natives, their inmates, watched very suspiciously what the white men were doing. Temporary buildings were gradually erected, gardens laid out, roads made, and fields cultivated; in a short time this spot of wilderness looked like an oasis in the desert.

As early as the second year a school was opened for native boys and in order to provide also for the girls, Abbot Franz again went back to Europe to procure some lay women to place in charge of a girls' school. These European ladies were later on formed into a congregation called the "Sisters of the Most Precious Blood", and have now 336 Sisters working on our Mission Stations. As soon as the foundation of Mariannhill was secured and prospering, other new stations were opened, so that now we have 33 central stations distributed throughout Natal, Griqualand East and Rhodesia.

At Mariannhill we have a large Boys' Boarding School and a Normal School. The fees for tuition vary from thirty to sixty dollars per annum. The majority of the pupils work for their tuition. These children have very good memories, and on the average, good talents for singing and music. I had the Boys' School for three years at Mariannhill and started a band among the boys. It took a good measure of patience to teach these boys something about an instrument which they had never seen or heard of before. They had to learn the chromatic scale and play everything by note. After six to eight months' practice the band could play fairly well. There is extraordinarily good talent among them. For instance, a clarineton, on account of the many keys and holes to be manipulated, is not easy to learn and to finger. I gave one boy—Sebastian MKulise—a B flat clarinet and taught him the natural scale. In two days he played quite fluently a beautiful Christmas song. He is now head teacher at a Government school in Maritzburg. The band comprised 24 instruments.

In our Boarding Schools the time is di-
vided between study and work—four hours school in the morning and four hours work in the afternoon. We are convinced that industrial work is just as necessary for the boys and girls as book learning. There are 22 different trades taught at Mariann-hill and a boy has a chance to learn any trade he likes, to be a stable or houseboy up to a first-class certified head teacher. At Lourdes Station, Griqualand East, children study up to the 6th or 7th grade and then enter one of our normal schools. The sub-classes begin in the native language and after the first year English is gradually introduced. From the 4th and 5th grades on, English is the medium of instruction. The children pass Government examinations.

Native Zulu boys have a very hard time in their youth. Their work is to herd and milk the cattle. Driving their cattle on the hilltops or plateaus and herding them, they spend their leisure time in catching birds or field mice (called "izinibiba") and when they get a collection of them, they will make a fire, roast them, and have a good meal. These children are very kind to each other. If I am riding along on horseback and meet a group of these herding boys and give one of them a piece of bread, he will not eat it by himself, he will give each one of his comrades a small piece and keep the smallest for himself.

These children are very eager to go to school. Very often the parents object; then some will run away from home, and find refuge in some distant school. Of course, we missionaries do not favor such methods. It is better for them to have their parents' permission. Many children attend a day school which generally opens at 9.00 A.M. and closes at 3.00 P.M. The school children look very inviting and attractive even though sometimes when they come to school they have not a rag on them! In fact at home at their Kraals, children generally walk about stark naked.

Let me tell you something of their activities. The nursery at Centocow is considered the best and cleanest fruit nursery in South Africa. Here the boys are taught to plant and prune the trees, to excavate and ship them. They send from 40,000 to 50,000 fruit trees every year to all parts of South Africa. All forests near our mission stations are artificial forests. At Lourdes Station, in Griqualand East, the school boys are busy replanting trees. All work is done under the supervision of one or more Brothers. They first plant the seed in small square boxes and when the trees are about
six to eight inches high, they are replanted in straight rows on the prepared fields. There are about 200 boys at the school at Lourdes.

Boys take a great liking to carpentry work. They learn to make plain tables, benches, clothes boxes, all without the help of machine work. All pupils preparing themselves for teachers have to work four hours a week in the carpenter shop. It will be of great benefit to them in day schools where they can do their own repair work.

The school girls thatch grass. All their huts, also the day schools, are generally covered with thatched grass. It takes several thousands of bundles to cover a roof of a small day school. The girls like to do this work, and it is considered a special work for females. The girls learn to sew too. In the sewing room at Mariannhill there are about 120 sewing machines run by motor. What a change from 40 years ago! Under the supervision of the Sisters, these girls have become so proficient in manipulating a machine that some can sew from twelve to sixteen overalls a day. They sew blouses, shirts, overalls, etc., for the Johannesburg mines, where there are about 240,000 natives working. Thus the children can earn something for themselves and also help their poor parents. The button-hole machines are also run by the girls and the measuring, marking and cutting is done by them.

Their native customs are very interesting. In time of drought the native water girls sometimes have to go miles to find a little water. Usually they are scantily clothed, only in calabashes, but even then they adorn themselves with beadwork. A Zulu bride will have a magnificent display of beadwork ornaments. The beads are of different colors but white is most prevalent. The girls are very clever in making these ornaments. Love letters among them are not written but made out of beads and the different colors indicate the various loves or jealous emotions. Much could be said as to their way of courting and their marriage ceremonies. Young men dress up, too, to go to a dance or a wedding. They have a fine physique, are very muscular and are always ready for a good fight. A wedding without a good fight is a rarity among the pagans.

This is only a sketch in simple language although books could be written on all of these subjects. I have worked twenty years here among these people and by speaking their language every day I have nearly forgotten all my own English.
CULTURALLY we are abloom in a new field, but it is yet decidedly a question as to what we shall reap—a few flowers or a harvest. That depends upon how we cultivate this art of the drama in the next few years. We can have a Gilpin, as we have had an Aldridge—and this time a few more—a spectacular bouquet of talent, fading eventually as all isolated talent must; or we can have a granary of art, stocked and stored for season after season. It is a question of interests, of preferences—are we reaping the present merely or sowing the future? For the one, the Negro actor will suffice; the other requires the Negro drama and the Negro theatre.

The Negro actor without the Negro drama is a sporadic phenomenon, a chance wayside flower, at mercy of wind and weed. He is precariously planted and still more precariously propagated. We have just recently learned the artistic husbandry of race drama, and have already found that to till the native soil of the race life and the race experience multiplies the dramatic yield both in quality and quantity. Not that we would confine the dramatic talent of the race to the fence-fields and plant-rooms of race drama, but the vehicle of all sound art must be native to the group—our actors need their own soil, at least for sprouting. But there is another step beyond this which must be taken. Our art in this field must not only be rescued from the chance opportunity and the haphazard growth of native talent, the stock must be cultivated beyond the demands and standards of the market-place, or must be safe somewhere from the exploitation and Russelllessness of the commercial theatre and in the protected housing of the art-theatre flower to the utmost perfection of the species. Conditions favorable to this ultimate development, the established Negro Theatre will alone provide.

In the past, and even the present, the Negro actor has waited to be born; in the future he must be made. Up till now, our art has been patronized; for the future it must be endowed. This is, I take it, what we mean by distinguishing between the movement toward race drama and the quite distinguishable movement toward the Negro Theatre. In the idea of its sponsors, the latter includes the former, but goes further and means more; it contemplates an endowed artistic center where all phases vital to the art of the theatre are cultivated and taught—acting, playwriting, scenic design and construction, scenic production and staging. A center with this purpose and function must ultimately be founded. It is only a question of when, how and where. Certainly the time has come; everyone will admit that at this stage of our race development it has become socially and artistically imperative. Sufficient plays and sufficient talent are already available; and the awakened race consciousness awaits what will probably be its best vehicle of expansion and expression in the near future.

Ten years ago it was the theory of the matter that was at issue; now it is only the practicabilities that concern us. Then one had constantly to be justifying the idea, citing the precedents of the Irish and the Yiddish theatres. Now even over diversity of opinion as to ways and means, the project receives the unanimous sanction of our hearts. But as to means and ends, there are two seriously diverse views; one strenuously favoring professional auspices and a greater metropolitan center like New York or Chicago for the Negro Theatre; another quite as strenuously advocating a university center, amateur auspices and an essentially educational basis. Whoever cares to be doctrinaire on this issue may be: it is a question to be decided by deed and accomplishment—and let us hope a question not of hostility and counter-purpose, but of rivalry and common end.

As intended and established in the work of the Department of the Drama at Howard University, however, the path and fortunes of the latter program have been unequivocally chosen. We believe a university foundation will assure a greater continuity of effort and insure accordingly a greater permanence of result. We believe further that the development of the newer forms of drama has proved most successful where
laboratory and experimental conditions have obtained and that the development of race drama is by those very circumstances the opportunity and responsibility of our educational centers. Indeed, to maintain this relation to dramatic interests is now an indispensable item in the program of the progressive American college. Through the pioneer work of Professor Baker, of Harvard, the acting and writing of plays has become the natural and inevitable sequence, in a college community, of the more formal study of the drama. Partly through the same channels, and partly as a result of the pioneer work of Wisconsin, college production has come to the rescue of the art drama, which would otherwise rarely get immediate recognition from the commercial theatre. And finally in its new affiliation with the drama, the American college under the leadership of Professor Koch, formerly of North Dakota, now of the University of North Carolina, has become a vital agency in community drama, and has actively promoted the dramatization of local life and tradition. By a threefold sponsorship, then, race drama becomes peculiarly the ward of our colleges, as new drama, as art-drama, and as folk-drama.

Though concurrent with the best efforts and most significant achievements of the new drama, the movement toward Negro drama has had its own way to make. In addition to the common handicap of commercialism, there has been the singular and insistent depreciation to stereotyped caricature and superficially representative but spiritually misrepresentative force. It has been the struggle of an artistic giant in art-engulfing quicksands; a struggle with its critical period just lately safely passed. Much of this has been desperate effort of the "bootstrap-lifting kind," from the pioneer advances of Williams, Cole, Cook, and Walker, to the latest achievements of "Shuffle Along." But the dramatic side has usually sagged, as might be expected, below the art level under the imposed handicap. Then there has been that gradual investment of the legitimate stage through the backdoor of the character rôle; the hard way by which Gilpin came, breaking triumphantly through at last to the major rôle and legitimate stardom. But it is the inauguration of the Negro art drama which is the vital matter, and the honor divides itself between Burghardt DuBois, with his "Star of Ethiopia", staged, costumed, and manned by students, and Ridgeley Torrence, with his "Three Plays for a Negro Theatre." In the interim between the significant first performances and the still more significant attempts to incorporate them in the Horizon Guild and the Mrs. Hapgood’s Players, there was organized in Washington a Drama Committee of the N. A. A. C. P. which sponsored and produced Miss Grimké’s admirable pioneer problem-play, "Rachael," in 1917. Between the divided elements of this committee, with a questionable paternity of minority radicalism, the idea of the Negro Theatre as distinguished from the idea of race drama was born. If ever the history of the Negro drama is written without the scene of a committee wrangle, with its rhetorical climaxes after midnight—the conservatives with their wraps on protesting the hour; the radicals, more hoarse with emotion than effort, alternately wheedling and threatening—it will not be well-written. The majority wanted a performance; the minority, a program. One play no more makes a theatre than one swallow, a summer.

The pariah of the committee by the accident of its parentage became the foundling and subsequently the ward of Howard University. In its orphan days, it struggled up on the crumbs of the University Dramatic Club. One recalls the lean and patient years it took to pass from faculty advice to faculty supervision and finally to faculty control; from rented costumes and hired properties to self-designed and self-executed settings; from hackneyed "stage successes" to modern and finally original plays; and hardest of all progressions, strange to relate, that from distant and alien themes to the intimate, native and racial. The organization, under the directorship of Professor Montgomery Gregory of a Department of Dramatics, with academic credit for its courses, the practical as well as the theoretical, and the fullest administrative recognition and backing of the work have marked in the last two years the eventual vindication of the idea. But from an intimacy of association second only to that of the director, and with better grace than he, may I be permitted to record what we consider to be the movement’s real coming of age? It was when simultaneously with the production of two original plays on race themes written in course by students,
staged, costumed, and manned by students, in the case of one play with the authoress in rôle, there was launched the campaign for an endowed theatre, the successful completion of which would not only give the Howard Players a home, but the Negro Theatre its first tangible realization.

As will already have been surmised from the story, the movement has, of course, had its critics and detractors. Happily, most of them are covered by that forgiveness which goes out spontaneously to the opposition of the short-sighted. Not they, but their eyes, so to speak, are to blame. Rather it has been amazing, on the other hand, the proportion of responsiveness and help that has come, especially from the most prominent proponents of the art drama in this country; names too numerous to mention, but representing every possible section of opinion—academic, non-academic; northern, southern, western; conservative, ultra-modern; professional, amateur; technical, literary; from within the university, from the community of Washington; white, black. Of especial mention because of special service, Gilpin, O'Neil, Torrence, Percy Mackaye, DuBois, Weldon Johnson, and the administrative officers of the University; and most especially the valuable technical assistance for three years of Clem Throckmorton, technical director of the Provincetown Players, and for an equal time the constant and often self-sacrificing services of Miss Marie Forrest in stage training and directing, services recently fitly rewarded by appointment to a professorship in the department. But despite the catholic appeal, interest and cooperation it is essentially as a race representative and race-supported movement that we must think of it and that must ultimately become, the best possible self-expression in an art where we have a peculiar natural endowment, undertaken as an integral part of our higher education and pursuit of culture.

The program and repertoire of the Howard Players, therefore, scarcely represent the full achievement of the movement; it is the workshop and the eventual theatre and the ever-increasing supply of plays and players that must hatch out of the idea. The record of the last two years shows in performances:

1920-21—
"Tents of the Arabs"—Lord Dansany.
"Simon the Cyrenian"—Ridgeley Tor-

rence.

"The Emperor Jones"—Guest performance with Charles Gilpin at the Belasco; student performance at the Belasco.

Commencement Play, 1921-22—

"Strong as the Hills" (a Persian play)—Matalee Lake.

Original Student Plays—
"Genevrede,"—a play of the Life of Tous-saint L'Ouverture—Helen Webb.
"The Yellow Tree"—DeReath Irene Busey.

Commencement Play—
"Aria de Capo"—Edna St. Vincent Millay.
"The Danse Calinda"—a Creole Pantomime Ms. performance — Ridgeley Torrence.

A movement of this kind and magnitude is, can be, the monopoly of no one group, no one institution, no pauly decade. But within a significant span, this is the record. The immediately important steps must be the production of original plays as rapidly as is consistent with good workmanship and adequate production, and the speedy endowment of the theatre, which fortunately, with the amateur talent of the university, means only funds for building and equipment. I am writing this article at Stratford-on-Avon. I know that when stripped to the last desperate defense of himself, the Englishman with warrant will boast of Shakespeare, and that this modest Memorial Theatre is at one and the same time a Gibraltar of national pride and self-respect and a Mecca of human civilization and culture. Music in which we have so trusted may sing itself around the world, but it does not carry ideas, the vehicle of human understanding and respect; it may pierce the heart, but does not penetrate the mind. But here in the glass of this incomparable art there is, for ourselves and for the world, that which shall reveal us beyond all propaganda on the one side, and libel on the other, more subtly and deeply than self-praise and to the confusion of subsidized self-caricature and ridicule. "I saw Othello's visage in his mind," says Desdemona explaining her love and respect; so might, so must the world of Othello's mind be put artistically to speech and action.

Stratford-on-Avon, August 5, 1922.
ANNUAL MEETING

THE Annual Meeting of the National Association for the Advancement of Colored People will be held in the South Hall of the Sage Foundation, 130 East Twenty-second Street, New York City, on the afternoon of Tuesday, January 2, 1923, at two o’clock. There will be reports from officers and branches, and the nominations for directors will be voted upon.

The Nominating Committee for members of the Board of Directors of the National Association for the Advancement of Colored People reports the following nominees for terms expiring December 31, 1925:

Miss Jane Addams, Chicago, Ill.
Dr. Charles E. Bentley, Chicago, Ill.
Rev. Hutchens C. Bishop, New York City
Hon. Arthur Capper, Topeka, Kas.
Mr. Robert R. Church, Memphis, Tenn.
Dr. W. E. B. Du Bois, New York City
Mrs. Florence Kelley, New York City
Hon. Charles Nagel, St. Louis, Mo.
Miss Mary White Ovington, New York City

Mr. Harry H. Pace, New York City
Mr. Charles Edward Russell, Washington, D. C.

Mrs. Mary B. Talbert, Buffalo, New York.

THE NOMINATING COMMITTEE,

DR. WM. A. SINCLAIR, Chairman.
MR. PAUL KENNADAY,
MR. ARTHUR B. SPINGARN.

The evening mass meeting, which is held on the day of the annual meeting, will be held at the Town Hall, 121 West 43rd Street, between Sixth Avenue and Broadway, New York City, at 8:00 P. M. Invitations have already gone forward to several eminent men and women, and it is expected that the meeting will be one of the greatest ever held under the auspices of the Association.

The mass meeting will have peculiar significance. If the Dyer Bill shall not have been passed by January 2, the gathering will be used to bring greater pressure on the United States Senate. If, however, our expectations that the Anti-Lynching Bill will have become a law by that time are justified, the meeting will be a great celebration of this victory at the end of nearly twelve years of warfare on lynch-law. The press will contain further information on the meeting and also the January Crisis and Branch Bulletin. We extend herewith to all interested persons a very cordial invitation to be present at this meeting.

BRANCHES

THE most encouraging evidence of the progress of the organized power of the N. A. A. C. P. is the effective work being done by its branches in the field of legal defense. Hardly a week passes but some splendid accomplishment is reported to the National Office in cases which the branches have taken up and carried through to successful conclusions. Through the pages of THE CRISIS, the Branch Bulletin and the N. A. A. C. P. Press Service, the National Office is glad to make these facts known, not only that the public may be acquainted with this work but that these victories may serve as examples to other branches, and at the same time a warning to those who need to be advised that there is a powerful organization which is fighting for the victims of race prejudice.

Among recent notable achievements by N. A. A. C. P. Branches is that of the Prince George, Md., County Branch which for more than a year sought investigation regarding the murder of a white woman in Maryland for which crime a colored man named Joseph Keller was arrested. Working in co-operation with the District of Columbia Branch through Mr. James A. Cobb, Attorney, and Mr. Shelby J. Davidson, Executive Secretary, the Prince George County Branch proved Keller innocent and secured his release from jail.

The Buffalo, N. Y., Branch, in similar fashion took up the case of a nine year old colored girl, who had been brutally raped by a white man, Morris Deitch. As a result of their efforts Deitch was tried, found guilty and sent to prison for from six to twenty years.

The City Council of Oakland, Cal., passed an ordinance in October at the instance of the Northern California Branch making it a crime “for any person in the City of Oak-
land to appear in public in any mask, cap, cowl, hose, or other thing concealing the identity of the wearer.” The ordinance is aimed directly at the Ku Klux Klan. Under its provisions any Klansman who violates this law will be punished by a fine not exceeding five hundred dollars or will be imprisoned not more than six months or may be both fined and imprisoned.

The National Office is taking this means of expressing its sincere congratulations and commendation to these branches for this notable and effective work.

* * *

“I AM OPPOSED TO LYNCHING, BUT—”

“T”he other two Negroes stoutly maintained their innocence, but it was decided to burn them on the statement of the condemned man that they were guilty. Ropes were tied about their waists and they were dragged on to the fire and burned, one after the other.”

The above news story comes neither from the heart of Borneo nor the brain of a novelist. It is simply the truthful account of the way of a mob with a man in these United States of America, A.D., 1922. And to our shame, be it said that it is not a particularly unusual tale. The simple fact that Americans in large numbers have acted like fiends calls for an explanation. What do these people think would happen if their atrocities should cease? This is the phase of the problem that is usually passed over in silence; and it is the failure to face this question openly that weakens the anti-lynching case.

The question, however, will bear facing. Suppose we grant that the Southern Negro is a type of human being who must be ruled by fear. Suppose we say that as soon as a Lynch law is passed which is drastic enough to stop lynching and burning, a flood of excesses will be let loose upon the nation which will be far worse than the evil attacked. Suppose the writer is as ignorant as a babe of Negro psychology. Suppose, after all, that mob rule does more good than harm. All this would give no justification for the argument probably soon to be heard on the floor of Congress, “I am opposed to lynching, but—we shouldn’t do anything about it.” For the sake of common honesty, let some brave man speak up and state the position of the opposition thus: “I am in favor of lynching, because—”

There must be a clarifying of the issue. Newspaper after newspaper lifts up its editorial hands in holy horror at the cruelty of the modern savages who roast a human being at the stake—and then leaves the matter up in the air with a final broad gesture calling attention to the problems of communities where such customs are in vogue. Those problems should be given full weight, to be sure, as considerations bearing directly upon the question as to whether mob rule should or should not be tolerated. If, when weighed in the balance, good against evil, its total effect is found to be good, let’s make it legal; if bad, only a law “with teeth in it” will stop the pleasant pastime of butchering by popular acclamation whosoever is possibly guilty of a crime. There is, unfortunately, no way of requiring a mob to hold a sober trial or to temper its excesses; if we sanction mob mercy for offenders we must agree that, as matters stand, a large number of innocent persons ought to roast for the good of the race.

There is a possible middle course—a dishonest course. It is the course which finds expression in the folded hands and the smug comment: “I am opposed to lynching, but you can’t stop a crowd—and after all, between you and me, I am not sure that we should. Let us pretend to disapprove it for the sake of the world’s good opinion, but let us continue to hold immune from punishment the gentlemen who do our dirty work.” It is the course of those who stand nominally for trial by jury, but who, by declaration of sympathy for the mob, encourage it to think that it has the tacit approval of the American people. It is the course which is at present branding us as a nation of hypocrites; for so long as we do not have upon our statute books specific laws which impose penalties upon group murderers like those upon other criminals, the world will rightly think that we have no serious intention of stopping the barbaric atrocities of our mobs.

Now a question arises: If the American people show that they mean business and will not brook without the severest penalties the crude criminal justice of the crowd, will that actually mean a tremendous increase in the most repulsive form of crime? The writer cannot say, and he refuses to weaken his case with a dogmatic assertion
upon a non-essential matter about which he has little knowledge and needs less. Let that matter be threshed out by the debaters on the question, “Shall we outlaw lynching or legalize it?” For those who agree that mob justice is undesirable, a more pertinent question is this: “What can we do to minimize or completely counteract the increase in individual crimes, if any there be, due to the suppression of mass crimes?” To this there is at least one obvious answer. Following the example of Detroit, which reduced recorded crimes sixty-eight percent in one year, we can speed up the wheels of justice and make as certain as humanly possible swift punishment to him who transgresses. If fear on the part of those who have not erred is more essential than mercy to the degenerate who is certainly known to have done so, there might be legalized public whippings before executions. Yes, suppose we go the limit, and condemn to death by public burning those guilty of particularly heinous offenses. We can’t do it, of course, and we won’t; but how infinitely better and more worthy of the respect of the world that course would be than the practice of allowing a mass of men untrained in the laws of evidence to select off-hand the ones to be burned—and get away with it.

This is a question not of party, but of humanitarianism. There is a law before Congress which puts to the test our sincerity in our belief that the methods of the Spanish Inquisition are not fit for the twentieth century. If we truly believe that, we shall be willing to endure, if necessary, a slight added risk for those who are dearer to us than life itself. We shall not be warring race against race, but shall have the best elements in two great races united against the worst in each. By our support of this measure we are voting for law as against anarchy, civilization as against barbarism, love as against hate. We are asserting our will to those who would disgrace our race with the cruelest kind of savagery known to man. Our influence, after all, is decisive; what are we going to do about it?

R. S. UNDERWOOD.

"WE BUILD GOLDEN HOUSES OR LOG CABINS"

JULIAN ELIHU BAGLEY

It was at a colored farmers’ meeting in one of the Carolinas. For two hours or more they had discussed peanuts and cotton and corn and pigs. But these were dry subjects, that is, from the usual oratorical point of view. The audience was drifting into restlessness. The chairman sensed the situation and called upon someone to “raise a hymn” whereupon an old colored woman burst forth in an ecstasy of delight:

“What kind o’ shoe you goin’ to wear,
Golden slippers!
Golden slippers I’m goin’ to wear,
When I get up in Glory!”

As soon as the singing was over an old colored man sprang to his feet, gave his name as Josiah Gooseberry and announced that he wanted to say something on how white folks should co-operate with colored folks. There was a sprinkling of white folks in the audience and the chairman hesitated about giving this old man permission to talk lest he should embarrass some of these “white friends.” But Josiah Gooseberry was not to be dissuaded from talking by mere intimation that it would be unwise for him to do so. And so after a flowery introduction he plunged into his subject. He informed his audience that he had come down from the days of slavery and, therefore, understood white folks very well. I must confess that the first few minutes of his rambling, roundabout talk, in a dialect that was ridiculously crude, almost drowned my interest in his subject. But I was patient. I waited and finally the old man got off some real gems. He was in the middle of his talk when he thundered: “Yes—I know dere’s some good white folks—an’ den dere ain’t. An’ hits de bad white folks what we cullud folks ‘s spoiled by praisin’ ‘m up too much. Why, doan you know dere’s some folks when you praises ‘m up too much you commits a crime?”

The audience gasped. But he went on developing his co-operative talk in his own way. Finally he wound up by telling a story. It sounded like an interesting plot in the very announcing of its title and by the time he had approached and reap-
proached it several times in his introduction. I had snatched out my note book, pricked my ears and this is what I set down—mind you, in his own words:

"Once durin' de days of slavery dere was a pow'ful mean ole master who useter whip an' whip his po' slaves all de time. Now he had two ole slaves—Uncle Joe an' Aunt Viney—if my mem'ry serves me right, dat he jes lived on. Yes suh, he jes whip an' whip dem all de time. An' Uncle Joe an' Aunt Viney dey ain't mek no complaint—no dey didn', but dey jes kep' on talkin' to de Lord in prayer—prayer for to change de ole master's heart. But he ain't mek no change. But de Lord he works in mighty mysterious ways—yes, he do. Bimeby dat ole master took down sick—yes! An' he had dreams an' visions—yes! Now in one of dese dreams he went up to Glory an' ole Saint Petuh met him at de gate an' dey start' walkin' down de street of Jerusalem. Bimeby dey come to monstrous beautiful house all made of gold. An' de ole master ask Saint Petuh whose fine house was dat all made of gold. Saint Petuh he 'low, 'Dat's old Uncle Joe's place.'

"Whut sortah ole Uncle Joe's place?"

"Ole Uncle Joe what useter live on yo' place," says Saint Petuh, "seems lak to me you oughta know him." De ole master commence to 'spite an' argue an' mek 'miration an' bimeby he says right flat dat no nigger ain't never had no house lak dat. But Saint Petuh ain't argue wid him, he didn'. No indeed.

"He jes tuck him up to de house of gold an' says, 'peep in an' see for yo'self.' An' de ole master poked his head in de do' an' sho nuff dere was ole Uncle Joe all crowned in glory an' a-playin' on a harp of gold. De ole master was dumfounded. He backed out de house an' ax Saint Petuh how in de worl' did a nigger git sich a fine house all made of gold. An' Saint Petuh says, 'By de prayers dey done send up to heben. Dey kep' on walkin'. Bimeby dey come to anudder house of gold, an' right off quick de ole master ax Saint Petuh whose house was dat. 'Dat's ole Aunt Viney's house,' says Saint Petuh. 'She useter live on yo' plantation too.'

"Lemme see," says de ole master, 'lemme see if dat's Viney for true.' An' he went an' poked his head in de do' an' sho nuff dere was Aunt Viney. She was all crowned in glory an'-tuning up her voice for de heb-

emly choir. De ole master shook his head an' 'low! 'Well, well, well, I never spec to see niggers live in fine houses lak dem houses of gold. How did ole Aunt Viney git her house of gold?' says he.

"She prayed hern up too," says Saint Petuh.

"But dey ain't stop goin' yet. Dey jes kep' on walkin' down de streets of Jeru-

salem till bimeby dey come to a li'l broke down log cabin wid de windows all knocked out an' de steps all flopped down an' de chimney all tumblin' over. An' right off quick ag'in de ole master ax whose house was dat. 'Dat's yo' house,' says Saint Petuh. De ole master got sortah pale an' ax: 'How come I gits sich a house as dat, Saint Petuh?' Saint Petuh says, 'Cuz stid of sendin' up prayers fr'm yo' ole plantation for to build a house of gold, you was down on earth a-whippin' an' a-tearin' up folks. An' yere's whut you done: you tore down yo' house of gold an built dis yere cabin.

"De ole master poked his head in de little cabin do' an' he ain' seen nothin' but a bare empty room.

"It looked zackly lak de ones he built for Uncle Joe an' Aunt Viney down on earth. De ole master commence to cry: 'Oh Saint Petuh, can't you help me? Won't you help me for to pray up a house of gold?' Saint Petuh says, 'I'm sorry, but you done wait too late now.'

"So de ole master he kept' on cryin' till he done woke up Uncle Joe an' Aunt Viney. Dey come runnin' up to de Big House a-hol-

lerin', 'Oh master, whut's de matter wid you—whut's de matter wid you, master?'

"'I'se been dreamin',' says de ole master, 'I'se been dreamin' whut kind of house we all is buildin' up in glory—houses of gold or log cabins.'

"Now dat ole master had chance to change his low down ways—which he did—" concluded Josiah Gooseberry, 'an' I spec he's livin' somewhere up in de sky now in his house of gold. But we-all might not git dat chance. So I want you to think 'bout dis—what kind of house is we buildin' to-

day. Is we workin' against one 'nother or is we workin' together? Is we buildin' log cabins or houses of gold? Ah-ha! folks—

'tain't whut kind of shoe you goin' to wear, but hits whut kind of houses is you buildin' up in glory—houses of gold or log cabins?"
Among 83 members of the Constitutional Committee of Missouri there was a Negro, Mr. B. F. Bowles, who was a member of the Committees on Education and Military Affairs. One anti-race measure, forbidding the inter-marriage of whites and Negroes and of whites and Mongolians, was introduced "by request." The committee included former members of Congress, a former member of the President's Cabinet, and three women.

Ruth Whitehead Whaley, a Negro student in Fordham Law School, New York City, is the winner of two scholarships,—one for attaining the highest average in the first year, and the other for the highest average in a class of over 500 students. Her marks are: contracts, agency, property, torts, jurisprudence, A plus; domestic relations, pleading, criminal law, A minus.

Dr. Robert R. Moton, principal of Tuskegee Institute, has gone abroad to address the Scottish Churches Missionary Congress, in Edinburgh. He is accompanied by his wife, Major Allen Washington, and the Rev. Mr. G. S. Imes. Another passenger was Mrs. Casely-Hayford, a native of West Africa, who has been lecturing in the States in an endeavor to raise funds for a school in Africa.

The two Carnegie libraries for colored people in Louisville, Ky., have a staff of nine workers and an annual circulation of over 100,000 volumes. Mr. Thomas F. Blue, a colored man, who is in charge of the work, has trained not only his own assistants but
eleven women from southern cities. One of his pupils is now librarian of the Howard Branch Library for colored people, which was dedicated recently in Chattanooga, Tenn.

The “Folies Bergères” are to Paris what the “Ziegfeld Follies” are to New York. The leading dancing role of the Paris Follies is being taken by Bertha Rhetta Moxley, a colored girl formerly of Chicago. In the cast also are a colored Frenchman and several white American actors and actresses, one of whom, the former star, Miss Moxley replaces. There has been some friction and criticism by American tourists over the actors; but on the whole, things have gone on smoothly and the management is pleased. Miss Moxley’s photographs are on the Grand Boulevards and she writes: “My costume is silver cloth and crimson velvet, Egyptian style, with the cutest headdress and pointed, turned-up slippers. There is drapery about the hips, with long silver fringe to my ankles.”

For the first time the British Colonial Office has sent a commission to the West Indian colonies. This was caused by the activity of the Granada Representative Government Association, of which T. Albert Marryshow is the founder and secretary. Mr. Marryshow edits The West Indian, a daily and weekly paper which ought to make Negro American editors sit up and take notice. He has been active in the agitation which is widespread over the English West Indies for a larger measure of self-government. He was a delegate to the Second Pan-African Congress and took a prominent part.

Edward W. Beasley is an intern in the Cooke County Hospital, in Illinois, being the third colored physician to win this coveted opportunity. Internes are chosen by competitive examinations. In the last examination Dr. Beasley ranked highest. He is a graduate of Fisk and of the Northwestern Medical School. Before his present appointment he was senior bacteriologist at the City Hospital in Chicago.

Among those present at the Paris session of the Second Pan-African Congress was a colored girl, Bessie Coleman. She was born in Texas 24 years ago and went to France as a nurse during the war, where she was brigaded with the French, after the manner of white Americans whenever a capable colored person appeared overseas. Miss Cole-
man received instruction in flying and finally
the French pilot's license. Recently she got
the first pilot's license for flying granted
to an American woman in Germany, and she
has piloted machines in Holland and in
America.

Christopher H. Payne was born in West
Virginia, 68 years ago, of free Negro par-
entage. He was trained at Richmond Insti-
tute and afterward studied law. Mr. Payne
was the first Negro to be elected to the
legislature of West Virginia in 1896 and in
1903 he became American Consul to the
Danish West Indies where he served 14
years. When the United States bought the
Islands, he returned to the practice of law
and then was successively appointed Acting
Assistant Government Attorney, Acting
Judge in St. Thomas, Police Judge and Justi-
cise of the western part of the island of St.
Croix, and finally Police Judge for the whole
island. Judge Payne is also a member of
the Colonial Council.

This summer the Episcopalians held a
conference at Wellesley College. Among
the instructors was Professor C. H. Boyer,
Dean of the College Department at St. Au-
gustine Institute in Raleigh, N. C. Mr.
Boyer is a graduate of Yale. He held classes
on the subject of mission work among col-
ored people.

Sometimes persons write to ask if it is
worth while for a colored boy to study engi-
neering. We always reply: "Yes. He will
have a hard time getting a job, but it can be
done." The career of Charles S. Duke, in
Chicago, proves this. Mr. Duke is a gradu-
ate of Philips Exeter and Harvard and a
civil engineer of the University of Wiscon-
sin. He secured his first position on the
Missouri-Pacific Railroad and afterward he
worked for the Pennsylvania Railroad, the
Chicago and Northwestern, the Common-
wealth Edison Company, and George W.
Jackson, Inc., who have a nation-wide repu-
tation as tunnel builders. Later Mr. Duke
entered the employment of the City of Chi-
cago as bridge designing engineer. He
served on the engineering staff of the Trans-
portation Commission, was in charge of
the city's water exhibit at the "Pageant of
Progress," and is a member of the engi-
neering staff of the Sanitary District of
Chicago. Recently he was appointed one
of the 22 Zoning Commissioners. Beside
his regular work he is the author of numbers
The Chicago University of Music has secured the former residence of Mme. Schumann-Heink for its work. The building is located on the corner of 37th and Michigan Boulevard, and includes well appointed studios, practice rooms, recital and reception halls, offices, and a tea room. Instruction is given in piano, violin, organ, wind instruments, harmony, counterpoint, composition, orchestration, dramatic art, singing, public school music, and the history of music. Miss Pauline James Lee, who is in charge of the work, is a young woman who has been associated with Mme. Hackley. Mrs. Camille Cohen Jones, formerly of New Orleans, is also on the staff. As an expression of appreciation to Mme. Schumann-Heink for turning over the lease to her home for this worthy cause, a reception was given in her honor and over 2,000 people were present.

Lulu J. Cargill, a clerk in the Varick Street Branch of the New York Post Office, has beaten the record of Nina Holmes, of Detroit, as the fastest mail sorter. Miss Cargill's record is 30,125 pieces of mail inside of 8 hours, or more than a letter a second; Miss Holmes' record was 20,610 letters in 8 hours.

There are health stations in many cities where the best milk can be purchased at the lowest cost. The baby in our picture is being weighed at one of the stations in

IN ONE OF SANTA CLAUS' WORKROOMS

CLAUDE MCKAY

AT A HEALTH STATION IN NEW YORK CITY
New York City. Should anything ail the baby, the nurse is ready with advice for the mother.

Our photograph shows one of Santa Claus’ workrooms, in New York City, where no color line is drawn.

Claude McKay, the Jamaican poet, has arrived in London, England, en route to the continent. He will send news dispatches on European affairs and politics as they affect the colored races of the world. While in New York, Mr. McKay was a member of the staff of The Liberator. He has published “Harlem Shadows,” a book of poems, and other works.

The Hon. Andrew F. Stevens, of the Pennsylvania Legislature, has been elected to membership in the Bryn Mawr Horse Show Association, which is composed of Philadelphia’s wealthy and exclusive set.

The Alpha Phi Alpha Fraternity has 42 chapters, stretching from Harvard University, in Massachusetts, to the University of California. Other Negro college fraternities and the number of their chapters are the Alpha Kappa Alpha Sorority, 20; the Kappa Alpha Psi, 28; Omega Psi Phi, 20; Delta Sigma Theta Sorority, 19; Phi Beta Sigma, 20; and Zeta Phi Beta Sorority, 7. With the exception of the Alpha Phi Alpha and the Kappa Alpha Psi, each of these fraternities and sororities had its origin among students of Howard University. The Alpha Phi Alpha will hold its 15th annual convention in St. Louis, Mo., during December. The national president is Mr. Simeon S. Booker of Baltimore, Md.; the national secretary, Mr. Norman L. McGhee of Howard University, Washington, D. C. The Alpha Kappa Alpha meets in Kansas City, December 27-31.

Several hundred colored public school teachers in Washington, D. C. have severed connection with the Education Association of the District and organized the Columbian Education Association of Washington. There were 329 colored teachers who joined the Education Association, which is made up of Sections A and B,—white and colored, respectively. By a vote of that body their initiation fees were returned on account of dissatisfaction which arose over the designations. Miss Lucy D. Slowe, former principal of Shaw Junior High School, is president of the new organization.

Negro bankers have organized the Overseas Navigation Corporation and the Overseas Trading Company, to supply needs which will grow out of the American loan to Haiti. The president of the companies is Mr. Charles E. Mitchell, who is president of the Mutual Savings and Loan Company of Charleston, W. Va.; Napoleon J. Francis is director in Port-au-Prince, Haiti. Offices have been established at 80 Wall Street, New York City. All business will be transacted through Negro banks and each bank has been asked to assist in the underwriting.
The Attah of Idaho is one of the native kings of Southern Nigeria, British West Africa, and rules a large population under the English overlordship.

At the Bastille Day celebration in Paris, France, among special guests were 26 Chiefs from Africa, representing six French colonies. They were decorated by President Millerand and thanked for the 200,000 fighters they sent to France during the war. Attired in their brilliant native robes, they are sitting along the fence of Longchamp race course at a vantage point from which they witnessed the military review of the French Army. The presidential and honor tribunes are in the background.

Among recent appointments of Negroes to political positions we note John W. Schenck, a Republican in Boston, to Assistant U. S. Attorney for Massachusetts; James S. Watson, a Democrat in New York City, to Special Deputy Assistant Corporation Counsel in franchise tax proceedings, at a salary of $3,500 a year; Mrs. Monen L. Gray to Supervisor of the colored section in the Office of the Register of the Treasury in Washington, D. C.; Captain Napoleon B. Marshall to a position in Haiti under the Commissioner of Haiti. Captain Marshall is a graduate of the Harvard Law School and one of the organizers of the 15th New York Regiment.

There have been the following victories for Negroes in discrimination cases: In the Supreme Court in Little Rock, Ark., American Negro Shriners won the right to use the name and the emblems of their organization; segregation signs in the city bathhouse at Wylie Avenue in Pittsburgh, Pa., have been ordered removed; in New York City, the Misses Margaret and Ardelle Wiggins were awarded $100 each against a restaurant-keeper.

Dr. J. W. Goodgame and Messrs. H. H. Glover and H. C. Harris are members of the Federal jury in Birmingham, Ala. Dr. Goodgame is pastor of Sixth Avenue Baptist Church; Mr. Glover is secretary of Tuggle Institute; Mr. Harris is a prominent barber.

Through orders of Mayor Remington of New Bedford, Mass., Estelle B. Knox has been appointed to the municipal service as a clerical assistant at police headquarters. Miss Knox had been turned down for two municipal positions, regardless of the fact that her standing on the Civil Service list was 82.39 per cent., the highest of any in Class 2.

In Ohio, Miss Helen Chestnut has been appointed head of the Latin Department at Central High School in Cleveland; Mrs. Hattie Brown Walker has been made a librarian in the Public Library in Cincinnati;
AT THE SESSION OF THE NATIONAL ASSOCIATION OF COLORED WOMEN'S CLUBS, IN RICHMOND, VA.
Mary R. James has been appointed Assistant Chemist in the Huron Road Hospital, Cleveland.

An Endowment Fund has been started at the A. and T. College in Greensboro, N. C., through the bequest of the late Mrs. Florence Garrett, of Greensboro.

The American Negro Academy will hold its 26th annual session in Washington, D. C., December 27-28. The speakers will be Professors Robert T. Kerlin, J. E. Aggrey and T. M. Gregory, Dr. C. V. Roman, Dr. Joseph J. France, and the Rev. Mr. C. C. Alleyne.

Fifty-five Negro students are enrolled at the University of Southern California. William M. Peters is doing graduate research work in bacteriology.

The outstanding feature of the annual Grand Lodge session of the Woodmen of Union, held in Hot Springs, Ark., was the dedication of its $150,000 hospital and bath-house. There were 2,000 delegates present, representing 1,200 local lodges in Arkansas, Illinois, Oklahoma, Mississippi, Tennessee, Florida, and Missouri. Mr. John L. Webb, the supreme custodian, said: “Any organization among any people that can in six years turn a $5,000 deficit into a credit balance of $206,000 and during the same period pay out $610,000 in sick and death claims, is worthy of the confidence and support of the people everywhere.” The supreme president is Dr. E. A. Kendall.

The Rev. Mr. J. W. Simmons has succeeded Dr. Harvey A. King as president of Clark University in Atlanta, Ga. Mr. Simmons is a graduate of Columbia and Boston Universities and Dickinson College. He is 40 years of age and has traveled extensively in Europe. Harry W. Greene, at the age of 26 years, has become the dean of Samuel Huston College in Austin, Texas. Mr. Green was awarded the degrees of Bachelor and Master of Arts at Lincoln University in 1917-18.

The 42nd annual session of the National Baptist Convention, Incorporated, will meet in St. Louis, Mo., on December 6. Among important matters will be the election of a president to succeed the late Dr. E. C. Morris.

Attorney William F. Denny has been chosen counsel of record in the case of Prof. Robert T. Kerlin against the Staunton Military Institute. This is said to be the first instance in Virginia for a Negro attorney to conduct a civil case of importance in which the client is white.
The Outer Pocket

Fresno, California.

FRESNO is in need of a good doctor and dentist. There are between 20 and 25 hundred Negroes and about twice that many Latin people that get no care from white doctors. They almost refuse to wait on them. There is only one colored drug store, but a doctor that would come here now will earn from $500 a month to $1,000 if he will look after just what we have in this one district to care for. So if you have one in mind send him out immediately or put us in touch with one.

MRS. IZETTA CLAY.

New York City.

I was very much surprised to learn what a large number of colored people had graduated from northern colleges and had received the B.A. and M.A. degrees. I particularly enjoyed your comment on the useless struggle being made by the aristocrats in New England to maintain their supremacy in all matters affecting the government, and that instance you mention of the man whose parents were very poor, making the wonderful speech he did, being interrupted by a profligate, intoxicated scion of an aristocratic New England family, is very much to the point.

I would give a good deal to have your comment of this month read by every Jew in America. If you will try and get together a certain number of people who will contribute a certain amount towards about 200 annual subscriptions to The Crisis, I will gladly be one of such a committee and contribute my share towards such a consumption, for I feel that The Crisis does not reach the great number of people that it should reach. I would like to see every white boarding school in the South as well as in the North receive The Crisis, and would also like to see the Judges of the different courts get it.

J. D. WETMORE.

Washington, D. C.

The statement of Dr. DuBois for the Association in the November Crisis in rejoinder to the demand of the Negro World for an accounting of funds in the Bundy case is admirable. No one need now require an explanation of the relations of the Association to the case.

R. C. EDMONDSON.

Nashville, Tennessee.

I am a Southern Methodist deaconess, and I want you to know that I am thoroughly converted. I want to say to you that I believe ignorance is the main trouble with white people now. Of course it is criminal ignorance. For myself I can only say "I did not know," otherwise I should have long ago doing all in my power to bring about justice for all.

R. S. BREEDEN.

Rhodesia, Africa.

The fact is the more intelligent of your race are bound to refuse the poison you are constantly trying to feed them. A man of your race should be the last on earth to publish such statements about Lincoln even if they were true, which they are not. "Smutty" is not the word to apply to Lincoln's stories. But if it were, a proper appreciation of the man and what you owe him should forever prevent you from applying the term.

Your constant tendency to dwell upon sexual and questionable social matters, and your love for the sensational and obscene, unmistakably reveal the fact that you are deep in the mire. The Negro race will make no progress in following you. A man who will write as you have written should in all justice be denied the protection and opportunities offered by our country; but because America is America you will doubtless be protected even in your licence.

The men who should answer you will not, as they are busy with bigger things. And you doubtless go on thinking they cannot. But take this word from one who is truly interested in the progress of the Negro, for what you can get out of it. I wish I had time to give you more for I am sure it is the kind of medicine you need.

T. A. O'FARRELL, Missionary.

Camden, Mississippi.

Well, I read your "Souls of Black Folks" the other day for the first time. It moved me immensely—it moved me immensely. I like that book because of the emotional tone among other things. Now, Mr. DuBois, I am a planter here in Mississippi, and have in the past four years undertaken to study my plantation Negroes. I would like to have you do me the kindness of assisting me by telling me of a few works which
you consider good on the religion and religious life of plantation Negroes. I shall appreciate this very much.

Howard Snyder.

Chicago, Illinois.

"Opinion" savors of deep conviction, of logic, at times so revolutionary it calls the attention of other editors to "sit up and take notice" in print. You are saying "an eternal no" to the half-loaf of race compromise.

S. D. Brown.

Los Angeles, California.

I consider the very recent "Children's Number" in a class by itself. The articles on "Marriage, Birth, Children, Infancy, Childhood and Education", would that every member of our group could read and apply the wisdom taught in these articles.

Mrs. John Prayer.

Detroit, Michigan.

I have just been reading your "Dark-water". The other night I sat up until two o'clock trying to break its spell. When one begins to see the Negro problem, as pointed out by our own people, one awakes to a fuller realization of life.

Everett E. Carter.

Cabin John, Maryland.

Your statement that the World War was fought for the mastery of the black man or the colored races generally, was a revelation. Rear Admiral Fisher says that luxury is the cause of all wars, but the two statements have such an obvious relation that they mean the same thing. The race-repulsion which (to speak frankly) the whites profess, is more acquired through suggestion than natural . . . While a child in the Channel Islands we attended missionary meetings where a Negro preacher from the West Indies was the attraction. At the close of all meetings a number of children (urged by their elders) went forward and kissed him. My father was always careful to inquire whether we had remembered this quasi-obligation, and as I considered it rather an interesting performance I was rather nettled at his insistence.

H. deJersey.

Trinidad, B. W. I.

Port-of-Spain (the capital) has over 70,000, with a proportion of 3 to 1 in favor of the colored people. (Let me state right here that I am writing of East Indians and Chinese as colored people.) We have a Public Library of which no town of the same size should be ashamed. Is your brain capable of imagining that, with the exception of Dumas' works, there is not another bit of literature by Negro or negroid people? I asked for P. L. Dunbar the other day as I thought that although it was not mentioned in the catalogue, yet there must surely be a copy of his works somewhere on the creaking shelves of this modern stronghold of literature. Believe me, Sir, there was no such copy. Yes, these English here are very careful what they give us for our mental pabulum—and who can blame them? I doubt if you would get any of our schoolboys to tell you the birthday of L'Ouverture, or Delaney. Why? Poor fellow, he does not know, he has never heard—you cannot blame him. What encyclopaedia will inform you that either Pushkin or Hamilton and a host of others, were colored? They cannot hide about Dumas. Why? Because you could see it in his face and feel it in his hair.

G. E. Tracey.

Greensboro, North Carolina.

On looking over a recent number of The Crisis I noticed the list of schools given prominence in your columns. Do you know of any school or schools for special training of defective children? Have written several but all are strictly for whites. My little boy is normal in every way except speech. I am sure with proper systematic training he could and would learn to talk perfectly.

Mrs. E. B. Meares.

I thought you were a Negro only from circumstances. I am beginning to feel that I was laboring under a false impression during the earlier years of your public career. And somehow or other your editorial entitled "The Demagogue" in the April Crisis together with your activities during the past few years in behalf of the American Negro, and the Negro of the world, have convinced me that I was in error.

Samuel Barrett.
The Looking Glass

LITERATURE

S o crowded was the little town
On the first Christmas day,
Tired Mary Mother laid her down
To rest upon the hay.
(Ah, would my door might have been thrown
Wide open on her way!)

But when the Holy Babe was born
In the deep hush of night,
It seemed as if a Sabbath morn
Had come with sacred light.
Child Jesus made the place forlorn
With His own beauty bright.

The manger rough was all His rest;
The cattle, having fed,
Stood silent by, or closer pressed,
And gravely wondered.
(Ah, Lord, if only that my breast
Had cradled Thee instead!)

JAMES S. PARK.

* * *

The October number of the English Journal, official organ of the National Council of Teachers of English, publishes “Dangers and Possibilities of the Project,” by Melissa A. Jones, a colored public school teacher of Atlantic City, N. J.

* * *

The Church Missionary Review publishes an article on “Missions and the African Liquor Traffic,” by Charles F. Hartford, M. D. “Education in Kenya Colony” is also discussed by J. R. Orr, B. A., who protests against the short-sightedness of East African missionaries in teaching the natives only Swahili, which possesses no literature. Mr. Orr concludes:

“If the backward races are to be given self-government, they must be enlightened in order to understand the principles of such government and the history thereof. So strongly do I feel upon this subject and also upon the question of co-operation that at the Imperial Education Conference, which meets next year, I hope to have opportunity of urging a more progressive policy as to the education of backward races, which will include the compulsory teaching of the English language.”

* * *

George Madden Martin, the author of “Children of the Mist,” discusses in McClure’s for October the activities of the Inter-racial Co-operative Commission.


OUR NEGRO ARTISTS

THE Boston Public Library has been holding an exhibit of the Negro’s achievement in Art, Literature and Labor. The Boston Evening Transcript comments:

The collection of books, prints, manuscripts and pictures that is shown in the Public Library is of a peculiar interest. It not only calls attention to the advance made by the Negroes in the United States in the last fifty years, but it shows that advance.

The collection and the objects it embraces are intended as a memorial to Miss Maria L. Baldwin, for many years the beloved and respected principal of the Agassiz School, and takes place under the auspices of the League of Women for Community Service, the rooms of which are at 558 Massachusetts avenue. To one who has taken the Negroes in America for granted according to our easy-going way, we can but say that this exposition has much to enlighten him.

. . . Aside from what it has to say to the student of economics or literature or politics, the collection tells a story which has not its like in modern history. It does not argue that the Negro has no great defects to overcome nor does it give any ground for hasty conclusions, however kindly these may be. . . . It shows that from a body that a very few years ago were slaves and so considered by the world, there have come men and women who have done those things which cannot be disregarded, which must be respected and above all make for the good of the Commonwealth. The good-for-nothing Negro is probably the same as ever, but the Negro who has been wise enough, plucky enough and honest enough to see where his real manhood lay and to seek it, has given us chapter and verse for believing that he is a very good citizen.
Here are the works of Henry O. Tanner, Laura Wheeler, the late Richard Lonsdale Brown, S. A. Collins, Charles H. Osborne, William Edward Scott, Edmonia Lewis, Meta Warrick Fuller, and Albert A. Smith; Pushkin, the poet; Dumas, the writer; Ira Aldridge, the actor; Jacobus Joannes Captain, the statesman and liberator; Paul Laurence Dunbar, the poet, and W. E. B. Du Bois, author and editor. The Boston Globe says:

The most interesting thing about the exhibition is not the sporadic evidence of what the Negro did a century or so ago so much as it is what the Negro is doing today to show the world that abolition was not a mistake. Here is the evidence in education, in industry, in literature, music, painting, sculpture, and other activities."

* * *

The Christian Science Monitor of Boston commenting on the projected exhibit, concludes thoughtfully:

The Negro race has furnished two widely different pictures of its own mind which are full of suggestion for the white man. One of these pictures is drawn in a book written by a French-speaking native African Negro, Maran, and distinguished by intellectual France by the award of the De Goncourt prize. It is a picture of primitive, violent, resentful and irreconcilable savagery. In its brutal frankness it is unfit for general circulation in its original form, and even in the more restrained English translation is offensive. It took courage of a certain kind to make intellectual France recognize with its highest approval this product of the Negro mind. For it is a bitter arraignment of the white race, and especially of the French administrators.

The other picture will be unveiled in the Boston Public Library next month, when an exhibit of the products of Negro culture and intellectual achievement will be opened as an introduction to the establishment of a room devoted to the political, intellectual and artistic achievements of the Negro race. Among the exhibits will be such participation as that of Henry O. Tanner, the American Negro whose works are to be found in the Luxembourg, in Paris; the Dumas, father and son; Alexander Pushkin, the great Russian author; also Paul Laurence Dunbar, and that remarkable portray of the mentality of his race, Dr. W. E. B. Du Bois, whose masterpieces were rejected in the O. Henry memorial competition because the committee lacked the courage shown by intellectual France in crowning the work of René Maran.

The suggestion pressed upon the attention of the white man by these two pictures of the Negro mind is impressive in its import. By sympathetic contact with the white man, Tanner, the Dumas, father and son, Pushkin, and Dunbar have demonstrated beyond peradventure that they possess an unlimited capacity for culture, which the white man has heretofore but too readily arrogated to himself. Mercilessly exploited by the white man, as shown in Maran's book, the Negro clings to his savagery. We have heard much of the "white man's burden." How is the white man bearing that burden?

DON'T GORE MY OX

NOTHING shows up the Anglo-Saxon's utter inability to envisage fair play toward black men like the following comments on Siki's victory over Carpenter. F. S. Joelson writes in the African World of London:

Siki's victory over Carpenter is a tragedy to those of our race who are bearing the burden and the heat of the day 'neath Africa's sun, for the humiliation of the white at the hands of the black, the stirring of racial consciousness in millions of men barely higher than savages in the scale of evolution, must inevitably detract from the standing and safety of the European. News travels quickly to-day in the last Continent, and soon railway platforms and isolated clusters of huts in out-of-the-way spots will be the gathering-places of idlers discussing the event with all manner of distortions. No man who has lived in Savage Africa, no man who knows anything of the African but feels that fistic bouts between black and white are a scandal that should be prohibited, either by the laws of boxing, or, if necessary, by those of European lands. Not one Negro in a million can understand that to us the event is merely a sporting incident unconnected with life itself. As in the days of yore armies sometimes elected to stand by the result of a combat between one doughty knight chosen by each side, so to the black man in his tropic home Siki (of whom he had never heard) will now be the national champion, the emblem of racial superiority. What is without significance to us is fraught with meaning in Africa.

* * *

An editorial also in the African World complains:

We do not think that the British Colonies and other African States will have received the news of Siki's unquestionable victory over Georges Carpenter with unmixed feelings; for, despite the personal success of the gallant Senegalese boxer, the event opens up a vista of increased trouble in the future between the two races. An evidently well-informed writer to the Daily Express emphasises how the contempt for the Englishman will be accentuated in India by the latest news, and, as far as West Africa and the other Equatorial regions of the Dark Continent are concerned, there can only be
one voice of the gravest disapproval and surprise that such contests should even be permitted. However, the latest incident is only another of the many regrettable traits in the dominant French policy as far as the colored races are concerned, a policy which we are certain is creating a maelstrom of coming troubles between White and Black in the Tropics, the full effect of which cannot probably be gauged in anything like its full magnitude in our time. It is a far cry from the quite unjustifiable policy of placing Black troops amongst White communities in the occupied districts of Central Europe to the suicidal methods pursued for many years in French Equatorial Africa.

What about the “suicidal methods pursued” by white troops in black communities?—e.g., Belgium in the Congo. This same F. S. Joelton mentioned above also remarks:

Deep in the bush, where black outnumber white by tens of thousands to one, it is prestige alone that makes it possible for the European to carry on. His moral superiority, backed now and then by a demonstration of physical force, holds sway over natives, who, once conscious of their power, could crush him in a moment.

To which the Boston Evening Record aptly, if unwittingly, remarks:

The knockout of the French champion comes at a time when a series of blows from Turkish fists are being imprinted on the ruddy countenance of John Bull himself. The Turks are hailed by the millions further East as belonging with them. The situation at the Dardanelles is being felt in India and beyond, where the natives are deeply conscious of antagonism to white interlopers from the West.

The white monopoly of force seems to have had its day. If white folks are to hold their supremacy they must find a basis which knockouts will not disturb.

WHY PICK ON TURKEY?

The Nation says:

There are atrocities enough to meditate upon in our own country. Another Negro was lynched in Georgia the other day, and the four white men whose indictment for participation in a lynching was so loudly heralded have been found not guilty. In Texas still another Negro has been lynched, and no one knows—or will say—what for. In Tennessee two white men were taken from jail on October 20 and lynched. In Portland, Oregon, the witchcraft delusion persists; 200 men have been rounded up, charged with the fearful crime of carrying membership cards in the I. W. W., and deported from the city without warrant of law. Meanwhile some seventy I. W. W.’s, against whom no overt act is charged, are still held in Leavenworth Prison because of wartime expression of dissenting opinion, and President Harding, in commuting the sentences of six of them, attaches the condition that they respect the laws—of which respect he, or some one of Mr. Daugherty’s understudies who will speak in the President’s name, will be the sole judge. Brethren, let us pray that the heathen nations may, in the course of centuries, mount to our civilized level!

Rothschild Francis tells in the New York Call of the petty persecution received by the Virgin Islanders at the hands of naval officers who represent the U. S. Government:

“Naval men cannot understand a people of our kind. They are accustomed to command men who dare not question or disobey their commands. Coming to these Virgin Islands they put in practice these same traits and are prepared to punish every son of the soil who attempts to criticize their methods. For example, it is commonly believed that native police cannot arrest United States marines, no matter how much they violate law and order.

“We want the American people to understand that prior to the advent of these tars the natives were never treated in such a manner and they can see no reason now why native policemen should not arrest and carry them to jail when they violate our laws. Marines have met policemen on their beats and publicly called them all kinds of mean names. It is a splendid example to us. But natives are much more civilized than to beat out their assailants’ brains or burn their bodies to a cinder upon a slow fire because they are white, ignorant and aggressive. We want this thing stopped immediately.

“We are not citizens of the United States. We are without a voice in our local government. Our civil liberties are openly assailed, and yet the Congress railroaded a bill that forced national prohibition upon us.

“We live on a small island and eke out a livelihood by selling coal, oil and foodstuff to passing steamers. They also bought beer and light wines. Drunkenness is unknown in our community, and, now that this medium of livelihood—the right to trade with foreign sailors without unnecessary molestation—has been removed, our people are practically on the verge of starvation and our business men are without anything to do.”

G. L. Morrill writes in the Minneapolis, Minn., Twin City Reporter:

The agents of the Belgian rubber companies, endorsed and protected by a Belgian king, Belgian soldiers, Belgian financiers, Belgian lawyers and Belgian capital, fixed
up some 460 alleged treaties with the native [Congo] chiefs. They seized the land and gave in return gin and calico cloth to the chiefs. The chief thought he was only giving permission for the establishment of a station. The idea he was bartering away land never entered his mind, for it was held by a communal tenure by the whole tribe. On the strength of such treaty tricks, 20,000,000 people were expropriated and their wealth seized in the name of Leopold. The unhappy Africans were robbed, debauched, degraded, tortured, mutilated and murdered, all on such a scale as has but seldom occurred in the whole course of history.

Emaciated old women, with ropes around their necks, were forced to work in chain-gangs from morning till night. The blacks received nothing for their rubber work in the fever and beast-infested jungle except lashes over the back with the “chicotte,” a horrible hippopotamus rawhide whip, hard as wood, trimmed like a corkscrew, and with knife-blade edges. A few blows brought blood, and few more pounded the victim into insensibility. The hireling press and missionary priests of Leopold stated that it was “the general policy of the State to promote the regeneration of the race by instilling into it a higher idea of the necessity of labor.” The manner of teaching was strikingly effective. Each town in the district was forced to bring in a certain quantity of rubber to the headquarters of the Commissary every Sunday. The soldiers drove the natives into the bush; if they were unwilling to go they were shot down, their left hands being cut off and taken in baskets as trophies to headquarters. The victims were often helpless women and harmless children. These hands were counted and placed in rows before the Commissary to see the soldiers had not wasted the cartridges. Often the severed hands were smoked in a kiln and carried in on top of the baskets of rubber. This was hardly a fair interpretation of the Scripture which says, “Work earnestly with both hands.” Native villages were burned and the people massacred. According to one Belgian agent it was worth while to slaughter one-fourth of the population if the effect was to drive the others to frenzied and unceasing work. In the Mongalla District 60 women at one time were put in irons and left to die of hunger because the village of Mummumbula had not brought enough rubber.

* * *

White America and white Europe, dwellers in glass houses, must not throw stones at the unspeakable Turk.

NEGRO BAITERS PLEASE COPY

The assistant professor of sociology at Ohio University, Edwin L. Clarke, says the Boston Christian Science Monitor, gives a course in “Eliminating Prejudice.” He pursues these common sense methods:

To each student in his class is given a mimeographed sheet headed “Prejudice in the United States is Most Frequentiy Directed Against the Following Groups—Religious, National, Racial, Occupational, and Political.” A number of examples of each group is listed after the headings, as, for instance, after “Political” are specified “Anarchist, Bolshevik, Capitalist, Communist, Free Trade, Liquor Interests, Militarist, Pacifist, Prohibitionist, Protectionist, Single Tax, and Socialist.”

The student is then required to write a paragraph of 100 to 200 words, explaining his antipathy for the group against which he has the most violent prejudice. He is asked to give free rein to his thought and is not required to defend his position logically.

The next step in the course requires the rewriting of the first paragraph, eliminating from the previous indictment all charges which the student would not care to attempt to prove to be true of the body accused as a whole, before the Supreme Court of the United States.

* * *

The next step is to show the pupil that something may be said on the other side.

The third assignment requires the writing of as strong a defense of the group as the student can do in the same amount of space as the indictment.

In the fourth assignment the student is asked to state in 100 to 200 words, to what extent his antipathy is based on reason and to what extent on prejudice, and to explain the origin of the prejudice in so far as he is able.

The fifth requirement is to state definitely what the student intends to do to free himself from his prejudice.

* * *

Nor does he stop here:

Having found out how his students think, he requires each one to read and report on a novel, an autobiography, or a series of dramas, sympathetically presenting the case of the group against which he is prejudiced. Problems are made real and vivid when approached from a selected list of readings, Professor Clarke finds, and the kindly treatment which is given by more friendly writers often throws a new light on questions previously difficult for the individual student.

When race problems are at issue the class is frequently addressed by representative Negro citizens, followed by an open forum. The group visits institutions, schools, and homes which show the achievements of the Negro. One class started the Ohio Student Inter-Racial Conference, which holds annual meetings at Wilberforce University to discuss race problems and their solutions.
WE WONDER

WE'D like to hear Gourdin, Robeson, Drew, Butler and others on these findings on "Racial Traits in Athletics," by Elmer D. Mitchell, quoted in Good Health:

It is very common in the Northern States to find Negroes playing on teams representing educational institutions. Even those most prejudiced to the intermingling of races, cannot but admit that the Negro is usually a clean and sportsmanlike player. A colored youth who remains in school until the age of interscholastic competition is usually of the bright industrious type, and the same qualities show when he participates in athletic games. The Negro mingles easily with white participants, accepting an inferior status and being content with it. I have often seen a gay-spirited crowd of college players play pranks upon a colored team mate, even to overheaping his share of the equipment that was necessary to be carried, or to decorating his uniform so that it showed conspicuously, and in all cases the spirit of reception was a good humored one. This same spirit enables the player of this race to meet intentional rough play and jibes of his opponents with a grin. The Negro as a fellow player with white men, is quiet and unassertive; even though he may be the star of the team, he does not assume openly to lead.

The colored person is very adaptable and plays all games that the Americans have popularized, not showing any marked favoritism to certain ones. As a professional, most often he has gained notoriety through boxing, Jack Johnson, Joe Gans, and Sam Langford being well known figures in ring circles; and as an amateur, as a member of college teams, the All-American halfback, Pollard of Brown, and the All-Western tackle, Slater of Iowa, can be cited as examples.

* * *

Is that so? And all so easy and convincing and scientific! One was white, one was yellow, one was brown, one was black and all prove so much about the "Negro" race!

STRAWS IN THE WIND

WATCH That Negroes are making rapid strides in athletics outside of the prize ring was shown on Saturday at New-ark, when the first three places in the running broad jump at the national championship of the Amateur Athletic union were taken by colored men, while first place in the hop, step and jump also went to a member of that race.—Paterson, N. J., Cal.

* * *

THE TRUE "I want to say this for the colored people," says the director of Associated Charities work in a city with a large Negro population. "They take care of themselves and each other as no other group does. And when bad times came upon them, the colored people came to us for help showed records of savings deposits amounting to from $300 to $400, which they had used in their extremity. They were the first group to recover themselves, for when work was offered them they took it. Maybe it was not always what they wanted or would have chosen to do, but at least they got to work again...

"The Negro does save. And he takes care of himself without whining, and helps take care of his neighbor. His happy-go-lucky air is deceptive. There is more shrewdness and sense underneath it than he is usually given credit for. He is a sort of natural philosopher, who can be contented in modest circumstances and smile through his misery."—Martinez, Cal., Gazette.

* * *

OUR WONDERFUL NEGROES in this country have acquired 22,000,000 acres of land, 600,000 homes and 45,000 churches. They operate 78 banks and 100 insurance companies, besides 70,000 other business enterprises with a capital of $150,000,000. Owing to the large number of schools and colleges for colored children illiteracy has been reduced to less than 27 per cent.—The Pathfinder.

MOTHER TO SON

LANGSTON HUGHES

WELL, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor—
Bare;
But all the time
I've been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark,
Where there ain't been no light.
So boy, don't you turn back;
Don't you sit down on the steps,
'Cause you finds it's kinder hard;
Don't you fall now—
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair.
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<td>(C. V. Roman)</td>
<td>3.00</td>
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<tr>
<td>The Negro in Our History.</td>
<td>(Carter G. Woodson)</td>
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THE CRISIS
A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 25 No. 3 JANUARY, 1923 Whole No. 147

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THE FEBRUARY CRISIS

The February CRISIS will publish our annual book review; articles on the Lott Carey Convention, the Johnson C. Smith University; a story by Mary Church Terrell; and our annual review of lynching.

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MARY MCLEOD BETHUNE.
Remember our subscription drive early in 1923. We ask 3 hours’ work. Can you spare it? Write us immediately.

INTENTIONS

THE Republicans did not try to pass the Dyer Bill. Local political pressure and team work engineered by the N. A. A. C. P., and the extraordinary thoughtful and determined lobbying by James Weldon Johnson forced the bill further than any American, black or white, dreamed. Politicians were surprised when the Bill emerged from the House Committee, and when it passed the House, they were astonished; but they said: “Well it is over now and the ‘buck’ goes to the Senate.” The Senate intended burying it in committee. But the seat of Chairman Knute Nelson became so hot that despite long squirming and excusing, he had to let it be reported. Then the approaching election forced it on the calendar. And finally there was nothing to stop the Bill from becoming a law, but the Southern Democrats and the Southerners picked the Republicans’ chestnuts out of the fire, to the great joy of Lodge, Curtis, Watson, and their kind. The Republicans never intended to pass the Dyer Bill, unless they could do so without effort, without a fight, and without appearing publicly to defend the rights of the Negro race.

POWERS

FIRST of all, conceive the power of the black man in America when he learns the mere rudiments of using it.

We made a great political party, with a few men who were sincerely our friends, but with a majority who were ashamed of us, who sought to ignore us or were too cowardly to defend us—we forced them up to the very threshold of doing our will and they rescued themselves only by condoning the collapse of popular government. What a sight for Gods and men!

LOSS

ANY persons, colored and white, are bewailing the “loss” which Negroes have sustained in the defeat of the Dyer Bill. Rot. We are not the ones who need sympathy. They murder our bodies. We keep our souls. The organization most in need of sympathy, is that century-old attempt at government of, by and for the people, which today stands before the world convicted of failure. Alone of civilized countries, it permits mob law, lynching and public burning of human beings at the stake. The State and local governments confess themselves helpless to stop this. A bill is presented in the national Congress to prevent lynching by national law. It was not a perfect bill, but it was an attempt, and a sincere attempt to get at crime; the least that a nation of civilized human beings could do, was to discuss that bill, to improve it, to remove its weaknesses and to strengthen its deficiencies. On the contrary, the Senate of the United States was not even allowed to discuss it. Can one call this our failure? Quite the contrary. It is the failure and the disgrace of the white people of the United States.
EVER before in the history of the United States has the Negro population worked more wholeheartedly and intelligently and efficiently toward one end. They made the Republican party do what the Republicans did not, and do not intend to do. They pushed to the forefront a demand for protective legislation, instead of a demand for petty office. They refused to be beguiled by promises and hand-shakes. They said with unusual unanimity that the Anti-Lynching Bill was the price of their political support. All this is a tremendous gain. In the next two years, the Republican party expects us to forget that they have failed and deceived us; but if we Black voters, male and female, forget what the Republican party did to the Dyer Bill, we deserve disfranchisement now and forever.

TRAITORS

We have, of course, our traitors within the group. We could not expect otherwise. We are almost as weakly human in this respect, as our white opponents. Perry Howard, a lickspittle politician whose antics have long amused and pained us, sought to sell us for thirty pieces of silver. He wrote the following letter, November 23rd, 1922, to T. Coleman duPont, defeated candidate for Senator in Delaware, where Negro votes retired Layton who opposed the Dyer Bill:

"I received your letter of Nov. 22 upon my return from the West where I have been almost the entire time since the close of the campaign.

"I confess to you that I have blood in my eyes for the National Association for the Advancement of Colored People and others who have used them with sinister designs to defeat some of the best friends that we have in particular and the Nation in general.

"The purpose of this letter is to call attention of you and other outstanding statesmen to the fact that the National Association for the Advancement of Colored People is purely a Negro Democratic organization and has always been found on the side of the Democrats in the final analysis. The organization was used by Bob Nelson and others, and you owe your defeat to no other agency. I corrected the evil in Wilmington and if I could have gone into the Dover neighborhood on the following Monday I could have saved the day, but I had an engagement to fill for Senator Frelinghuysen and you know it was impossible for me to do so.

"Now, I may call attention to the fact that whatever legislation or whatever else is done for the colored people of this country ought certainly to be done and done promptly, but I insist that none of it ought to be done through or by reason of the National Association for the Advancement of Colored People or any of its sympathizers.

"I therefore think that it should be the policy of the leaders of the party like you to absolutely ignore and give the back of your hand to such men as Nelson, James Weldon Johnson, W. E. B. DuBois, Robert L. Vann of Pittsburgh, and others of their ilk. There should be no quarters; and while treating every colored man with fairness and looking well to the interest of our group, these political bolshevists should be annihilated as the basest of ingrates."

(Signed) PERRY W. HOWARD.

Mr. Howard stated that he was sending copies of this letter to Frelinghuysen, McCormick, Watson, Moses, Attorney General Daugherty and Chairman Adams. It is said that copies were also circulated among a number of other influential Republican Senators.

Of course, this letter had no influence whatsoever on the Dyer Bill except to give those Republicans who were determined to defeat it, aid and comfort in their apostasy; and also possibly to confirm the belief in the venality of Negro politicians.

Howard boasts of his close friendship with that professional enemy of the Negro race, Pat Harrison, of Mississippi. It was Harrison who helped defeat the Liberian Loan by giving the Senate "information" that $650,000 of the money was to go to certain colored Americans.

DEMOCRATS

OCE we hoped that an offer of our support would induce the Democratic party

(a) to curb the Bourbon South;
(b) to work for the human uplift of the black and lowly.
We thought Wilson wanted to, when he wrote to the late Bishop Walters promising us "Justice and not mere grudging justice." After election he called the Bishop to him. "Er—Bishop, what is this I hear about some letter I wrote you during the campaign? I don't seem to recollect its terms."

"I have it right here—right here," answered the Bishop, proudly.

"Yes—yes!" hummed the great war President as he read it and carefully tucked it away in his pocket.

The Bishop never saw the letter again.

Characteristic. In that body of death, the National Democratic party, based as it is on the murdering, lynching South, there is no shadow of hope for the voter, black or white, who seeks justice, liberty and uplift.

Those Republicans who defeated the Dyer Bill, encouraged by the silence and inaction of the President, knew and counted on this. If they had made a corrupt bargain with Underwood, Harrison, Heflin and Caraway—those rotten borough rump politicians masked by the Ku Klux Klan—if they had deliberately made a bargain with them to defeat this just measure by methods of which Turkey would have been ashamed, the result would have been exactly as it has been.

It is doubtful if free government in Western European civilization has descended to such depths as it did in this filibuster of the Democratic party. They did not use argument; they simply, as one journal said, lynched the anti-lynching bill. They brought to the floor of the United States Senate exactly the same methods which the lynchers of Georgia, Louisiana and Texas used at home—brute force. And the Republican party was particeps criminis with them. Influential leaders among them wanted the Democrats to filibuster; they prayed they would filibuster; they asked them to filibuster and agreed to help them. They argued: "What can the 'niggers' do but vote for us. Can they vote for the Democrats after this?"

No, we cannot.

THIRD PARTIES

We are not the only group in America for which the Republican and Democratic parties spell anathema and death. The trend toward a Third Party is irresistible. It may take years but it must come; and when it comes, it means the death of the political power of the disfranchising South, for until this is accomplished, no Third Party can survive. Our duty is clear. And in order to systematize and concentrate our votes, we must, early in 1924, assemble in National Political Congress—a Congress duly representative of every locality, to decide on methods, ways an means.

In local elections we can continue to cast our vote regardless of party labels. Vote for friends and defeat our enemies, be they Republicans, Democrats or Socialists. Let us stand by Tammany in New York and Thompson in Chicago as long as they stand by us, and as long as snobs like James W. Wadsworth and Medill McCormick and cowards like Ernst betray us.

Of all the Republican Senators only eleven deserve our support, so far as we are at present informed:

Shortridge  Phipps
New         Capper
Pepper      McNary
Reed, of Pa. Edge
Gooding     Willis

Is not the way then clear and simple? Can any Negro voter in the future support the Democratic or Republican party in national elections without writing himself down an ass?
LYNCHING

THE fight against lynching is just begun. This is no time for a hint of discouragement or hesitation. American Negroes have had little experience in winning group fights. Usually they have lost and consequently their enemies depend on seeing them fly after the first defeat. This time, they are going to be disappointed. The time to fight is not when you are victorious but when you are repulsed. The time to gird yourself for putting down lynching is when the Dyer Bill is defeated by thugs, and not when politicians are making gay promises. This is going to be a long fight and it is going to be a costly fight, but we are going to win; and the reason that we must win is because lynching and mob violence has got to go or civilization in the United States cannot survive.

As Senator New has written us:

"The effort to suppress lynching will be like that to suppress slavery and to accomplish every other great result that has been undertaken in this country since the establishment of the Republic—a matter of long delays, repeated failures and ultimate success."

And Senator Reed, of Pennsylvania, adds:

"The rules of the Senate must be changed so that a minority can no longer baffle the will of the people. I shall continue to favor the Dyer Bill until it is finally adopted."

Unless then the States immediately and stringently end this shameful custom, the United States is going to pass an Anti-Lynching Bill. The next Congress is going to see an Anti-Lynching Bill similar to the Dyer Bill introduced and pushed by the united votes of all lovers of justice and decency.

COST

HERE are certain simple souls among us who seem to imagine that the emancipation of the colored people of the United States is going to cost about $1.98, and that anything more than this is evidence of theft. These people should contemplate this single fact:

On November 22nd and 23rd, the N. A. A. C. P. spent $5,136.93 for the following advertisements in the greatest daily papers of the country:

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<th>Paper</th>
<th>Circulation</th>
<th>Cost, one insertion</th>
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<tr>
<td>New York Times</td>
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<td>Chicago Daily News</td>
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<td>Atlanta Constitution</td>
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<td>Kansas City Journal</td>
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<td>New York World</td>
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1,993,883 $6,480.93

In this way, on one single day, they made five million intelligent Americans think about lynching. We reached the unreached: white people who knew and cared little about lynching. Was it worth it? We ought to have spent ten times that amount and we shall, if possible, spend that next year. Advertising is costly. Propaganda depends on advertising as well as other costly methods. What every great cause—the Red Cross, Jewish Charities, the Knights of Columbus, the Hospitals—what all white folk must do to get the cause before the public, we black folk cannot afford to neglect. All Americans do not understand about lynching. Few Americans dream of our daily life of insult, cruelty and discouragement. If we do not let them know, who will? Who will? We must advertise, we must agitate, we must, as Jehovah told Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression."

There is no royal road to publicity. It costs money and much money. We need to advertise as never before in the daily press, in the weekly press, white and colored, in monthly peri-
odicals. We need lecturers and organizers of first-class ability, paid first-class wage. Now is the time to pour money into the Anti-Lynching Campaign—now or never.

**PRIZE STORY CONTEST**

UR readers are reminded of the $50, prize story contest now being conducted by THE CRISIS at the request of the

**Delta Omega Chapter of the Alpha Kappa Sorority of Southeast Virginia.** The headquarters of this chapter are at Virginia Normal and Industrial Institute, Petersburg, and not at Virginia Union University as erroneously stated. Details of the contest appeared in the December CRISIS and will be mailed to inquirers.

**NEW NEGRO SCHOOL AT CLAYMOUNT**

**THE PIERRE DU PONT SCHOOLS**

In the summer of 1918, when the war had awakened a new civic consciousness in the minds of the greater number of citizens, a group of Delaware men and women who were deeply interested in the development of their state founded an organization called "The Service Citizens of Delaware," the purpose of which was "to work for the improvement of social conditions in the State of Delaware."

Mr. Pierre S. duPont, the president of the Service Citizens, created a trust fund to yield an income of $90,000 a year for a specified number of years to carry on this work, and Dr. Joseph H. Odell was chosen director.

As a result of several reports on public education in which Delaware was ranked very low, the Service Citizens became interested in the improvement of educational conditions. An illustrated survey of rural schools was made by experts from Columbia University and distributed widely throughout the State. This survey revealed such deplorable conditions that Mr. P. S. duPont, then vice-president of the State Board of Education, founded a new trust fund, the income from which, amounting to $2,000,000, was to be used in the erection of new school buildings for Delaware. Of this amount, 20 per cent was specifically set aside for the rebuilding of colored schools, and a few months later an additional gift of $500,000 was made by Mr. duPont for Negro schools.

From time to time the original trust fund has been supplemented, until approximately $4,000,000 will be available in income for the improvement of the public school system of Delaware.

A special Educational Committee of five was appointed from the Service Citizens to administer this fund, and on July 28, 1919, the Delaware School Auxiliary Association was incorporated.

In the first few months of its existence, the Association spent a great deal of its time in conference with the state and local boards of education in an endeavor to formulate a building program. The problem was doubly difficult because of the separate schools for white and colored children. It
was first decided to erect schools at strategic points in order to have examples of the best school architecture constantly before the people. In the white districts the taxpayers were expected to raise specified amounts by bonding, while the balance of the cost of the school was to be supplied by the Delaware School Auxiliary Association. In the colored districts the sites were to be acquired, schools erected and equipped by the Auxiliary Association and turned over to the State Board of Education without cost to the local communities.

The Delaware School Auxiliary Association chose as architect Mr. James O. Betelle of Guilbert & Betelle, Newark, N. J., because of his special training in school architecture, and a book on "Standards and Plans for School Buildings and Grounds in the State of Delaware" was prepared for the State Board of Education. With this work as a basis typical plans for one, two, three and four room schools were drawn and approved by the State Board of Education, in order that there might be some standardization of school construction throughout the State.

A typical one room school has a seating capacity of 40 pupils; has austral windows, the light entering only from one side; the net glass area is 20 per cent of the floor space; the ceiling is 12 feet high; the class room is 23x32 feet, giving 18 feet of floor space to each pupil; the building is heated and ventilated by a jacketed heater; the building contains cloak rooms and inside toilets; the cost of construction, including site and equipment, is $6,000. In order to assure adequate playground space, two acres of ground were adopted as a minimum for a one room building, three for a two room building, and so forth.

A survey of the colored children in the State was made and maps prepared showing the centers of Negro population, in order that the school houses might be properly located.

The Delaware School Auxiliary developed its own building organization which operates from the central office and is proving very economical by the elimination of contractors' profits and the cost of bonding.

Up to the present time the School Auxiliary has constructed for Negro children 51 schools, comprising 93 rooms and accommodating 3,680 pupils, at a cost of $706,000. It has under construction 26 schools of 49
rooms, pupil capacity 1,880, cost approximately $215,000. When these are completed, practically all the Negro schools in the State will be rebuilt, less than a dozen remaining where it seems impossible to secure suitable sites.

The Dover Colored School, now under construction, will be the largest in the State, accommodating 280 pupils, with seven class rooms, a principal’s room, a sewing room, a lunch room and an auditorium. The class rooms are grouped around the auditorium which is equipped with a stage, curtain and moving picture machine, and will seat 500 people. The Dover School was planned with the hope that it would not only be used for class room work, but that it might also become a community center and a convention hall for the Negro people of the State.

After the physical rebuilding of the schools, attendance is the greatest problem in Delaware. It would be useless to erect modern buildings unless the children will take advantage of them. The Delaware School Auxiliary has, therefore, made a careful study of attendance and absence in the rural schools, together with the causes of absence, in an effort to discover why children do not attend school regularly. In the near future Dr. Richard Watson Cooper, Director of the Bureau of Education of the Service Citizens, will publish a book on "Non-attendance of Colored Children in the Public Schools of Delaware," which will undoubtedly be of great service in solving one of the greatest problems of the Negro in Delaware.

To encourage better attendance the Delaware School Auxiliary Association for two years has been conducting a campaign, offering each month to the children cards for perfect and good attendance during the month. The first year these cards were an historical series, and last year, the Delaware birds and flowers. The coming year it is planned to give buttons on which are to be sketches of Delaware industries. To the school rooms making a certain average of attendance Delaware State flags were given the first year, pictures of nature studies last year, and this year books will be given for the school library. The average number of days attended per pupil increased from 90 in 1918-19 to 134 in 1920-21.

As an incentive to the teachers to keep alive their interest in world affairs, the
Literary Digest has been sent to each one during the school year. The teachers have used them not only in the class rooms, but also in community current events classes and in other similar ways.

Lectures and entertainments have also been given by the Service Citizens to the teachers attending the summer school at the State College for Colored Students in order to give them a little inspiration and uplift beyond their regular training and studies.

It has also been the desire of the Service Citizens to make every schoolhouse a community center, where the people might gather and try to solve their educational and community problems. The Delaware Parent-Teacher Association has been assisted to expand until Delaware now leads every State in the Union in community organization with 230 associations, of which 62 are colored. The office of the State Association furnishes each month to the local associations a leaflet which contains several possible programs for the meetings. This is later followed by a pictorial booklet which illustrates the subject to be discussed and is supplied in sufficient numbers to be distributed to every person present. Last year “The Modern School” was the general subject and was treated in six topics:

1. The School Library
2. Medical Inspection and Follow Up Work in the School
3. Health Teaching in the School
4. The New Course of Study

PIERRE S. du PONT*  
*Not to be confounded with nor in any way connected with T. Coleman du Pont, a man of quite different character.

INTERIOR OF NEW NEGRO SCHOOL AT MARSHALLTON
5. Our Teachers—How to Get Good Ones and Keep Them

6. Recreation for the Neighborhood.

The majority of the colored associations are fortunate in having new schools in which to meet, and their activities have included purchasing victrolas and pianos for the schools; furnishing hot lunches to the children; buying playground equipment; starting or supplementing school libraries; beautifying the school buildings and grounds; purchasing sewing machines and equipment for industrial work; and planting school gardens.

The Service Citizens also aided community organization of a slightly different type in giving for two years the salary of a field secretary for the Delaware Negro Civic League, which had local branches throughout the State.

The State College for Colored Students is the only school of high school grade for Negro students outside of the city of Wilmington. Several surveys revealed the deplorable conditions in the institution because of insufficient appropriations from the Legislature. The Delaware School Auxiliary Association offered its services to the trustees, first auditing the books and placing the finances on a business basis, and then remodelling the physical equipment. A sewerage system was completed; an addition to the girls’ dormitory was built; bath and sanitary facilities were added to both girls and boys’ dormitories; the interiors of buildings were painted and renovated and an adequate water supply furnished. In addition new furniture for the buildings was donated from a private source. A two room brick school was erected on the campus by the Delaware School Auxiliary Association to be used as a practice school.

The trustees have modified the courses of study and inaugurated a standard State high school. It is their hope that this institution may serve as the colored high school for rural Delaware and later develop into an industrial college similar to Hampton or Tuskegee.

"THE NEGRO IN CHICAGO"

The Report of the Chicago Commission on Race Relations

Augustus Granville Dill

"THE Negro in Chicago, a Study of Race Relations and a Race Riot," is the title of a valuable publication recently issued from the University of Chicago Press. This book of nearly seven hundred pages is the report of the Chicago Commission on Race Relations, a commission composed of twelve members, six representing the white people and six representing the Negro people, appointed by Governor Frank O. Lowden after the Chicago Riot of 1919.

Three times in recent years the State of Illinois has experienced violent race riots: At Springfield in 1908, at East St. Louis in 1917, in Chicago in 1919. Had the people of the State learned anything from the first of these outbreaks of racial antagonism it is probable that the second and third would not have happened. Certain it is that the third could not have happened had the lessons of the first and second been heeded. Having learned little from these three outbreaks, it is not surprising that Chicago, whose Negro population, by the way, increased from 44,103 in 1910, to 109,594 in 1920, an increase of 148.5 per cent, furnished the scene for the terrible riot of the summer of 1919.

Extending over a period of thirteen days and resulting in a casualty list of 38 deaths—15 whites and 23 Negroes; 597 injured, 178 whites and 342 Negroes, with 17 whose race was not recorded; and a damage to property amounting to many millions of dollars, the Chicago Riot of 1919 was regarded by many citizens and civic organizations as "merely a symptom of serious and profound disorders lying beneath the surface of race relations in Chicago". Governor Lowden's Commission therefore set itself to the "study and interpretation of the conditions of Negro Life in Chicago and of the relation between the two races". The Commission called to its assistance a staff of trained investigators recruited "from social workers of both races whose training fitted them for intelligent handling of research and field work along the lines mapped
out by the Commission". The Commission divided itself into six committees on the following subjects: Racial Clashes, Housing, Industry, Crimes, Racial Contacts and Public Opinion.

In these fields the Commission’s work was done along two main lines: (1) A series of conferences at which persons believed to have special information and experience relating to these subjects were invited to give the Commission the benefit of their knowledge and opinions. (2) Research and field work by the trained staff of investigators, both white and Negro, to determine as accurately as possible, from first-hand evidence, the actual conditions in these particular fields. The findings of these conferences and investigations comprise the bulk of the published report and the whole may be taken as fairly typical of the conditions existing in many another city in the United States.

The findings of the Commission show that where the Negro citizens have been provided decent housing, where educational institutions have been open fully and freely to them, where recreational centers and other cultural facilities have been provided for them without limitations or restrictions or intimidation, where they have been given the chance to earn a decent living in such lines of employment as they have been qualified to fill, where labor unions and other organizations have been open to them on such terms and under such qualifications as are applied to other citizens—in short, wherever and whenever given an equal chance along with others, the Negro citizens have proven a valuable asset to the city’s population.

As a matter of fact, the Report clearly shows that in practically none of these fields have the Negroes as a whole been given anything like a decent chance. They have been herded into congested, unsanitary, unwholesome, undesirable residential areas. Because of small incomes they have been compelled to live in the least expensive places regardless of surroundings. They have therefore been unable to protest effectively against the encroachments of vice districts—such encroachments often having the sanction of city officials. Because of the hostility of white residents, such hostility showing itself in bombings of property and such-like violence, many of the Negroes who have ventured to move into more desirable residential areas have suffered in great damage to property and in many instances even loss of life. In many cases they have been discouraged if not altogether prohibited from participation in the advantages offered by those educational and cultural and recreational institutions which are supposed to be open to all citizens alike—regardless of race or color. They have been confined in large measure to domestic and menial service and refused employment in many fields for which they were well fitted both by ability and by training. They have been denied admission by many labor unions solely because of their race and color.

Recognizing the place of public opinion in the question of race relations, the Commission made a study of the Chicago newspapers and their attitude toward the Negro race. From the study of the white press it is clear to the Commission that “the policies of many of the newspapers on racial matters have made relations more difficult, at times fostering new antagonisms and even precipitating riots by inflaming the white public against Negroes”.

While the Commission finds no ready remedy for settling the race problem, it holds that the “problem must be solved in harmony with the fundamental law of the nation and with its free institutions”. It holds that “mutual understanding and sympathy between the races will be followed by harmony and cooperation. But these can come completely only after the disappearance of prejudice. Thus the remedy is necessarily slow; and it is all the more important that the civic conscience of the community should be aroused”.

The Report closes with a series of fifty-nine recommendations:

(a) To the Police, Militia, State’s Attorney and Courts—suggesting equal protection and full justice for whites and blacks alike.

(b) To the City Council and Administrative Boards, the Park Boards and the Municipal Bureau of Parks, Play Grounds and Bathing Beaches—suggesting proper housing and sanitation and the full provision and equal use of recreational centers alike for blacks and whites.

(c) To the Board of Education—asking for adequate school facilities and full use of same by whites and blacks alike; the strict enforcement of the compulsory education laws for all children; the exercise of special care in appointing principals and teachers who have a sympathetic and intelligent interest in promoting good race relations in the schools and who will en-
courage “participation of both races in student activities as a means of promoting mutual understanding and good relations in such schools and in the community”.

(d) To Social and Civic Organizations, Labor Unions and Churches—advising that they endeavor “to dispel the false notions of each race about the other and promote mutual tolerance and friendliness between them”.

(e) To the Public—urging abstinence from force or violence in race relations; commending "race contacts in cultural and co-operative efforts as tending strongly to mutual understanding and the promotion of good race relations"; and suggesting a permanent race-relations body representing both races.

(f) To Employers and Labor Organizations—urging that employers “deal with Negroes as workmen on the same plane as white workers” and that labor unions “admit Negroes to full membership whenever they apply for it and possess the qualifications required of white workers”.

(g) To Negro Workers—advising membership in unions which admit both races equally rather than in separate Negro labor unions; and urging thorough preparation for participation in skilled trades.

(h) To Street Car Companies—urging that conductors and motormen be especially instructed concerning protection of passengers, white and Negro, and that they be rigidly held to the discharge of this duty.

(i) To Restaurants, Theatres, Stores and Other Places of Public Accommodation—urging that owners, managers and employees accord the same treatment to Negro patrons as to white patrons.

(j) To the Press—urging the publication of such news and in such form as will tend to dispel prejudice and promote mutual respect and good-will between the two races.

This Report is a valuable addition to our all too meagre worth-while literature on the Negro Problem. As such it deserves a wide reading.

THE CHURCHES AND RACIAL PEACE

George E. Haynes

The faith of the leaders of the Federal Council that the churches would join in a sound, constructive plan to apply the principles of brotherhood and justice to race relations and that ways and means would be supplied for enlisting the forces of the churches to this great end, has been amply justified during the past twelve months. The churches of our land, as the special agencies for promoting the gospel of brotherhood, are facing their great responsibility and challenge in this field whenever the information and call can be effectively set before them. They are responding with constructive action in their local communities in all parts of the country by studying their conditions, planning programs of interracial activities for better housing, better schools, better health, law enforcement, justice in the courts, improving the attitude of the public through the press, and by similar efforts for Negro welfare and the improvement of relations between the races.

At the last annual meeting of the Executive Committee of the Federal Council this Commission had only been in existence five months. At that time a tentative budget of $10,000 was approved with the proviso that new sources of funds be found for the work. Although the Commission was without funds, such approval from the Federal Council gave encouragement to the officers and leaders of the movement, and at the January meeting, 1923, they elected two secretaries, Dr. George E. Haynes and Dr. Will W. Alexander, to the executive tasks of the work.

During the succeeding ten months the activities of the Commission have touched upon important lines of work and met with encouraging responses. The work may be summarized as follows:

Local Conferences of White and Negro Leaders

About 45 such conferences have been held or attended by the secretaries, at special request, in such places as Atlanta, Ga.; Raleigh, N. C.; Nashville, Tenn.; Cincinnati, Dayton and Cleveland, Ohio; Indianapolis, Ind.; St. Louis, Mo.; Chicago, Ill. Less formal meetings and interviews have been held in many localities for giving counsel, information and assistance in the planning of programs to meet problems in the respective localities. These conferences have been far-reaching and important. Very recently the secretary of one of the leading Church Federations in the North said: “I regard this question of the relation of the races in my city as the most vital problem before us. I am, therefore, undertaking a careful study of the matter to lay plans for the next.

*From the forthcoming report of the Executive Committee of the Federal Council.
ten years in our work; this question will be
the foremost one in our program."

Development of Interracial Committees
During the year, in addition to affiliation
with committees already formed under the
Commission of Interracial Co-operation, this Commission has assisted in the formation
of interracial committees in Dayton and
Youngstown, Ohio; Washington, D. C., and
St. Louis, Mo. These committees each have
mapped out definite pieces of work and be-
gun their activities. For example, in Wash-
ington, D. C., activities have been started
without any funds. Th y have formed a
committee on each of the following subjects:
race relations information in the public
school; race relations literature in the pub-
lic libraries and the circulation of such liter-
ature among those interested; employment,
particularly of colored people, in domestic
service (an important question in Washing-
ton); and the observance of a Courtesy
Week each year which will emphasize par-
ticularly courteous behavior in contacts be-
tween the races.

Assistance in Local Surveys of Negro Life
One of the secretaries of the Commission
assisted in the preliminary organization of
local survey plans through the Pittsburgh
Council of Churches, the Dayton Federation
of Churches and the Dayton Bureau of
Community Service. During the past sum-
mer the Dayton survey was made by a joint
committee representing twenty church and
social agencies. This survey was accom-
plished under the leadership of the Dayton
Bureau of Community Service. "In addi-
tion to a study of housing, health, recrea-
tion, wages, unemployment, delinquents,
labor turnover, and retardation of school
children, about 900 family schedules were
secured. These schedules are now being tabu-
lated and the information will be avail-
able in the near future." A permanent in-
terracial committee, representing all the
church and social agencies whose work af-
facts the Negro life of the city, is in process
of formation.

Counsel and assistance on special prob-
lems have been given in Indianapolis, Cin-
cinnati, Toledo, Chicago, Atlanta, and other
places.

Furnishing Information on Negro Life
This work has grown rapidly through re-
quests from ministers, leaders of mission
work classes, missionary societies, young
people's organizations, graduates and stu-
dents of colleges and universities, writers,
etc. In co-operation with the Research De-
partment of the Commission on Social Serv-
ice there has been built up a collection of
information for use in this connection.
Leaflet material on special topics is also in
preparation. Supplies of literature on vari-
ous phases of the question have been sent
to many inquirers and many inquiries have
been answered by special letters.

Supply Material to Newspapers and
Magazines
Five special magazine articles have been
prepared, and more than a score of news-
paper articles on Negro life and race rela-
tions were widely published in both the
religious and secular press, much of it
without designation of its source. Speci-
attention has been given to publicity against
the lynching evil.

The Commission assisted in preparing the
release issued by the Federal Council
against the secret and oathbound organiza-
tions that stir up racial, class and religious
prejudice. This pronouncement was widely
quoted in the press throughout the country,
a number of newspapers giving extensive
editorial comment. The Knickerbocker Press
of Albany said: "Decent men will not mask
themselves to override the law, and masked
gangs of scoundrels have no footing any-
where. No one can possibly have suspected
the churches of supporting the Ku Klux
Klan; at the same time, the action of the
Federal Council is one of the best blows
ever struck at an intolerable nuisance."

"The Trend of the Races," a book which
has had the unusual circulation of 60,000
copies in the first five months of its pub-
lication, promoted by the Missionary Education
Movement and Council of Women for Home
Missions, was written by one of the secre-
taries of this Commission, and has in this
way co-operated in an important educational
effort for better interracial understand-
ing.

Next Steps
In addition to the continuance of the
work which has brought the results out-
lined above, the following steps will be
undertaken during 1923:
1. A nation-wide campaign to marshal
    the churches against the lynching
    evil
2. An educational campaign to interest
THE HOWARD-LINCOLN FOOTBALL GAME
white and Negro churches in cooperating to secure better provision for neglected and dependent Negro children.

3. The information and advice service will be expanded and the service to the press enlarged.

The secretaries of the Commission are now being called upon by more church and denominational organizations for counsel, information, and service than the limited resources, time, and energy at their command can supply. They are finding that in many localities there is a nucleus of men and women, white and colored, who believe that the gospel of brotherly goodwill is the solution of their interracial difficulties and are ready to undertake a program of action. We need to recognize that this gospel of racial goodwill and co-operation is now face to face with widely organized propaganda and efforts based upon the doctrine that race relations are to be settled only by force and violence. In many communities, where work has been started, these forces are active. Churchmen and Christian organizations need to bestir themselves as never before to overcome these evils with good.

FOOTBALL, 1923

E. B. Henderson, Physical Director, Dunbar High School, Washington

The best trained teams of all colored players met in combat with the elevens of the east. Wilberforce in Philadelphia lost to Lincoln, 13 to 12. West Virginia Collegiate Institute on their home grounds defeated Lincoln, 19 to 15. From the far South, Morehouse, representative of the best in that section, lost to Union University. Union also defeated V. N. and V. W. and lost to Hampton.

Hampton Institute claims the championship and is favored by most critics. Defeated by Petersburg by a score of 12 to 6 early in the season, the team braced and ended with the scalps of Shaw, Howard, Lincoln and Union dangling from her belt. Of the big Thanksgiving battles, the Howard and Lincoln affray in Washington drew the spot light. With seeming odds against them, the Howard team astonished its supporters by uncovering a slashing attack and variety of play that all but scored victory, the margin of defeat being one point. Lincoln's eleven with well timed passes, long end runs, and sterling defense, offset the ground gaining onslaught of her opponent.

The Talladega team was strong but had many men injured. Edwards remained the star fullback, and Spencer led the backfield. Talladega beat Tuskegee and was beaten by Fisk and Morehouse and tied by Morris Brown.

Fisk, with Tubby Johnson as star halfback, lost to Tennessee Normal and Atlanta and won over Talladega, Knoxville and Tuskegee.

Larger crowds attended the games this year than ever before. And in Southern communities often the white people were in the majority. Many of them were greatly impressed with the playing of and conduct at the game. The educational feature of this mingling of races is no small factor in better race relationship. To my knowledge during this season no colored institutions found it desirable or necessary to use men of another race as officials in order to secure impartiality and ability. This last relic of servitude and belief in the color line as an ear mark of honesty and efficiency is gone forever, we hope. A splendid corps of good officials is being developed and as soon as one or two schools use coaching mentors whose ideals are not smothered by the one lone aim—win the game—the number of games of riotous climax or forfeited decisions will be reduced to nothing. Newspapers are adding life to their pages by the weekly rehearsals of these contests.

Most teams are being coached by men of high calibre. There are yet left a few coaches whose qualifications are based solely upon their past successful playing on the gridiron, but the great majority of men are good sports; good enough to gracefully acknowledge a defeat without alibis, excuses, and criticisms of the officials. In all, the 1922 season established a high water mark in the annals of the game.
COLORED VOTES

COLORED voters achieved in the elections on November 7 the most significant victory of recent years. In Delaware, New Jersey, Wisconsin and other States opponents of the Dyer Anti-Lynching Bill were defeated and their defeat was due directly to Negro votes.

When the Dyer Bill was being debated in the House of Representatives in January, notice was served on members of Congress that all who voted against it would be held accountable by Negro voters when those Congressmen stood for re-election. In a number of cases these statements were apparently laughed at. But some of those who laughed have found that the threat was not an idle one.

Delaware's sole Representative in the Lower House of Congress, Dr. Caleb R. Layton, voted against the Dyer Bill. It is reported by reliable sources Dr. Layton boasted that his vote against the Dyer Bill was the proudest act of his life. When the Delaware State Republican Convention was held in August, colored men and women in Delaware served notice upon the leaders of the Republican Party that they would not support Caleb R. Layton for re-election. Despite their protest Dr. Layton was renominated and the three colored members of the State Republican Committee were dropped because of their opposition to Representative Layton. One of these, Charles H. Colbourn, had been a member of the Committee for eighteen years.

When, figuratively speaking, Mr. Layton had been rammed down the throats of the colored voters, a determined campaign against him was launched. Meetings were held in all parts of the State; an anti-Layton League was formed, more than 20,000 pieces of literature were printed and distributed urging colored people to defeat Mr. Layton. Among the persons prominent in this campaign was Mrs. Alice Dunbar-Nelson, an untiring, brave and fearless fighter. As a result of the efforts of Mrs. Nelson and her co-workers, working through the Wilmington Branch of the N. A. A. C. P., the Anti-Lynching Crusaders of Delaware, and the Independent Citizens' Voters League, 12,000 Negro voters qualified and lined up solidly against Mr. Layton.

Public meetings were held at Wilmington against Mr. Layton, at which time James Weldon Johnson, Ferdinand Q. Morton, Walter F. White, William Pickens, Mrs. Mary B. Talbert, Robert W. Bagnall, and others, urged Negro voters to defeat Congressman Layton. Questionable tactics and newspaper propaganda were used extensively to discredit these efforts during the latter part of the campaign but in spite of them the colored voters stood fast.

The Republican majority in the State, according to the 1922 registration figures, was approximately 7,000. Congressman Layton in 1920 received a majority of 11,936. In the elections of November 7, 1922, Mr. Layton was defeated by a vote of between six and seven thousand, a difference which is just about equal to the loss of colored votes, which were cast for Judge Boyce, the Democratic candidate. Not only did colored voters defeat Mr. Layton but Senator T. Coleman duPont, against whom they harbored resentment because of his refusal to heed their protest against the renomination of Mr. Layton, was also defeated by approximately 600 votes.

In similar fashion a campaign was waged against Congressman R. Wayne Parker of the 9th Congressional District of New Jersey, who was the sole Congressman from that State to vote against the Dyer Bill. In spite of influential support, Congressman Parker was also defeated. According to the vote cast in the primaries, there were in the 9th District, 11,816 Republican votes and 6,709 Democratic. The colored vote in this district was between four and six thousand. It held the balance of power and as a result Mr. Parker was beaten by Daniel F. Minahan, his Democratic opponent whose record has always been clean on his treatment of the colored men and who publicly pledged his support to the Dyer Bill.
The third Congressman to go down in defeat (in this case in the primaries) was Patrick H. Kelley, of the 6th Congressional District of Michigan. Mr. Kelley, also backed by influential financial and political interests, sought the Republican nomination for Senator. He, too, was defeated by Negro votes.

In Wisconsin, W. H. Stafford of the 5th District who voted against the Dyer Bill, also in the House of Representatives, went to defeat at the hands of the colored voters, according to a report made to the National Office by Mr. George H. DeReef of Milwaukee, President of the Milwaukee Branch of the N. A. A. C. P. Mr. Stafford was "the only non-Socialist of Milwaukee County, with the exception of a few legislators, to be defeated. The Republican Party swept the State and county but Stafford was defeated and the local branch of the N. A. A. C. P. helped to do it."

The Milwaukee Branch printed and distributed thousands of leaflets giving the facts about lynching and pointing out that Congressman Stafford had made excuses for his vote but none of them were valid ones so far as colored voters were concerned. Meetings were held and speakers presented the facts at churches, dances and all public gatherings of colored people. On election day the entire colored vote was gotten out by personal efforts of members of the branch with the result that Victor L. Berger, Socialist opponent of Stafford, won by nearly 4,000 votes.

On the other hand, Congressman L. C. Dyer, father of the anti-lynching measure bearing his name, was re-elected by a comfortable margin. His district is largely made up of colored voters.

The N. A. A. C. P. in all these campaigns stressed repeatedly and forcefully the fact that colored voters were faced with one fundamental issue and that was the attitude of candidates on the question of anti-lynching legislation. Emphasis was laid on the fact that colored voters did not attempt to dictate to office holders how they should vote on any given measure, even on so vital an issue as anti-lynching legislation, but when men elected to office voted against this measure in which colored voters are so deeply interested, these men no longer represented truly their Negro constituents and could not, therefore, expect to receive the support of colored voters. These voters were urged by the N. A. A. C. P. to consider men and measures and to ignore meaningless party lines. The N. A. A. C. P. is making preparations for the Presidential election for 1924 when still further action will be taken towards the rewarding of friends and of the punishing of enemies by the colored vote. The N. A. A. C. P. feels that the above results indicate the new attitude of tremendous importance to colored voters and it feels that these splendid results mark a long step forward in the political emancipation of colored voters.

In four pivotal States the Negro holds the balance of power. In four others he very nearly holds it, and, in a close election, can decide the issue in those States. In others he holds considerable power on Congressional districts and other political subdivisions. In view of the great reduction of the Republican majorities in the Senate and House of Representatives at the recent elections, there is a considerable possibility and probability that the Negro vote may, in 1924, decide the Presidential elections and the political complexion of the next Congress.

The Dyer Bill is now before the Senate. It is the one clear cut issue on which colored men and women can unite. It is the most decisive issue ever presented to the colored voter—not even excluding the Civil Rights Act of 1875. These same voters are watching closely every word that comes from Washington during the Dyer Bill debate. 1924 is but a short way off and the colored voter is determined that, regardles of party affiliations, he will defeat those who fail him now, and reward those who do not fail.

**THE DYER BILL**

In addition to resolutions endorsing the Dyer Anti-Lynching Bill passed by the Republican State Conventions in Indiana, Colorado, Ohio, West Virginia, New Jersey, New York, Massachusetts, California and Missouri, and by Democratic State Conventions in New Jersey, New York and Massachusetts, the Kansas State Republican Convention, through the activity of James H. Guy, of Topeka, adopted unanimously as a part of their State platform the following resolution:

"We commend the Kansas delegation in the national Congress for undivided and unting efforts in support of the Dyer
Anti-Lynching Bill and recommend the continuation of their efforts for its enactment into law."

And through the efforts of W. P. H. Freeman, President of the Providence Branch of the N. A. A. C. P., the following plank was included in the platform adopted by the Rhode Island State Republican Convention:

"We favor the speedy enactment into law by the United States Senate of the Dyer Anti-Lynching Bill, which has for its object the abolition of mob violence and lynchings throughout the country, and which guarantees to all persons accused of crime the right of a fair, impartial trial by judge and jury in court."

* * *

WITH James Weldon Johnson in Washington directing the campaign for its enactment, the Dyer Anti-Lynching Bill entered upon a critical phase in the second week of the special session of Congress. The Bill encountered a solid opposition from the Southern Democrats in the Senate, who threatened to hold up the entire business of the country unless the Republicans withdrew the measure. The Southern Democratic leader, Senator Underwood of Alabama, delivered himself of a defiant ultimatum in which he said:

I now inform you that this bill is not going to become a law at this session of Congress.

In accordance with this ultimatum the Democrats steadily talked during the first two weeks of the special session, preventing even discussion or debate upon the Dyer Anti-Lynching Bill in the Senate, and devoting the time of the Senate to discussion as to whether the chaplain's prayer was to be printed in the Congressional Record.

In response to the obstructionist tactics of the Democratic minority in the Senate and the failure of President Harding to mention the Dyer Bill in his address to the Short Session, the N. A. A. C. P. went before the country with full page and half-page advertisements inserted in leading daily newspapers throughout the country and paid for in part by the Anti-Lynching Crusaders.

Branches in every State where it was felt pressure on a Senator would help, were telegraphed to do their utmost in flooding the Senate with telegrams. Mr. Johnson, after days of conference in Washington, having persuaded Republican leaders to take up the Dyer Anti-Lynching Bill before the Ship Subsidy measure, finally telegraphed President Harding and twelve Republican leaders, warning them that a failure to stand firm on the Dyer Bill would be interpreted as an abandonment of colored citizens by the Republican Party. Mr. Johnson's telegrams, sent at the most critical moment of the Bill in the Senate, read as follows:

The National Association for the Advancement of Colored People in the name of its 454 branches in 43 States and on behalf of the colored people of the whole country, urges upon the Republican Party not to yield to or compromise with the filibuster of the Southern Democrats on the Anti-Lynching Bill. We urge Republican leaders to meet the challenge of the minority and defy it to stop the business of the Government, believing public opinion will so rally to their support as to break the present intolerable situation. Abandonment of the Dyer Bill upon the terms laid down by Southern Democrats would have incalculable effect civilly and politically on the colored people of the whole country. The colored people feel that the Anti-Lynching Bill, involving as it does the fundamental rights of safety of life, security of property, trial by due process of law when accused of crime and the good name of the nation, is the most vitally important measure before the Senate and should be fought through by the Republican Party with determination, and that the party will do so, if it is sincerely interested in the measure. They feel that to abandon the measure for confirmations or even to pass a ship subsidy bill would be to abandon them, and such abandonment, they could not be expected to overlook or excuse.

As a final resort, when reports were coming from Washington that the Dyer Bill might be dropped by collusion between the Republicans and Democrats, the Association again proceeded to release a full page advertisement for publication in the New York World of December 4.

In the final fight to force the Dyer Bill through the Senate, the Association received strong editorial support from the New York Evening Post and the New York Globe, and of many influential newspapers throughout the country.

Despite newspaper reports that the Republicans had surrendered to the Democratic filibuster, Mr. Johnson remained in Washington, fighting to the last ditch to prevent that surrender from taking place.

The filibuster by Southern Democrats was successful in securing temporary abandonment by the Republican majority of the Dyer Bill. The fight is by no means lost and the N. A. A. C. P. is determined to carry it through until lynching and mob violence are eliminated from American life.
The 41st International Convention of the Y. M. C. A. convened in Atlantic City during November. In one of the main addresses the Rev. Mr. Harry D. Fosdick, of New York City, said:

Christ preached against racial prejudice. He spoke against it on the day when He went back to Nazareth and preached His first sermon in His own home town church. But today we let the foreground fill up with things that do not matter. The Bible talks good biology when it says that we are all made of one blood. One of the fundamental issues is human brotherhood in Christ regardless of race or creed.

Bishop Jones, of the M. E. Church, represented the colored people and spoke at one of the evening sessions. The report of the commission on the occupation of the field recommended in its original form, "that the work of the Colored Department be extended as thoroughly and rapidly as feasible." This was amended so that the final recommendation is, "that the work of the Colored Department be thoroughly and rapidly extended, especially in the cities of the North, where there is a rapidly growing population, and in those portions of the South where the colored race constitutes the predominating factor of the rural world."

Two colored men, Dr. R. R. Moton and Bishop Jones, were appointed delgate and alternate, respectively, on the Committee of 33. This committee is entrusted with making plans for the coming constitutional convention. The colored delegates thought this was inadequate representation for the colored race and the convention authorized the Committee of 33 to give the Negroes increased representation on the committee in case it found the present representation insufficient. Dr. J. E. Moorland spoke concerning the colored men's work and its need. Four white men joined in appeals for more field secretaries for the colored branch. These were Messrs. A. M. Trawick, of South Carolina; O. E. Brown and W. B. Weatherford, of Nashville, and W. J. Schieffelin, of New York. One of the speakers said:

We have the responsibility of all men and boys, irrespective of color. It is impossible for the white men to do the work for the colored men, we must work with them. The colored man is not on trial; it is the white man who is on trial today.

The convention voted to increase the number of secretaries in the Colored Department of the International Committee by at least four. Resolutions were passed, thanking Mr. Julius Rosenwald for his generous gifts; emphasizing belief in prohibition; favoring sweeping reductions in the armaments of all nations and a warless world; thanking those who provided music, "particularly the Fisk Jubilee Singers"; and stating, "We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race."

About sixty colored delegates attended the convention and one colored man, Bishop R. E. Jones, was unanimously elected one of the vice-presidents of the convention.

We are indebted to Mr. William Stevenson, of the 12th Street Branch, Washington, D. C., for notes upon which this report is based.

The U. N. I. A.

W. E. B. Du Bois

What are the facts concerning the membership and finances of the Universal Negro Improvement Association under the leadership of Marcus Garvey?

We do not know and we have asked in vain for information, stating as we still insist, that a public organization claiming to represent the Negro race, collecting monies not only from its own membership but broadcast, owes a regular and specific accounting to the public.

We must therefore depend: 1st, on the published report of 1921 and its analysis made first by W. A. Domingo in the Cru-
sader and afterwards corrected in minor details in our office. 2nd, on the suppressed report of 1922, ordered printed by the Congress but not yet issued. This report we now print for the first time.

Mr. Garvey's claims of membership for the U. N. I. A. have been untrue and even fantastic. In the Crisis articles of December, 1920, and January, 1921, we were unable to say how widespread the Garvey movement was, but, believing then part of its published assertions, assumed that it had less than 300,000 paid-up members. Since that, Mr. Garvey has reiterated his statements as to the large membership of his association. At Port Antonio, Jamaica, April 4th, 1921, he claimed "an active membership of four million scattered the world over." In a letter in the Kingston, Jamaica, Daily Gleaner, March 26th, 1921, he wrote: "There are two million members of the Universal Negro Improvement Association in the United States." The only chance for checking these statements up until now, has been furnished by the reports of officials at his second annual conference. W. E. Yearwood, the Assistant Secretary General, says there were, August 1st, 1921, 418 chartered Divisions and in addition to these there were 422 not yet chartered; but he made no statement as to the number of members.

W. A. Domingo in the Crusader for October, 1921, called attention to the report of the Chancellor and auditor. According to this report, which covers the period from September 1st, 1920, to July 30th, 1921, the sum of $19,562.80 was paid in as "death tax." Mr. Domingo says that this death tax is a tax of ten cents per month per member remitted by the branches to the parent body. As the report covers eleven months, this shows a paid-up membership of 17,784 persons.

Another method of estimating the membership is from the dues received from the branches. These dues, according to a statement from Mr. Garvey, are thirty-five cents a month, or four dollars and twenty cents a year. Four-fifths of the dues remain with the branches and one-fifth is remitted to the parent body. This one-fifth for the eleven months, September 1st, 1920, to July 30th, 1921, amounted to $7,471.26, indicating a total amount collected for dues from the membership of $37,356.30. If we divide this sum by eleven months dues, we have 9,703 paid-up members. The secretary reports that the greatest number of dues paid in any one month was in June, 1921, indicating 15,262 members as a maximum. From these figures it seems certain that the membership of this movement was considerably less than 100,000 nominal members in 1921, and somewhere between ten and twenty thousand active members.

The second annual convention was held in New York, August, 1921. Mr. Garvey announced: "50,000 delegates will participate." Noah D. Thompson, one of the delegates, asserted that there were less than 300 accredited delegates in attendance and that most of those were from New York.

The third convention met in New York in August, 1922. Mr. Garvey promised "the greatest event in the history of the Negro race—100,000 deputies and delegates to take part, representatives coming from Africa, Asia, Europe, Australia, South and Central America, Canada, United States, and the West Indies."

A record of balloting by delegates showed less than 200 delegates present including the New York delegates. The financial reports submitted were ordered printed by these delegates and we take pleasure in obeying their wishes:

Universal Negro Improvement Association

Financial Report—Year ending July 31st, 1922

<table>
<thead>
<tr>
<th>Receipts</th>
<th>General Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in Bank Aug. 1st, 1921</td>
<td>$10,913.67</td>
</tr>
<tr>
<td>Membership Fees</td>
<td>3,662.03</td>
</tr>
<tr>
<td>Sales of supplies to Branches</td>
<td>10,928.59</td>
</tr>
<tr>
<td>Death Tax</td>
<td>35,722.10</td>
</tr>
<tr>
<td>20% dues from Branches</td>
<td>14,922.38</td>
</tr>
<tr>
<td>Convention Funds</td>
<td>10,484.21</td>
</tr>
<tr>
<td>Sale of Almanacs and Pictures, etc</td>
<td>3,522.70</td>
</tr>
<tr>
<td>Assessment Tax</td>
<td>2,363.17</td>
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<tr>
<td>Fee for Charters</td>
<td>5,192.05</td>
</tr>
<tr>
<td>Contributions (voluntary)</td>
<td>34,165.23</td>
</tr>
<tr>
<td>Loans (Schedule)</td>
<td>6,967.50</td>
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<tr>
<td>Refunds</td>
<td>4,857.50</td>
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<tr>
<td>Redeposit checks</td>
<td>2,304.18</td>
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<tr>
<td>Exchange checks</td>
<td>300.71</td>
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<tr>
<td>General Check (Schedule)</td>
<td>10,554.49</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$163,920.01</strong></td>
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</table>

<table>
<thead>
<tr>
<th>Construction Loan Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>23,713.53</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Disbursements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light and Heat</td>
</tr>
<tr>
<td>Telephone, telegraph and cables</td>
</tr>
<tr>
<td>Postage and expressage</td>
</tr>
<tr>
<td>Minor repairs</td>
</tr>
<tr>
<td>Furniture and Fixtures</td>
</tr>
<tr>
<td>Salaries of officers</td>
</tr>
<tr>
<td>Salaries of employees</td>
</tr>
<tr>
<td>Salaries of men in Liberia</td>
</tr>
<tr>
<td>Salaries of B. S. L. Band</td>
</tr>
<tr>
<td>Travelling Expenses</td>
</tr>
<tr>
<td>Printing</td>
</tr>
<tr>
<td>Stationery and Office Supplies</td>
</tr>
<tr>
<td>Loans</td>
</tr>
<tr>
<td>Death benefits</td>
</tr>
<tr>
<td>Real Estate and Mortgages</td>
</tr>
<tr>
<td>Pay’t to B. S. L. lease 54-56</td>
</tr>
<tr>
<td>Advance to B. S. L a/c lease</td>
</tr>
</tbody>
</table>

$187,633.54
Pay'd to N. Y. Local a/c purchase N. World 1,300.00
General 17,192.38

$175,329.63

Construction Notes Rec'd. 10,962.68
Interest on same $28.85

$186,921.16

Receipts $187,633.54
Disbursements 186,921.16

Balance $712.38

From this report it appears that death taxes of $28,723.30 were paid this year, representing payments on $65,664.80 due and unpaid last year and the payments for this year. This indicates less than 21,000 paid up members, only a part of whom belong to this year. Twenty percent of the membership dues amount to $147,222.59, indicating a membership of 17,500. We may conclude therefore that the U. N. I. A. has at present less than 18,000 active members.

This membership has paid in as dues, taxes and fees, $72,843.14. In addition to this, it has paid $13,851.34 in supplies, a total of $86,694.48, or nearly $5 per member. In addition to this the members and other persons have given and loaned to the organization during the year, $62,600.64; this makes total cash receipts of $149-

292.12. We are not including among these receipts construction loan notes given but not yet paid. This money is reported to have been expended as follows:

Office expenses $11,796.64—6.5 per cent.
Salaries 86,675.04—51.0 per cent.
Loans and Interest 33,721.38—20.0 per cent.
Printing and Travelling 21,289.90—12.5 per cent.
Unspecified General Exp. 17,192.38—10.0 per cent.

$285,718.31

By counting in their loan notes and other bookkeeping items, the association reports a balance of $712.38.

A balance sheet, condensed from the original, gives the following figures:

Resources
Cash, in various Funds $20,881.24
Furniture and Fixtures 6,335.35
Machinery 23,963.42
Real Estate 15,400.00
Stock in Black Star Line & Factories Inc. 37,460.00
Good Will in Negro World 60,000.00
Accts. Receivable, principally from Branches 53,707.53
Notes Receivable 13,625.94
Inventory 4,222.55
Leases and Deposits 7,118.98

$385,718.31

Liabilities
Notes Payable $184,177.47
Mortgages Payable 5,500.44
Loans and Accounts Payable 37,050.48
Salaries and Death Claims 34,141.99

$260,870.38

THE “BARRIER”
(White Womanhood Speaks)

RUTH R. PEARSON

Can it be here they meant that we should find it,
Solid, unyielding, flung across our way?

Here, at this high place, there is only brightness!
I can see farther than I saw before:
Smoke in the valley—pines against the sky—
And little dreams curled close on every hand.
This strange, new land
Is full of beauty and of tenderness.

Yet some have talked of bruises
And of stones.
The sudden radiance must have found them blind.)

Day calls us, and the road where we have met
Winds on, and up. Together we will follow
Toward some far, hidden shrine.

Light!
Only light—and your warm hand on mine.
Crown Prince Raz Tarafy is the present heir to the throne of King Menelik, of Abyssinia, and will reign after the death of the Queen Dowager.

Julietta Harris, of California, is the winner of 3 championships in the first annual Pacific Coast tournament, held under the auspices of the Western Federation of Tennis Clubs. She holds ladies’ championships in singles, doubles and mixed doubles, winning the 3 without losing a set. She will compete for the national championship at the tournament of the American Tennis Association of New York, which will be held in Chicago this summer. Miss Harris is 15 years old and a student at the Manual Arts High School in Los Angeles.

Ruth Wright of Philadelphia, Pa., was graduated last June from the Newton School at the age of 11, being the youngest graduate and ranking first in scholarship in a class of 36. It was her complaint about the description of “The Black Race” in the Geography Primer used in the Philadelphia Public Schools which caused the change of over 30,000 textbooks in the city system. A new description written by her father, Dr. R. R. Wright, Jr. has been substituted in Corman & Gerson's Geography Primer, with a picture of Dunbar instead of an African savage. Ruth was 7 years old at that time. These geographies are now used generally not only in Philadelphia, but in other cities.

The 32nd annual Tuskegee Negro Conference convenes at Tuskegee Institute, Alabama, January 17-18.

The American Mutual Savings Bank in Louisville, Ky., is an outgrowth of the Mammoth Life Insurance Company, the Mutual Savings & Realty Association, and the Mammoth Realty Company. It began business in February of last year with an authorized capital of $100,000 and a surplus of $25,000. The combined resources of these enterprises amount to over a half-million dollars. The officers are Messrs. W. H.
THE GALE BUILDING

Wright, president; H. E. Hall, secretary; J. O. Blanton, treasurer; W. E. Johnson, cashier; C. T. Christian, auditor. The bank was constructed by a colored architect, Mr. Samuel P. Cato, and its equipment includes a fire and burglar proof vault, with 2 batteries of safety deposit boxes.

The Beresford Gale Corporation are investment brokers and promoters of legitimate enterprises, especially for the advancement of colored people. The corporation does an annual business of approximately $100,000, and employs 20 people in its offices and nearly 100 salesmen in the field. Mr. Beresford Gale is president of the corporation, which has headquarters in the Gale Building in Philadelphia, Pa.

In Chicago, Ill., Mr. W. B. Lawhorn has established "The Sweet Shop," as a $10,000 enterprise. It is located on Indiana Avenue and 31st Street. The shop includes a tea-room of blue and ivory with a wicker fountain in the center, and exquisite silver service. Mr. Lawhorn, who has had 14 years' experience in the catering business, serves first quality home-cooked foods and candies.

In Florida, the Jacksonville Mercantile Corporation, Inc., has a 3 story brick structure, covering a lot 150 by 50 feet. It is a business capitalized at $50,000, with Messrs. F. J. Torington and U. L. Walden as president and secretary. A report says: "During our first 9 months in active business our records show total sales of $41,300.77."

St. Jude's Chapel in New York City is a five-story building of concrete and stucco, costing $150,000. It is all paid for and was consecrated last May by Bishop Manning. St. Jude's was formerly a chapel of the New York P. E. City Mission Society. It was taken over by St. Michael's Church two years ago and the Rev. Floarda Howard, who founded the Chapel, became a clergyman of St. Michael's staff and vicar of St. Jude's Chapel. The building consists of a chapel which seats 350, guild-rooms which can be converted into an auditorium, a gymnasium, a day nursery, the minister's apartment, and a roof garden.

Many who have visited the beautiful marble capitol of the State of New York, in Albany, know of Harriet Alfarata Chapman. She passed through the grammar and high schools of the city, took a course at the Albany Business College, and was ap-
THE SWEET SHOP, CHICAGO, ILL.
THE JACKSONVILLE, FLA., MERCANTILE CORPORATION, INC.
THE AMERICAN MUTUAL SAVINGS BANK, LOUISVILLE, KY.
pointed stenographer in the Educational Department of the State of New York. Later she became head stenographer in the Catalogue Department, and in these two positions she spent a life time of 30 years work. She resigned in 1921 and married Mr. J. W. Thompson, of Rochester, N. Y. Melvil Dewey said when he heard of her death: "Your wife was a woman of unusual ability and character, who always commanded my utmost respect and confidence, and was one of the best stenographers and most loyal assistants I ever had."

Commissary Sergeant William H. Penn had a father and two uncles killed in the Civil War. He was born in 1863 in Baltimore, Md., and enlisted in the army before his 17th birthday. He served in the famous 9th Cavalry and held for many years the position of ranking sergeant of the 3rd Squadron. During his nearly 29 years of service he fought in the Indian Wars, in Cuba, in the Philippines, in the Samoa Islands, and elsewhere. He was retired February 14, 1908.

Modern medicine is depending more and more upon the searching eye of the X-ray for diagnosis. Dr. James L. Martin is one of the few colored X-ray experts. He was born in Virginia in 1882 and graduated from the Medical Department of Shaw. After practising 10 years he went into the Fort Des Moines Training Camp and was commissioned a First Lieutenant in the Medical Corps. He saw duty in France, was wounded, and promoted to a Captaincy. After returning he began post-graduate work in Freedmen's Hospital, specializing in X-ray and internal medicine, and then entering the Graduate School of Medicine at the University of Pennsylvania. He is still specializing there in Internal Medicine and Roentgenology, being assigned to the Polyclinic Hospital, one of the allied hospitals of the University. He is also head of the X-ray department of Mercy Hospital, a colored institution.

One of the busiest Post Office branches in New York City is College Station, on 140th Street. The superintendent of that station is a colored man, Alexander King. He was born in Petersburg, Va., in 1875, and has lived in New York City since he was five years of age. In 1892 he entered the Post Office as junior clerk at a salary of $500. Roosevelt appointed him Assistant Superintendent in 1907 and he was stationed in the Wall Street branch, where he served for 10 years with an unvarying average of 100 per cent in his rating. Woodrow Wilson reduced Mr. King to a bookkeeper and then to a clerk; but without a reduction in salary. On April 1, 1922, under the new Administration, he was promoted to Assistant Superintendent and assigned to College Station; on July 1 he was made superintendent. His station is in the heart of the colored section of New York City and third among the stations of the city in postal savings, with over 9,000 depositors. Mr. King is a member and trustee of St. Mark's Church.
Hugh M. Burkett, who recently died of apoplexy in Baltimore, Md., was a successful real estate man. He was born in Baltimore 47 years ago, and educated in the public schools and at Lincoln. Afterward he took the law course at Howard. He was a wideawake dealer in real estate, and left a comfortable fortune.

The death of John A. Moss marks the end of an era. He was a slave who became a lawyer. He was born in Virginia and sold to a slave trader at the age of 15. He ran away, was captured, but escaped again to the District of Columbia. He was at the Battle of Gettysburg, serving Captain Vanderburg of the 5th U. S. Cavalry, and afterward became a general helper in the Botanical Gardens in Washington. Through Charles Sumner he got work in the Congressional Library and while working there read law and afterward graduated from Howard, in 1873. Frederick Douglass recommended him to the position of Justice of the Peace, which he held under President Hays for 4 years, and was reappointed by Presidents Garfield and Cleveland. For 48 years he practised law in the District of Columbia and was the oldest colored lawyer in the State.

The Childs family of Alabama has given the race some notable members. William P. Childs was appointed to the Police Department of Chicago in December, 1896; he was made a sergeant on April 7, 1905, serving for seven and one-half years. He passed the examination for Lieutenant in 1911, but white men were continually promoted over him, the authorities saying that if he were promoted they did not know where to assign him. However, October 7, 1912, he was made a Lieutenant of Police and assigned to the Bureau of Identification. Afterward the assistant to the Captain was put in charge of the Bureau, with Lieutenant Childs working under him, although his salary was larger than that of the assistant. In all sorts of ways he was slighted and kept from further advancement but, nevertheless, his splendid character and undoubted efficiency compelled recognition. After a service of over 25 years he has been retired.

The life of Mayme Bradley Williams, who died recently in California, illustrates the strife in a modern woman's life between a public career and the family. Mrs. Williams was graduated at Wilberforce, took a Civil Service examination in microscopic work, and then before appointment married a lawyer, Mr. Fred Williams, and went to San Francisco. They had hardly started their home before the earthquake and the fire of 1906 swept away; but they went to work again and when at her death one looks back over Mrs. Williams' career, it is astonishing how much she was able to do in and outside her home. She was a leader of the Civic Center, prominent in church work, organizer of a Children's Home, leader in a social club, treasurer of the local N. A. A. C. P., a delegate to the Federation.
of Colored Women's Clubs and State Chairman of Education in the Federation, a member of the Red Cross Auxiliary, leader of a children's knitting club, and president of an Old Folks' Home. Yet with all this, she made her own beautiful home a center of social life.

(1) A Negro corporation in Atlanta, Ga., the Service Company, is operating a printing business valued at $60,000; a laundry and dry cleaning establishment valued at $65,000, with 47 men and women employees, 5 trucks and 7 wagons; an engineering and construction company, which at the present time is building 150 houses at a cost of $4,000 to $25,000 each; a realty company, with landscape experts, and a rent and fire insurance department. A plan has been adopted, figured on increased population and based on increased statistics, which will take care of the demand for houses for the next 10 years; a farm aid bureau, with trade experts who instruct farmers in diversified farming, collect, classify and grade different products, and arrange a market and shipment. There is also a pharmacy company, valued at $25,000. The Service Company was organized in 1917 with a capital of $100,000. It now has assets of $994,570, other than its large interest in the Standard Life Insurance Company and the Citizens' Trust Bank. The corporation employs 1,660 people and has as its officers: Messrs. Heman E. Perry, president; H. C. Dugas and W. H. King, vice-presidents; J. C. Arnold, secretary, and J. A. Robinson, treasurer.

(2) Mrs. Carl Diton has presented Hazel Harrison in a recital in Philadelphia. Miss Harrison is recognized by leading Negro musicians as one of the most notable pianists of the race. She was assisted by Viola Hill, coloratura soprano, and Mr. Diton, accompanist. The Philadelphia Evening Ledger said it was one of the "most unique programs in the history of Philadelphia music." Miss Harrison's work was considered "remarkable." Miss Hill was said to be a soprano of "more than ordinary accomplishment," and Mr. Diton's accompaniment, "masterful."

(3) The New Jersey Association of Teachers of Colored Children will award at its annual meeting, the second Saturday in May, a prize of $25.00 to the college student in the junior or senior class, who will write the best short story setting forth the charm of colored children. The story must not exceed 3,000 words. It must be submitted to the Principal of the Indiana Avenue School, Atlantic City, N. J., not later than April 1.

(4) Adjoining property, consisting of 4 acres and 6 buildings, has been added to Virginia Union University, in Richmond. This purchase gives to the institution the immediate use of 32,000 square feet of floor space, water power to the extent of 125 horse power, and the possession of a water front on the Appomatox River for a distance of a half-mile. The buildings will be used to house all the trades in connection with the school, together with the agricultural department.

(5) To provide a forum where colored builders and contractors may exchange ideas and experiences, Hampton Institute will hold its first builders' conference on January 29-31. Among the speakers will be
Messrs. D. Knickerbocker Boyd, architect and structural standardist of Philadelphia; J. C. Pearson, chief of the cement section, National Bureau of Standards, Washington, D. C., and a director of the American Concrete Institute; and Alexander B. Trowbridge of New York, formerly dean of the Architectural School in Cornell University and now consulting architect to the Federal Reserve Board.

Arrangements have been made for the return to the United States of the remains of Colonel Charles Young, from Nigeria. When the body arrives in America, appropriate services will be held in New York City and in Washington, D. C., prior to burial in Arlington Cemetery. If the body does not arrive too far from March 12, this date—the birthday of Colonel Young—will be suggested for the general observance.

The St. Mark Musical and Literary Union of Boston, Mass., has entered its 21st season. It meets Sunday afternoons at the People’s Baptist Church. Subjects to be discussed are “Fraternities,” “The Present Crisis of the Labor Movement—Our Attitude,” “The Basic Principle in Race Development,” and “Applied Psychology and Practical Metaphysics.” The president of the club is Mr. Joseph S. Mitchell; Mr. Charles C. Williams is head of publicity; and Mr. Alonzo Lee is musical director.

The Crisis apologizes to Miss Helen M. Chesnutt of Cleveland, Ohio, for a rather stupid mistake in our December issue. The alleged facts came to us through such apparently unimpeachable channels that we did not attempt to confirm them as we should have before publishing.

There were several Negro delegates at the 4th Congress of the Third International of the Communists. Among the speakers was Claude McKay, a Negro poet. The Negro delegates were warmly welcomed and given much social attention.

The Washington Branch of the N. A. A. C. P. has held a testimonial meeting of appreciation for Robert E. Kerlin, the white Virginia Professor who was dismissed because of his protest against the Arkansas Massacre.

The National Negro Board of Trade has been organized in Savannah, Ga., with a branch in Charleston, S. C. Its objects are to promote the interests of its members and increase the facilities of trade and commerce of the city and the state along racial lines. It has five bureaus: commercial, industrial, civic, rural, and traffic and transportation. Mr. John H. Harrell, of Savannah, Ga., is national organizer and president.

The Nebraska Clothing Company, in Omaha, has added a colored man—Mr. Calvin Spriggs—to its staff as a solicitor for the firm at a salary and commission. The Brown Furniture Store in Dayton, Ohio, is employing a colored saleslady—Mrs. Lillian Daniels.

In Virginia, Negroes have 4 fully accredited and 3 partially accredited 4-year high schools and 4 fully accredited private high schools; 2 public high schools and 1 private high school will be added to the accredited list during this year.

In the Federal Court in Pensacola, Fla., recently 3 Negroes served as jurors, and in Beckley, W. Va., in the Criminal Court there were 4 Negroes on the jury.

Martin Roberts, a clerk in charge of the mail bag depository of the Post Office in Cincinnati, Ohio, has been promoted to foreman with an increase in salary from $1,800 to $2,100. Mr. Roberts has been in the service 23 years.

The Woman’s Press of New York City, official organ of the Young Women’s Christian Association, has among its student editors 2 colored women—the Misses Lucile Stokes and Constance Fisher.
New York City.

I WANT to thank you for being "mindful of the great contributions that the West Indies are continually making to colored America." It would indeed be extremely unfortunate if we were made to suffer wholesale through the ignorance of a few misguided West Indians. Many of us are giving our best for the solution of our common problem. We are doing so without Knighthood or noise.

Winfield, Ill.

I appreciate the struggle you are making against race prejudice and for the elevation of the Negro. As a rule, you are very moderate in all your statements; but I sometimes wonder if developing a race consciousness may not delay the coming of the brotherhood of man—a brotherhood far enough from being realized in the present unhappy condition of the world but not beyond a possibility of realization if we all work for it.

MARY C. CHROEDER.

Dallas, Texas.

Some of us have been reading The Crisis. We are very much interested in the welfare of all our American people. A group of white women in Dallas, Texas, are trying to cultivate a spirit of co-operation and helpfulness and understanding. We hope to go on with a Kindergarten Training School for Negro High School girls because we see in that a chance for co-operation and mutual good-will. I have noticed the very fine pictures of your race in the magazine and I have wondered if you could arrange to print them on separate sheets with a description of their worth-whileness and let them be used in schools and clubs.

MRS. E. P. SMITH.

New Orleans, Louisiana.

I am ———, formerly of ——— County, Alabama, for years a farmer of 200 acres of the state's best land and prospering therefrom with my family, a wife, five boys and three girls. In January 1911 my sister's son, whose name was Henry, was arrested in place of another Henry accused of shooting a sheriff but was not guilty. A reward was put out for his apprehension and so any Negro learning the name of Henry was liable to seizure and such a fate was my sister's son's. Due to Negro pimps, my innocent sons were beaten. I was lured out of my house one night in ——— township where my holdings were—lured away from my weapons of defence by the white folks, tied with ropes, beaten with the butts of guns, my wife and daughters cursed and grossly insulted. From then on my life and that of my family was threatened and hence I left because of the love of them. I went to ———, Mississippi, where I have since abided.

My property has been confiscated and I feel from what I have heard of the N. A. A. C. P. that your great organization may come to my aid.

———, N. Y.

I have just finished reading "Opinion" in the Children's Number of The Crisis, and I find that your views express most fully what I have been feeling ever since my marriage, but what I have never put into words. It is a comfort to know that you understand the problem of a mother so completely. I suspect that you could fully sympathize with one who felt the "call of the piano" and the urge of lovely melodies, clamoring to be born, at the same time that dishes were waiting to be washed, beds to be made, clothes to be mended, and meals to be cooked.

But one magic hour in the morning when I read, with a delicious sense of guilt at the knowledge of un washed breakfast dishes, and an hour or two in the evening to indulge my one great passion—music—make life liveable. And when I see the sturdy bodies and bright eyes of my children, when I realize with an ever-increasing sense of wonder how their minds and characters are developing, when I visit their schools, as I did just the past week, and hear the teachers praise them for their conduct as well as their scholarship, then I realize that, after all, life is worth all the sacrifices that it imposes on parents.

I have always felt that a mother could not be a mother in the truest sense of the word unless she herself had some leisure for growth and self-development. So you can readily see how "Birth" coincided with
my views. And in "Childhood" your picture of the child as an individual to be trained and directed, but not crushed or coerced, is so true!

In fact, your whole editorial touched me very deeply, and I felt that I wanted to write and tell you so.

Troy, N. Y.

Not often do I wish to "talk back" to THE CRISIS, but now two items in the October issue stimulate to that unprofitable duty. "Opinion" is a fine series of thought essays and generally they must do great good. Page 248, however, appears to me to add fuel where there is sufficient fire. There is no need to advocate divorces. Too readily are divorces sought and found. Marriages fail, not for the lack of divorces; nor are the failures remedied by divorces. Bishop Potter wrote in this strain, "It is better to be good than to get a divorce, and easy divorces encourage incorrigibility in badness. As long as it is easier to get a divorce than it is to be good, many persons will prefer getting the divorce." He and those who hold these opinions do not prefer the "quarrelling, unhappy, sordid and compulsory union of man, woman and child"; they want to encourage that correction of character and conduct which will remove the apparent necessity for a divorce.

I could wish that you had said a word to stiffen resolution, to make the married avoid failure.

Birth control, like charity, covers a multitude of sins, which neither science nor sense can expiate. A sinless birth control is, in a multitude of cases, the one thing needful. But do you think that "Motherhood," by Georgia Douglass Johnson, page 265, glorifies that self-denial which is the foundation of sinless birth control? Assuming that it does aim at that, or, at least, at refusing motherhood because of the unfavorable conditions into which the child must be born, will the average reader so interpret it?

The children's number is a success, and affords the opportunity for many needed and helpful lessons, for which I thank you; but those things which I have noted do not add—might have been omitted without loss.

James G. Carlile.

Awka, Nigeria.

As a West Indian Negro who has spent nearly 18 years in Nigeria, which of all the colonies of the British Empire is surpassed by India only in respect of area, population and natural resources, I wish to say a few words by way of information and advice, through your widely circulated organ, to my Negro brethren of America and the West Indies who may be lured by the "Back to Africa Movement."

So far as I know, there is no tribe in West Africa ready and willing to embrace with outstretched arms, as brothers returning from exile, those who have lost or never learned the mother tongue of that tribe. Everyone, irrespective of color, who can communicate only through an interpreter is regarded as a foreigner by the entire tribe. I know of no West Indian Negro who is regarded by the natives as any other than a foreigner although there are many who speak the language fluently. While everywhere a hearty welcome is offered the foreigners who come to trade or to educate and enlighten, I am confident that any attempt made by them to establish themselves on the land as fellow-owners would be resented by the natives. It is safe to say that it is easier by far for any one, who has the wherewithal to do so, to purchase a thousand acres of land in any part of Europe or America, than with the same or equivalent amount of money to purchase one acre of land from any tribe in the interior of any colony in West Africa. Then it must not be forgotten that every square inch of soil in West Africa is under the trusteeship of some European power, and there can be no successful negotiations with the natives without the interference or consent (call it what you like) of the powers that be.

It is a mistake, and a very regrettable one too, for any one born and bred in America or the West Indies to believe that if he could only find himself on Africa's sunny shore, life would become one grand song for him and his loved ones, and that all disturbing elements would flit away. The disturbing elements in the Fatherland are undoubtedly very many, and to him who is unaccustomed to living as his ancestors did, the grave would not be very far off if he found himself in some region of West Africa where the missionary or the trader, under the protection of an enlightened government, had not prepared the way for him.

R. A. Lewellyn.
We do not believe that Central Africa will ever become a permanent abiding place for the white races. Therefore, whatever may be the future of the Colony, and we believe it has a great future; whatever prosperity may come to it, and through it to the world at large; whatever contributions to science, medicine, education, religion; all will result primarily because of the services rendered by the natives. Great as has been these services in the past, great as they are in the present, they will unquestionably find their fullest expression in the future.

Thus far the greatest contribution the native has made to the Colony and to the Church is physical. In the one word "labor" we may sum up his greatest activities. He is the beast of burden, the chief means of transportation even today. Although the railroads and steamers have come, these have but little lessened his importance as a porter, for all products must be borne to the rivers and railway lines on the heads and shoulders of the natives. The services of the native rendered in the early years, transporting State officials, traders, and missionaries, with their supplies, between Matadi and Stanley Pool, should never be forgotten. The building of the Lower Congo Railway is a monument to native labor no less than to daring Belgian enterprise. It has been said that each telegraph post along the line represents a native life laid down. What a contribution that was!

THE SHAME OF A NATION

The manner of the defeat of the Dyer Anti-Lynching Bill emphasizes the fact that the machinery of the United States Senate is antiquated to the point that millions of people may suffer injustice and death on account of it. But the Senate, caring nothing for this, goes on gaily with its game of tit for tat. The New York Times says of the filibuster:

Never before has the Senate so openly advertised the impotence to which it is reduced by its antiquated rules of procedure. Advantage of them has often been taken in order to delay a vote, or to insist upon forcing some obnoxious amendment of a pending bill, or to talk out at the end of the session a measure to which some little group of Senators were opposed. The novelty at present is that at the very beginning of the session the minority notified the majority that it must not take up a bill which stood first on the Administration program. And after a few days of vain protest and struggling, the majority abjunctly surrenders. Seldom can the leader of a proud party have had to make so mortifying a confession as that of Mr. Lodge.
It is doubtless true that the Republicans in the Senate were not sincerely and wholeheartedly in favor of the Anti-Lynching Bill. Some of them would have had no stomach for a long fight on that issue. It was open to suspicion as a measure introduced mainly for partisan effect and election purposes. Yet there was no doubt that it was earnestly favored by the President. It had been formally endorsed by the official organization of the Republican Party in the Senate. It stood at the head of the Administration order of business. But it had to be ignominiously withdrawn.

* * *

Evidently there is no relief in sight:

Senator Lodge declared that the surrender had been decided upon with great "reluctance," but that it had been made necessary by the fact that the Senate rules permit an indefinite filibuster. To attempt to change the rules of the Senate would only provoke an even more formidable and insurmountable filibuster. So the Senate majority wrings its hands helplessly and quits the field.

* * *

That Senator Underwood's insolent pronouncement should go unchallenged is an index of the supineness exhibited by the Republican Party. According to the New York Evening Globe this was the Southern leader's explanation of the filibuster:

"It must be apparent to the Senate as well as to the country that this effort is to defeat a certain bill, namely the so-called Dyer Anti-Lynching Bill. . . . I now inform you that this Bill is not going to become a law at this session of Congress. You are not going to get an agreement to vote on this bill. . . . You are going to transact no more business until this matter is settled. There will be no confirmation, no business of any kind. . . . We on this side of the chamber take the responsibility. The responsibility is ours, not yours. . . . I have nothing more to say."

* * *

Even this could have been overcome if the party Republicans had been really in earnest. The Globe concludes:

The fact must be that Underwood has been permitted to swagger about because the Senate majority has no real interest in the anti-lynching measure, even though it is nominally an administration bill. Certainly it is inconceivable that the Senate would tolerate such language on a matter which the majority regarded as important. The tariff, which was certainly evil enough, could not be stopped by a filibuster.

It is difficult, accordingly, to get rid of the suspicion that the bragadocci adopted by Senator Underwood is merely a mode of concealing the lukewarmness of the support given the Dyer Bill by the majority. Whether or not that be true, the challenge uttered by the Southern leader ought to be taken up. It brings majority government into contempt and so strikes at the vitals of the nation.

THE NEGRO MOVES

The Santa Fé New Mexican remarks that the center of Negro population is shifting:

It is located in latitude 34° 46' 52", and longitude 85° 30' 48", being in the extreme northwestern corner of Georgia, in Dade County, about 134 miles north—northeast of Rising Fawn town, and that for the first time in the history of the country this center has moved northeast, being approximately 9.4 miles farther east and 19.4 miles farther north in 1920 than it was in 1910. Its former movements have all been in a southwesterly direction. In 1790 it was located 25 miles west—southwest of Petersburg, Dinwiddie County, Virginia, and one hundred years later, in 1890, it had moved southwest 463 miles to a point 15.7 miles southwest of Lafayette, Walker County, Georgia, the same county in which it was located in 1880. Between 1890 and 1900 it crossed the State line into Alabama, its location in 1900, and again in 1910 being in DeKalb County, Alabama. Its northeastward movement after 1910 has brought it back to the State of Georgia.

The northeasterly movement of the center of Negro population between 1910 and 1920 is due principally to the great increase in the Negro population of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, West Virginia, Ohio, Indiana and Michigan. The total increase in the Negro population of the United States was 655,363 and it will be noted that the increase in the Northern States mentioned was 56 per cent of the total increase.

* * *

These census figures were gathered early in 1920, so the N. Y. Johnstown Herald thinks it likely that many Negroes have returned South. On the other hand the New York Times declares:

Another migration of Negroes from the South to the industrial cities of the North is believed to be under way. During the last few weeks many Negroes from Georgia and Alabama have gone to work in Youngstown and Pittsburgh steel mills, according to advice received here. While hundreds have obtained employment in Cleveland.

According to William R. Connors, Executive Secretary of the Negro Welfare Association, 1,387 colored men from outside the city have registered for employment during the last four months. Some of these, he said, returned to their old homes during the recent depression, but most of them had left the South for the first time.

"They are leaving Atlanta for the North by the earload," Connors said.

Between 500 and 1,000 obtained employment at the Carnegie Steel Company at
THE CRISIS

Youngstown and a smaller number at the
Youngstown Sheet & Tube Company, ad-
vises state. Hundreds have gone into the
Connellsville coke field since the middle of
summer.

This shifting creates new problems. The
Columbus, Ohio, State Journal quotes Pro-
fessor Edward Mimms, of Vanderbilt Uni-
versity:

"The race problem is no longer a Southern
problem. The invasion of northern cities
by the Southern Negro has ended that.
"The situation must be faced as it is. If
the Negro stays down he is a burden, not
only upon the South, but upon the nation.
If he grows in wealth, education and in ra-
cial welfare generally will there be increas-
ing friction between the races?
"This is a problem that the all or nothing
citizen cannot solve. We must get away
from theory and deal with facts."

A world-wide problem in this connection
hinges on the displacement of Negroes
throughout the world caused by the exigen-
cies of the Great War. Professor Albert
Bushnell Hart says in the Boston Globe:

"By employing Negro troops from Africa
in increasing numbers in future wars, the
balance of power, and the future of Europe,
may yet rest with the power that can put
the largest number of Negro troops into the
field.

"Let Europeans see that the African Ne-
groes have an opportunity to acquire civil-
ization; let them have the genuine oppor-
tunity to do what is in their power to do
that they may not become a menace to civi-
ilization.

"The first problem is of the Negro in
Africa, the homeland, a land richly endowed
with a wonderful wealth of natural re-
sources—a land where men outside of the
colored race may dwell in security. Of the
great states of their country, Abyssinia is
in chaos; Egypt just coming into control,
and Liberia—to be considered a child of the
United States...

"For some time Africa has had mission-
aries both Catholic and Protestant. Mos-
lem missionaries are making great inroads
into Central Africa—the Crescent is going
as far as the Cross—and we have a great
problem to face.

"Africa's problem is a problem for the
world."

The Accra (Africa) Gold Coast Independ-
ent substantiates this:

The Mohammedan celebration of the Dul-
heggia Festival was held on the 5th instant
with all the joyous pomp and parade of
multicolored garments, medley of noises, and
firing of guns.

The growth of Mohammedanism in our
midst was remarked by many of the Chris-
tian spectators who witnessed the great
crowd which followed the symbols of the
Caliphate. The orientation of the system
of civilization of our people is becoming
unmistakably more and more pronounced
each year. Most thoughtful Africans are
looking to the Occident for inspiration and
guidance in their religious beliefs; but a
despotistic missionary rule may do all the
harm possible.

MUSICAL PIONEERS

THE special exhibit held recently in Bos-
ton of the work of Negro Musicians
stimulates the New Orleans Picayune to an
account of other important but less widely-
known musicians:

The interest in such a collection of musi-
cal and biographical material at the present
time does not focus upon such men as Bur-
leigh and Coleridge Taylor, Negroes whose
compositions are well able to hold promi-
ience without reference to the race of their
authors, but upon other and older composers
who worked under a greater disadvantage.
In that elder group stands prominently,
and almost alone of his people as a composer
of piano music in the early nineteenth cen-
tury, Basile Barres, a Louisiana Negro who
received a musical education in Paris.
Barres' work had a considerable vogue in
its day and showed a strong racial charac-
ter that was much appreciated by the
French critics. Unless we err, Mr. William
Beer, librarian of the Howard Library, has
among his collections of early Louisiana
music examples of Barres' publications.

Another Negro musician from our sec-
tion of the country represented at the Bos-
ton Library exhibition—this one not a com-
poser but an executant—is Edmund Dede,
violinist of parts who together with a
Cuban "man of color," Brindis de Sala,
was merely the best among a number of
Negroes who advanced past banjo and gui-
tar to the most difficult and artistic of
stringed instruments.

Here are some interesting facts:
From other parts of the South came
George Melburn, author of "Listen to the
Mocking Bird," and James Bland, whose
"Carry Me Back to Ole Virginny" is equally
classic of the South's Negro melodies.

Perhaps the most observed document in
the Boston exhibition is a facsimile—unfor-
unately America does not possess the
original—of a letter written by Beethoven
to George Augustus Polgreen Bridgetower,
a mulatto violinist for whom Beethoven
composed the Kreutzer Sonata. Bridge-
tower was one of the most talented perform-
ers of his day and was so recognized
throughout Europe. Nevertheless, the mu-
sician could not avoid certain exaggerated
mannerisms that militated against him, drew smiles from his audience and won for him the sobriquet "The Abyssinian Prince." He was European born.

AND NOW SIKI

EUROPE is "out for" the Senegalese boxer. The New York Times informs us:

The Home Office [British] today forbade the fight between Battling Siki, the Senegalese, who is European heavyweight champion, and Joe Beckett which was scheduled for December 7 at Albert Hall. Its decision is based on the fact that the Senegalese is a colored man. The Home Secretary took similar action in 1911 when the fight between Johnson and Wells was banned.

The Siki-Beckett contest will not be allowed to take place at any spot in the British Isles. The Home Office made it clear, however, that there is no desire to interfere with boxing contests in general.

"The introduction of the color element," said the official, "raises questions of great international importance, which are especially grave in view of the large number of men of color within the British Empire. All sorts of passions are aroused, which it is not advisable to excite, and, moreover, the temperaments of boxers of different colors are not comparable."

Other fight promoters point out that the Home Office has not always acted on the precedent of the proposed Wells-Johnson fight in 1911, when it was stopped by law. Since then many contests between blacks and whites have taken place in this country, one of them being held a few nights ago.

* * *

The Manchester Guardian takes high ground:

The point at issue is whether or not the tone of the white man's nervous system is too high to enable him to fight successfully against the colored man. European civilization has been built up by abandoning muscular for brain power. Europeans in consequence have lost something of the perfect physical co-ordination which distinguishes many other races. Body and mind do not strike together; rather the body follows the mind. So long as a white boxer has play for his 'science' he is a match for any antagonist. But should it come to 'sheer fighting' the colored man is his superior. For his instinct is surer and swifter and his muscles belong to his instinct rather than to his reason.

* * *

To which the Des Moines (Ia.) Register shrewdly replies:

This notion that civilization works for physical deterioration, that mental alertness is accompanied with a falling off of physical power is common enough, stimulated no doubt by the fact that it is frequently the sickly one who goes to college. But what substance can it have in the large when we see that the most highly cultivated races endured the hardships of the war as well if not better than the less cultivated? It was not the boys of the school and college who shrank from the adventure. But that aside, we must not forget that in the case of Jack Johnson it was his skill and not his fighting instinct nor his hard blows that made him champion. Johnson outboxed and outgeneralled, which tends to discredit this English theory of fighting instinct in the colored man, and high tone of nervous organization in the white.

Even France forsakes the champion. Says the Paris Daily Mail:

This morning the French Boxing Federation, after a night sitting, suspended Siki for nine months and took away his title of light heavy-weight champion of France as a sequel to an incident on Wednesday evening at the Balzac-Prunier fight in Paris, when Siki, who was Balzac's second, endeavored to assault Prunier's manager when Balzac was counted out.

* * *

This seems to justify Dr. Du Bois' prediction in the CRISIS:

"We have a feeling, a sort of dim premonition, that boxing is going to become immoral again. You know that before the war it fell from its high estate because Jack Johnson did not have the grace to be whipped by Jim Jeffries."

* * *

The Echo Des Sports says virtuously:

"A world's champion must respect himself, and when he is before the public he must know how to behave, and that is where Georges Carpentier never failed."

* * *

This high-mindedness of the former champion hardly seems to fit in with his willingness to take part in a "frame-up" but probably French ideas of "le sport" differ from ours. M. Hellers, Siki's manager, according to the Paris Daily Mail, is very much peeved at the ruling of the British Home Office:

He states that Siki himself does not appear to mind very much, and that, in fact, the title of world's champion seems to bother Siki more than anything else. When he was told that he would probably be suspended for his conduct at the Prunier-Balzac fight all he said was that he would give up boxing and join the army.

"I do not know what made me forget myself the other night," the boxer stated. "I am tired of being a world's champion..."
because it interferes too much with liberty. I would prefer to abandon all my titles and be left in peace."

**ONE OF OURS?**

A Dispatch to the London Exchange Telegraph from Cairo mentioning the chambers which the Egyptological excavators recently found on the site of ancient Thebes, near Luxor, opens up a significant speculation. One of these chambers is believed to be the tomb of King Tutenkhamen, a heretic king of the 18th dynasty who reigned about the year 1350 B.C. The New York Times says:

In the royal necropolis of the Theban Empire, directly below the tomb of Remese VI, a chamber was discovered which contained Tutank Hamen's gem-studded throne. This is described as one of the most beautiful art objects ever found. Moreover, the explorers came upon exquisite carved gilt couches inlaid with ivory, other furniture, a quantity of royal robes, some of them richly decorated; life-size statues and vases of the most intricate design, and the remains of large quantities of victuals for the dead.

Now Tutenkhamen claimed Amenhotep III as his father.

And Amenhotep III is shown by Dr. Alexander Francis Chamberlain, of Clark University, to have had a strain of Negro blood. We read in his “Contribution of the Negro to Human Civilization”:

The contributions of the Negro to human civilization are innumerable and immemorial. Let us first get some glimpses of him, chiefly as an individual, in contact with the host of other cultures than his own. Ancient Egypt knew him, both bond and free, and his blood flowed in the veins of not a few of the mighty Pharaohs. Neftari, the famous Queen of Aahmes, the King of Egypt, who drove the Hyksos from the land and founded the 18th Dynasty, (ca. 1700 B.C.), was a Negress of great beauty, strong personality and remarkable administrative ability. She was for years associated in the government with her son, Amenhotop I, who succeeded his father. Queen Neftari was highly venerated and many monuments were erected in her honor; she was venerated as “ancestress and founder of the 18th Dynasty” and styled “the wife of the god Ammon,” etc. Another strain of Negro blood came into the line of the Pharaohs with Mut-em-ua, wife of Thothemes IV, whose son, Amenhotep III, had a Negroid physignomy.

**NOT WANTED**

The prophet is as usual dishonored in his own country. The New Orleans States wants nothing of the Ku Klux Klan for Louisiana. We read:

When a vital issue is posed before the people of a State there develops an inescapable line of cleavage. Courageous men and women must meet it. They cannot take the middle of the road. They must stand on one side or the other.

Deeply as we regret it, we are to have in next year’s gubernatorial campaign in Louisiana such an issue. To speak plainly, it is whether or not organized government shall be supreme or we shall have super-government, through the Ku Klux Klan, which would arrogate to itself the right to administer justice, according to its own views and without court or jury, and ostracize and penalize certain religious and racial elements.

With such an issue men and women must elect whether they are to serve under one king or another. Under which, Bezonian? Those who are not for us are against us.

There never was a greater issue presented to the people of Louisiana, indeed a more regrettable issue, than that of whether or not orderly government is to be superseded by rule of the Klan—whether or not we are to maintain this republic as a refuge of the oppressed, whether or not we are to set up religious and racial intolerance in place of the freedom of religious thought and worship which formed a cornerstone of our constitutional structure.

**ALAS FOR LIBERIA**

The Pittsburgh Chronicle Telegram writes:

Twelve years ago the United States took control of the collection of customs in Liberia. England and France were maneuvering for dominance in the Negro republic, but yielded to America as an impartial government that was not seeking anything for itself. In 1917, owing to the war, conditions became so distressing in Liberia that the United States Treasury opened a credit of $5,000,000. Of this sum only $26,000 was used. In order to put Liberian finances on a sound basis, the present administration proposed to lend Liberia $5,000,000. The proposal was non-partisan and in strict accordance with the policy of the preceding administration. Yet the Democrats have voted solidly to recommit the bill to the Finance Committee and thirteen Republicans have joined them. This combination has left the supporters of the loan in a minority, and the result is that Liberia is left to suffer. This is our treatment of a country which we have insisted should be entrusted to our care. One of the fairest pages in our history has been the record of our dealings with Liberia. To mar it now is an especially disgraceful performance.
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Vol. 25 No. 4 FEBRUARY, 1923 Whole No. 148

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MARY McLEOD BETHUNE, Principal.
We want 1,000 friends of The Crisis to pledge themselves (1) to secure four other persons to work with them; (2) we want each of these five to secure for us between January 15th and February 15th, five new subscribers to The Crisis. Can we count on you?

Do not give your subscription money to persons whom you do not know and trust. Hold them personally responsible until you receive a receipt from The Crisis.

DEBIT AND CREDIT 1922

Debit
Dyer Bill flibuster
Charles Young
Bert Williams
Maria Baldwin
Liberian Loan
Haiti
Santos Pinto
Race discrimination in colleges
Black Star Line
“Jim Crow” at Lincoln Memorial
Gandhi in prison
K. K. K.

Credit
Dyer Bill fight
René Maran
“The Negro in Chicago.”
The New Turks
523 bachelors of art — 20 masters of art — 332 professional graduates
Books by Johnson, Mrs. Johnson, McKay, Talley, Wood, Woodson, Brawley, Johnson and Wiener
Siki
Mrs. Talbert, 8th Spingarn medalist
Anti-lynching Crusaders
Hampton College

Santo Domingo
The little Negro theatre
Arkansas peons
French and Oberlin
Du Pont Schools
Rosenwald & Y. M. C. A. bldgs.
Negro Art exhibits, Boston & New York
Poets — Hughes, Cullen, Lee- Newsome and Toomer
Negro chiefs in France
N. A. C. W. & Douglass Home
India persists
Egypt half free
Tutankhamen

P. S.—We will gladly explain any of the above items which you do not understand.

AT THE HOTEL ASTOR

YEAR or more ago in New York City, there was an exposition to show the contributions of the various racial elements to the composite American civilization.

The Negro was invited to take part. Was this right? It was. Anything less would have been intolerable. The Negro exhibit was creditable and appreciated.

This year, “America’s Making” sent
to each of the particular groups an invitation "cordially" asking "the honor of your presence at a Carnival and Dance to take place in the Hotel Astor, Friday Evening, October 27, 1922."

The 200 Negroes who contributed to the Exposition each were invited. Was this right? It was the only decent and civilized procedure. One hundred and seventy of the black folk invited staid away. Thirty went and danced and had a cordial, pleasant evening among Americans of English, Scotch, Jewish and Czecho-Slovak blood and a dozen other varieties. Which group of black folk did its duty—the 170 or the 30?

ADVERTISING

OST colored folk do not yet quite understand modern advertising. They still think of advertising as a species of bribery, hush-money or charity given to newspapers to secure their support or reward their faithfulness or pay their debts.

There is, of course, much of this sort of "advertising" still with us and in high places. But modern advertising of the efficient sort is far beyond this. It is an effort to carry a message to those who ought to get it; to tell people who use soap, about a new, good, cheap soap; to tell people who buy clothes, where they may buy a certain kind.

The National Association for the Advancement of Colored People wishes to pass the Dyer Bill. The colored people were behind them in this to a man. The mass of the whites was indifferent. We wanted to arouse the whites to the enormity—the shame and disgrace of lynching. How could we best do this?

After long consideration and argument, we decided to advertise. But where? Not, most assuredly with our friends;—not with papers whose readers were converted, but we proposed to advertise in those periodicals which reached the largest number of indifferent white readers.

We were not advertising in order to reward our friends or punish our enemies but in order to send our message to those who ought to have it. We therefore picked our advertising media with just one aim in mind: how many people can we reach not familiar with the facts about lynching?

We reached at least five million readers in a day—the greatest single stroke of propaganda ever struck in behalf of justice for the Negro. The Bill was not passed but the effect of this advertisement is beyond estimate. It was copied all over the United States and in Europe, Asia and Africa.

AT LAST THE TRUTH

Paris, 8 Novembre, 1922.

J'ai eu l'occasion de voir à Paris les délégués de l'Association des Noirs et leur ai parlé de la note du Negro World qui semble attribuer à leurs démarches auprès de moi l'initiative que j'ai prise, à la séance du 9 septembre dernier, de porter devant l'Assemblée les faits relatifs à la regrettable expédition du Bundelswartz. Les délégués ont reconnu avec la plus grande loyauté qu'il n'a pu y avoir dans ce cas qu'un malentendu: j'avais déjà prononcé mon discours quand le président de la délégation, M. Marke, vint me faire visite à mon hôtel à Genève.

Dantès Bellegarde.

TRANSLATION

I saw the delegates of the Universal Negro Improvement Association in Paris and I spoke to them of the note in the Negro World which apparently attributes to their efforts with me, my speech in the Assembly of the League of Nations on September 9,
when I exposed the regrettable Bondelswartz expedition. The delegates frankly admitted that there must have been a misunderstanding since I had already made my speech before the president of the delegation, Mr. Marke, called at my hotel in Geneva.

DANTES BELLEGARDE,
Haitian Minister to France, Member of the Assembly of the League of Nations.

THE COLONEL YOUNG POST, 398 AMERICAN LEGION TO CLEMENCEAU
December 13, 1922.

SIR:

We represent the two hundred thousand black men who helped defend France in the Great War. We loaded and unloaded ships; we built roads and railroads; we staggered under tremendous burdens; we repaired and guided automobiles; we carried food and ammunition to the front lines; and in the great decisive battle which broke the Hindenburg line and drove the Germans back to Germany, five American Black Regiments were in the front trenches and one thousand of us were left dead on the field of battle. Our sacrifice was not in vain. We learned to know France. We learned to know a land where color prejudice was unknown; and where even the appeals of our own white American fellow-citizens fell on deaf ears. For this reason, Sir, we welcome you as the foremost representative of that great country; and we pledge to you the sympathy and help of 12,000,000 Negroes in any future crisis, so long as France of the future lives up to the ideals of France of the past.

THE WEST INDIES

ENGLAND has never given political freedom to any but white men. White men in Canada, South Africa, and New Zealand got autonomy for less than the asking. Black men and brown in West Africa and the West Indies after a hundred years are not only deprived of any effective self-government but hitherto have been liable to open or covert punishment if they dare to complain at their slavery. A delegation from the British West African National Congress could not even get audience with the Colonial Secretary last year and the South African natives have had their delegations repeatedly and consistently repulsed, if not insulted.

A movement, however, has arisen in the West Indies which has accomplished a somewhat larger measure of success. T. Albert Marryshow, of Grenada, whom we mentioned in December, began in 1916 a new agitation for representative government. The fire spread to all the West Indies and in 1921 a delegation, headed by Marryshow, was received by the Colonial Office in London, at the same time that the Second Pan-African Congress was in session.

As a result, the Parliamentary Under-Secretary for the Colonies, E. F. L. Wood, and a small delegation visited Jamaica, St. Kitts, Nevis, Antigua, Dominica, St. Lucia, St. Vincent, Barbados, Grenada, Trinidad, and British Guiana, from December, 1921, to February, 1922, and presented a report to the British Parliament in June, 1922. The report says: "It must also be remembered that this tour was the first of its kind in the long history of the West Indies!" It adds:

"At the present time, with the exception of Jamaica, all these colonies are administered under a system of pure Crown Colony Government—i.e., by a legislature composed of:

(1) An official majority controlled by the Governor and responsible to the Secretary of State, and

(2) An unofficial element nominated by the Governor.

Several reasons combine to make it likely that the common demand for a measure of representative government will in the long run prove irresistible. The wave of democratic sentiment has been powerfully stimu-
lated by the war. Education is rapidly spreading and tending to produce a colored and black intelligentsia of which the members are quick to absorb elements of knowledge requisite for entry into learned professions and return from travel abroad with minds emancipated and enlarged, ready to devote time and energy to propaganda among their own people."

The report favors some yielding to this demand before the concession "has been robbed by delay of most of its usefulness and all of its grace." However, there are drawbacks:

1. The population is not united in interest, descent, or demands,
2. There is no "leisure class,"
3. There is no West Indian federation or movement toward it.

And, finally, and to the everlasting shame of the British Empire which has ruled this part of the world since the days of Cromwell:
4. The West Indians are too ignorant.

"In Dominica, for instance, about 70 per cent. of the population are illiterate, and in Trinidad, where educational standards are probably higher than in any other West Indian colony, the average attendance at school of children of school age is only 56 per cent."

The report, therefore, suggests that democracy in the West Indies shall progress slowly as follows:
1. A minority of elected members in the legislature,
2. A majority composed jointly of elected and nominated members,
3. Possibly some elected members in the Executive Councils.

Jamaica has already passed through these steps and the report apparently does nothing but suggest intricate changes which will prevent any further democratization of Jamaican politics.

All this is but a tiny step, a sop. And yet, as a West Indian writes us:

"The report does not go far enough, but we have gained certain small concessions which, from the point of view of precedent alone, is something good for the time being. The thin edge of a wedge has been inserted .... Here and there in the report points have been made as to illiteracy and immorality, but no remedy has been suggested in the shape of economic relief.

"I have gained much experience and instruction during my stay in New York, and I am firmly of the opinion that the economic emancipation of these islands can only be the work of our colored American brothers. These islands are rich in potential wealth and teem with possibilities. I shall be glad to prepare the West Indies for a reception of a Colored American Mission headed by you to enquire into things for our mutual benefit."

AGAIN, MR. HOWARD

R. PERRY HOWARD challenges the Editor of THE CRISIS and Mr. James Weldon Johnson to a debate on these propositions:

"1. That I contributed—directly or indirectly—to the defeat of the Dyer Anti-lynching Bill.
2. That, under the present rules of the Senate, the Republicans could have passed this bill in the face of the Democratic filibuster.
3. That I have not done as much for the passage of the anti-lynching bill as any man among the twelve millions of our group."

We decline. First, we have never accused Mr. Howard of defeating the Dyer Anti-lynching Bill. THE CRISIS said in plain English: "Of course this letter had no influence whatsoever on the Dyer bill."

Secondly, we do not know whether or not the Senate could have passed the Dyer Anti-lynching Bill in spite of the filibuster. We do know that it could have tried; and we have simply to add that if a party with an overwhelming majority in both houses of Congress, and the Executive, cannot pass legislation, who can? And why argue about it?

Thirdly, we do not know what Mr. Howard did for the passage of the Anti-lynching Bill. We do know what he did against its passage and we are perfectly willing to leave the recital of Mr. Howard's eminent services to his race and country to the gentleman himself, unhampered by any pessimistic remarks of our own.
OUR FUTURE POLITICAL ACTION
A Symposium

The CRISIS has sent letters to fifty-six colored leaders, as follows:

"In view of the defeat of the Dyer Bill, will you kindly write for THE CRISIS, a statement in fifty words or less, on the next political step which you think the Negroes should take?"

To date 28 answers have been received; of these, three desire to make no statement: the others follow:

Our duty is clear and simple. We should reward our friends and punish our enemies. That is the way the game of politics is played. Irrespective of party, those congressmen whose support of the bill was sincere should receive our loyal support and those whose attitude was doubtful or evasive should be accorded treatment in kind. Any other generalization, it seems to me, is subject to manifest inconsistencies.

Harry E. Davis,
Member Ohio House of Representatives.

I think the Negroes should insist upon the passage of the Dyer Bill, as it is. It is both morally and politically right. My belief is that the Party in power should be held responsible for the passage of legislation and the issue as to the success of this Bill and any other legislation necessary to render effective the power of the majority in Congress should be immediately entered upon.

Very sincerely yours,
James A. Cobb,
Attorney-at-law, Washington, D.C.

Politically the Negro is at sea. The two major parties now are indisputably aligned with capitalistic interests. Human rights are but a mere faint echo of an almost forgotten past. The future must be approached not from a party standpoint, but from a measured assortment of individuals. To the Negro, the measure consists in a questionnaire, proposed I trust by the N. A. A. C. P., and submitted to every nominee for, or member of, the Senate and House. Its answer must be more than an answer—almost an oath. Its propositions are:

1. Do you believe in Federal Government action in suppressing lynching?
2. Are you willing to assemble in caucus to consider a bill to that end?
3. Will you manfully and sincerely support this bill to the end, disregarding attempts by the opposition to compromise you in its defeat?

Silence or unfavorable answers should mean the candidates' defeat. Give us enough individuals to pass the legislation and it becomes law, in spite of parties. The Dyer Bill is defeated. Let those regret who combined to kill it!

John Hurst,
Bishop, African M.E. Church.

The Dyer Bill would declare American disapproval of lynching law in familiar American terms—dollars to lives. But defeated, it still made a contribution to our thinking, and served as an eye-opener to Negro people in particular.

Lynching is now formally adopted as an American institution by the combined action of both old political parties. Henceforth, the thinking Negro, and all other good citizens must support men and measures, not parties.

P. A. Wallace,
Bishop, A.M.E. Zion Church.

Inasmuch as the Republican Party is unwilling or is impotent in the face of Democratic opposition to pass legislation to protect the Negro from mob murder or any legislation beneficial to the group, in my opinion the Negro should form alliances, wherever possible, with the party which has the power and will to put forward and accomplish undertakings in his behalf.

W. T. Andrews,
Editor, Baltimore Herald-Commonwealth.

In view of the fact that the Dyer Bill was not killed by a majority vote but was lynched by a filibuster; in view of the expressed disapproval of the filibuster by many
leading southern white people, and in view of the number of lynchings that have taken place since the defeat of the bill, I would strongly urge that a similar bill be presented to the next congress. The kind of persistence shown by the proponents of national prohibition and woman's suffrage must characterize our efforts.

C. H. Tobias,
International Sec'y, Y. M. C. A.

As president of the National Race Congress permit me to say to our people through the wide circulation of your valuable paper, that I am surprised and hurt by the weakness of the Republican party in Congress which failed to enact into law the Dyer Anti-Lynching Bill designed to so largely protect American citizens in their constitutional rights.

When I recall the failure of the Republican Party in control of the Federal Government to enforce the 14th and 15th amendments, while enjoying the support and confidence of our people, I say to Colored Americans everywhere, that that party should be denied our further support until it purges itself of these grievous faults.

W. H. Jernagin,
Pastor, Mt. Carmel Baptist Church,
Washington, D. C.

The defeat of the Dyer Bill should not discourage the race or race leaders. Fighting lynching is a fight for a great principle and it will not down. The anti-lynching crusade should be continued and thus be ready at the psychological moment to have our friends in both parties introduce another bill which neither party at this time will likely initiate.

C. H. Phillips,
Bishop, Colored M.E. Church.

Reintroduce the Dyer Bill or a better bill and press it to pass.

Subordinate strife and self-importance among leaders and unite in pushing the principle over the top.

Cease abuse of enemies; appeal to reason; agree among ourselves; put personalism in the background and principle to the front.

B. J. Davis,
Editor, Atlanta Independent.

The defeat of the Dyer Bill has awakened ALL decent law-abiding citizens. The awakened Negro may not know exactly what he desires politically unless it is a change. And this is what they are going to have. Both of the old parties have shown their inability to work out problems of government—with the Ku Klux raging we may expect what France had—a revolution.

Mary B. Talbert,
National Director, Anti-Lynching Crusaders.

Too soon to say what is the next political step, but Negroes are meditating.

Heartiest congratulations to this Association for its remarkable and successful work. The Dyer Bill failed but America has been compelled to look Lynching in the face. The Association made no mistake to trust the promises of gentlemen; but politically Negroes will have to pay due regard to the disloyalty of parties or persons.

John Hope,
President, Morehouse College.

"The next step" should be free from politics and politicians. Partisan support is not enough.

Enlist the great moral forces of the whole nation. The evil is national; let the effort to correct it be national.

Anti-lynching efforts are not Negro efforts. Any measure known as, or reputed to be, a Negro measure is doomed.

Stop cursing the South. Southern consent must be had to pass such a bill; and southern sympathy secured before such a law could be enforced in the South where enforcement must be had.

Intelligent, sane and persistent propaganda all over the country.

Respectfully,
Robt. L. Vann,
Editor, Pittsburgh Courier.

I think the fight should continue for legislation to punish lynchers or work for legislation for the enforcement of the 14th and 15th Amendments to the Constitution. Any legislator or executive who is against proper laws or proper protection under the law should receive our condemnation. Negroes should stand shoulder to shoulder for the enforcement of law and for the protection of the humblest citizen under the law. If we would sink our personal prejudice and
work for the good of the whole we would get somewhere.

Fred R. Moore,
Editor, N. Y. Age.

Our next step should be to bind ourselves together, stop bickering and finding fault with men and women of the race who are trying to do something to alleviate the sufferings and wrongs being perpetrated upon our people.

If we are to be further humiliated by the Republican Party, let’s stand up like men and exercise our right of franchise in an intelligent manner, rewarding our friends, and measuring out to our enemies their just dues.

C. E. Mitchell,
Business Manager,

Three words seem to us to be enough—“Vote for Democrats.”

Carl Murphy,
Editor, Baltimore Afro-American.

The Dyer Bill was slaughtered in the house of its friends. The last resort—an enlightened public conscience.

C. S. Brown,
President, Lott Carey Foreign Mission Convention.

In the defeat of the Dyer Bill, the American Negroes face a serious and hazardous political future, and yet it is not tragic nor disastrous, hence there is HOPE: our next effort for human treatment should be for the repeal of ALL State Laws of Jim Crowism and Segregation.

Rev. E. Thomas Demby,
Bishop Suffragan, P. E. Church.

The Negro stands distraught between the lukewarmness of the Republicans and the hostility of the Democrats. He lacks independent agency of self-relief. The Republican Party, despite its apostasy from the ancient faith, is still the best existing instrument of racial service. The Negro is too helpless to practice vindictive politics.

Kelly Miller,
Dean of Junior College,
Howard University.

A busy public may temporarily overlook the seriousness of the unlawful taking of human life but the rising public conscience of the present, speaking through fearless individuals, organizations, and progressive political parties in state and nation will achieve the purpose of the Dyer Bill to make every citizen’s life secure.

J. E. Moorland,
International Sec’y, Y. M. C. A.

I think the fight for the Dyer Bill was magnificent; it ought to be kept up. I would suggest enlisting larger sympathy of a larger group of Negroes and a larger group of whites, both North and South.

We cannot make the Dyer Bill purely a Negro affair, nor merely an N. A. A. C. P. movement, but an effort to improve the National morals. I rather look upon the Dyer Bill as a moral rather than a political issue. It was defeated not by the politicians, but by the lack of educated sentiment.

R. R. Wright, Jr.
Editor, Christian Recorder.

What astounds me is that a great country like ours, always talking about being an example for others, hesitates to do its duty in a matter that would enable it to go into international councils with clean hands and protect its citizenship within its border.

As to the Negro, it might not be a bad thing to have his reported friends know that when they become supineless and cannot handle the enemies of legislation to which they are committed, they get over on the ground of their enemies and both look alike.

I. Garland Penn,
Secretary, Board of Education for Negroes M. E. Church.

Since the Race is robbed of political rights in the South, I believe that the most effective protest against the defeat of the Dyer Bill must be economic. Every reputable leader and organization ought to urge our people to leave the South and settle in the west and northwestern states where they can fight for their rights with an even chance. Y. M. C. A., Y. W. C. A., the Urban League and N. A. A. C. P. must not only see to it that these people are guided to free-
dom but take steps to adjust them to northern environment and conditions.

Once settled in the north and west, civic organizations must teach them the value of the ballot and how to use it. Race voters in the north must vote for the man and issues rather than the party. Political freedom must be used to show Congress that our interests are as important as those of any other group. We can show them by voting against those men who are not with us in our fight for justice and American rights.

ROBERT S. ABBOTT,
Editor, Chicago Defender.

Organize, organize and again organize. Then vote for men who are friends to the race, irrespective of party or political superstition. And let the organization of our own race be so strong and compact that it will be felt as a force wherever the Negro has the vote.

ALICE DUNBAR-NELSON,
Associate Editor, Wilmington Advocate.

While the Republican Party comprises many friends of the Negro, they are impotent and in the minority. The spirit of Lincoln is dead and the party is no longer the champion of human rights. The President invites us out.

The Democratic Party is impossible for the South dominates its councils.

In view of the apparent understanding between these major parties on all race questions, the persistent neglect to proportion Congressional representation in the South, and to pass the Dyer Bill and other remedial measures; the Negro must find expression and relief through some other agency—the party affording the greatest promise. But this must be a concerted movement; the implied protest alone will produce favorable reaction.

E. BURTON CERUTI,
Attorney-at-Law, Los Angeles.

The next step? Forward of course. We must not give up. I do not believe we can expect the Republican party as such to pass an anti-lynching bill any time soon. We must do as the Temperance forces have done and put our cause on the conscience of America and by shifting our votes secure support of the politicians of both dominant parties. The suppression of lynching is not in the interest of the Negro, it is in the interest of good government and of all decent Americans.

ROBERT E. JONES,
Bishop, Methodist Episcopal Church.

TO A FOREIGN MAID

OSWALD DURAND (Haiti)

Translated by Jessie Fauset

F OR one glance from those eyes
Of such heavenly blue
That they rival the skies,—
My life’s forfeit to you.
But that’s a small prize—
Do you not think so Rose?
Not enough I suppose
For a glance from those eyes!

For a curl from your brow
Of that hair soft and fine,
Gold as gold corn I trow—
I would give my divine
Hope of heav’n. A poor vow!
Do you not think so Rose?
Not enough I suppose
For a curl from your brow!

For a little fleet kiss
From your lips Cupidwise
Where l’Amour laughs in bliss,
I’d renounce family ties.
Even so I’m remiss—
Do you not think so Rose?
Not enough to propose
For a little fleet kiss!

For your love chaste and white
I’d let slip from my hand,
Heaven, life, family right,
—and the dear Fatherland!
Ah! I sigh at my plight!
Do you not think dear Rose,
That’s too much to propose
For your love… chaste and white?
AUNT DINAH AND DILSEY DISCUSS THE PROBLEM

MARY CHurch TERREll

"AUNT DINAH, cullud folks is terrible bad, ain't they? An' they don' stop at bein' bad theirselves, but they learns white folks so much devulment, don' they?"

The shine on Dilsey's face made the kitchen range, which had just been polished, hang its head with shame and the expression thereof was a cross between a puzzle and a frown, as she asked Aunt Dinah the questions which she promptly answered herself.

"What make you so down on yo' own color, Dilsey? How come you don' neber see no good in nuthin' 'tall dey does an' says? Youse only twelve years old, an' I 'low dey ain't no little white gal in dis town got more prejuder agin cullud folks dan you is. Do you' teacher in de school larn you dat?"

Aunt Dinah's face was full of indignation and the glance she threw upon Dilsey might easily have withered her. But the child winced only for a second and then proceeded to give a reason for the faith that was in her with all the cocksureness characteristic of youth.

"Deed my teacher don' learn me that. She is always tellin' us chilrin how many nice, grand things cullud folks have done and how many rich ones there are. But I tell you, Aunt Dinah, I don' put much 'pendence in what my teacher says, 'cause she's cullud herself. I heard some white folks, what eat at dat resterrrant where I worked last summer, say dat all cullud folks are ignant, even those dat been to school and none of 'em can tell the truf neither. So I don' put much 'pendence in what cullud folks says—not even my teacher."

"But what makes you think dat all cullud folks is so terrible bad, Dilsey, an' how come you say dey larns white folks devulment?"

"Oh, pshaw, Aunt Dinah, you showly ain't askin' me for serious earnes'. Don' you know that all cullud folks lie and steal and is mos' in genully wicked, an' sets white folks a bad example all the time? An' that ain't the wust of it neither. Only yistiddy I heard Miss Nelson say that cullud folks had brought all kinds of terribul diseases from Africa an' give 'em to white folks. "They brought a nasty, ugly worm here called the 'Hook Worm.' Ev'ry time it bites white folks, it makes 'em lazy an' they hates to work. But they ought to call it the 'Cook Worm,' 'cause when it bites white ladies, it makes 'em hate to cook. Ain't you never noticed, Aunt Dinah, how white ladies hate to cook? It's jes 'cause that old worm that black folks brought from Africa has gone an' bit 'em. An' jes ez that worm makes white ladies hate to cook, when it bites 'em, it makes nice, white genmen hate to do any kind of work, lessen dey jes has to."

"Hesh, Dilsey, fer de Lawd's sake. Showly no white folks ain't layin' dere laziness on cullud folks. I ain't been to no school, chile, but I knows a heap mo' dan dat. Dere wouldn't a been no cullud folks here 'tall, ef white folks hadn' always hated to work. White folks didn' go way over to Afriky to steal cullud folks, case dey loved 'em, honey, but dey lef dere wives an' chillun fer weeks at a time an' dahed to brave de briney oshing wif all its sharks an' whales to get black folks an' bring 'em heah to make 'em work, so dey wouldn' have nuthin' to do deysef. Taint no worm black folks brung from Afriky made white folks heah lazy, chile. De worm dat bit laziness into white folks, honey, stung 'em right arter Gawd made Adam and Eve."

When Aunt Dinah finished her speech, she was still shaking her finger at Dilsey, as though she was trying to press her words into the child's brain. Dilsey, a bit frightened at the old woman's intensity, stood at a respectful distance from her and listened to every word, but she was by no means convinced by the arguments she had heard.

"Anyhow, Aunt Dinah," she replied, "if cullud folks didn' raly make white folks lazy by bringin' a worm from Africa with 'em, they are spreadin' tuber-closis among white folks here, so the poor things are dyin' jes like sheep."
“What in de wurl is tuber-closis? Dat showly is some new kin’ ub sickness. I aint neber hearn tell ub tuber-closis befo’. It sounds lak it’s a new-fashioned feber, aint it?”

“Fer goodness sake, Aunt Dinah, you showly has heard of tuber-closis. Miss Nelson said that ignorant people call tuber-closis—consumption.”

The slightest reflection upon her intelligence riled the old woman greatly, and she allowed Dilsey to go no further in her treatise on tuberculosis.

“I don’ cyar nuthin’ ’bout what Miss Nelson sed,” she replied hotly. “Ole Marse John an’ ole Miss, too, always called it consumption, and dere wan’ nuthin’ dey didn’ know. Miss Nelson don’ b’long to no fambly ub quality no how.”

Dilsey could stand some things—indeed she knew better than to take audible exception to anything Aunt Dinah said, and she rarely dissented from any opinion the old woman expressed. But—Miss Nelson was the idol of her young heart and the apple of her big, black eyes. She would defend Miss Nelson to the very last ditch. Backing nearer to the door, she took up the cudgel of defense.

“Miss Nelson knows a heap mo’ than some of the old quality folks, anyhow.”

Alarmed at her own tone, she simmered down a bit and continued as meekly as her indignation would permit.

“Miss Nelson done graderated from colleege an’ she knows mo’ than some men, I tell you, Aunt Dinah. An’ Miss Nelson said that cullud folks is spreadin’ tuber-closis jes like a farmer sows seed, an’ white folks is dyin’ jes like sheep.”

“Ain’t you got no sense a ‘tall, Dilsey? ’Pears to me lak de cullud chillun what goes to school don’ know ez much ez us what didn’. I’ve hearn ole Marse an’ ole Miss say dozuns ub times dat all endurin’ slav’ry, dere slaves didn’ have no consumption a ’tall, and dat dere wan’ no sich a thing ez consumption from one en’ ub Afriky to anudder. An’ I hearn ole Marse say dat consumption is called de ‘Great White Plague,’ case white folks wuz de fust to interduce it an’ give it to cullud folks. An’ now, bless de livin’ Lawd, white folks is eben tryin’ to lay de blame ub dat disease on po cullud folks. Dey don’ stop at nuthin’ to clar dere own skirts. Dey is jes so ter- mired to lay de blame ub all dere sins an’ sickness on cullud folks dat dey gone to ‘cusing ’em ub interducin’ a disease dat dey invented deyself. White folks show do beat de Dutch. Dey got de insurance to say any- thin’ ’bout cullud folks dey likes. An’ arter dey says it nuff times, dey is so ’customed to hearin’ it, dey raly b’lieses it de truf.

“An’ Dilsey, lots ub white folk hates cullud folks, case dey b’lieses things ’bout ’em dat aint so. Fer de Lawd sake, chile, don’ you pattern arter dem low-lived darkies whut ’peats ebery thing dat white folks says agin dere own race, jes lak it was de truf spoke by de Holy Ghost. Tain’t no race in de wurl back bites its own color like po’ cullud folks. But—laws a mussey, chile, I mus’ be goin’ crazy. I aint got no time to be argifyin’ wid you, I got to do my wuk, an’ you wash dem dishes jes ez quick ez you kin’.”

**ROAD SONG**

**COUNTEE P. CULLEN**

THIS will I say today,
Lest no tomorrow come:
Thy words are singing birds
That strike my faint lyre dumb.

This will I vow thee now,
Lest vows should go unsaid:
Thou art unto my heart
A song to wake the dead.

This oath I take to break
When fails the lover’s code:
To fare as thou, and share
With thee each winding road.

Thus do I deal my seal,
No alien one may break:
Thy mouth to mine, as south
The long lone trail we take.
NOTES ON THE NEW BOOKS

ALAIN LEROY LOCKE AND JESSIE FAUSET


The Trend of the Races. George Edmund Haynes, Ph.D. Published by Council of Women for Home Missions and Missionary Education Movement of the United States and Canada.


I

IN Bronze, Mrs. Johnson has at last come to her own—if not also in a peculiar way, into her own. A certain maturity that is to be expected of a third volume of verse, is here, but it is the homecoming of the mind and heart to intimately racial thought and experience which is to be especially noted and commended. We can say of this that it is timely both for the author and her readers: for her, it represents the fruition of a premeditated plan not to speak racially until she had learned to speak and attract attention in the universal key; for her readers, of many classes and sections of opinion, it represents more perhaps an occasion of seeing the "color problem" at the heart, as it affects the inner life. Even if it were not very readable poetry, it would from this latter point of view, be important as human documentation of a much needed sort. "Not wholly this or that"—"Frail children of sorrow, determined by a hue"—"Shall I say, 'My son, you're branded in this country's pageantry'"—the phrase DuBois has singled out, "With voices strange to ecstasy"—"This spirit-choking atmosphere"—"My every fibre fierce rebels, against this servile rôle"—or

"Don't knock at my door, little child
I cannot let you in;
You know not what a world this is"—there are volumes in these phrases. After this, the race question becomes, as it must to all intelligent observers, a human problem, a common problem.

One of Mrs. Johnson's literary virtues is condensation. She often distills the trite and commonplace into an elixir. Following the old-fashioned lyric strain and the sentimentalist cult of the common emotions, she succeeds because by sincerity and condensation, her poetry escapes to a large extent its own limitations. Here in the subject of these verses, there is however a double pitfall: avoiding sentimentality is to come dangerously close to propaganda. This is also deftly avoided—more by instinct than by calculation. Mrs. Johnson's silences and periods are eloquent, she stops short of the preachy and prosaic and is always lyrical and human. Almost before one has shaped his life to "Oh! the pity of it!", a certain fresh breeze of faith and courage blows over the heart, and the mind revives to a healthy, humanistic optimist. Mrs. Johnson seems to me to hear a message, a message that gains through being softly but intensely insinuated between the lines of her poems—"Let the traditional instincts of women heal the world that travails under the accumulated woes of the uncompensated instincts of men", or to speak more in her way, "May the saving grace of the mother-heart save humanity."

CREATIVE American art has only recently begun to raise the portraiture of Negro life from the inartistic and libelous level of caricature to that of seriously intentioned art. This novel by Clement Wood is one of the most commendably serious and well-intentioned of the several quite significant recent efforts; it forms a notable third to Stribling's "Birthright" and
Shands' "White and Black". By its painful and stark realism we come to the realization at least that the situation of the Negro in the southern environment contains something more weighty, artistically and socially, than the Chandler Harris Stories. The attitudes of farce and sentimental comedy are rapidly giving way to those of serious problems and heavy tragedy. We can no longer complain of not being taken "seriously".

But is there not now a looming danger of another lurch of interest—that of being taken over-seriously? Painstaking realism, the almost microscopic analysis of problem-study—commendable as they are, approach the tragedy of our social life through the formula—and from the pathological angle. This must be, so long as the analysis is not self-analysis—done from the psychological intimacy of the race experience itself. We hope our authors, having lost to a considerable extent the glory of pioneers, will not shirk the more steady and serious duty of settlers and tillers of their own province.

Clement Wood knows his characters and their sordid Alabama setting. He used for the most part the same scale and perspective for the white South and the black South. His closing, however, is defective despite accuracy of drawing—for the motivations, especially of his younger folks, is at one time over-primitive, at other times, over-subtle. Indeed there is too much perpetuation of the fiction of a separate "race temperament", "race psychology". There is less of tragic misunderstanding and more of calculated hypocrisy in the situation. The real tragedy is that thinking so much alike, the two races in the South must live so differently by the artificial restrictions and conventions, which tragically stagnate and pollute the group life of each. Mr. Wood has succeeded marvelously though when one considers the handicap of that alienation from the inner thoughts and feelings of the Negro which is the direct and unfortunate result of that positum-psychology which the South has generated and fostered for generations. Moreover his intentions and point of approach seem more artistic and less touched by bias and preconception than any of his predecessors. The portraiture gains also from the inclusion of both city and rural conditions and their reactions upon his characters. It is a serious, sane and sober study—almost too serious and sober and studied for a thorough work of art. It is the dead art of the microscope, not the living moving vital art of the eye. But not only is it good to "see ourselves as others see us", it is good when they see more deeply than they previously have. But as we are, will never be adequately told until it is self-seen and self-spoken.

In "The Rising Tide of Color", Lothrop Stoddard was merely alarmist. In the "New World of Islam" he is a deeper analyst and his brand of journalism is less yellow. Not merely does he sketch dramatically the rise of the pan-Islamic consciousness but utters some significant criticism and warning. Among other things he says, tracing the causes of the movement more to external and European factors than internal and Asiatic.

"Nineteenth-century imperialism was certainly mentable and was apparently beneficial in the main. Twentieth-century imperialism cannot be so favorably judged. It should have been obvious that these (the Asiatic) peoples whose past history had shown them capable of achievement and who were now showing an apparently genuine desire for new progress, needed to be treated differently from what they had been. In other words, a more liberal attitude on the part of the West had become advisable. But no such change was made. On the contrary, in the West itself, the liberal idealism which had prevailed during most of the nineteenth century was giving way to that spirit of fierce political and economic rivalry which culminated in the Great War. Never had Europe been so avid for colonies, for "spheres of influence", for concessions and preferential markets; in fine, so "imperialistic", in the unfavorable sense of the term. The result was that with the beginning of the twentieth century Western pressure on the East, instead of being relaxed, was redoubled; and the awakening Orient, far from being met with sympathetic consideration, was treated more ruthlessly than it had been for two hundred years. The way in which Eastern countries like Turkey and Persia, striving to reform themselves and protect their independence, were treated by Europe's new Realpolitik would have scandalized the liberal imperialists of a generation before. It certainly scandalized present-day liberals, as witness these scathing lines written in 1912 by the well-known British publicist Sidney Low:

"The conduct of the Most Christian Powers during the past few years has borne a striking resemblance to that of robber-bands descending upon an unarmed and helpless population of peasants. So far
from respecting the rights of other nations, they have exhibited the most complete and cynical disregard for them. They have, in fact, asserted the claim of the strong to prey upon the weak, and the utter impotence of all ethical considerations in the face of the armed force, with a crude nakedness which few Eastern military conquerors could well have surpassed.”

If, as Mr. Stoddard says and believes, “the great cosmic event in the history of the last quarter of a century has been the awakening of Asia”, then militant European culture confronts either a conversion or a conflict. It stands perplexed before a dilemma of its own making, between its practices and its professions, between its economic ideals and its Christian ideals. Mr. Stoddard places this as a plea for more enlightened and tolerant tutelage. He seems, as so many others, to forget or underestimate three factors, all the more important because they are so often in the psychological blind-spot of the Caucasian eye.

First and foremost is the fact that when non-Caucasian peoples are aroused expediency never counts. Second, he seems to underestimate the economic self-sufficiency of Eastern and African peoples whenever they choose to revert to their strictly indigenous culture. Economic isolation, so unthinkable to the European is a very practical and easy thing for the non-European. And third, he seems not to realize that prestige rather than might has been the mainspring of European exploiting power and that this has been irretrievably damaged by the European war and its aftermath. These counsels of moderations really come too late; eleventh hour repentance in diplomacy and statecraft has little efficacy. Nevertheless it is well for those who still slumber in Victorian security of mind to read Lothrop Stoddard.

A. L. L.

THE fact that Mr. Haynes’ little book “The Trend of the Races,” reached a sale of 60,000 in six months is significant. The author launched a much needed discussion of a difficult and persistent problem at a critical moment. What two races living side by side must have, is the will to understand and to cooperate. At present much difficulty arises from the fact that the Negro has one set of ideals for himself and the white man another. The Negro desires to be treated as a man. The whites unable to conceive of manhood that is not white strive constantly to block the fruition of this desire, and fear social equality. The result is conflict. Mr. Haynes in a clear, sane exposition emphasizes the futility of this and urges greater knowledge, self-restraint, faith, tolerance and lastly cooperation. This last must be learned since both races are indubitably here to stay. He sums up: “Whether we acknowledge it or not, the inseparable inheritance of the two races binds their welfare today and determines their progress tomorrow. We have tried the ways of war, of repression by force at great cost and increasing turmoil. Where progress and development of the two races is impartially studied, it becomes very clear that improvement in the intelligence and wealth of the one race has been bound up with the advancement of the other. Is it not time to capitalize this constructive, cooperative experience in the way of goodwill? The task of amicable race relations at home and abroad involves the finding of ways of discovery and expression in action of this goodwill. White and Negro Americans work together as men and women facing common problems in the same land—problems of economic adjustment, problems of education, problems of civic and political justice, problems of public opinion as they strive toward national ideals. There have been and doubtless will continue to be conflicting interests. Deeper than these surface waves, however, there are doubtless greater cooperative impulses and interests for those who are settled upon the same soil.”

In spite of the unusual and trying arrangement of the material in “The Life of John Tengo Jabavu”, the life of this Bantu patriot makes fascinating and instructive reading. This is the story of a native South African lad born of the most obscure origin and yet rising to the position of leader and saviour of his people. As a child he showed the will to succeed. “At the age of ten, John Ntengo, according to Native tradition, had to herd cattle, discharging this monotonous and often demoralizing occupation among the thickly wooded hills of that neighborhood which bears the ominous name of “Izigigaba” (carcass mounds).
MEMBERS of both races may learn a great deal from Mr. Detweiler’s book. Indeed the study is above all else informative, for this compiler has expressed practically no conclusions, but has left everything to the inference of his readers. They will learn that Negroes own and edit nearly 500 newspapers and magazines in the United States, and that their readers run up into five or six millions. This proves that Negroes are grasping the tremendous importance of publicity, furthermore it suggests that there are more or less consciously building up the racial solidarity since these journals were likely to discuss almost exclusively Negro affairs and problems.

Mr. Detweiler sketches the rise and development of the Negro press and makes the difference between white and black journalism. The white press is more devoted to news and the Negro press to opinion. As a result the colored man is driven to keep abreast of the times subscript also for the ordinary daily. Advertisements in the Negro press seem at first sight to be of little interest, but investigation shows the struggle of both black and white toward a higher level. The Negro’s desire for beauty—Madam Walker’s “hair-straightening’’ process of the black press vies with the white. The bibliography and quotations cited in this study are interesting and of extreme importance to the student of journalism but of sociology.

THE 42 stories in Mr. Gonzales’ compilation will strike the lay-reader as “love’s labor lost.” Only the philologist can take the time to analyze through this mass of unpronounceable, unpronounceable dialect. Even the glossary indicates that there is a large and carefully assembled one, will hardly serve to maintain the interest which the unfamiliar words and forms of speech are constantly breaking. Take for example, the meaning of the single, constantly occurring word, “duh.” Says the Glossary, “Duh—do, does, in, to, toward. Thus ‘paat’, means going in the path; ‘duh’—going through the woods; ‘duh Sunday’—Sunday”, and so on from one difficult another.

What is worth while in the book is Gonzales’ clever, if somewhat sharp, partisan foreword, which makes us feel we would read with great interest a similar trenchant account of these strange, different Negroes who form the “Black Border.” He shows South Carolina running, far back across the river. From Georgetown down to Beaufort. The origin of the name “gullah” is lost in mystery. Gonzales mentions a John Bennett of Charleston.
places the Gullahs among the Liberian group of tribes. But on the other hand a publication of 1822 by the Charleston City Council speaks of the insurrection of "Gullah Jack" and of his "Gullah" or "Angola" Negroes. Too great a discrepancy in these two opinions, since Liberia and Angola are many tortuous, African miles apart. What is an assured historic fact is that in slavery times many Gullah Negroes seeped into this country, that they were turbulent and resentful of their bondage and that they were possessed of a strange, harsh, persistent dialect which "fixed the tonality of the Negro dialect of the Carolina low country," so much so that the patois of the districts where they lived came to be known as the "Gullah dialect." A strange, virile people whose influence is well worth tracing.

Another important point which Mr. Gonzales raises is Joel Chandler Harris' relationship to the "Uncle Remus" stories. "There was," he says, "little creative work in 'Uncle Remus.'" Mr. Harris claimed to record the stories only 'like hit were gun to me'. These myths were known and told by Negro nurses to the white children over all the Southern States and in the West Indian Islands as well." This is interesting and informative and we hope that the compiler of the "Gullah Stories" will soon translate his patience, industry, and knowledge of Negro conditions in the "Black Border" into a form which we can more readily absorb and appreciate.

J. F.

THE LOTT CAREY FOREIGN MISSION CONVENTION

THE Lott Carey Foreign Mission Convention is perhaps the only colored organization (in America) devoted exclusively to foreign mission work. This convention was organized in the Shiloh Baptist Church, Washington, D. C., December 19th, 1897, as a district convention of the National Baptist Convention. It was aimed, however, chiefly as a protest against the policy of the National Baptist Convention, (1) in regard to its neglect of the foreign mission field; (2) as a protest against the fierce and hostile attacks, at the time, by the Leaders of the National Baptist Convention, against the white Baptists of the North.

By an agreement, those who organized into the Lott Carey Convention were to be known as the First Missionary District Convention of the United States of America, embracing all of the New England States and the states down the Seaboard to South Carolina. The leaders of the National Convention, however, strenuously opposed this course, and fought the new convention so fiercely that the Lott Carey organization declared its independence, and assumed the name, "Lott Carey Convention," after that illustrious Christian patriot, and pioneer to Liberia, Lott Carey, a Virginia slave.

The following is a declaration of the principles of the Lott Carey Convention as set forth in its organization and purpose at the time: "We contend, (1) that all foreign mission money collected from our churches should be used for the fostering of foreign missions only, and that all the churches should be taught to give to this specific work as the Lord has prospered them; (2) that all persons handling foreign mission money shall be strictly responsible for the proper distribution of the same; (3) that cooperation among all Baptists, white or black, in missionary work, is both Christian and desirable, and should be encouraged; (4) that race prejudice and caste distinction are incompatible with Christian ethics and should be denounced." These are the principles on which the Lott Carey organization began to build its structure. For years a battle royal was waged on these points, which practically divided the Baptists of the country into two distinct factions, cooperatives and anti-cooperatives.

The Lott Carey organization from the beginning resolved and pledged to put seventy-five per cent. of all the money it raised, into actual work on the foreign field. Its beginning was very small.

During the operation of this organization, which has covered about twenty-five years, the Lott Carey Convention has grown steadily. It began with only two mission-
THE CRISIS

DR. C. S. BROWN,
President Lott Carey Convention

Dr. A. A. Graham,
Corresponding Secretary Lott Carey Convention

children, and the establishment of ideals of Christianity among them.

Already this association has some well equipped boarding schools for natives in Liberia, and it is just beginning to realize its long standing dream of building permanent institutions in the countries where it seeks to serve.

Much enthusiasm is shown among the churches to-day throughout the country in support of this program. There is a number of individual churches contributing annually from six hundred to fifteen hundred dollars a year to foreign mission work, under the Lott Carey Convention. It is the one organization in which there has never been any friction in its annual sessions. The Lott Carey Convention has during the past year entered into cooperation with the American Baptist Home Mission Society, with headquarters in New York, to do a larger work of education and evangelism in Haiti.

Altogether the prospect is bright, and the convention seems destined to accomplish much in promoting the cause of foreign missions among Negro Baptists of the world.

aries, a man and his wife, employed in the Congo regions of Africa. To-day it has forty-three missionaries on the field; thirty-one of these are in Africa, and twelve in Haiti. Altogether twenty-five missionaries in Africa, Americans and Natives, were educated in America. Among these there are two physicians and two trained nurses. The annual receipts of the convention have increased from a few hundred to over fifty thousand dollars.

At the last annual session of the convention which was held in Charlotte, North Carolina, about thirty-five thousand dollars in cash was raised by the churches, and the receipts coming in during the year, have for the last three years, amounted to between sixteen and twenty thousand dollars.

Plans are being made for an extensive building program in Liberia. The policy of the Convention, on the foreign field, is to establish institutions of learning and place special emphasis on the training of native
The SHAME of AMERICA

Do you know that the United States is the Only Land on Earth where human beings are BURNED AT THE STAKE?

In Five Years, 1918-1922, Thirty-six People were publicly BURNED BY AMERICAN MOBS
60 Persons were lynched in 1922

3496 PEOPLE LYNCHED, 1889-1922

For What Crimes Have Mobs Nullified Government and Inflicted the Death Penalty?

<table>
<thead>
<tr>
<th>The Alleged Crimes</th>
<th>The Victims</th>
<th>Why Some Mob Victims Died:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murder</td>
<td>1,297</td>
<td>Not turning out of road for white boy in auto</td>
</tr>
<tr>
<td>Rape</td>
<td>591</td>
<td>Being a relative of a person who was lynched</td>
</tr>
<tr>
<td>Attacks on women</td>
<td>263</td>
<td>Jumping a labor contract</td>
</tr>
<tr>
<td>Crimes against property</td>
<td>364</td>
<td>Being a member of the Non-Partisan League</td>
</tr>
<tr>
<td>Miscellaneous crimes</td>
<td>463</td>
<td>&quot;Talking Back&quot; to a white man</td>
</tr>
<tr>
<td>Absence of crime</td>
<td>184</td>
<td>&quot;Insulting&quot; white man</td>
</tr>
</tbody>
</table>

Is Rape the "Cause" of Lynching?

Of 3,496 people murdered by mobs in our country, only 591, or less than 17 per cent, were even accused of the crime of rape.

83 WOMEN HAVE BEEN LYNCHED IN THE UNITED STATES

Do Lynchers maintain that they were lynched for "the usual crime?"
AND THE LYNCHERS GO UNPUNISHED

THE REMEDY

The Dyer Anti-Lynching Bill is Still Before the United States Senate

The Dyer Anti-Lynching Bill was passed on January 26, 1922, by a vote of 230 to 119 in the House of Representatives.

The Dyer Anti-Lynching Bill Provides:
That culpable State officers and mobbists shall be tried in Federal Courts on failure of State courts to act, and that a county in which a lynching occurs shall be fined $10,000, recoverable in a Federal Court.

The Principal Objection Advanced Against the Bill is upon the Ground of Constitutionality.

The Constitutionality of the Dyer Bill Has Been Affirmed by

The Judiciary Committee of the House of Representatives
The Judiciary Committee of the Senate
The United States Attorney General, legal adviser of Congress
Judge Guy D. Goff, of the Department of Justice

The Senate has been petitioned to pass the Dyer Bill by
29 Lawyers and Jurists including two former Attorney Generals of the United States
19 State Supreme Court Justices
21 State Governors
3 Archbishops, 85 bishops and prominent churchmen
39 Mayors of large cities, north and south

The American Bar Association at its meeting in San Francisco, August 5, 1922, adopted a resolution asking for further legislation by Congress to punish and prevent lynching and mob violence.

Fifteen State Conventions of 1922 (3 of them Democratic) have inserted in their party platforms a demand for national action to stamp out lynchings.

Lynching Creates Unrest. It Stimulated Northward Migration of Negro Workers from the South. It Injures Agriculture and Lessens Productiveness of Labor.

THE DYER ANTI-LYNCHING BILL IS STILL BEFORE THE SENATE

TELEGRAPH YOUR SENATORS YOU WANT IT ENACTED

If you want to help the organization which has brought to light the facts about lynching, the organization which is fighting for 100 per cent Americanism, not for some of the people some of the time, but for all of the people, white or black, all of the time.
Send your check to J. E. SPINGARN, Treasurer of the

National Association for the Advancement of Colored People
70 FIFTH AVENUE, NEW YORK CITY
"The flesh on the body began to crinkle and blister. The face of the Negro became horribly distorted with pain. He assumed an attitude of prayer, raising his hands, palms together."

—Vicksburgh, Miss., Evening Post, May 15, 1919.
### Lynchings in 1922

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanged</td>
<td>18</td>
</tr>
<tr>
<td>Shot</td>
<td>16</td>
</tr>
<tr>
<td>Burned alive</td>
<td>8</td>
</tr>
<tr>
<td>Shot and burned</td>
<td>2</td>
</tr>
<tr>
<td>Tortured and drowned</td>
<td>2</td>
</tr>
<tr>
<td>Hanged and burned</td>
<td>1</td>
</tr>
<tr>
<td>Drowned</td>
<td>1</td>
</tr>
<tr>
<td>Beaten to death</td>
<td>1</td>
</tr>
<tr>
<td>Unknown</td>
<td>11</td>
</tr>
<tr>
<td>Negroes</td>
<td>53</td>
</tr>
<tr>
<td>Whites</td>
<td>7</td>
</tr>
</tbody>
</table>
THREE LETTERS

The world knows what took place during the month of December at Washington when an attempt was made to discuss the Dyer Anti-Lynching Bill in the United States. It knows how a determined filibuster led by Democratic Senators from states where the largest number of lynchings have occurred, combined with the apathy of the supporters of the bill, caused abandonment of it. It is unnecessary to rehearse again that pitiable spectacle of break-down of government in the United States.

Republican leaders have, apparently, become alarmed at the bitterness of colored people and intelligent, liberal white people that followed the defeat of the bill to end lynching. Certainly there has been no similar measure, nor in fact few measures of any sort, that have aroused the widespread interest that the anti-lynching bill did. The value of the eleven-year campaign of the N. A. A. C. P. in arousing the nation to the enormity of mob violence and its dangers to America was attested to by the great flood of editorial comment—the great bulk of it most favorable—on lynching and the abandonment of the Dyer Bill. It is equally certain that the cause of the Negro has been presented in a way that has never been done before.

Nor is this confined to newspapers and persons directly interested in the bill. The agitation over the question of lynching is causing genuine concern to those high in authority. On December 29 Senator Joseph S. Frelinghuysen of New Jersey, close personal friend of the President, called the National Office over the long distance telephone from Washington to ask what would be the N. A. A. C. P.'s attitude towards his introduction in the Senate of a resolution to create a commission to investigate the whole subject of lynching. The Secretary requested Senator Frelinghuysen to send him a copy of the proposed resolution that opportunity might be given to study it as he felt he could not give a snap judgment over the telephone. Senator Frelinghuysen sent the resolution and Mr. Johnson wrote immediately that the N. A. A. C. P. could not look with approval on such a resolution.

"December 21, 1922.
"My Dear Senator Frelinghuysen:
"I wish to confirm my telegram of today as follows:
"Your letter with enclosure received. Have given the matter careful study. Am writing you giving reasons why we do not consider proposed measure adequate. I request that you delay action until you receive my letter."

"I have carefully examined your proposed Joint Resolution establishing a commission for the purpose of conducting a general inquiry into the subject of lynchings in the United States, including the number occurring and the causes thereof.

"We would interpose no active opposition to any steps leading toward the abolishment of the crime of lynching, but the National Association for the Advancement of Colored People in this case as in a half dozen similar proposals in the past is unable to see any necessity whatsoever for such a commission, nor can we endorse the proposed measure as a substitute for the Dyer Anti-Lynching Bill. Such a commission as you propose could gather only statistics and facts such as have already been presented by this Association and other agencies which have been repeatedly and at great length read into the Congressional Record, where they are available to the United States Senate as well as to other citizens.

"The essential facts in regard to lynching are well known and undisputed. The gathering of such facts for an additional year would have no appreciable effect upon the question. We would, therefore, view this commission plan, with its year of investigation, only as a further delay to the one thing we believe to be essential in the circumstances, and that is legislation giving the Federal Government jurisdiction where states fail, as they have failed in the past thirty-five years, to secure to persons accused of crime trial by due process of law, or to prosecute and punish members of mobs.

"This commission plan, therefore, seems
The National Office replied to that letter as follows:

"December 21, 1922.
"Mr. George B. Christian, Jr.,
"Secretary to the President,
"Washington, D. C.
"My dear Mr. Christian:

"I wish to acknowledge the receipt of your letter of the 8th. Will you allow me to say in reply that the feeling of the colored people over the failure to pass the Dyer Anti-Lynching Bill is one of more than disappointment. It is a feeling of chagrin and resentment.

"The colored people of the country, of course, realize the seriousness of the obstacle placed in the way of the Bill by the lynching tactics used by the Southern Democrats. But colored citizens also know that the Republicans in the Senate exerted almost no aggressive effort; that they practically sat mute and allowed the Democrats to assume responsibility for the failure of the Bill. If the Republicans had been in actual collusion with the Democrats to have the latter pull their chestnuts out of the fire, the appearances could not have been worse.

"The colored people of the country expected and had the right to expect more than this of the large Republican majority in the Senate. The Republican leadership really accepted defeat at the opening of the fight. Colored people and many white people as well feel that if the Republicans had been sufficiently concerned and had had the courage to stand firm, public sentiment throughout the country would have rallied to them and would have made the position of the Democratic filibusters untenable.

"This lukewarmness on the part of the Republicans is as much resented by the colored people as the aggressive tactics of the Southern Democrats. The manner in which the Anti-Lynching Bill was handled by the Republicans in the Senate has evoked from colored newspapers all over the country expressions of the gravest doubt that the Republicans ever had any sincere intention to pass the Bill.

"We have many times expressed appreciation that the President did in his first message to Congress recommend the enactment of anti-lynching legislation, and that he has more than once conveyed to this Association evidence of his favorable attitude toward the Dyer Anti-Lynching Bill. Notwithstanding, there has been keen disappointment on the part of the colored people that the President in his several messages to Congress, while an actual measure was being considered, neglected to urge at any time the enactment of that measure, or even to mention it favorably.

"The fate of the Dyer Bill comes as the culmination of a series of disappointments to the colored people during the present administration—a disappointment which in itself outweighs any resulting from failures to give colored citizens of the United States representation in the administration of the
government. The present state of mind of the colored people will be far-reaching in its effects.

"I hope you will appreciate that in writing you as I am doing I am expressing no mere individual opinion but am making to you a frank statement of what I know to be the prevailing sentiment among the colored people of the whole country.

"Yours very truly,
(Signed) "JAMES WELDON JOHNSON, "Secretary."

ANNUAL MEETING

GRIM determination of the friends of anti-lynching legislation to continue their fight with renewed vigor, was evidenced at the Annual Meeting held in New York on January 2. It was the most inspiring meeting of the last five years. A large number of branches was represented, including the Boston Branch through Mr. Butler R. Wilson, the District of Columbia Branch through Mr. Shelby J. Davidson, the Buffalo Branch through Mrs. Mary B. Talbert, the Orange, N. J. Branch through the Rev. W. H. Jackson, the Jersey City Branch through Mrs. Ida E. Brown, the Philadelphia Branch through Mr. Isadore Martin, Mrs. J. Max Barber and William A. Sinclair, the Wilmington Branch through Mrs. Alice Dunbar Nelson, the Hartford Branch through Mrs. Mary T. Seymour, as well as a large number of friends from New York City and vicinity.

The afternoon meeting was held at the Russell Sage Foundation Building and was largely attended. At this meeting the annual reports of the officers were read. There were marked expressions of approval of the work done during the year 1922.

National officers as follows were elected:

PRESIDENT
Moorfield Storey

VICE-PRESIDENTS
Archibald H. Grimké
Rev. John Haynes Holmes
Bishop John Hurst
Arthur B. Spingarn
Mary B. Talbert
Oswald Garrison Villard

CHAIRMAN OF THE BOARD
Mary White Ovington

The following members of the executive staff were re-elected for the year 1923.

Mr. James Weldon Johnson, Secretary
Mr. Walter F. White, Assistant Secretary
Dr. W. E. B. DuBois, Director of Publication and Research
Mr. Robert W. Bagnall, Director of Branches
Mr. William Pickens and Mrs. Addie W. Hunton, Field Secretaries
Mr. J. E. Spingarn, Treasurer

The following persons were elected to the National Board to serve until December 31, 1925:

Miss Jane Addams, Chicago, Ill.
Dr. Charles E. Bentley, Chicago, Ill.
Rev. Hutchens C. Bishop, New York City
Hon. Arthur Capper, Topeka, Kansas
Mr. Robert R. Church, Memphis, Tenn.
Dr. W. E. B. DuBois, New York City
Mrs. Florence Kelley, New York City
Hon. Charles Nagel, St. Louis, Mo.
Miss Mary White Ovington, New York City
Mr. Harry H. Pace, New York City
Mr. Charles Edward Russell, Washington, D. C.
Mr. Herbert K. Stockton, New York City
Mrs. Mary B. Talbert, Buffalo, N. Y.

MASS MEETING

ONE of the best mass meetings ever held under the auspices of the Association took place at the Town Hall on the same evening. A splendid audience filled the large auditorium. The speakers were Mr. Dan Kelly, who investigated for the Association the recent burning of three men at Kirvin, Texas; Mrs. Mary B. Talbert, who told in most interesting fashion of the splendid work and determination of the Anti-Lynching Crusaders; Mr. James Weldon Johnson, who outlined the plans of the N. A. A. C. P. and its friends for renewal of their fight for anti-lynching legislation; and Dr. Stephen S. Wise, Rabbi of the Free Synagogue of New York. Dr. Wise spoke in part as follows:

"Nothing in the past years is more discreditable to Americans—and there are other things nothing is more discreditable to Americans as a people than the successful stand of the Southern bloc of Senators against the Dyer Anti-Lynching Bill, or the pusillanimity of the administration in yielding to its pressure. If unpunished lynching is to be the condition of loyalty to the Democratic Party on the part of the electorate of the South, then the Democratic Party has ceased to be an instrumentality of government and is become the unblushing defender of mobs of violence, and insofar it is only a little more contemptible and despicable than the Republican Party which rarely has the courage of its depravity and which in this case had not the courage to risk incurring the ill will of the Southern voters whom it hopes to cajole by silent assent to a lynching policy.

"Lynching is not a Negro question; it is an American problem. Lynching is the more an American problem because Lynchers are always white men and because the lynched are nearly always colored men. Lynching means that the law and its due process break down when the provocation seems sufficiently grievous to its author. Lynching means that democracy can maintain itself usually but not always, that the unchanging, inviolable law—to paraphrase the term of Euripides—of the democracy is set aside, for the most part, with impunity when mobs decree that it shall be . . .

"I come to you tonight as a Jew and a
Jewish teacher because I know as few men have had cause to know, how injustice hurts, how it galls, and how long continued oppression may degrade. I know—without uttering a word of bitterness or of hatred, for I feel none against my oppressors and my people’s oppressors—my chief business in life is to move my people to stand erect, to lift their voices to the skies, and to know that no matter what the world without may do to them they must keep their souls undefiled... We stand with you, we will support you, we will fight with you, lawfully in the American way, not in the lawless way of the lyncher; we will fight with you as men and women until this shame shall have been ended, until lynching shall forever have passed from the vocabulary and the life of the American people.

"And you, sons and daughters of the Negro race, will render a great service, a supreme service, to your and my America if instead of bowing your backs beneath the yoke of this foul and fiendish oppression, you say to America: ‘We are men; we mean to live as men. Our wrongdoers shall be punished and utterly punished under and by the processes of the law; but lynching shall not be the portion of any man, white or black, who lives under the American skies.’"

THE JOHNSON C. SMITH UNIVERSITY

RECENTLY many of us were astonished to learn that Biddle University in Charlotte, N. C., had changed its name to the “Johnson C. Smith University.” But the change is by no means as astounding as the circumstances which gave rise to it. Here is a genuine latter-day fairy story.

In September, 1921, Dr. H. L. McCrorey, President of Biddle University, attended as delegate the Council of the Presbyterian System throughout the World, which met in Pittsburgh, Pa. While there he was invited by Mrs. Eliza B. Barker, president of the Presbyterian Society, to speak at the meeting of the Women’s Missionary Society of the Presbytery of Pittsburgh. It seemed to Dr. McCrorey that here was the great opportunity of his life time to make known the needs of his institution to people who could and perhaps would supply them, and so in inspired and persuasive tones he made his wants known. Biddle needed a large sum to pay off a bill for science equipment; money for a cottage for one of the members of the faculty; money for a dormitory for theological students; money for a science building and money for endowment.

Many of the women who heard his message were very wealthy but even they must have been daunted by such appalling demands. Yet one of them, a Mrs. McLelvy, who had herself recently contributed to Negro education in one of the Presbyterian schools, took a report of Dr. McCrorey’s speech to Mrs. Johnson C. Smith, whose late husband had amassed a vast fortune in the tin plate industry. Mr. Smith had in his lifetime contributed largely to Negro education, so not unnaturally Mrs. Smith moved by her friend’s story sent for Dr. McCrorey. He came and forthwith she promised to erect a memorial at Biddle for her husband in the shape of a two-story brick cottage for one of the faculty families.

The next day she sent for him again and on his return, accompanied this time by Dr. John M. Gaston of the Board of Missions for Freedom, she gave him $50,000 for the dormitory. Elated, Dr. McCrorey
DR. AND MRS. McCROREY AND DAUGHTERS returned to Charlotte, to receive shortly the news that Mrs. Smith had decided also to donate the Science Hall and its equipment.

But this was not all. A few weeks later Mrs. Smith, her sister, Mrs. Woods, and Dr. Gaston visited Biddle to select the sites for the memorial buildings. On this occasion she left behind her a gift of $1500 for a stone memorial arch to be placed over the main entrance to the campus.

A month later Mrs. Smith announced through Dr. Gaston that she had provided in her will for an endowment of not less than one-half million dollars. Accordingly in recognition of these gifts the Board of Missions for Freedmen of the Presbyterian Church in the United States of America has cut in the large granite blocks which form the new memorial arch: “The Johnson C. Smith University”.

And all this because of the earnest and impassioned words of Dr. McCrorey at the meeting of a Missionary Society in Pittsburgh!

“Behold how great a matter a little fire kindleth.”

NEW DORMITORY FOR THEOLOGICAL STUDENTS

WHEN SUE WEARS RED

When Susanna Jones wears red,
A queen from some time-dead Egyptian night
Walks once again—
And the beauty of Susanna Jones in red
Wakes in my heart a love-fire sharp like pain.

When Susanna Jones wears red,
Her face is like an ancient cameo
Turned brown by the ages.

LsAGSTON HHHHUES

TURNED BROWN BY THE AGES. When Susanna Jones wears red,
We are sorry to lose this month the services of Miss Madeline G. Allison, who leaves THE CRISIS after a stay of twelve years. Miss Allison came to us in January, 1911, as a stenographer. She has since served as agents' clerk, secretary and editor's assistant. Recently she has had charge of the "make-up" of the magazine and of the "Horizon."

In July, 1913, a number of Negro railway postal clerks met at Chattanooga, Tenn., to effect an organization of Negro clerks. Charles B. Shepperson of Little Rock, Ark., who died August 17, 1921, was elected national vice-president of this society, and president of his local branch. He was also one of the two local Negro clerks who held membership in the white Railway Mail Association. Mr. Shepperson's death marked the end of 30 years of efficient postal service, twenty of which he spent in the position of Clerk-in-Charge. However, he was not without interest in other activities for he was a partner in the Foster Drug Company and a member of the Arkansas Oil and Lease Exchange. Besides he was an active supporter of both the Y. M. C. A. and Y. W. C. A. and of the N. A. A. C. P. He was a thirty-second degree Mason.

The death of Richard E. Moore recalls the services which he performed for African Methodism in Chicago. Although a clerk for more than 43 years in the American Express Company, Mr. Moore was best known as the historian of the Bethel A.M.E. Church and of the Negro Masons in Illinois. He was born in Brownsville, Pa., 72 years ago but was taken when 7 years old to Chicago where he completed his education. At the age of 21 he became connected with Bethel A. M. E. Church and served as superintendent and steward for 53 years. When the church was rebuilt he assisted in laying the corner stone. In 1915 he was asked because of his long connection with the church to write its history which he did in a volume which Dr. J. T. Jenifer, Historiographer of the A. M. E. Church, praised for its "clearness of statement of facts." In the 70's Mr. Moore served as

C. B. SHEPPERSON  RICHARD E. MOORE  DR. JONES  H. W. SHIELDS
Captain of the “Hannibal Guards”, the only colored military company at that time in Illinois.

Virginia Union University has lost a distinguished landmark through the death of Professor Joseph Endom Jones, A.M., D.D., who died at his home on the University Campus on Saturday morning, October 14th, one day before his seventieth birthday. Dr. Jones was born October 15th, 1852, of slave parents and was taught to read and write by a Confederate soldier. He was one of the first colored men of Virginia to receive college education, receiving the degrees of Bachelor of Arts and Master of Arts from Colgate University (then Madison University), Hamilton, N.Y. in 1876. He was immediately called to the Chair of Greek and Church History at Richmond Institute, subsequently Virginia Union University, where he has since served with distinction. At his death he was Professor of Church Polity and Homiletics. Professor Jones is survived by his widow, Mrs. Rosa K. Jones, a son, Eugene Kinckle Jones, Executive Secretary of the National Urban League, and two grandchildren.

Henri W. Shields, New York’s newly elected member of Assembly representing the Twenty-first Assembly District, New York County, has spent his 38 years chiefly between Washington, D.C. and New York City. Although a native of Knoxville, Tennessee, he received all his training in the District of Columbia, being a graduate of the public schools there and of the College and Law Department of Howard University. In 1909 he was admitted to practice before the Bar of the Supreme Court and the Court of Appeals of the Capital and three years later he was admitted to practice before the Bar of the Supreme Court of the United States of America. Since then he has been practicing in New York. Mr. Shields is a member of the Chicopee Democratic Club, the Tammany Hall organiza-
tion in the 21st Assembly District and the United Colored Democracy of New York County; he also belongs to the Moose and the Elks.

If Miss Inez C. Fields carries out her project Hampton, Va., will soon witness a unique law firm. Miss Fields was graduated last June from Boston University Law School where she had been the only colored girl in the graduating class. Her father G. W. Fields is a graduate of Cornell University, and before that a graduate of Hampton in 1878. Although blind, he is one of the most successful members of the Virginia bar. He welcomes proudly the prospect of having his daughter, after she has received some experience in Boston, return as his law-partner to her native Hampton.

The late Mrs. Hortense Murray Selden was a woman of many accomplishments, with a special interest in French, music, English and history. She was born in 1877 in New Haven, Conn., where she was educated and taught Kindergarten until 1908 when she married Benjamin F. Selden of the Y. M. C. A. and went to New York to live. Here she taught piano until she went to Gary, Indiana, where she became secretary for the Gary Civic Society. Nearly two years ago she went to Boston where she worked earnestly in the N. A. A. C. P. and the Roxbury Civic Club in which she was Chairman of the Women’s Committee. She was also a member of the Parliamentary Law Club at the Women’s Service Club.

The recently named Comptroller of Customs at New Orleans, Walter L. Cohen, has been a conspicuous figure in Louisiana Republican politics for about 30 years. He was a delegate to national conventions in 1912, 1916 and 1920 and was Register of the Land Office during Roosevelt’s administration. Mr. Cohen’s appointment has received much attention because it is the first presidential post given to a colored man since Roosevelt was in power. Mr. Cohen is a rare type of politician; he has been modest and unassuming and of the non-office-seeking class. In particular he worked for cooperation with the whites until the “Lily-whites” sought to oust him. Indeed he has been the great protagonist of the Negroes against the “Lily whites”. Mr. Cohen’s new position if confirmed by the Senate will pay $5,000 a year.

Forty-eight years seem a very brief period for a man to build up five flourishing institutions. Yet such has been the achievement of Harry O. Wilson, Baltimore’s colored banker, business man and philanthropist. Twenty years ago he founded, on a very small scale, the Mutual Benefit Society which has grown until it occupies a $72,000 three-story building which houses 125 employees. Mr. Wilson as Secretary-Treasurer has paid out more than $1,000,000 in sick and death claims. He also operates the Helping Hand Building Association, the largest of its kind in the state. Through his aid 10 churches have been financed and 4 built outright. Everything that Mr. Wilson touches, seems marked for success. Ten years ago he started a small banking concern which has since expanded into the second largest Christmas Savings Club in the state of Maryland, white or colored. His most interesting business experiment, however, has consisted of the purchase of Wilson Park, a 60-acre tract in the suburbs, four blocks from Baltimore’s richest colony. Here 85 families live occupying 65 homes all owned by Negroes. Last November he organized the Baltimore Mortgage and Dis-
count corporation, a stock company capitalized at $1,000,000 with $500,000 in preferred and $500,000 in common stock. Mr. Wilson is president of this. Besides being possessed of unusual business acumen, Mr. Wilson has the reputation of being a modest
and unassuming man whose cardinal principles are hard work and honesty. He is a member of the Baptist Church.

C Wayman Adams, a portrait painter born in Indiana, in 1883, has recently turned his attention to the painting of colored people. Two studies of Negro congregations have been exhibited, one of which we reproduce, "The Message".

C One of the members of the club composed of employes of Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa., snapped this picture of the children of the colored employes, while on their annual outing.

C The Chi Delta Mu Fraternity, an organization of physicians, dentists and pharmacists, will hold its annual convention in Newark, N. J., April 3 to 5 as the guests of the Delta Chapter of that organization.

C Illiteracy among Negroes in Missouri has decreased 5.3 per cent in the last decade as compared to an increase of 13.2 in Negro population in the same period. Enrollment of Negro children in public schools in the state for 1922, was 32,891, an increase of 6,443 over the preceding year. These figures were issued by the Missouri Negro Industrial Commission at the recent meeting in Kansas City of the State Association for Negro Teachers.

C Bloomington, Illinois, is proud of her seven youngsters who form the Reindeer Independent Basketball Team. Young as they are they esteem themselves veterans and are going into their fourth season. They are (top row from left): Alfonso Stokes, Wayne Coleman, Donald McCullen, Fred Bynum. Below (from left) Noble Thomas, Eugene Covington and Harry Woolridge.

C Aside from state taxes or state appropriations for Negro education Virginia will
receive $69,600 from four different, private endowments for that purpose. This sum is made up of $14,525 from the Jeanes Fund; $16,725 from the General Education Board of New York; $30,000 from the Julius Rosenwald Fund and $9,550 from the Slater Fund.

C The Queen Mothers of Ashanti and of the Gold Coast have presented Princess Mary, Viscountess Lascelles, with a silver stool as a wedding gift. The stool is an exact replica of the Queen Mother's own stool over which an Ashanti war was once fought when the British attempted to carry it from Ashanti to London. With the gift came a letter from Queen Aketa, describing the construction and consecration of the stool.

C The Public Service Board of the National Colored Baptist Convention has removed to Washington, D. C. There will be branch offices in New York City, Chicago, Memphis, Atlanta, Dallas and Los Angeles. Rev. S. Geriah Lamkins is national executive secretary of the board of the Convention and will be in charge of the Washington headquarters. Plans are under way to ask for $250,000 for the erection of an administration building. There is a commissioner for each of the branch offices. The annual convention will meet in September at Los Angeles.

C Providence, R. I., has elected its first colored member of the city school board in the person of Dr. W. H. Eiggins.

C During the first ten months of 1922 the Pittsburgh branch of the Urban League spent $7,934 in carrying out its work. Its workers visited 1,400 homes and held 350 group meetings. A free dental clinic was established and more than 1,000 court cases handled. A Christmas treat and outing were given 1,100 children; 400 babies were entered in baby shows, and 50 prizes were awarded in the annual baby campaign.

C It is not often that we find in a single picture so many distinguished and prominent women as are here grouped around Mrs. Mary B. Talbert at the dedicatory exercises of the Frederick Douglass Memorial Home. These ladies are educators, club women and political leaders and have few equals in their sincerity of purpose and breadth of experience. They are all members of the N. A. C. W.
LITERATURE

WITTER BYNNER in the Freeman:

Lincoln, come back to us, for all our ways are changed
From open difference between right and wrong.
Only the strong
Are right. We are estranged
From our own childhood. We have fought a war
Illumined with the name
Of liberty—yet, unashamed of shame,
We sell the liberty we fought it for.

Lincoln, come back
To make our cowardice brave.
There is no darkness in the grave
Like to this lack
Of decent manhood, no decay in death
Like to this lust
For comfortable importance and no dust
In any mouth so cruel as our living breath.

Ireland has cried to us. Perhaps we heard.
China we seem to answer. India we may befriend.
And yet we only swagger and pretend
When, infamous, we speak the word
You, Lincoln, spoke for us and dare to call
A race like this American at all:
A traitor-race,
Enslaving Haiti, casting out the truth
From Santo Domingo, fouling its own youth.

Lincoln, come back and look us in the face.

* * *

We acknowledge the receipt of Volumes II and III of Leo Wiener’s Africa and the Discovery of America; Volume XXIV of the American Jewish Year Book; John Louis Hill’s When Black Meets White; and Charles Edward Russell’s Railroad Melons, Rates and Wages.

THE DYER BILL

The comment on the sidetracking of the Dyer Bill in the United States Senate is most illuminating and fills the editorial columns of papers North, South, East and West.

The New York Call comes to our rescue with some illuminating facts. Paul Hanna writes:

When there is a filibuster against any bill the champions of the bill begin their fight, always, by adopting a rule against adjournment until the measure is disposed of. That keeps the “calendar day” alive till the fight ends. And no member can speak more than twice on any bill in the same calendar day.

By allowing the Senate to adjourn every evening the false friends of the Negro gave the little band of lynch advocates time to catch their breath and come on the floor every day with two fresh whacks at the Dyer bill.

There was a majority in favor of the bill. But it was a majority only in the sense that more than half the members did not dare to vote against the measure. So they adopted the plan of allowing the few hard-boiled Negro-haters to talk against the bill day after day, until the House had finished the subsidy bill and the Senate had an excuse to shelve the Dyer bill in order to discuss a bonus for the shipping magnates.

* * *

The New York Outlook true to its southern traditions is “not greatly concerned over the failure of the Anti-Lynching Bill to become a law.” On the other hand, the more conscientious New York World which has opposed the bill, is compelled by the Florida mob, to acknowledge that:

Although the Dyer Anti-Lynching Bill was probably unconstitutional and would not have accomplished what its political promoters pretended, many persons will insist that, in justice to the Negro, measures of protection must be taken by the Federal Government. If the law commands no respect and mob murder is universally approved where a Negro’s life is at stake, how is Texas or any other Southern State to justify itself as a civilized Commonwealth? Certainly the demand for more outside interference and penalties will grow, not weaken, if outrages like this go unpunished.

* * *

The World also reports Senator Calder as declaring that “it is only a question of time before the Dyer Anti-Lynching Bill is passed.”

Some of the papers like the Rochester, New York Times-Union, are outspoken for the bill:

The Dyer bill has no sectional character. It is not directed, as the obstructionists seem to think, against the South. Lynchings have not been confined to that section. The measure is directed against a national evil.

The general opinion of the nation is probably in favor of vigorous action. It is deplorable that, under such circumstances, a minority should block, not only action, but even fair discussion. At least let the bill be discussed on its merits.
THE CRISIS

Others stress the political aspects. The New York Telegraph says:

It was Buncombe. It was introduced as a sop to Negroes of the North who have some influence in politics, and it was debated with a view solely to campaign literature. In the next campaign the so-called sponsors of the measure will be able to tell Negro voters that the bill would have gone through if it had not been for the wicked Democrats. It may fool some of them. The record shows that Negroes holding the franchise are easily fooled.

* * *

And the Philadelphia Public Ledger adds:

It would be well for the managers of the party which espoused the measure only to surrender it, to consider well the possible consequences. For they may be very certain that the flight of the colored people of the United States, and of their warm sympathizers among the white people, will not be abandoned until something effective shall be done to check and finally abolish the lynching wrong.

The Middle West is not certain that the Dyer Bill was the best sort of Bill but it is certain that something should be done.

The Cincinnati, Ohio Commercial-Tribune says:

The Dyer bill may not be the last word in the wisdom of how to suppress lynching. It is a gesture in behalf of doing something in that direction. Just to talk the whole proposition to death indicates opposition to the principle. It looks like a movement merely bent on defeating any and all anti-murder manifestation. As such it is not the highest order of statesmanship.

* * *

And the Chicago Tribune compares the 18th Amendment and the Dyer Bill:

The South supports a federal amendment prohibiting the use of alcoholic beverages throughout the nation, regardless of state or local customs or convictions. The Southern senators favor the intervention of federal power to prevent a New York citizen from taking a glass of wine or a Milwaukeean a glass of beer. This is an invasion not merely of the right of private judgment, but of local self-government, local police power, local social conscience.

Why is it proper to call upon the central government to impose its authority upon private habit and local custom, but a danger to the fabric of our government for the central authority to protect life when the local government fails to protect it?

We think the states should have sole responsibility for their own social policy and public discipline. But if the central government is to assume such responsibility we cannot see that mob murder in Georgia or Illinois is an improper object of its restraint while the drinking of alcoholic beverages is a proper object.

On the Pacific Coast, the Portland, Oregon, Oregonian, says:

The lynching evil must be suppressed if the canker of lawlessness, already grave, is not to spread throughout the republic. Our government is in a poor position to reproach other nations for acts of barbarity while this evil prevails, for it furnishes them with a ready retort. The success of those who killed the Dyer bill is but temporary, for the question will continue to be raised until the law is supreme over the mob in every state.

* * *

The old reactionary bourbon spirit is voiced frankly by a certain Chester H. Rowell, a Southerner writing in the Los Angeles Express:

No bill exercising federal authority over any aspect of the race question can ever pass Congress except by overcoming by actual physical resistance the Southern senators. The Constitution, for instance, confers on Congress the power to make or alter regulations for the elections of senators and representatives, but no Congress will ever be permitted to exercise that constitutional authority.

Southern senators will filibuster against it absolutely without limit. They will trade votes to defeat it, on either side of any question, and they will obstruct its consideration by physical resistance, even to the extent of permanently stopping all the functions of government.

* * *

Other papers take refuge in imputing hypocrisy to the Republicans.

The whole thing was a "sham" says the Louisville Post. Most of the papers, however, look at the matter seriously. The Jacksonville, Fla., Times-Union, the Charleston, S. C., Post, the Houston Post, the Savannah News all agree that the spirit behind the Dyer Bill is not dead and unless the Southern States stop lynching, a Federal Law is sure to come.

The Rev. Ashby Jones says in the Atlanta Constitution:

The lynching bill was lynched—the force bill was destroyed by force. The Dyer bill died a violent death, and there have been no mourners among either Democrats or the Republicans.

The whole proceedings ran true to form. A mob assembled in the Senate chamber, and everybody knew it was forming, and knew just what they were going to do. The officers in charge of the proposed law made a slight pretense of defending their prisoner and then surrendered to the overwhelming numbers and force of a small minority. The prisoner was a great embarrassment, and the officers were truly delighted to have him forcibly taken from their charge and put to death.
And an interesting debate takes place in the Tampa, Florida Morning Tribune. The Editor says:

If the advocates of the Dyer bill would devote one-tenth the money, time, and determination they have put into the efforts to have this spectacular thing enacted, into a campaign to eradicate the cause for which lynching in the South is the remedy, there would be no need for such a bill anywhere; but so long as the "bad nigger"—and he is usually of "high color" and "high eddication—is made to believe he will be able to do his devilmint and be protected through a bill which will penalize a whole county that makes an example of him, just so long will lynchings be; and all the Dyer bills in all the files of all the advocates of such methods will not operate to save one single black rapist from the nearest tree or post when he lays foul hands on a white woman in the South.

If the courts will not punish promptly and effectively the black rapist, the people will, and this is no appeal for mob law either, but a simple statement of facts.

* * *

But a colored woman replies:

Mr. Editor, the Negroes of this community feel that the editorial referred to shows such a spirit of antagonism to Negro education and advancement as we are reluctant to characterize as the Tribune's real attitude. . . . The premium that white men put on their womanhood is worthy of the commendation of any people. Making criminals of hundreds of fathers of the future womanhood of their race who participated in mob murders is rather inconsistent, however. Please let us say further, Mr. Editor, that we do not know any case where educated Negroes have been lynched save in race riots like the ones in Arkansas and Oklahoma, where the bloodthirsty mob found pleasure in destroying the lives and property of the best Negro citizens as a means of humiliating the entire race. Nor do we understand what is meant by the Negro of "high color". Surely, the writer does not refer to mulattoes whose color proves he disregard our Southern white men have had for racial purity and the value of virtuous womanhood even among the Negroes, their humble loyal friends . . .

Yours for peace and civic righteousness.

BLANCHE ARMWOOD BEATTY.

* * *

Finally the San Antonio Express writes:

So the crape will continue to hang from practically all the constitutions—National and State. And we, the people of the United States, will go on with our perfect Union; in which "Justice" is established, domestic tranquility insured, the general welfare promoted, and the blessings of "liberty" secured to ourselves and our posterity.

The roasting at the stake and the riddling of lynched corpses with bullets will go on, too. Mob-murder will continue to grow fat on what it feeds upon and, as ever, utterly fail to achieve its—ofttimes falsely—declared object.

And we shall continue to thank God that we are not as other men are—even was the "unspeakable" Turk in Asia Minor, the "treacherous" Japanese in Korea, the German in Belgium, and the Belgian in the Congo; the British in Ireland and India, the French in Algeria, and the Polish and the Russian pogrom-butchers and thieves in their own lands.

Meanwhile, of course, the journalists and historians of all those brutal, unenlightened, far inferior countries will continue to record, for their own people's edification, the facts and opinions concerning our Twentieth Century American use of the chains, the fagots and the st†ce.

A GOOD NEGRO

MEANTIME in Florida and Texas the perfect fruit of lynching continues. But North Carolina has the most delicious case.

Says the Greensboro, N. C. News:

Sometime between midnight of December 6 and 1 o'clock of December 7 a citizen of Columbus county was aroused at his home in Chadburn and upon appearing at the door was confronted by a group of men wearing masks and robes, one of whom demanded that the householder come out into the yard. Several guns were pointed in his direction. He complied, and then asked: "Now here I am. What do you want?"

"We will tell you when we take you down the road a piece," a voice replied.

The man who was prisoner to the mob is L. E. Hall, Negro, teacher, expert farmer, in the employ of the state of North Carolina, and the United States. He is an agent in the co-operative extension work in agriculture and home economics. The head of this department is Dr. B. W. Kilgore, director of the agricultural extension service. Hall is the appointee of C. R. Hudson, state agent. These field agents receive their pay in part from the state treasury and in part from the national treasury.

At a bend in the road leading out of Chadburn one of the men in the car with Hall suggested that he look back, and on doing so he counted the headlights of seven automobiles (a flour sack had been placed over the head of the prisoner; the lights were visible through it.) The captive was told there were three more cars ahead. Something was said about a whipping. It was evident that there must be about 40 men in the mob.

"Good land!" said the prisoner, "does it take all these men to whip one man?" "No," he was told, "we have brought along some for witnesses." After about three miles the procession stopped, and a whispered conversation amongst the masks took place. The prisoner was told that he would be asked.
some questions before further procedure. The ensuing colloquy was something like this, according to Hall.

Q. Did you say that the Dyer Anti-Lynching Bill would pass, and that for every Negro lynched the white people would have to pay $15,000?
A. No, I did not say that.
Q. Well, did you not say that if the Dyer Anti-Lynching Bill did not pass that the Negroes would stop lynching by lynching a few white folks?
A. No, I never gave utterance to any such statement.

Q. What do you do around Chadbourn?
A. I don't do much of anything around Chadbourn.
Q. What kind of work do you do?
A. Extension work.
Q. Who employs you?
A. I am employed by the extension service, department of agriculture.
Q. What do you do?
A. Organize and work with Negro farmers throughout the state.

Questioner. That is just what we understand. You are organizing Negroes against whites throughout the state.
A. That is not so. My business is to assist farmers to do better farming and help them solve their farm problems.
Q. We did not come here to hear an agricultural lecture. Take him boys, and whip him some anyhow.

They whipped him severely. The News continues:

Hall is black, something between six feet and six-two in stature, powerfully built. He is an upstanding man, and carries himself with an air of unquestionably belonging on the earth. He says he has never harmed anybody in his life, has a conscience void of offense, and made up his mind from the first to take whatever was given him without resistance, as resistance of 40 by one—the 40 having arms, too—would be foolish.

Hall has been a co-worker with Frissell, Booker Washington and Dr. Moton, and has been thoroughly imbued with the Booker Washington doctrine as to the place and duty of Negro citizenship—let politics alone, be clean, strive toward intelligence, be industrious, leave the social and political structure entirely in the hands of the white man. His identity with this group, the fact that he has been an employee of the state under the immediate supervision of Mr. Hudson, who appointed him, for eight years, and that the activities of these farm agents are open records, seem to preclude the possibility of Hall's being a racio-political propagandist.

The editor thereupon moralizes:

The Booker Washington doctrine of the respective duties and obligations of the races in Southern United States is a compromise accepted by a multitude of thoughtful and conscientious people of both races as offering the only tenable position, the only path of progress in racial peace and toward at least an approximate righteousness. It preserves to the white man his political dominance, and political dominance is a broad term. It aims to permit the Negro to keep a measure of self-respect, to live in peace, if he can enforce a strict racial discipline so that individual outbreaks of viciousness will not imperil entire groups, guilty and innocent alike; to insure to him the profit of his labor, the opportunity to become educated, to participate in numerous benefits of a white civilization if he will pay the price of that participation in a careful subordination and repression; an attitude of deference acknowledging the presence of a superior race, refusing to seek political control; hard terms, they might appear to a man from Mars, but terms by no means impossible since the Negro has been schooled in them for generation after generation.

An exponent of the Washington philosophy, the Washington creed, a servant of the state and national governments, a trained economist whose business is in a general way helping Negroes to make two blades of grass grow where one grew before, a man who has been close enough to Washington and the other men, Negroes and mixed breeds, who are the recognized racial leaders of that philosophy in application to their various problems; his life has been so thoroughly immersed in the spirit of it, was taken from his home at midnight recently by a mob of some 40 persons, wearing white robes and masks and insignia familiar as that of the Ku Klux Klan, and beaten with many stripes.

Mr. Hall does some moralizing too:

Hall says it is bad enough to be beaten, but the experience has left a question in his mind that is more serious. Washington preached, Moton exhorts, Newbold proclaims, that intelligence and industry and frugality will solve the race problem. "For 15 years since graduating from Hampton, there has not been a work day that I did not get pay for. Many nights and sometimes Sundays I have worked. I own the house in which I live, and eight lots adjoining it. My house is painted and has six rooms. I have a small farm. I have endeavored to mind my own business and meddle with no man's private life. If this is not the type of citizenship required of us, then what is required? If a man who tends to his own business is not safe with his family in a home that he has bought and paid for, then where can he be safe? These reflections are far sadder than the beating itself, because they seem to present a hopeless situation."

And on top of all that Senator Overman, himself accused of leading lynchers, assures the Senate that no law-abiding Negro ever is molested in the South!
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Mention THE CRISIS
RUHR, MOSUL AND MER ROUGE

Brothers and sisters, be not dismayed. Sit tight and serene above the crazy turmoil. Civilization has gone mad. White supremacy is deliberately committing suicide. White Christianity is becoming sheer absence of religion. White government can no longer govern. We are heirs of all the ages. The center of world culture is slowly but surely crossing the color line. Let them forget God and man and fight in the Ruhr for the profits of coal and iron; let them fight for the profits of oil in Mosul; let them wrangle over interest rates in London and Washington and let them kill and kill and kill in Florida and Louisiana and Texas. All is well. Evil dies because it is Death. Right triumphs in the end because it is Life. Be not dismayed, brothers and sisters. Sit tight.

HARVARD

Deep as is the shame and humiliation of Harvard’s recent surrender to the Bourbon South, the spirited and whole-souled response that it has evinced is perhaps the most heartening sign of sanity on the race problem that has happened in fifty years. Not a single person of importance has yet dared to defend Lowell, while ex-President Eliot and a score of distinguished graduates have condemned his despicable action. This does not mean that Lowell has no support. It means simply that the case is so flabby that few dare openly to defend what they secretly sustain.

Above all the Negro race and American democracy owe a debt of gratitude to Roscoe Conkling Bruce for as fine a statement of the fundamentals of democracy in college as has ever been made. In its logic and its English, its flavor and restraint it is as far above Lawrence Lowell’s labored and obscure defense as can be imagined. Let the Dance of Death go on, but as long as the Black World can drive the Superior Race to its hole with ammunition like this there can be—there will be but one end. Imagine, my masters, six decades after emancipation, a slave’s grandson teaching the ABC of democracy to the Puritan head of Harvard!

THE HOUSTON MARTYRS

We are pleased to say that some progress is being made by the N. A. A. C. P. and others in securing mitigation of punishment in the case of the soldiers sentenced to imprisonment on account of the Houston riot. It has been a matter of difficulty requiring a minimum of publicity and a maximum of pressure. At present matters stand as follows:

Instead of considering the cases in block, the authorities have considered them individually and as a result clemency has been extended to a number as well as denials to several, and further clemency is expected. In a number of cases life sentences have been cut to twenty years and in some cases to ten and eleven years. Those
whose sentences have been cut to ten years will have actually to serve six years and eight months: and the others in proportion unless parole was extended to them by the Department of Justice. The law is that anyone confined in a penitentiary is eligible to parole after having served one-third of the time; and if sentenced for life, after fifteen years.

Unless our work is hampered in the future as in the past by ill-advised and self-seeking agitators we hope to see many, if not all these martyrs to race prejudice, free men.

THE PAN-AFRICAN CONGRESS AND NATIVE LABOR

It will be remembered that the Pan-African Congress of 1921 voted, among other things, a resolution addressed to the International Bureau of Labor connected with the League of Nations, at Geneva, Switzerland. This resolution said: "The second Pan-African Congress asks that in the International Bureau of Labor a section be set aside to deal particularly and in detail with the conditions and needs of native labor, especially in Africa and elsewhere. This Congress earnestly believes that the labor problems of the world can never be understood or completely solved so long as colored, and especially black, labor is enslaved and neglected. The Congress believes furthermore that the first step toward the emancipation of labor throughout the world would be the organization of a thorough investigation into native labor."

After the adjournment of the Pan-African Congress, Dr. DuBois as secretary, together with M. Dantès Bellegarde, Miss Jessie Fauset and M. René Claparède took this resolution in person and laid it before M. Albert Thomas, Director of the International Bureau of Labor. At the same time, M. Bellegarde on the floor of the assembly, brought this and other matters publicly to the attention of the League.

M. Thomas put the question of setting up a section to deal with native labor before his Board of Control. Much opposition was manifested, partly on account of the alleged radicalism of Dr. DuBois and others, and partly for other reasons. Finally, however, on January 1st, 1923, the matter bore fruit and the Director was authorized to appoint a special official in the Diplomatic Branch of the Bureau of Labor. This official is to have charge of matters affecting native labor in protectorates, mandated areas and other places, and to collect information and make reports.

Mr. Thomas who has been visiting America recently has personally given the above facts to Dr. DuBois.

We are especially glad to announce this small but significant beginning and we regard it as one of the triumphs of the Pan-African Congress.

MOORFIELD STOREY

MOORFIELD STOREY has again rendered a service which makes his name immortal in the struggle for full justice to the Negro. From the inception of the Arkansas cases he has contributed his money, his time and his legal aid. Not only did he argue these cases before the Supreme Court without fee but he refused to permit the National Office to pay even his traveling and hotel expenses incurred during his trip to Washington for the trial.

This makes the third great case within the past eight years in which Mr. Storey has appeared for the N. A. A. C. P. before the United States Supreme Court. In 1915 he filed with that tribunal the only brief submitted by any private individual or organization on the famous "Grandfather" clauses enacted by Southern states to
disfranchise colored voters. Mr. Storey's brief was largely instrumental in securing the decision which declared unconstitutional such attempts to evade the provisions of the 15th Amendment.

Again, in 1917, Mr. Storey argued before the Supreme Court the Louisville Segregation Case which resulted in an unanimous decision by that court declaring unconstitutional all ordinances or laws, whether local or state, which seek to limit the right of citizens to purchase and occupy property in any section of a town, city or state. This decision made invalid for all time laws seeking to force all Negroes to live in ghettos.

And now come the Arkansas Cases. In all these notable fights for justice Mr. Storey has served without fee, rendering legal services for which it would have been most difficult to pay. There has been added to the great legal ability which elevated him to the presidency of the American Bar Association, a keenly sympathetic interest in and concern for the rights for which he was fighting. He has made every colored man and woman, and every white person with concern for justice and fair play, his debtor.

WALTER F. WHITE.

CORRESPONDENCE

Waco, Tex., Gen'l. Delivery, 12-14-'22

IND SIRS:—

I have just read your Xmas paper through, and have this to say:

Why don't you teach in your paper independence in place of social equality, of Whites and Blacks?

Now I am willing for you to teach them independence and in fact everything that a White learns. But just as sure as you undertake to tell them, or leave the impression that they can intermarry in the Whites you not only go against Booker T. but you admit yourself, in doing this way that a White is your superior, else you would prefer like the Whites to keep the Black color that Nature or God gave you.

I think the White is superior in every way, and show my thoughts by wanting to stay separate and distinct from the Blacks in every way. We are at least a separate people and it suited God to have us this way else he would not have made us so. Can you say the same? Then tell the Blacks to not mingle; or marry the Whites, which makes the Higher Whites so angry. Now if you will do this you will avert a war, but otherwise you will see more nigger property burned and niggers mobbed than you have ever yet heard of.

Kindly,

E. M. EDWARDS.

December 21, 1922.

MY dear Sir:—

I have your letter of December 14th. We teach in THE CRISIS both intelligence and social equality. We do not mean by social equality that any Negro or any white man shall marry anybody that they do not wish to marry. Moreover we ourselves, as colored people prefer to marry colored people; but we believe and maintain that in a Christian and civilized country, if two persons do wish to live together that the only decent way for them to act is to get married and that experience has shown that there is less intermingling of the dangerous sort between groups with legal marriages than with illegal unions.

You must remember that it is the South where the laws are strictest against intermarriage and where people like you contend that the whites do not want to intermingle with Negroes, that it is there that the greatest intermingling of the white and
black race has taken place in the past and is taking place now. We maintain that the reason for this is your attempted caste system. If you will say to the white man: you can only live with black women on condition that you marry them publicly and openly, and then enforce such laws you would stop the intermarriage of all persons except those who wanted to intermarrry, and that you cannot and ought not to stop.

The white race is not superior to the black race. There are some white men who are superior in some things to some black men, and there are some black men who are superior in some things to some white men, and if you think that you are going to stop the advance of the black race by burning and mobbing, you have only to remember that you have done a good deal of that in the past and you haven't stopped us yet.

Very sincerely yours,


P. S.—The Dallas, Tex., Texas 100 per cent American of January 5th, 1923, publishes a whole front page editorial on this answer, saying among other things: "When the time comes that a black Negro, or maybe he is a mixture of low white trash blood and a black, can, with unpugnity [sic], write a letter as the above and send it through the mails, there is not a white man with the right kind of blood in his veins, but who knows that it is time to call a halt... Du Bois, the arrogant ebony-head, thick-lipped, kinky-haired Negro 'educator', must be put in his place and made to stay there."

THE COTERIE

WENT to the Coterie last night. I did not intend to go. After fifty, one has so many perfectly good reasons for staying at home and going to bed. But—I went.

There are numbers of good and wise folk in the United States and elsewhere whose conception of the Negro problem is the vision of wet-eyed brown folk looking through bars of race exclusion at the expensively dressed ladies and gentlemen of "society" and wailing "O my God, if I just could get in". Their conception of the "labor" problem is quite similar in terms.

What complacent impudence! I have met in my life many charming white folk in America, in England, in France, in Germany and elsewhere. And will you believe my utter honesty, dear paler friends of mine, when I say with all sincerity that if it were simply a matter of my own enjoyment and happiness I could not find in all the world a group of human beings more utterly beautiful, more filled with the joy of living and sweetness of spirit than the group at the Coterie last night? They were black, brown, yellow, orange, mauve, pink and white; their hair wavered from gold to midnight in waves and curls and masses of every conceivable intricacy. Their limbs curved and moved with a grace well nigh inimitable and their soft and laughing eyes and voices held a fineness of love and beauty that I doubt if any group of white folk ever surpasses. I sat and feasted my eyes; I danced and let my thoughts wander and I knew that not only here but in a hundred—a thousand other cities in every state and division of this mighty and far thrown land I had seen and known groups like this.

As I have said:—if I consulted simply my own wish and joy I would not care if I never saw and knew other people. But I know that this attitude would be both selfish and dangerous; and only in human contact comes understanding and peace, and the wider, fuller life.

But the thing that pricks me is the spectacle of blithering idiots who
stand and pity and gravely consider just how and where and to what minimum extent they can allow me and these to enjoy the sacred boon of their drab and artificial company.

No, no, no. Of course I want social equality. Of course I want to go to the theatre, dine and, if I will, dance. But Name of a Name, it's not with them I want to go but with my friends. Some of my friends, a fine few, are white. It is a privilege to be with them. Most of my friends are black and "colored." I love to be with them; and whomever I am with is my business and no one's else so long as we behave tolerably.

I know that there are great and unwashed, uncombed, and unlettered masses among mine with whom close contact has its difficulties; but does any pale face presume to tell me—me who have seen the slums of Glasgow and East London and the lower New York, that black folk have here any monopoly? Worshippers of the great God Percentage may indeed take refuge in the fact that we as a mass are poorer and more ignorant—what of all that?

The point is that we are in our higher realization beautiful and fine and splendid. We love each other and we pray that God may damn a world which systematically insults us. In the past we used to be ashamed of ourselves and we had to be, thanks to slavery. But suppose to-day that they who have gone, could awake. Suppose they are looking in from some great cloud swept throne—my mother and yours, my old grandfather! Perhaps this our joy is not ours but theirs, sweeping in like some great silent song of praise to make this perfection of content.

The exasperating thought is how beautiful and interesting most human beings could be if some fools like Stoddard and Madison Grant did not spend their lives hindering and hating them, and other selfish scoundrels did not steal more food and clothes than they can use, and so upturn the balance of human satisfaction.

N. A. A. C. P. DRIVE

The Annual Membership Drive of the N. A. A. C. P. begins April 1st.

The object of the drive is:
1. To increase our branches to 500.
2. To revive a majority of dormant branches which now number nearly 100.
3. To increase the number of branches with over 500 members so that they may include each city of considerable size, especially in the North. These dropped deplorably last year.
4. To increase our branches of over 1000 members, until they shall include every major city in the North and a number of points in the South. These dropped to four last year.
5. To obtain a general increase of at least fifty per cent. in the membership of the Association.

The N. A. A. C. P. proposes:
1. To show that colored people are not quitters—that we have just begun to fight.
2. To gain power to use in 1924 for fuller freedom.
3. To aid in continued fight on lynching, segregation, Jim-Crowism, disfranchisement and peonage.
4. To stand always and forever at the Gate of Freedom—on guard, full-panoplied, uncompromising, unafraid.

We ask the help of all Americans, and especially those of Negro blood:
1. Because this is their organization, the most democratic in America, knowing no color line, no class line, no race line, and no sex line.
2. Because they must realize that hostile forces now being closely organized have got to be met by better, bigger, and more powerful organization on our part.
WHITE THINGS

ANNE SPENCER

MOST things are colorful things—the sky, earth, and sea.
Black men are most men; but the white are free!
White things are rare things; so rare, so rare
They stole from out a silvered world—somewhere.
Finding earth-plains fair plains, save greenly grassed,
They strewned white feathers of cowardice, as they passed;
   The golden stars with lances fine,
   The hills all red and darkened pine,
They blanched with their wand of power;
And turned the blood in a ruby rose
To a poor white poppy-flower.

They pyred a race of black, black men,
And burned them to ashes white; then,
Laughing, a young one claimed a skull,
For the skull of a black is white, not dull,
   But a glistening awful thing;
   Made it seems, for this ghoul to swing
In the face of God with all his might,
And swear by the hell that siréd him:
   "Man-maker, make white!"
THE NEGRO AND THE NORTHERN PUBLIC SCHOOLS

1. THE PROBLEM OF THE MIXED SCHOOL

There is a pressing problem among Negroes which is giving rise to deep and far reaching difference of opinion. Public expression, however, to this difference of opinion is usually confined to severe condemnation and there has been altogether too little careful reasoned examination of the matter. The question is this: when colored children go to mixed northern public schools do they receive the proper education, encouragement and attention; and if they do not, what is the remedy?

There is no doubt but what in some cities colored children in mixed schools are discriminated against. They do not get proper consideration or attention, they suffer veiled and open insult, they are systematically discouraged and they leave school prematurely. Too many colored folk think the only remedy for this is a segregated school system in the North and they advocate this, not only because they think their children will be better treated, but also because such schools will furnish employment to numbers of educated and deserving Negroes who otherwise might not get employment.

To this it may be answered: First, it is not true that all cities and all mixed schools mistreat colored pupils. In large numbers of cases they receive intelligent and sympathetic training. On the other hand colored people of experience who have studied the Negro problem know that of all evils, segregation in education is one of the greatest and that this evil cannot be outweighed by the few benefits which result from separate schools.

The great objections to separate public schools are: (1) It plants race prejudice in children during their most impressionable years. (2) It makes whites and blacks fail to understand or appreciate each other because of lack of mental contact. (3) It fosters among colored children a fear of white people and a belief that Negroes are inferior. (4) It fosters in white children a contempt for Negroes and a belief that whites are superior. (5) It increases the cost of the school system to such an extent that Negroes are bound to get inferior schools with lower standards calculated to fit them for the lowest places in society.

(6) The public school is the only real foundation for democracy.

2. THE SCHOOLS OF NEW YORK CITY

On the other hand it will not do simply to rail against the advocates for separate schools. They are not all fools or selfseekers. They see a real evil and those who oppose them must not do so in anger, but rather must show constructive effort to overcome the present evils of Negro children in mixed schools. It happens that New York City is pointing the way in which this may be done. New York City, after a severe struggle which ended less than a generation ago, abolished her segregated Negro schools which had existed for a century. Today there are nearly 300 teachers of Negro descent in the public schools. They are scattered all through the system from the high schools to the kindergarten and they teach white children even more often than they do colored. There is in the service one Negro principal who has had under him for over 12 years an entire set of white teachers and a school of hundreds of white pupils.

The New York school system is conducted so completely without reference to color that it used to be impossible to get statistics concerning colored children. With the large influx of Negroes to New York within the last ten years, however, much attention has been focused upon the colored group, and perhaps it was natural that the problem of the colored child should become most acute in that part of the school system where it touches nearest industry.

The question arose in this way: the industrial opportunities of colored folk are limited. Should therefore the school training of colored children likewise be limited to preparing them for the careers probably open to them? This question was asked in the matter of Negroes attending High Schools; and especially it arose in the case of the Manhattan Trade School, a technical high school.

3. THE MANHATTAN TRADE SCHOOL

For years Florence M. Marshall has been principal of the Manhattan Trade School.
Supported by authorities higher up, who are well-known, she has usually refused to admit colored students to certain courses, especially the millinery and power operating courses. She based her refusal on the fact that colored girls trained in those courses could not be placed and said that there were three reasons why they could not be placed: first, the colored girls had certain "inherent" qualities which disqualified them for that kind of trade work. Secondly, employers objected to taking them, and thirdly employees objected to working with them. The principal declared that it took three or four times as long to place one colored girl as it did to place a white girl.

Criticism of the attitude of this principal became so wide spread among colored people that in 1916, through their various social agencies, they proposed to appoint a special assistant to the Placement Secretary, and with the consent of the principal, this was done. The first secretary, Miss Naomi Spencer, served six months, and resigned because of the treatment accorded her. Miss Marshall then wished to end the experiment, being convinced that colored girls were "inherently" incapable of pursuing certain trades successfully, and that the difficulties to be overcome on the part of employers and workers were insurmountable.

Nevertheless the colored people insisted and the second secretary, Mrs. Elise Johnson McDougald was appointed. Mrs. McDougald was an intelligent, long-suffering and determined woman. She had been a teacher in the Public Schools since 1905, and had resigned on account of marriage. She believed in her people and she was not easily discouraged. Above all she knew how herself to meet insult and discrimination by firm insistence, unflattering determination and unruffled dignity. Various discriminations were at first thrown about her work. In seeking to make a preliminary survey of the courses, the millinery department and the straw operating departments were not shown her at all as these were considered lines of work "into which it would be admissible to try to introduce colored girls." The principal declared that the colored girls on the whole were lazy and had "a chip on their shoulders". The Secretary was not permitted to have desk room in the school and was never introduced to the staff and student body. Nevertheless she persisted. Mrs. McDougald found that most of the teachers in the school were quite unprejudiced and found nothing distinctive about the average colored girl. She was in their opinion like the average white girl. Now and then a teacher was found who believed them inferior and a few who believed them above the average.

4. THE WORK OF MRS. MCDougALd

Mrs. McDougald's work was divided into securing colored girls suited to trade training, developing more perseverance and determination among them and securing new positions in establishments where colored persons had been denied work. She found first of all that when principals of various schools in the city were asked to send their best colored pupils to the Manhattan Trade School that many of them had already done this and been rebuffed. One white principal said that several of her best colored girls had been denied admittance to the courses they wished. Another teacher said that after continually inspiriting her colored pupils toward higher things the closed door of opportunity at that school and elsewhere was "the tragedy of her teaching experience." Mrs. McDougald finally persuaded the principal, in January, 1916, to make clear to the school the work that she was trying to do and she took up the individual cases of the girls.

During the work with individuals, investigations were made into the reported attitude of the girls in elementary schools. In several instances the good attitude recorded in the elementary school had become a bad attitude in Manhattan Trade School. Within the school, one teacher complained while a later teacher commended, and vice versa. In one instance a girl pronounced lazy and transferred out of the sewing trade, was found to be subjected outside of school to the most trying conditions. Certain adjustments made possible the assurance of increased physical and mental energy. Reports from the teachers show the effectiveness of this work of developing the pupils by the general improvement along all lines of school work. The teachers expressed interest and thanks, and the girls appreciation.

A survey was made of the various establishments in order to place colored graduates and it was found comparatively easy to open many new avenues of employment. A summary of this phase of the work after eight and one half month's effort is as fol-
lows: Number submitted by principals of the 5 public schools, 31. Girls selected: dressmakers 9; operators 5; milliners 11. Of these there were admitted to the school: 7 dressmakers and 5 operators. Others were kept on a waiting list. This work of securing good material involved 52 visits to schools, agencies and settlements; 263 visits were made to homes in order to encourage the pupils and 269 establishments were interviewed, of whom 203 were willing to take colored help and 66 objected.

Besides the work in the school Mrs. McDougald worked with the colored students in special groups and in these ways, soon changed the group from a sullen, resentful body into pupils who took new pride and initiative in their work. She worked particularly with those employers whom the Regular Placement Secretary had declared were unwilling to employ colored girls. It was stated, for instance, that if Mrs. McDougald could secure the promise of an employer to take a colored girl as a milliner one year hence, that this girl would be admitted to the millinery course of the Manhattan Trade School. Otherwise, not!

5. COLORED WOMEN IN INDUSTRY

This work took the form of personal interviews with the employers and effort to get at their reasons. Where the reason for not employing colored girls was given as being the attitude of the employee; the employers were asked to allow Mrs. McDougald to talk to the employees. This permission was never given. Thereupon Mrs. McDougald turned to the Trades Unions. The Trades Unions were always willing to have her present her case, but they invariably wanted her to help them and to get rid of the Negro as strike breakers. She, on the other hand, insisted that she would only help under those conditions where she thought that help would encourage the colored worker. If in a particular strike the colored worker had been kept out of the Union and was getting employment through "scabbing" she frankly told the Union that she would stand by the colored workers. And in that way a few Unions opened their doors to numbers of colored workers. When the war came the situation was revolutionized and then if the Trade School had had the colored girls whom they had formerly refused they could have placed them all and more. A good many girls who got into work at that time have been kept since.

The work was gradually leading out into larger avenues, opened up through the smaller work at Manhattan Trade School. The work there revealed a great need for definite knowledge about colored workers. The interest of Miss Rose Schneiderman, the labor leader was enlisted and a scientific survey of colored women in industry was undertaken. With this more definite information as a basis, the United States Employment Service began field work to open up more opportunities for colored women. For six months Mrs. McDougald continued in that work, and became Field Worker of the United States Employment Service, endeavoring to hold open the field for colored women and to secure further opportunities. Meantime the Henry Street Settlement had been doing vocational guidance work in the lower East Side. The work of the Henry Street Settlement was then expanded and extended to six schools instead of one.

6. SCHOOL 119

One of the schools chosen was Number
and there Mrs. McDougald after being reinstated as a teacher and given special leave of absence, was made vocational counsellor under the Vocational Guidance Committee which had been organized and financed by the Henry Street Settlement. After a time the Henry Street Settlement decided to confine its efforts to one district. That left the work in School 119 out; but the Board of Education decided they would rather have Mrs. McDougald in charge of a vocational bureau than in the class room and accordingly she became teacher in charge of that bureau.

This experimental work Mrs. McDougald sought to organize and arrange according to methods that had been used elsewhere in vocational guidance, and to apply it to the particular problem of the colored boy and girl. She organized a system of procedure so as to eliminate as much as possible such things as did not properly fall under vocational guidance. The system which she worked out was afterward used by the Henry Street Settlement.

This proved to be Mrs. McDougald's real life work and threw a flood of light upon the guidance of all children in mixed Northern schools. Just what has been done can best be told in Mrs. McDougald's routine report for the first year.

(To be concluded in the April Crisis)

THE UTOPIA NEIGHBORHOOD CLUB

There are throughout the United States large numbers of clubs among colored women who are doing invaluable work in social uplift. Comparatively little is known about this work because it is local and the persons engaged in it are more interested in what they are doing than in broadcasting the news about it.

The Crisis wishes to publish from time to time stories of this work of social uplift and it presents this month the pictures and the history of the Utopia Neighborhood Club of New York City.

This club was formed in November, 1911,
by Mrs. Daisy C. Reed. It has worked for

Visitors from many States come to New
eleven years and has at present one hundred
York to witness this display. In 1919 the
women as members. During 1912 and 1913
the club raised $1,076 toward a home for
delinquent girls. In 1913 to 1915 the club
furnished shoes to children in Public School
89 whose parents were poor, and milk and
eggs to sick children and to victims of tu-
berculosis. In 1913 the club sent twenty-five
babies and two nurses to the country for two
weeks. In 1915 the Sojourner Truth House
for delinquent girls was opened and the club
has since then given annually from one to
two hundred dollars towards its mainte-
ance besides linen and clothes. In 1916 the
club raised $8,300 to pay off the mortgage
on the Hope Day Nursery. In 1918 musicals
and dinners were given in co-operation with
the motor corps. In a ten day campaign
1917, 53,500 stamps for the prevention of
tuberculosis were sold. In 1920, $560 was
given toward the refurnishing of the So-
journer Truth House and $100 to the Negro
exhibit in America's Making.

Beginning eight years ago the Utopia Club
has staged an annual fashion show for the
double purpose of raising funds and of giv-
ing colored dressmakers a public chance to
show their skill. Many of these dressmak-
ers are owners of shops or head fitters in
exclusive shops in the Fifth Avenue section.
The Neighborhood Association will work to establish in Harlem:

a. A playground.
b. Clinics for babies.
c. Classes for undernourished children.
d. More milk stations.
e. A department for advice to those eligible on how to get widows’ pensions.

The Crisis would be glad to publish from time to time the records of similar clubs working for social uplift. We want a record of things done and not merely promised. Do not write and ask us “what it will cost” to publish such matter. It costs nothing. The Crisis never charges for matter published in its news columns.

THE CRISIS IN LIBERIA

BY A FORMER RESIDENT

The future of Liberia appears uncertain unless she receives effective American aid in some form.

In 1912 a group of New York bankers refunded Liberia’s public debt at that time. A loan of $1,700,000 was made for that purpose. The customs (both import and export), headmoney, and rubber tax were pledged as security for this loan. This security was technically called “Assigned Revenues”.

The administration of these Assigned Revenues was lodged with an international Receivership. This Receivership was composed of a British Receiver, a French Receiver, a German Receiver and an American General Receiver. The American General Receiver is the head of the Receivership. The Receivers were designated by their respective governments. The Receivership never functioned smoothly as the European members seemed to regard themselves as political agents as well as fiscal officers. As a result of the war the German Receiver was eliminated under the Treaty of Versailles. The Receivership is now out of balance, unworkable, and must be reconstructed or replaced. The Liberians wanted it replaced.

A portion of the proposed $5,000,000 was to pay off the loan of 1912 so that this international Receivership could be dissolved and American assistance put in its place. Liberia owes on the 1912 loan about $1,600,000. Of this the British hold nearly $1,000,000 and the balance is held mainly by Germans, Dutch and French. In addition to this all Liberia’s internal revenues are pledged to the Bank of British West Africa, a British institution, as security for the unpaid balance on advances by the Bank of the Government, which has been continuously growing since 1916.

Therefore, practically all Liberia’s revenues are tied up as security for loans. There is a constantly increasing public debt because of insufficient revenue to meet the annual budget. Because of conditions brought about by the war, Liberia has not been able to balance her budget since 1914.

At present the public debt is approximately $2,500,000. If Americans took over this debt it would go a long way towards assuring the stability of Liberia. To further promote the rehabilitation of the Republic there should be sufficient additional funds to undertake necessary, productive, public improvements, such as road building, etc., to open up the interior. Two or three million dollars would be necessary to do anything worth while. Assuming that the money could be gotten to pay the public debt and make improvements, there remains the matter of administrative assistance to be provided for the Government. Upon this the successful application and repayment of the money borrowed would largely depend.
If the Liberian Government could be made politically and financially stable by American aid, capital would voluntarily seek investment there and the development of the country would naturally follow. At present practically all the trade of Liberia is in the hands of Europeans. They are not cultivating American markets for Liberian produce; yet there are already good shipping facilities between Liberia and New York. A. H. Bull & Co., of 40 West Street, New York City are running steamers to West Africa that call at Liberian ports about once a month. The amount of business done is understood to be very small; some cargo is sent to Liberia from New York but little or nothing is brought to America from Liberia. It is also reported that the Bull Line Steamers are carrying a few passengers.

Americans, white and black, can and ought to help Liberia. It is by no means a simple problem but it can be solved. The precise form which this help should take should be most carefully worked out to avoid failure and disaster. It now seems that any aid given must be private.

It would appear that sanction by the Washington Government of any scheme actually to be undertaken to help Liberia is a prerequisite of success. Now that the proposed loan by the United States Government seems remote and unlikely, would it not be necessary as a starting point to ascertain authoritatively from the Liberian Government exactly what it wants?

The financial provisions of the loan plan which were to govern the proposed U. S. Loan of $5,000,000 to Liberia were extraordinarily liberal to the little Republic. It would probably be quite impossible to get private aid on any such terms. For instance: the rate of interest was 5 per cent; Liberia was to get the full amount of the loan without the deduction of any charges, commissions, expenses, or any other reductions; the Republic's budget was guaranteed for five years to enable the Government to get on its feet financially; the repayment of the principal and interest was so arranged that it could not become a national burden; and there was no time limit imposed within which the loan had to be repaid.

Obviously therefore, the failure of the U. S. loan to Liberia is a financial misfortune of no small degree to the Republic.

The Outer Pocket

Port-au-Prince, Haiti.

Permit me to inform you that Mr. and Mrs. Williams of Tuskegee are veritable prisoners of the Officers of the Occupation and of the Police Force. These white Americans never let them be accosted by a Haitian. They have given them for a chauffeur, a white officer who goes around with them, so that if they happen to see a Haitian, there is always this American officer to take part in the conversation. Not one of us has been able to get into touch with them. I think I am right in saying they have been instructed to make a report favorable to the American Occupation in Haiti so as to influence the Negro elements in the United States against Haiti. These are the conditions which I think well to point out to you.

Topeka, Kans.

The refusal by a Republican Senate, to enact into law the Dyer Bill, justifies independent exercise of suffrage by all colored voters; supporting such persons only, who favor the measure, and the enforcement of the fourteenth amendment to the constitution.

James H. Guy,
Attorney-at-Law.

Wilberforce, Ohio.

The Dyer-Anti-Lynching Bill is on the Senate calendar and only slumbers, not dead nor defeated. It will be revived. Let us quietly work and have patience. No great measure for the benefit of humanity was ever passed in a hurry. Let us talk less, and labor more ardously.

Hallie Q. Brown,
President National Association of Colored Women.

Chicago, III.

The black man should split his ticket. Become an unknown factor and quantity.
Support an enemy to teach a false friend a lesson. Join all parties. Get away from sentiment. Establish an inner circle of party leaders. Appraise and analyze each State and put aside, temporarily, the National theory. Get in Congress.

J. D. Bibb,
Editor of Chicago Whip.

Baltimore, Md.

My faith in party platform never strong, is now wholly lost. Two years ago a revolt in my state against local Republicanism was overcome by the argument that our fight was inopportune, that its net result would be to block the Republican Party’s promise to pass some measure against lynching. The party triumphed, but lynching is not abated. Try some other party—some other course.

W. Ashbee Hawkins,
Attorney-at-Law.

New York City.

Negroes at least in the North ought to decide definitely upon political freedom from the Republican Party. We should organize, register, and qualify to vote in every State where our votes count, and we should make these votes count by getting behind men who are friendly to our cause instead of voting blindly for a party emblem. A division of our votes in every Northern community would do us more good than for the newcomers to all line up solidly for the party now in power at Washington.

Harry H. Pace,
President Black Swan Phonograph Corporation.

New York City.

I was interested to read the symposium apropos of the Dyer Bill, and it seems to me that Bishop Wallace summed up the whole effect of the agitation when he said, “It has served as an eye-opener to the Negro people . . .”

I have no doubt that there are many of the same mind as Rev. W. H. Jernagin who is “surprised and hurt by the weakness of the Republican Party . . .” One can only observe: better late than never! And, a broken reed is a poor support under any circumstances. Mr. Murphy of the Afro-American exhibits a different, but quite as pathetic dependence on a broken reed, when he writes “Vote for Democrats”, and Mr. Kelly Miller, when he asserts that “despite its apostasy the Republican Party is still the best existing instrument of racial service.” It takes some people many years to get their eyes opened, alas! . . .

Let us take the word of Mahatma Gandhi, “the greatest man in the world today” that no one is strong enough to practice vindictiveness, that strength which is strong is the strength of the spirit. The Mahatma is trying to lead the world out of the vicious “circle of sin”, where one act of Violence leads to another and a worse one, that to still another, that to something worse, etc., etc. Let us learn that refusal to cooperate with evil, whether it be of violence, vengeance or what not, is a sign of nobility, of real strength, of vision. And “where there is no vision the people perish”.

If the two old parties have not vision enough to see that the defeat of the Dyer Bill is their defeat (not a defeat for the Negroes), let them perish. The hand-writing has already appeared on the wall. Let the Negroes read it aright. I take these extracts from the various letters as showing that some Negroes have already done this:

The two major parties are now indisputably aligned with the capitalist interest—Bishop Hurst.

. . .but America has been compelled to look lynching in the face.—John Hope.

The spirit of Lincoln is dead . . . The President invites us out.—Burton Ceruti.

Stop cursing the South.—Robert L. Vann.

The most effective protest against the defeat of the Dyer Bill must be economic.—Robert S. Abbott.

The Dyer Bill was slaughtered in the house of its friends. The last resort, an enlightened public conscience.—C. S. Brown.

And what is the way to get at the public conscience? Take the advice of Dr. Du Bois:—spread propaganda in the interests of the Negro, by advertising.

Blanche Watson.

Boston, Mass.

I am greatly interested in your recent article published in the New Republic. The facts are important, your marshalling of them is able, and you portray a situation which ought to engage the serious attention of every American.

The merit in your paper, however, which
particularly strikes me, is its firm and impartial justice of position, and absence of rancor, whatever may have been the possible temptation.

I write to thank you for a highly commendable piece of work.

Louis P. Nash.

New York City.

Again you have said it—in “Back to Africa”. The “word” we have, some of us, so deeply felt, but cannot paint in master-strokes, like yours.

There is so little sanity and wisdom in most of us, and you are always so wise and sane! Go on, the time needs truth and courage, but it needs, too, balance, after its downward step; and you are one of the few who can help to steady it. How tragically absurd it is that we should look at the color of the hands that hold us up!

Rosalie M. Jonas.

THE NINTH CRUSADE

The NINTH CRUSADE

Mrs. M. B. Talbert  
National Director

Mrs. Helen Curtis  
1st Vice-Director

Mrs. M. E. Wilson  
2nd Vice-Director

Mrs. L. A. Alexander  
Treasurer

A MOVEMENT against lynching organized by the Anti-Lynching Crusaders, owes its origin to Mrs. Helen Curtis who was inspired by a public statement of Congressman L. C. Dyer made at the Newark Conference of the National Association for the Advancement of Colored People, in June, 1922.

A small committee met and organized a campaign under the energetic leadership of Mrs. Talbert. The basic thought in the minds of the organizers, was to help a cause. They, therefore, organized for a temporary campaign beginning October 1st and ending December 31st; and secondly, they sought so to safeguard the collection of monies, that no part of the funds contributed for lynching should go toward the expenses of the campaign. Nobody received any salaries and the committee started upon its work with the slogan, “A Million Women United to Stop Lynching”.

The first milestone of these Anti-Lynching Crusaders has been reached, and in this number of The Crisis, we present a nearly completed report of the actual amount of money raised. Naturally, the greatest and most far-reaching result of a moral battle of this sort is not in money but in the effect which the movement has had upon the nation. Never before in the history of the United States have so many people been made acquainted with the horrors of the lynching habit. In one day’s advertising, at least five million men and women read the facts and thousands of them read them for the first time. Letters are still coming daily to the Crusaders, to the N. A. A. C. P.,
THE CRISIS

Mississippi  Mrs. Lawrence Jones  23.00
Dist. of Columbia Miss Nannie H. Burroughs  13.00
Washington  Mrs. John E. Maggs  11.25
Oregon  Mrs. E. D. Cannady  10.00
Colorado  Mrs. Laura Hill  5.00
Kansas  Mrs. Beatrice Childs  3.00
Arkansas  Mrs. L. B. O’Bryant  1.00


Total amount received  $10,803.38
Amount in Guaranty Trust Co., of New York
City  *$10,841.78
Amount withdrawn and paid to Treasurer of N. A. A. C. P.  7,000.00
On hand  $3,841.78

*Includes interest, etc.

The Anti-Lynching Crusaders realizing that the crusade could not be conducted without a large expense account due for the most part in the publishing of their propaganda, decided to open up a special bank account for the National Expense Fund. This was to cover the expense of emblems, printing, telegrams, telephone messages and clerk hire.

This account was opened for the specific purpose of paying expenses of the work so that no money would be drawn from the Crusaders’ Fund. This plan has been strictly adhered to up to date.

NATIONAL EXPENSE FUND.
Chelsea Exchange Bank, New York City

CREDITS
July  —Mrs. Helen Curtis, by check  $50.00
July  —Mrs. E. R. Boutte, by check  60.00
Aug. 1st—Mrs. E. R. Alexander, by check  60.00
Aug. 1st—Mrs. Grace Fenderson of Newark  30.00
Aug. 1st—Dyer Circle of Newark, by check  100.00
Sept. 13th—N. A. A. C. P. donation  500.00
Sept. 13th—Miss Mary Jackson, cash from Governor of Rhode Island  25.00
Sept. 20th—Mrs. Geo. Cannon of New Jersey  50.00
Sept. 22d—Mrs. O. M. Waller  10.00
Sept. 25th—Mrs. Sperman of New York City, cash by Mrs. Curtis  5.00
Sept. 22d—Mrs. Mary T. Seymour of Connecticut, by check  35.00
Sept. 25th—Miss Mary Jackson of Rhode Island, check, J. E. Holmes  5.00
Oct. 10th—Mrs. Mary B. Talbert of Buffalo  50.00
Oct. 18th—Mrs. Grace N. Johnson of New York City, by check  35.00

(Continued on page 216)

EXECUTIVE COMMITTEE AND STATE DIRECTORS OF THE ANTI-LYNCHING CRUSADE

First row: Miss Jessie Fauset, N. Y.; Mrs. J. E. Barnett, Ohio; Mrs. A. Dunbar-Nelson, Del.; Mrs. E. R. Boutte, N. Y.

Second row: Mrs. G. Fenderson, N. J.; Mrs. L. J. Rollock, N. Y.; Mrs. L. R. Waller, N. Y.; Mrs. G. Cannon, N. J.

Third row: Mrs. L. Cooper, N. J.; Mrs. H. Hall, Mass.; Mrs. S. E. Fitzallen, Mass.; Mrs. N. G. DuBois, N. Y.

Fourth row: Miss Mary E. Jackson, R. I.; Mrs. G. N. Johnson, N. Y.; Mrs. M. T. Seymour, Conn. Mrs. E. D. Cannady, Ore.

(See page 215)
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<td>Mrs. Helen Curtis, check for Mrs. Rose</td>
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<td>Mrs. Grace N. Johnson, cash from Happy Rhone concert</td>
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<td>Mrs. Geo. Cannon, Jersey City, buttons, cash</td>
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<td>Mrs. Butler R. Wilson of Boston, Mass., by Mrs. Talbert</td>
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<td>Mrs. N. G. DuBois, buttons and do-nations</td>
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<td>Mrs. Ira S. Wile</td>
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$1,668.25
PORTRAITS OF 24 STATE DIRECTORS


EXPENDITURES

Sept. 12th—National Director for postage, printing and sending out of first 5,000 letters $300.00
Sept. 14th—To Miss Mary E. Jackson, July and Aug. expenses 113.39
Oct. 10th—July, Aug., Sept. expenses Mrs. Mary B. Talbert 180.00
Nov. 15th—Mrs. Helen Curtis a refund for money spent by Mrs. Curtis for buttons 250.00
Dec. 12th—National Director for printing 179.00

Jan. 25th—To Malcolm Baird of Buffalo for printing 32.20
Jan. 25th—To Union and Times Press of Buffalo for printing 140.00
Jan. 25th—To Malcolm Baird of Buffalo for printing 140.00
Balance 275.66

There is still an expense of over $2,000 for printing of the 75,000 press reports, 10,000 receipt books, 25,000 prayers, 20,000 lynchings, which the Crusaders hope to raise independent of this fund through the sale of buttons and by entertainments.
HARVARD AND THE NEGRO

The N. A. A. C. P. has been active in the protest against the action of President Lowell of Harvard in excluding colored students from the freshman dormitories of that institution. For more than a year prior to the recent nation-wide public criticism of President Lowell in departing so markedly from Harvard's tradition of policy of fair play the N. A. A. C. P. has co-operated with those who sought to have President Lowell change his policy of exclusion. This was not made public until it was seen that Mr. Lowell had no intention of changing his position.

One of the leaders of the committee who had been working quietly was Moorfield Storey. When the petition was made public, which had been drafted by this committee and circulated among Harvard graduates, the National Office gave to the press a letter which had been written to Mr. Lowell and in which a new angle was given to the entire question aside from that of gross injustice to the colored students of Harvard. It was pointed out that Harvard's surrender of its tradition and the tradition of liberal America to Southern sentiment intensifies the very problem that President Lowell professes himself as attempting to meet through the new policy of exclusion. This was because whatever amelioration of race problems as has been brought about in the South has occurred in large measure through the effects at Northern institutions on Southern white students who there met an unflinching affirmation of the equality of all men in the realm of the arts and of learning. It was contended that the traditional stand of Harvard had afforded to Southern white students the opportunity of learning to know as human beings their fellow colored students and that if they were deprived of this opportunity to be educated out of their prejudice through Harvard's affirmation of that prejudice the situation will be immeasurably darkened.

The N. A. A. C. P. has also aided the New York World and other organs of public opinion in their splendid campaigns against President Lowell's action. At the request of the World the National Office secured statements by telegraph from prominent colored Harvard graduates which were used prominently in arousing protest against the proposed policy of exclusion.

"THE BIRTH OF A NATION"

On November 24 advertisements appeared in New York newspapers announcing that “The Birth of a Nation” would be shown at a local theatre for one week beginning Monday, December 4. The National Office of the N. A. A. C. P. immediately filed a protest with various city and state officials and with the Motion Picture Commission of the State of New York. A special hearing of the Commission on the picture was held on Saturday, December 2, at 11.00 A.M., and continued until Monday, December 4, at which time carefully documented evidence was presented in support of the N. A. A. C. P.’s contention that the Motion Picture Commission should revoke the license for the producing of this film. Considerable evidence was taken, but on December 8 by a vote of two to one the complaint of the N. A. A. C. P. against the picture was dismissed. Mr. George H. Cobb, Chairman of the Commission and Mrs. Eli T. Hosmer voted in favor of the picture. Mr. Joseph Levenson, Secretary of the Commission recommended the revocation of the permit.

The National Office of the N. A. A. C. P. frequently receives requests from its branches and others for authoritative information on which they can base protests against the showing of this picture. The decision of Mr. Levenson is so scholarly and unbiased an opinion it is published nearly in full that it may be used throughout the country when authorities ask for information to justify the barring of this film. The N. A. A. C. P. takes this opportunity of expressing to Mr. Levenson its appreciation for what it considers the best statement regarding the film that has been issued since 1914, when the picture was first produced.
Mr. Levenson's opinion reads in part:

This picture is a remarkable product of cinematographic art and unquestionably appeals to all classes. If the photo-play could be divided into two parts, one part including all the pictures portraying the Civil War period with its magnificent display of battle scenes, and the other including the scenes portraying the life of the Negro, particularly during the period of Reconstruction, in which he is shown in the main as a menace to established society, it would be very simple to decide upon the merits of the Protest against this stupendous work. The law, however, requires the Commission to decide upon the picture as a whole, unless, in its judgment, it finds it can make eliminations which, when made, will not seriously interfere with the main purpose and the continuity of the story.

The Motion Picture law of this state was enacted primarily to protect the public from the exhibition of pictures that would endanger the welfare of the community. Such regulation, now provided in almost every civilized land, has been due entirely to the realization that the motion picture influences the thought and affects the life and citizenship of a community, because it can be understood and enjoyed without any special concentration of thought on the part of the observer, which makes it particularly attractive to untrained minds, and especially to children, illiterates, the ignorant and mental defectives...

The picture portrays several instances of gross immorality. The idea is conveyed that one of the leading statesmen of the time is a married man with a daughter and two sons, and is living with a mulatto as his mistress introduced to the audience by the sub-title "The great leader's weakness that is to blight a nation." Several scenes without sub-titles convey the thought that the wife and mother is living in the same house. Particularly revolting is the incident depicting a bestial Negro, in uniform, pursuing from her home to the woods, a young white girl, leading to her ultimate self-destruction by jumping off a cliff. These scenes show upon the screen a harrowing display of lustful passion and necessarily create a feeling of horror and loathing to the observer. Another series of pictures show the leading colored man of the community, called the Lieutenant-Governor of the State, a protegé and wardman of the leading white statesman already referred to, as determined upon every occasion to force his attentions upon the white daughter of his benefactor, terminating in a brutal assault upon her person.

As an incitement to crime, the picture is deliberate, well conceived, admirably executed propaganda to inflame the whole gamut of passions of whites against the Negroes. This is specifically indicated by the sub-titles, some of which are herewith quoted:—

"Election Day—all blacks are given the ballot while leading whites are disfranchised."

"All whites must salute Negro officers on the street."

"Passage of a bill providing for the intermarriage of blacks and whites."

"We will crush the white South under the heel of the ★★ black South."

"I will build a Black Empire and you as Queen will stand by my side."

"Lynch, drunk with wine and power, gives orders for a forced marriage." (Referring to Negro and white girl.)

Many of the scenes create a feeling of horror and dismay and nearly all in which Negroes appear are calculated to foster in the white observer a contempt and hatred for the Negro. Before the story really unfolds, we are shown a white family's home being ransacked by Negro troops. From this point on, the Negro's relations to the whites are depicted with hardly a scene produced favorable to the colored people. The scenes attending the election day treatment of the whites, the portrayal of a legislative session in South Carolina in 1871, the banners demanding the marriage of whites and blacks, the attitude of the colored people towards the whites when clothed with power, all are an unmistakable attack on the colored race and are emphasized in a most distinct manner by an organized semi-religious society known as the Ku Klux Klan, whose avowed purpose is to unite in a holy war to subdue the Negro.

The venom that is characteristic of the whole production is best evidenced by the perversion of historic truths. The leading character featured in the production is the white political leader called "Austin Stone-man". It has not been denied by the author or producers that Stoneman is intended to portray Thaddeus Stevens, one of the great-
est leaders in American political history. To appreciate the injustice done in this picture to the memory of Thaddeus Stevens, it must be borne in mind that from his earliest manhood, he devoted himself to help the Negro. Recognized as one of the ablest lawyers of his time, he frequently espoused the cause of fugitive slaves without compensation. After his election to Congress, he became one of the great leaders of his party, taking a prominent part in the sessions prior and during the Civil War and Reconstruction Period. He served as Chairman of the House Committee on Reconstruction and aided materially in framing the 14th Amendment to the Constitution, submitted by this Committee. He is characterized by James G. Blaine as “one of the memorable figures in the parliamentary history of the United States.”

His viewpoint as to the Negro, which the picture so maliciously misrepresents, is best expressed by him during the reconstruction period (as quoted by Mr. Blaine in Vol. 2, pp. 129-130 of his “Twenty Years of Congress”) “Congress must look after them (former slaves) until they can take care of themselves. If we do not do so, we had better have left them in bondage. If we have not yet been sufficiently scourged for our national sin (slavery) to teach us to do justice to all God’s creatures without distinction of race or color, we must expect the heavy vengeance of an offended Father.”

Thaddeus Stevens never married and therefore had no daughter who could be attacked and assaulted by his colored protegé and political henchman as the picture portrays. As he died in 1868, the picture representation of him as controlling a Southern state in 1871 becomes ridiculous. This method of falsifying history must have been employed with the object of engendering intense hatred of the Negro and to foster ill-will against the North by the South. It is fair to infer that one of the purposes of the picture is to justify the creation of a secret organization, semi-religious in nature, to oppose constituted legal authority.

Our nation is made up of many groups representing all races and creeds, each group representing all classes and all types, ranging from the most intelligent to the most ignorant.

A photoplay that at any time aids in creating a feeling of ill-will against any group, is a menace. But at this particular period, when the whole world is involved in racial controversies, when in our own country, our newspapers are filled daily with stories of the evils of racial animosities, the exhibition of such a photo-play definitely calculated to arouse racial hatred is most dangerous and is likely to be the means of precipitating violence, riot and property destruction.

The purpose of the motion picture regulatory law under which the Commission functions is to prevent the exhibition of pictures of this type, which law is so well defined by Mr. Justice Hinman in the opinion already quoted. I, therefore, recommend that the Permit granted the Epoch Producing Co., for the picture “The Birth of a Nation” should be revoked immediately.

THE ARKANSAS CASES

In October, 1919, a race riot occurred in Phillips County, Arkansas, growing out of an attempt on the part of Negro sharecroppers and tenant farmers to organize and, through uniting their meagre resources, secure relief through the courts from vicious economic exploitation.

Ever since the rioting the N. A. A. C. P. has, in conjunction with local colored men and women in Arkansas, defended the 12 men who were sentenced to death in a farcial trial. At a cost of more than $14,000 and after more than three years of legal fighting it has sought to prevent the execution of these men who were so palpably the victims of race prejudice.

On January 9, 1923, the United States Supreme Court heard the petition of five of these men on an appeal for a writ of habeas corpus. Moorfield Storey, National President of the N. A. A. C. P., appeared for the appellants together with Mr. U. S. Bratton of Detroit, formerly of Little Rock, Arkansas, who was forced to leave Arkansas because of his legal activities in obtaining adequate settlements for Negro farmers who were being robbed by their landlords. Attorney-General Utley of Arkansas appeared for that State.

In the brief filed with the Supreme Court by Mr. Storey and in his oral argument before that body, it was shown that the courts of the State of Arkansas, local newspapers, leading citizens, the Helena Rotary Club, the Robert L. Kitchens Post of the American Legion, and other organizations
of Phillips County tried to railroad the men to death. He charged further that extreme torture was employed to make the prisoners testify falsely and to their own detriment, and that mob hysteria dominated their trial which lasted less than an hour.

The brief went on to prove that the "rioting" arose out of the attempt of Negro farmers to obtain legal redress through organization against peonage or debt slavery, under the share-cropping system prevalent in Arkansas. The Negroes were accused of "a plot to massacre whites," and, according to Mr. Storey's brief, "a large number of white men armed themselves and rushed to the scene of the trouble and to adjacent regions and began the indiscriminate hunting, shooting and killing of Negroes."

The men in whose behalf appeal is being made were first sentenced to death in 1919, their cases passing through four State and Federal courts. The men have been twice sentenced to death and the date for their execution has been fixed five times.

"We have distinct evidence," says the brief, "that all Negroes at that time were in danger of their lives, and that two hundred or three hundred men were killed. There can be no question that the citizens of Helena were determined that these men should be convicted, and that they manufactured the evidence for the purpose; and for the court [Arkansas Supreme Court] to say that they cannot assume that they necessarily did not have a fair trial shows clearly that the Supreme Court of Arkansas was itself influenced by the same feeling that influenced the leaders of society throughout the region where these tragedies occurred."

The brief further recites that the conduct of the case against the convicted Negroes constitutes a series of outrages "than which it is hard to imagine worse."

Testimony is cited of H. F. Smiddy and T. K. Jones, the former deputy sheriff of Phillips County, Arkansas, the latter a special agent for the Missouri Pacific Railroad, both white, who were members of the sheriff's posse and who swore that the white man, for whose murder the Negroes were convicted, was killed by members of the posse, and that Negroes had nothing to do with the murder. They further swore that they personally whipped the prisoners with straps studded with metal, put strangling drugs in their nostrils and compelled the Negroes to sit in an electric chair to force testimony in the manner desired by the mob.

The brief summarizes as follows the conditions under which the Arkansas trials were conducted:

"We have the whole community inflamed against the defendants, prepared themselves to lynch them, only refraining from so doing because they are assured by leading citizens that the trial would accomplish the same purposes, a condition of things where no man who was on that jury and had ventured to vote for acquittal or delay could have lived in Phillips County, according to the testimony of one of the men who engaged in the business of manufacturing evidence for the State. We have false statements printed in the newspapers; we have society substantially organized to convict these people; and more than that, we have witnesses deliberately terrorized and forced on pain of death or torture to give false testimony. We have the testimony of the witnesses themselves that they were so terrorized and that their testimony was false. We have the testimony of the men who inflicted the torture; we have a mass of evidence which shows, if evidence can show anything, that the defendants never had a fair trial and in fact that they are innocent. As to some of them there is no evidence as to any act or word except that they were with a gang of Negroes assembled to all purposes for self-defense."

"If this Court on reading this petition, these affidavits and this record is not satisfied that if there ever was a case in which habeas corpus should be granted this is the case, no argument of counsel will convince them, and we submit with confidence that either habeas corpus should be granted in this case or habeas corpus is not a practical remedy for such outrages as the evidence in this case discloses."

To be especially mentioned in connection with these cases is the name of Scipio A. Jones of Little Rock who has, as leading attorney employed by the N. A. A. C. P. in Arkansas, worked indefatigably and bravely against tremendous odds on these cases from their inception in 1919.

At the time this is being written, the Supreme Court has not rendered its decision. The situation is distinctly hopeful as several members of the Court expressed amazement that such conditions as were brought forth could exist in the United States. There was no distinctly unfavorable comment.
Elmer Simms Campbell, a senior in the Englewood High School, Chicago, Illinois, has been given first prize as a cartoonist at the third annual convention of the Central Interscholastic Press Association, held at the University of Wisconsin last December. Over 12,000 high school magazines representing all sections of the United States entered the contest. Campbell is 16 years old and the son of Mrs. Elizabeth M. Campbell, a teacher, of St. Louis. He plans to enter the University of Chicago next year.

The 135th Street branch of the Y. M. C. A. employs regularly forty-one men and women. Of these thirty-seven appear in the accompanying photograph. Mr. Taylor, executive-secretary, occupies the middle of the first row.
The Sudan Herald tells us that no public event of the year at Khartoum attracts such widespread attention and interest as the military school sports. This military school is training Negro officers for the Sudanese army “who for smartness, military position and sportsmanship rank with any in the world.”

The report of Dr. C. G. Woodson, director of the Association for the Study of Negro Life and History, shows that during the year from July 1, 1921, the Association expended $11,509. The sum of $50,000 payable in five annual installments has been appropriated by the Carnegie Corporation and the Laura Spelman Rockefeller Memorial. The Association has employed George F. Dow, C. G. Woodson and A. A. Taylor in special historical research. Three fellowships of five hundred dollars a year in the best graduate schools have been established. These fellows will take up Negro history, psychological measurements of Negroes and African anthropology and archaeology.

Dr. J. E. Dibble has received his fifth appointment as physician and surgeon to the Kansas City Southern Railroad. Dr. Dibble is also physician for the employees of the Kansas City Bolt & Nut Company and one of the locals of the Builders’ and Laborers’ Union.

BISHOP M. W. CLAIRE IN AFRICA
Port of Spain, Trinidad, has its "Main Street" too under the guise of a broad well-paved thoroughfare known as Friederich Street. Except for the fact that almost all the shops have upper porticoes, the American would fancy himself quite at home, since many a home-grown advertisement and commodity meets even the casual eye.

Mrs. Mary T. Seymour of Hartford, Conn., polled more votes than any other candidate on the Connecticut Farmer-Labor party ticket in the November elections for state offices. She received 6,511 votes for Secretary of State.

Mr. M. L. Studstill, a white mill operator of Sumner, Florida, was the leader of the band who led the mob that raided the Negro houses at Rosewood, Florida, killing and burning men, women and children, and destroying the property of the whole colored settlement. He was slightly wounded in the arm. We present the picture of this eminent citizen that our readers may see the type of man who is defending civilization in Florida.
A course of study for contractors and builders has been established at Hampton Institute.

The 30th annual report of the Calhoun Colored School in Alabama shows $75,000 expended for current expenses last year. The endowment amounts to $161,000.

William H. Richardson and Maud Cuney Hare gave a costume recital of songs of the Orient and Tropics at the Copley-Plaza Hotel, Boston.

The Alpha Kappa Alpha Sorority held its annual meeting in Kansas City, Missouri. It is composed of 28 chapters. The chapter at the University of Cincinnati has given three scholarships, the graduate chapter at the Virginia Normal Institute is offering a prize of fifty dollars for a short story in The Crisis, and the chapter at the University of California ranked fourth in scholarship among 32 sororities. Miss Helen E. Perry, of the Chicago graduate chapter won a $500 prize in the Daily News scenario contest. The next annual meeting will be in Baltimore.

Halstead Eagleson, a colored sophomore of Indiana University was kidnapped by white students and confined in jail to prevent him from playing in the annual football game with Purdue University.

The first colored bank in Raleigh, N. C., opens with $35,000 worth of initial deposits from more than 300 depositors. It is a branch of the Mechanics and Farmers' Bank of Durham.

Wright Rock of De Soto Parish, La., is reaping a fortune from his oil lands. Besides the original lease money which he receives for his 80 acre tract he is paid a one-eighth royalty from the production. The output of the wells already producing is 2,500 barrels and other wells are still to be drilled. Mr. Rock is 75 years old, totally blind and the father of 15 children.

Mrs. Sadie Peterson has presented to the 135th Street Branch of the New York Public Library, a bust of Dr. Du Bois, the work of Miss Augusta Savage. The speakers at the presentation ceremony were Professor Franz Boaz of Columbia University; Miss Ernestine Rose, head of the 135th Street Branch; Mr. C. H. Tobias of the National Y. M. C. A.; Miss Savage, Mrs. Peterson and Mr. A. G. Dill.

Coleridge-Taylor's "Hiawatha's Wedding Feast" has been given in concert by the Orchestra and Glee Club of the Wendell Phillips High School of Chicago. Mrs. Mildred Bryant-Jones was director.

The National Child Welfare Association has issued a beautiful poster for national Negro health week. They call attention to the series of panels designed to teach health.
and hygiene to colored children. These panels cost only fifty cents each, are colored by hand and 17 by 28 inches in size. A set of twelve panels is shown above. Persons interested may communicate with the editor.

Chicago will have to pay out more than $500,000 for the race riots of 1919. Eighteen death claims aggregating $81,000 were approved by the city's Council Finance Committee. The city has already paid out $20,800 for five other deaths and 15 claims still remain unsettled. All this is in addition to the expense of maintaining 6,000 state troops for nine days. Property damage is not included in the $500,000.

Mother A. M. E. Zion Church of West 136th Street, New York, has taken title to the property at 140 West 137th Street, paying the sum of $5,000 in cash. This gives the church a frontage of 100 feet on 137th Street in the rear of their properties on 136th Street. Here the new Mother Zion Church is to be built extending through from one street to the other.
The Catholic Church has issued plans for the erection of the Cardinal Gibbons Institute to be built at Ringe, St. Mary's Court, Md., on a 200 acre site. The late Cardinal Gibbons furnished the money to purchase the site. The colored Catholics of Washington and the vicinity have contributed sufficient funds to carry out the preliminary work.

In Birmingham, Alabama, Mr. Robert Adams was recently a candidate for Associate City Commissioner. We present a facsimile of one of the cards which he sent out appealing to white voters.

Say! Don't you think this great city should own a pair of REAL GOOD, WELL-TRAINED BLOODHOUNDS, for the purpose of catching some of the ROBBERS, BURGLARS and other CRIMINALS, who now find it SO EASY to escape? I KNOW it should, and if you elect me one of your City Commissioners we'll HAVE a pair of the VERY BEST that can be found.

ROB. ADAMS, for City Commissioner
Coöperation and the Negro

E. Franklin Frazier

The recent impulse given to coöperation through organization on the part of the farmers and the removal of legal barriers is sure to affect the Negro. This is inevitable since any attempt on the part of white farmers to sell directly to the consumer would be futile without the coöperation of the Negro. The products coming from the latter if under the control of speculators are sufficient to nullify to a large extent the collective action of white coöperators. Successful coöperation requires the organization of production in relation to the size of the market.

The types of coöperation in which the Negro will probably engage are: Coöperative Marketing Societies; Coöperative Supply Associations; and Credit Unions.

There are at present in the South sporadic suggestions of and attempts at coöperative marketing. The meat exhibits among Negro farmers under the direction of farm demonstrators, where the products are sold collectively, carry with them the germs of a developed system of coöperation. More promising, though temporary, essays in coöperation are the occasional combinations to furnish carloads of hogs and other products which are sold at a more favorable price than individual bargaining could command. Even these ephemeral organizations have failed in most cases. They have failed partly because of the ignorance of the Negro farmer and partly because he, under necessity, has been compelled to sell prematurely. The absence of any organization to bind him to his promises and the economic domination of the white landlord have had a share in these failures. A more determined and consistent attempt to organize coöperatively can be seen in the coming meeting of peanut growers in Texas in the fall, when a coöperative market association is to be formed.

Successful coöperative marketing among Negro farmers can be achieved only when they are placed on a cash basis in renting and, under intelligent leaders, are organized according to their mode of production and the area of the market. Moreover, the areas which will be organized as logical units will naturally contain white and colored farmers. The question arises immediately: Is the Negro farmer to enter these societies on equality with the white members? It should be the duty of rural colored leaders to see that Negro farmers enter on equal terms or form independent societies. In an organization where the size of one's holdings do not count in voting power the accident of color would certainly have no place. Certain social consequences implied in these organizations merit more consideration than can be given them here.

Under the caption of Consumers' Coöperatives we shall consider those organizations which maintain stores to supply their members daily with groceries; and those organized for the purchasing of feeding stuffs and farm implements. At present the writer has not at hand any data concerning the fate of the first type among Negroes; he has heard rumors of some stranded undertakings. There are, however, widely dispersed attempts at coöperation where Negro farmers, recognizing the economic advantage of collective buying of feed and implements, have combined. But these associations have been temporary and spasmodic. The rural leader, after acquainting himself with the principles of coöperation, should seize upon these favorable moments to organize permanent societies. Even where the necessary knowledge is available, there is another obstacle to be met. In many small rural communities of the South, the Negro consumer is absolutely powerless to free himself from the white landlord's compulsion. White landlords who resent the teaching of scientific methods of agriculture to their colored tenants and even neighbors would not tolerate the inauguration of a system to eliminate their stores. It is useless, of course, as a colored rural worker remarked to me recently, to think of such stores in many sections. Nevertheless, a great step towards economic emancipation could be achieved through the development of coöperative enterprises in many centers of Negro population.
While considering the present progress and future possibilities of co-operation among Negroes it is necessary to take into account the question of credit. The co-operative movement in Europe took its inception in the credit unions of Germany; and in Denmark where co-operation pervades the economic structure, the crowning achievement has been a co-operative bank. The writer has been informed that there are several rural credit unions in North Carolina among colored people. This is a hopeful sign. But on the whole the subjection of the Negro farmer has been due to his inability to get credit. The writer has been informed by a man intimately acquainted with the condition of Negro farmers that Farm Loan Banks have discriminated against colored applicants. Even if these banks function impartially, there will still be need of rural credit institutions among colored farmers. But the organization of this fundamental branch of production must wait upon intelligent leadership and expert information.

In conclusion, it appears that if the colored people, especially the farmers, are to avail themselves of the economic and social advantages of co-operation, in spite of the large percentage of illiteracy, the following program is necessary:

1. To disseminate among them literature on the principles of co-operative enterprises.
2. To get rural leaders, after the study of the mode of production and the market of different communities, to organize consumers and farmers; and
3. To liberate the Negro from the present share crop system of farming.

It is to be regretted that such an occasion as the recent Farmers’ conference at Tuskegee Institute was not utilized to disseminate among Negro Farmers the principles of economic co-operation. The incidental references to spontaneous attempts at cooperative marketing by the farmers attending the conference not only should have invited an investigation of the progress of the movement among Negro farmers, but should have been the basis of a discussion of the problems connected with this new era in agriculture. With the proper information and encouragement the farmers could have used their initial undertakings as the foundation for further efforts.

OLD THINGS

CHARLES BERTRAM JOHNSON

I

LOVE old faces mellow wise,
That smile; their young-old laughing eyes
Undimmed, still view, in sheer pretense
Of youth, their own sweet innocence.

I love old hands that trembling bless
Youth’s wild impetuous duress;
That find in childhood’s tangled cares,
Life’s answers to unuttered prayers.

Old things to me are dear and best:
Old faith—that after life is rest;
That somehow, from above our will,
God works His gracious marvels still.
The Looking Glass

LITERATURE

Guy Fitch Phelps in the Southwestern Christian Advocate:

The White Christs come from the East,
And they follow the way of the sun;
And they smile, as Pale Men ask them to
At the things Pale Men have done;
For the White Christs sanction the sum of
Things—

Faggot and club and gun.

Whine of the groaning car,
Caste, which divides like a wall;
Curse of the raw-sored soul;
Doom of the great and small;
The White Christs fashioned by Pale White
Men
Sanction and bless it all.

Prophets of truth have said
That Afric and Ind must mourn;
And the children of Oman weep
Trampled and slashed and torn,
Keeping the watch with brown Cathay
Till the Black Christs shall be born.

* * *

The department of research of the National Urban League is issuing a monthly journal "Opportunity" of which Charles S. Johnson is editor. The first number carried articles by Horace J. Bridges, Dr. S. Parkes Cadman, Madge Hendley, J. O. House, Rev. Dr. Clayton Powell and others.

* * *

Joseph P. Gould writes in the New York Sun of William Pickens' book "The Vengeance of the Gods" (A. M. E. Book Concern): This book, marks a step forward in Negro literature. The author says: "If the Negro wishes to be idealized in a world where the Negro is a considerable potential factor, he must idealize himself, or else he must expect a sorry role in every tale from 'Mother Goose' to Wells' 'Outline of History.'" These four stories deal with the relations of the Negro and the dominant race. They are propagandist in tone, but well told. The first story, "The Vengeance of the Gods," bears some relation to "Puddinhead Wilson." It tells how a white man was lynched by mistake for a half-brother. "The Superior Race" tells how a white man lost some of his pride, when a common Negro cotton hand proved superior to him in the face of danger. "Passing the Buck" is a comedy of the Negro passenger in a Pullman.

* * *

Survey of periodical literature on the Negro:

America's Greatest Problem. Nation, October 11, '22.

HARVARD

The attempt of President Lowell to exclude Negroes from the Freshman dormitories at Harvard has brought a marvelous and on the whole inspiring burst of public opinion. We quote some typical expressions:

"I am opposed to every form of racial discrimination in the universities of our heterogeneous democracy. Any such discrimination would violate very precious Harvard traditions."—Charles W. Eliot, Ex-President of Harvard, in the N. Y. World.

"For Harvard today to deny to colored men a privilege it accords to whites appears inevitably as a reversal of policy if not as positive disloyalty to a principle for which the university has hitherto taken an open and unshaken stand."—Editorial, Harvard Alumni Journal.

So far as "living with Negroes" is concerned, the Southern students and their parents have no objection to it. They are entirely accustomed to it, and they like the Negro. If any white parent tells President Lowell that he cannot bear the thought of his son's sleeping in a room which abuts
on the same quadrangle with a Negro’s room, or eating in the same dining hall with a Negro, that parent deceives Mr. Lowell. What the Southern parent demands is that some stigma be put upon the Negro. He wishes Harvard to hang out a flag discriminating against the black man.

The flag of race superiority should never be raised among us. It acts as a lash arousing every bad passion and threatening the end of the republic. The display of this flag is always due to insolence and hatred; the flag adds nothing to that superiority which it proclaims. The flag is in fact always a sign of terror in the nationality that hangs it out.—John Jay Chapman, in the Boston Herald.

Harvard, with the prejudices of a summer hotel; Harvard, with the standards of a country club, is not the Harvard of her greatest sons. It is not the Harvard of Eliot or Emerson or William James, a training-ground of free men in a Republic. It is not the Harvard of its most loyal graduates but a Harvard temporarily at sea in a disordered world.—New York World.

John Albion Andrew, the Civil War Governor of Massachusetts, a Bowdoin man: “I know not what record of sin awaits me in the other world, but this I do know, that I was never so mean as to despise any man because he was poor, because he was ignorant or because he was black.”—Brooklyn Eagle.

This relapse to Jim Crowism at Harvard is the spiritual offspring of that old ante-bellum false pride that felt it a duty to one’s self-respect to challenge any concession to the Negro that might tempt him to dream that his right or his dignity could ever approach par with that of the white man. To such a spirit, no doubt, the fact is highly distasteful (and it often is the fact) that the black boy in college stands above the average of his white classmates, and exceedingly distasteful it must be when he stands highest of all. In such exigencies it is natural enough to ask, “What can we do to save white prestige?” Well, if we like the idea, we can do this very thing that President Lowell has now done at Harvard. We can make it apparent that the black student attends “our” college only on sufferance and by grace of our condescending indulgence. If he excels us in scholarship we can well call him an “ethnical prodigy” (sort of freak of nature, you know). And if he wins class honors, as he sometimes does, still ours can be the greater honor of a magnanimity that permits him to be a competitor with us.—Walter H. Beecher, in the Louisville, Ky., Times.

“After many years of arduous service in combating race prejudice,” writes X. Y. Z., “A. Lawrence Smith was promoted and became Mayor of Mer Rouge. Throughout the land there was rejoicing that at last Mr. Smith had found an opportunity worthy of his powers.

“Mr. Smith’s great reputation as a master mind in the solution of race problems bore fruit at once. Even before he had
left South Station for Mer Rouge two race problems at Mer Rouge were solved. All Negroes fled from Morehouse Parish, and the one Jew who had contemplated settling there bought a ticket for Alaska instead. "On entering the town of Mer Rouge, Mayor Smith was at a loss to say, therefore: 'Fellow subjects, our great campaign of tolerance has won two great victories. Because of our policy not a Negro can now be lynched in Morehouse Parish and not a Jew can be blackballed at our Klan Club. We shall proceed, as we have begun, fearlessly and honestly to stamp out the curse of intolerance. If anybody in this town has a prejudice against any one else in this town, let him come to me.'"—Heyward Broun, in the New York World.

THE NEW SOUTH

At the last Tuskegee conference the editor of the Black Dispatch, a colored paper of Oklahoma, is greatly encouraged by what he heard the white South say:

There is an admission, a prophecy and a resignation in the address of Dr. Evans, all of which, if made with sincerity and executed with diligence bodes well for the future of Dixie. Dr. Evans makes the admission that the South vitally needs the black man in underwriting her economic problems and already feels the loss of thousands who ran away from the mob, the klan and poverty, to educational opportunity and freedom in the North. He tells the South that more of the little one room cabins without windows or floors will be abandoned by the very people that his section so sorely needs and he makes the startling announcement, that sounds like Jan Smuts in South Africa and the English in Jamaica, that there must be more social intermingling between the races to bring about the accord necessary for proper growth.

Another admission on the part of the South came like a flash of lightning from a clear sky on the second night of the conference when Dr. George Hobbs, Superintendent of the schools of Kentucky, declared: "This conference marks the end of education by dictation, and marks the beginning of education by conference." The speaker went further to point out that the South had no right to attempt to prescribe the kind and sort of education that the black man should have. He said that the Negro should sit at the round table and help to determine what the program should be for all of the people, educational, political, industrial and social.

HAPPINESS

MEREDITH NICHOLSON writes in Harper's for December, 1922, speaking of the colored waiter in the dining car:

My appetite was so spoiled by the reflection that a man's eligibility for happiness can be determined by the chance of race or color that I felt like apologizing to the waiter for accepting his intelligent and courteous service.

Later in the day, as I passed through the dining car and found the crew "getting a little harmony" as they reset the tables, I said to myself: These men, denied as they, incontrovertibly are, anything beyond the mildest approximation of the guarantees of the Fourteenth and Fifteenth Amendments, and viewed with distrust and animosity the minute they attempt to do anything nobler than contribute to the ease and comfort of the lordly white, nevertheless do find a certain happiness. As races have served other races in an apprenticeship, learning from their masters the arts that were in turn to serve them, so may the Negro be bidding his time until, developed in the hard school of servitude, he takes his place as one of the great world races and joy-rides in the chariots of Pharaoh.

But this was silly, I wondered whether the vicious banging of the car at Pittsburgh had not loosened a complex in my already erratic brain. But when I sought the club car and looked down the aisle at the gloomy countenances of my fellow travelers, I questioned seriously whether the black men really haven't the best of it. Mirth and melody bubble in their souls, in spite of the fact that in certain areas of the republic they are effectually disfranchized, and in all others with which I enjoy familiarity, find themselves excluded as "damned niggers" from all places of popular assemblage—even from places where members of their own race provide the entertainment! Man, I reflected, is not after all a reasoning animal, with a passion for generosity and justice; he is merely a prejudice on two legs.

POOR BLACK MAMMY

MAUDE NOOKS HOWARD of Columbus, Ohio, has a letter in the New York Times from which we quote:

I see quite a little is being said in favor of a "suitable" monument for the Black Mamma of yesterday in the Southland; a "reward" (they are calling it) for her faithfulness to them in their helpless babyhood, and later, their trying childhood. Just what would the Black Mammy say?

"Chile, doan' yo'll go 'n spen' all dat money 'cause we wuz good 'n faithful 'n true. Dat wa'nt nuthin'. Jesus jes' teached us to be lak dat, da's all, honey. But Missy, ef yo'all wunt de 'pinion of yo' Mammy bout yo'all showin' 'preciation, tell all dem Missys back dah to jes' treat dem we lef' behin' fa'ru; quit buttin' 'em; quit hu'tin' dah feelin's; giv' em a square deal, honey, dey's folks lak you'alls; spell ma race's name lak yo' do everybodys'.

"We wuz patient wid yo'all, can't yo' be a li'l patient wid ma folks? I wuk'ed for
yö' daddy by day 'n tuk good keer o' yo'all, didn't I? Dey tuk ma ol' man 'n sol' 'm fum me; I cried in de lonely hou's of de night, honey, but I wuz good to yo' wa'n't I?

"Ma purty lil' Jane, yo'all 'members huh? Purty as a picher, wa'nt she? Ma ol' hea't broke w'en Mas' sol' huh, honey, da's why I se heah; home, safe, 'n happy, wid ma sweet Jesus. Yo'all go back, honey, gin 'em my love, 'n jes' tell 'em what I done tol' yo'all, honey."

"Swing low, sweet Charliot"; the liquid tones poured out of Mammy Lou's throat, and God's mighty Host caught up the echo, and our very hearts were torn asunder by the beauty and majesty of that heavenly choir; the gorgeous splendor of that band of angels dazzled our eyes and awed our souls, as they parted right and left, and Mammy Lou swept up the avenue of gold, back to the throne of God.

**AMERICAN MUSIC**

In the 81st season of the Philharmonic Society of New York, Rubin Goldmark, a white American composer, presented "A Negro Rhapsody". Mr. Goldmark was born in New York and composed the rhapsody between 1919 and 1922. It is based on seven themes of Negro origin and is thus described in the program:

There is a slow introduction. (Moderato, C minor, 4-4), begun by the 'celli and violas in unison singing *Nobody Knows de Trouble I've Seen*, repeated in imitation by the woodwind. Flutes, clarinets, and bassoons, in G minor, have another phrase from the same song. Most of the orchestra now takes this tune, while the horns in imitation sing against it *Nobody Knows*. There is a decrescendo, with long-held chords of the wood-wind, while under them the basses murmur, O Peter, Go Ring dem Bells. The main body of the piece (Allegro moderato, Tempo giusto, 2-4) begins with an variant of *Nobody Knows*, with inversions in the wood-wind, the basses repeat O Peter, Go Ring dem Bells, while the violins introduce the fourth of the seven basic themes (it should be said here that a number of the counter subjects and subsidiary themes used in the Rhapsody are of Mr. Goldmark's own invention). This fourth theme consists of the first bars of O, Religion is a Fortune. With it, in the horns, is combined the best to Peter. This material is developed, with a climax on *Nobody Knows*. A passage of antiphonal chords for contrasted instrumental groups leads to an Andante non troppo, 3-4, with an English horn solo on Sometimes I Feel Like a Motherless Child, above a counter-melody for the French horn. A solo violin sings this melody, and then a solo 'cello announces the chief lyric subject of the work and the sixth of its seven basic themes: it consists of two measures of *Oh, when I come to die*. The strings, horns, and wood repeat it in a rich forte, and turn it over to the horn quartet, while they themselves (divisi), with harp and celesta, weave about it pianissimo arabesques. Trombones recall the first theme (Nobody Knows) crescendo, and the full band attains its highest point of emotional intensity on Oh, when I come to die, followed by a diminuendo and a fermata on a soft A major chord of the strings.

There is a return to the Tempo giusto (G minor, 2-2), and the seventh and last of the themes is exhibited... At the close, Peter is for the last time loudly exhorted by the brass.

**ALABAMA**

CLEMENT WOOD, a native white Alabamian writes in the Nation:

"What is the solution to the Negro question?"

"There's only one: amalgamation." The man who said this to me was then an Alabama Congressman, conservative, non-alarmist, who still stands high in State and nation. "But, above everything, don't quote me! My political life wouldn't be worth that, if you did... You see," he continued, "it's going on now."

How far was this Congressman right? A few scattered facts may materialize the problem. A Democratic candidate for governor was speaking at a rally in Montgomery, some twenty years ago. He finished his set speech; an excited man rose in the color of the hall, shaking a lean, accusing finger at the orator. "What about your family of black bastards, Governor?" The distinguished Alabamian came forward to the challenge, and pointed an index finger straight at his questioner. "I've raised 'em, and educated 'em, and made decent, law-abiding citizens of 'em; and that's a damn sight more than you've done for your black bastards!" There was wild applause at this; the interrupter was thrown out. The story spread from end to end of the State; the candidate was elected.

And yet, the mixing continues. There are still the double families, in scattered locations. There is still the occasional case where the white woman accepts a Negro lover. Among white boys of all classes there is much of this denial of the color line. This is less in the cities, and more in the country; for the cities offer white prostitutes, and in the rural districts loose white women are scarcer, or more difficult of approach, than Negro girls.

Grandfathers have been lynched for protesting against mistreatment of their young colored granddaughters. The situation of the Negro husband, father, or brother, under these not infrequent occurrences, is a hideous dilemma: dishonor or death are the proffered choices. And there is always the threat of the black hour of a race riot, started by some isolated breath of white lust.
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**LEDGER ASSETS ITEMIZED**

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<td><strong>TOTAL (Ledger Assets as Per Balance)</strong></td>
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**NON-LEDGER ASSETS**

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<td>Interest and Rents due and accrued</td>
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**ASSETS NOT ADMITTED**

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<td>Bills Receivable</td>
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<td>Furniture and Fixtures</td>
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**TOTAL (ADMITTED ASSETS)**

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<td>Reserve for Unpaid Claims</td>
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<td>Interest and Sundry Accounts</td>
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<td><strong>TOTAL LIABILITIES EXCEPT CAPITAL</strong></td>
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<td>Capital (fully paid)</td>
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<td><strong>Surplus as regards Policyholders</strong></td>
<td><strong>548,929.35</strong></td>
</tr>
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<td><strong>TOTAL</strong></td>
<td><strong>$595,888.05</strong></td>
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</table>

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PUBLISHED MONTHLY AND COPYRIGH TED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 70 FIFTH AVENUE, NEW YORK, N. Y., CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GR ANVILLE DILL, BUSINESS MANAGER.

Vol. 25  No. 6     APRIL, 1923     Whole No. 150

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OF
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MARY McLEOD BETHUNE, Principal

Mention The Crisis.
AS TO PUGILISM

PERSONALLY I never have considered pugilism the highest form of human entertainment. At the same time I must confess that, as compared with the soldiers, the pugilist ranks high in my set of values. I think that fighting with padded fists under set rules of fairness and with some limits to the punishment that may be inflicted is infinitely to be preferred to modern warfare in any of its aspects. For this reason, too, I am disposed to become sarcastic in the case of Siki and Johnson and Wills. There is only one reason in the world for stealing Siki's title, banning Johnson and refusing Wills a chance and that is that white folk are afraid to meet black folk in competition whenever equality and fairness in the contest are necessary. If white Europe and America are to meet the darker world they prefer to have it a matter of machine guns against assegais and under those circumstances their superiority is easily proven. But Siki has whipped Carpentier, Johnson could give Dempsey a good fight and Wills could give him a better one. And hence William Muldoon, czar of New York boxing, bars Johnson and Wills, while Paris does similar things to Siki. The action is beneath contempt. Colored voters ought to kick Muldoon to obscurity on the very first chance.

THE SATURDAY EVENING POST

R. GEORGE H. LORIMER:

We are continually receiving, by word of mouth and by letter, protests against the treatment of the colored people in the Saturday Evening Post.

Especially have colored people objected to some of Irvin Cobb's stories, to nearly all of Roy Cohen's stories, and lately to the story "Nick Pride," by Dingle.

I know that under the race conditions in the United States colored people are apt to be supersensitive, and to want in art and fiction only those things that paint them at their very best. As a writer myself, I have the strongest belief in the freedom and truth of art and, therefore, while I sympathize with much of the criticism of the sort of thing you continually publish in the Post about Negroes, my chief criticism is not on what you do publish but rather on what you do not publish.

While it is possible that Cohen's caricatures may have some artistic merit, surely no editor can think that this is the whole of the truth. And I am puzzled to know why it is that only that type of Negro is allowed to put his foot within your pages.

I am aware that you can expect comparatively little revenue from Negro readers or advertisers, and yet it seems to me that the larger duties and ideals of an editor in your influential place ought to induce you to look for, or at least to be willing to consider, other conceptions and portraits of Negroes, from those which you have in the past so persistently published.

I should be glad to know, if you are willing to express it, your attitude in this matter.

Very sincerely yours,

W. E. B. DU BOIS.
Many thanks for your letter of the twenty-second. We are always glad to hear from our readers and to receive their comment and criticism on the contents of the magazine. There is not the slightest intention or wish on our part to be unfair in our treatment of the colored people. When Paul Lawrence Dunbar was alive he was a regular contributor to our columns and we would welcome to our pages another colored writer with his ability. As a matter of fact we are inclined to think the critics to which you refer are just a little over-sensitive. We do not remember ever having printed an ill-natured story about colored people and we print a great many more stories about whites à la Cohen than we do about colored. We think that our critics really want not equality of treatment but preferential treatment. As we have already said, we would welcome a colored writer of verse or fiction of Mr. Dunbar’s ability to our columns.

Yours very truly,

The Editors.

The above answer fails to meet our contention in two respects. In the first place the Evening Post does not have and cannot expect very many Paul Lawrence Dunbars even among its white contributors. In the second place while it is true that “we print a great many more stories about whites à la Cohen than we do about colored” it is also more painfully true that about Negroes they print nothing else. If they pursued this method with regard to white Americans the editorial ears would ring with bitter condemnation.

THE NEGRO AND LABOR

The usual American attitude toward Negroes in industrial countries like this is two-fold. On the one hand, the white laboring man excludes the Negro from work just as far as possible, particu-

larly in the skilled trades; this is because, as he says, the Negro will work for lower wages and does not deserve the consideration of white labor. The employer, on the other hand, will employ Negroes when he can get them more cheaply than white men, but he considers them less efficient and their presence raises problems. They are, nevertheless, always a possible substitute when white labor becomes too exorbitant in its demands.

Neither party is apt to consider the point of view of the colored man. He needs work and being usually excluded from the union, gets his chance to labor by underbidding the white laborer, and is compelled often to regard the man who hires “scab” labor as his benefactor. On the other hand, being compelled to live somewhere, being poor and ignorant, he brings to such employers and their friends problems in housing and other social matters.

To most people these problems are a sort of perpetual American condition and show no particular change. On the contrary, this problem of Negro labor is part and parcel of the whole world problem of industry,—before, during and after the war. When there came to Europe four comparatively new crops: sugar, rice, tobacco, and later cotton, they transformed the industry and commerce of the modern world. Before that local industry had supplied the wants of the poor, but commerce was primarily to satisfy the desires and whims of the rich. It had, therefore, during the Middle Ages many of the characteristics of gambling.

When, however, there came from overseas great crops which minis-
tered to the wants of the mass of men, then commerce became more stabilized, the demand was steadier and the amount of goods handled was much larger; so commerce expanded tremendously. Then, too, the discov-
ery of America gave the laboring class, for the first time in modern days, free, rich land. All that was needed was labor, and labor was procured by seizing white men in Europe and black men in Africa. There was in the 15th Century no great difference between the best civilization of Africa and the best civilization of Europe; but while Africa had to protect herself against barbarians, Europe was protected by natural physical barriers, so that in Africa the slave trade came to be a defense against barbarians and therefore expanded, while in Europe certain classes of laborers began to gain political power.

There arose then in Europe the modern labor movement, and when this labor movement struck America, it found African slavery established here. At first it endured slavery because it was the slavery of an alien race; then it began to conceive that these black aliens might become laborers and free citizens, like the whites. This movement, which culminated after the Negroes had helped free America from England, was finally nearly halted by the increase of the new cotton crop, which made slave labor more valuable than ever.

However, by the middle of the 19th Century the white laborers realized that black slavery was encroaching upon their free land and must be confined to certain limits, while the white slave owners knew that they must have more and more free land or slavery would not pay. The results were the Civil War and the legal emancipation of Negroes.

This brings us to the modern world. The situation is that the mass of European and American white laborers have gained political power and are beginning to know how to use it. They are, therefore, demanding a larger share of the profits of industry; but, on the other hand, the controllers of industry and commerce have found that by investing in tropical and semi-tropical lands, they have a new chance to get cheap labor and valuable raw material of the sort which is increasingly in demand in modern industry. They have induced the laboring class to vote large appropriations for armies and navies. With this they seized control of Africa, Asia and the islands of the sea.

You would think that there would have come, for this reason, revolt on the part of the yellow, brown and black laborers, and particularly of those black laborers in the United States who are legally free but still largely disfranchised both in politics and by the labor movement. Such revolt was indeed foreshadowed, but before this came the World War, which was caused by the jealousy of the nations who sought to dominate the darker world and who fell out in the division of the spoils. They fought a terrible war with each other for four years, and the result is that since the war the darker nations are revolting. In China, Japan and India, in Egypt and South and West Africa, in the West Indies and in America, there is a growing determination on the part of colored laborers that they are not going to remain the victims of modern industrial development. The greatest post-war problem is whether white laborers are going to recognize the demand of these dark laborers for equal consideration, or whether white capitalists and employers are going to continue to play off black and white labor against each other and thus seek to exploit and develop Asia and Africa, simply for the benefit of the privileged classes of the white world.

A LABOR PROGRAM

The British Labor Party has issued a political program which American Negroes need to understand and watch.
This program includes: (1) An all-inclusive League of Nations with power to deal with international disputes by methods of arbitration and conciliation; (2) The independence of Egypt, self-government in India and acceptance of the Irish treaty; (3) Direct taxes on the rich according to their wealth and the abolition of all indirect taxes; (4) The reduction of rent and the increase of wages; (5) The more equitable distribution of wealth, brought about by the nationalization of the mines and the railways; a national scheme of housing; increased old age pensions, and pensions for widowed mothers.

Mr. Eddy

Mr. SHERWOOD EDDY is a missionary. He has traveled east and west preaching at his own expense until he has a large vision of Christianity. His vision, however, is not quite large enough to include black folk. Some progressive white Southerners thought it was. They thought that if they invited him to Atlanta and gave him unhampered leave to say his message that he might help them to spread a saner attitude in the South toward the Negro. Nothing was further from Sherwood Eddy's thought. He did not intend to come within a thousand miles of the black man, at least in the South. He started out with apostolic frenzy. He bitterly arraigned those white people who try to be condescending to Indians. They will not brook condescension he cried—it is Christian brotherhood with them or nothing.

Here was a plain opening. There was an audience of Atlanta, Georgia, folk representing a dozen religious and philanthropic agencies—several hundred white and a hundred Negroes. A Southern white woman arose and said: "Mr. Eddy, is not the same thing true of educated Negroes in the South?"

Mr. Eddy paused and wiped his forehead. He said he was not prepared to say; he—er—did not quite know how to answer that. He did not quite know conditions "down here". He was just a "plain Yankee", etc. Then shaking the ghost he swung again to his bigger subject. He pleaded for Christian treatment of foreign peoples—"But" asked someone, "is there not more to race than just color?" Mr. Eddy thought there was. Yes, to be sure there was, but we could treat darker folks as brothers without their being brothers-in-law. But they would not let poor Mr. Eddy rest. Another Southern white woman expressed her interest in colored people, her love for their welfare and said that she thought the first lady's question ought to have been more frankly answered, and that the thing was to give colored people good treatment and help them in every way to become self-respecting without worrying about the question of brothers-in-law.

Mr. Eddy was embarrassed. He evaded the subject and tried to get going again. He uttered a few platitudes—sought desperately to regain the divine afflatus but no—the chance was gone. His cowardice had separated him from the anxious striving-forward-looking South and ranged him with Watson, Vardaman and the Ku Klux Klan; and he knew it.

Song Poems

We continue to receive complaints and inquiries about song poems. We have a number of copies of contracts where firms offer to furnish music and the printed copy of songs for prices varying from ten dollars to one hundred dollars. Let us say again and finally, there is practically no market for song poems. If you have a poem which is worth publication, publish it. If you are in doubt
as to its merit, there are hundreds and thousands of publications in the United States whose editors are willing to print good poetry at least for nothing and in many cases they pay liberally for it. Poems thus published may now and then be selected by musicians for the purpose of setting them to music. In such cases they will get the permission of the publisher and the author and give them proper royalties. Any other procedure is futile and wasteful.

A NEGRO THEATRE

“T"

AM enclosing the announcement of a meeting which is the first step in the establishment of a colored theatre in Chicago. The effort is being sponsored by a well known group of both colored and white people in Chicago who have great faith in the creative abilities of the Negro in general and in his dramatic abilities in particular. The venture is entirely non-commercial and has three aims as set forth in the announcement. The theatre will be open every night and its staff will be paid. Both professional and amateur actors of ability will be used and developed. We will not do the absurd thing of producing so-called ‘Broadway Successes’, which, as you know, have no relation to the life of the Negro, his psychology, his hopes, and aspirations. We shall attempt only those dramatic pieces which have a universal appeal and are as true for the colored people as for the white or yellow races. And at the same time we shall do all we can to encourage both colored and white writers in the creation of a Negro dramatic literature, offering as substantial a reward as possible for the best play submitted each season. The productions will be given in a modern manner with every effort being made to make the scenery, the lighting and costuming as honest and beautiful as possible. A society will be organized around the theatre which will act as the theatre’s moral sponsor. It will bring to Chicago, lecturers, both colored and white, on the drama, literature and other arts. It is the hope of this group that if the Chicago venture succeeds it will be able to lend its experience and at least moral support to groups in the larger Negro cities of America who may wish to establish similar theatres in their communities.”

RAYMOND O’NEIL.

Now the news comes from Chicago that the Avenue Theatre has already witnessed the successful premiere of this theatrical organization in the production of Oscar Wilde’s Salome.

EASTER

CHARLES BERTRAM JOHNSON

EVERYWHERE,
In water, air,
Thy Spirit is;
Rose-faced days
Deep in April,
With the flaring
Purple blaze
Of willows,
And maple buds,
Pent to bursting,
Now unbosom.

O sing it,
Robin-throated morn!
Loud ring it,
Lily-bells aborn!
Here! Everywhere!
Joyous Easter!
Thou hast come
Plain to see;
With Life for some,
But Truth for me.
THE CHEYNEY TRAINING SCHOOL FOR TEACHERS

Leslie Pinckney Hill

There is widespread and heated discussion current at present along the border states and in some of the northern states on the relation of the public schools to the Negro population. This discussion, notably in Ohio, Pennsylvania and New Jersey, is dividing colored people into bitter camps and factions. The arguments revolve around the fundamental question of segregation. Is segregation spreading in the North? Is there any kind of segregation that is not wholly evil? How shall it be met? How far do Negro institutions developing in these states make for a disastrous cleavage between the races? Shall Negro institutions be encouraged, or shall they be abolished? All these questions are of the nature of explosives. They are questions that require self-possession, and the wariest use of words, if issues are not to be confused.

Inasmuch as the discussion in Pennsylvania centers for the present around the new status of the Cheyney Training School for Teachers, a brief statement of the relation of this school to the whole question may help towards public enlightenment. The attitude of the principal and faculty of this school, although well known, may serve at least to lay bare the grounds of the debate.

First, I believe in no kind of enforced segregation, and in no kind of Jim-crowism. On the contrary, the whole weight of this school has always been exerted against these evils. The very purpose of the Cheyney discipline is to develop a strong body of clear-minded leaders, who will consecrate their lives, if possible, to the stern task of helping to lift from the nation this incubus of Jim-crowism in all of its manifestations. But I believe completely in the right of any group of Negroes to organize, by themselves alone, or in co-operation with white friends, for any proper ends which they themselves may voluntarily choose to further. This right of self-determination is of the very essence of democracy. It is the Negro's surest weapon against Giant Despair. When others will not help us, we will help ourselves. Any other attitude marks the craven or the poser.

The Cheyney Training School for Teachers, now the fourteenth standard normal school of Pennsylvania, represents this principle. Nobody now connected with the administration had anything to do with the founding of this school. I was called to the principalship after the institution had served the race and the nation for nearly a hundred years. The school was established in 1832 by Richard Humphreys, a Philadelphia Quaker, who bequeathed the sum of $10,000 to certain Friends for "the benevolent design of instructing descendants of the African race in school learning, in the various branches of mechanic arts and trades, and in agriculture in order to prepare, fit and qualify them to act as teachers". This statement of the origin and purpose of the school has been published in catalogues and reports literally for generations, and there never has been any reason why anybody should misunderstand or misstate either. The present elevation of the work crowns a long process of gradual and natural evolution.

In other words, this is not a school which was set up by white state officials and forced upon Negroes, but a voluntary undertaking developed from within by the finest type of inter-racial co-operation. The State did not create Cheyney. On the contrary, Cheyney represents the basic principle of voluntary group endeavor. The school of its own motion sought and
secured the professional recognition and the financial support which it now enjoys. To confuse these two types of development will be fatal to all true race building, and destructive of all dignified inter-racial cooperation. This is the confusion now rampant.

I came into this work with definite understanding of its origin and purpose. Three needs had to be met promptly and with concentrated attention. The first of these was the grading up of the school so that it would have a professional standing equal to that of the other teacher training schools of Pennsylvania. In this undertaking, representing the labor of years, we have been entirely successful. In 1920 our graduates, after passing the state examinations, were recognized by the Department of Public Instruction as fully qualified to receive certificates and diplomas, opening to them the public schools of Pennsylvania.

The next need was money for the widening work. Here again we have been reasonably successful. I found this school, as a private institution, securing, in 1914, $6,000 biennially from the state. The appropriation for the current biennium is $125,000. This amount still runs far short of needs, but it represents a great advance.

The third need remains—physical equipment reasonably commensurate with the requirements of our program. We need dormitories, class rooms, cottages for workers, gymnasium, a new training school, up-to-date laboratories, assembly hall, and much remodeling. These cannot all be supplied at once, but I am confidently expecting a substantial beginning of these improvements before the end of the present year.

Now has this progress at Cheyney brought about any enforced segregation in the normal schools of the Commonwealth? No group of Negro workers can ever tell when or how far their activities suggest to other people dissocial thinking and conduct. The following, however, are facts essential to any intelligent appraisal of the present situation:

1. The state law admits of no enforced segregation.
2. Cheyney as a private school was avowedly for colored students. Under the State, it continues its primary service to the race, but must admit any qualified applicant without regard to race, color or creed.
3. Any qualified colored student may attend any other Pennsylvania State Normal School.
4. There are more colored students in these other state normal schools today than ever before, and there are more students at Cheyney and a larger, stronger faculty.
5. There is no student at Cheyney who has not deliberately chosen to attend this institution.

It is not for me to examine or interpret the motives of any citizen who refuses to consider these facts.

With regard to the vicious sort of enforced segregation which all decent people oppose, there is no question as to where any colored man must stand. There is, however, a very serious question as to method. Something happens to a colored child in some mixed school, some colored teacher fails of appointment, colored children suffer from inconvenient transfers, some colored student in a normal school is denied rights and privileges. When these things happen, it is not, in my judgment, the part of wisdom to set up in this state a general hue and cry about segregation. The law here is clear and adequate. The effective method is to treat each case specifically, locally and directly. My own limited experience in Pennsylvania teaches that wherever two or three colored men of personality, clear mind and good judgment, careful of the meaning of words, confer directly with officials about these local embarrassments, they almost invariably get a hearing and clear up the muddle. Indignation mass meetings, appeals to the passions of the crowd, general condemnation of the whole white race, bad manners and violent language turn back all the wheels of progress. I am ready to go with any man who has a definite grievance, and who means bravely and directly, but with sober courtesy, to correct any evil that may afflict our people in the public school of the state. But I do not join any man who exhibits the same blind prejudice that we ourselves abhor, and who rushes to judgment without fact, or truth, or evidence.

This, then, briefly is my position in the whole discussion. It is my business to continue to develop this school primarily in the interest of my people, to keep its doors open at the same time to all qualified youth of any other race, to broaden the whole scope of its teaching, to work for the high-
est professional recognition, to enlarge and improve the physical plant, to secure liberally trained and experienced teachers, to get money—and to insure all this progress, as far as I am able, without yielding by one jot or tittle to the vicious sort of enforced segregation against which every true American citizen must wage incessant war.

**The Outer Pocket**

**Dearborn, Michigan.**

An unknown friend, whose name and address I would be pleased to learn, has favored me during the past year with occasional copies of *The Crisis*, for which he has my sincere thanks. The last issue received was that for January.

Permit me to extend to you my sincere opinion that if the members of the race you are seeking to uplift will follow your advice, they will find a better feeling toward them than they imagine now exists.

The slavery to party naturally consequent on gratitude due the Providence which made that party an instrument in bringing them to a full equipment of citizenship, is as base as any other form, and race solidarity is an obstacle to a full development of the manhood which alone can make any man, white or black, a true citizen, a free man.

Race antipathy is as common to the Republican as to the Democrat. Why must the Negro serve either? The party lines of today are not those of the Civil War period, for the closest friends of Lincoln left the old Republican party in the '70s, and few ever returned, while many of the old line Democrats of the days of reconstruction are now high in Republican councils, having followed the Golden Calf in the '90s. Party allegiance thus is but fealty to a name and not a principle, hence is the greatest danger to the Republic.

In the first copy I received of *The Crisis* I was struck with the justice of your analysis of the President's social equality plea at Birmingham. The legal barriers to full individual freedom should be removed, and that is all the race asks, or can ask. All the sophistry in the world can not justify the carriage of a cold and warm plan into effect. But he who seeks to please all pleases none, and the white or black who lends approval to the sentiments the President there expressed lacks in understanding.

*Marcus T. Woodruff.*

**Plateau, Ala.**

I am writing you to express my appreciation of your article appearing in the February *Century*. It is, perhaps, the most impersonal thing I have ever read from your pen. But the greatest source of my appreciation is its helpfulness,—helpfulness in clearing up some doubts in my mind and setting me straight in my attitude toward the strange man whom you choose for your subject.

I have been from the first unconditionally opposed to Marcus Garvey. My opposition was based on two considerations: first, I believed that his plans were utterly impracticable and out of harmony with the thought life of our people. Second, I believed that Marcus Garvey was consciously a crook.

I still hold my first belief, but your article has eliminated my second opinion. Viewing him from your angle I am led to see Marcus Garvey a reasonably honest man, disillusioned and wholly out of line with the current of life and thought moving around him. I think that is the picture you would have America see in beholding this unfortunate soul.

*Leonard F. Morse.*

**Washington, D. C.**

The thing I most wanted you to see is my book on the Philippines. I wanted to bring to your attention a slight variation in the Anglo-Saxon attitude toward peoples of a darker complexion. Here at home we exclude them from the operation of the constitution and laws that secure all the rest of us and lately have gone to the length of declaring in effect that the security of their lives against mob violence is no concern of government. In the Philippines we make with them a solemn covenant to which they adhere with meticulous care and when the time comes for us to fulfill our part of the agreement we side-step and lie and fake to avoid our obligations. Taking it altogether the enthusiasm with which some quaint thing called "Anglo-Saxon civilization" is vaunted seems to me a grotesque joke.

*Charles Edward Russell.*
THE NEGRO'S LOYALTY

GUSTAVUS ADOLPHUS STEWARD

HITHERTO that nondescript and greatly lauded emotional quality which we call loyalty has had, in the life of the American Negro, two distinct public manifestations—loyalty to the Republican Party and loyalty to the American Government. There appear now certain intensely significant indications of a change, certain insistent signs that this rather diffused devotion is concentrating into a class or race loyalty of which the first demand is consideration of race or class interest, and which is unable, by that test, to recognize any particular difference between Republican and Democrat, and challenges even the self-assumed everlasting rightness of the American Government itself. Consequently a complete revolt of the American Negro against the Republican Party is disconcertingly imminent, sharpest criticism and bitterest denunciation of the American Government are increasingly observable in his speeches and writings, while downright hatred of and contempt for everything American begin to be irritatingly importunate to be invited within the range of his more sober thinking.

Until recently little attention has been paid to the public loyalty of the American Negro. The Negro himself has regarded loyalty to the nation and to the Republican Party much as a fish regards the water in which it swims—absolutely essential to his well being, but mere matter of course at that. Whites have been busy exploiting and extolling, in sugary sentimental extravagances, the personal loyalties of beatific "black mammys" and late lamented "good niggers" of the hopeless and spineless Uncle Tom variety, and although they may resent the classification, they have been exactly like the blacks in taking for granted that the American Negro would unhesitatingly render unquestioning allegiance to the Republican Party and the American Government on every possible occasion.

There have been ample reasons for the existence of this undiscriminating attitude. As regards the Republican Party these reasons stand somewhat as follows. The Republican Party happens to be the one political organization which soon after his emancipation espoused the Negro's cause and which has ever since professed a desire for fair play for him. It is the party which in numerous loftily-worded platforms has announced its determination to compass his complete economic, social and political freedom. Moreover, as patronage and not performance is the norm of party popularity in America, the Negro has been won to the support of Republicanism by a tactful distribution of "plums" reserved for him. Again there have been certain outstanding dramatically impressive personalities identified with the party whose public behavior and utterances have acted as powerful and persuasive emotional stimuli to his notion of loyalty—personalities like that of Lincoln, whose heroically tragic figure has been transmuted by him into a blindly worshipped demi-god; Frederick Douglass, whose expressive metaphor, "The Republican Party is the ship—all else is the sea," has been to him for decades a strangely irresistible slogan; Roosevelt, whose defiant theatrical gesture in the Booker Washington luncheon appealed tremendously to his vanity and won his undying admiration. Thus because of his uncritical regard of the record of the party, it has had and held his unwavering devotion.

With the American Government the case is equally simple. The American Negro, like other persons everywhere, does not always take the pains to distinguish between the terms "government," "nation," "country," and the people of a government, nation or country, in spite of Woodrow Wilson's punctilious insistence upon this differentiation. To him these are all one. It follows that whatever injustices he experiences or benefits he receives in America, he credits, in his loose thinking, to his country. And harassing impediments to the contrary notwithstanding, he has continued to think that this is his country, that his right to this claim is absolutely incontestable. He has been here almost as long as any of his neighbors and longer than most, has worked as hard as any and harder than some to build American civilization, and has
fought as often as any and amid more galling humiliation than all others to preserve it. It is truly his country; he knows no other; and consequently the government has always received his fealty.

All this has been unqualifiedly true until very recently, in fact until the violent hysteria created and developed by the hate-doctors of the war began to envelop the subject of the Negro's loyalty. The national government, spurred on by a vigilant and vigorous red-heresy hunting Department of Justice, then began to grow a bit suspicious of this supinely loyal individual. It had not the remotest notion apparently that its own mortifying and discriminatory treatment of black soldiers might be the near-at-hand source of its suspicion. Instead, it dispatched blindly innocuous emissaries to France to dole out doses of soporific pop to supposedly "uppish" black men in trenches. Certain Negro periodicals were hailed before the all-powerful censor, promptly diagnosed as "red" or near-red, and were barred from the mails or reprimanded accordingly. At the same time, that pet phrase which is always so bluntly and brutally heralded abroad in times of superheated one-hundred percentism appeared everywhere, namely, "This is a white man's country". And, curiously and inconsistently enough, the loyalty of the American Negro now received widespread public praise. It was suddenly discovered that he had never produced an anarchist, presidential assassin, traitor or bolshevist. In every war he had unflinchingly done his duty, from Boston to Carrizal. In the present war he had responded unfalteringly, doing his bit in munition plant, shipyard, Liberty Loan and other drives, in labor battalions, in the trenches, etc., etc., to make the world safe for democracy. Paid government speakers spilled this fulsome stuff all over the country, while the Negro abroad was being told to return home as a Negro should, quietly, take and keep a Negro's place when he got there, and remember that this is still a white man's country. Down in Dixie he had to endure still another time, from the lips of possible lynchers, the nauseating recital of devoted "mammies" and faithful old black retainers as sole protectors of lone white females during the Civil War.

But if the government was somewhat suspicious, the Republican party slept. And it still sleeps. No intimation that its hitherto steadfast ally might conceivably have a grievance threatening the peace of relations between them seems to penetrate its pachydermatous body. The G. O. P., so far as the American Negro is concerned, lives in the seventies, and is serenely confident that it holds his vote in its hand, not by force mind you, but as a gladly voluntary offering.

The benevolent old elephant is in for a rude jolt. For the Negro knows, and those fortunate whites who associate with him on the level of ordinary human intercourse must have heard, that there is today on his part a widely extended and growing determination to forget party completely and to remember both the man who favors him and the man who does not favor him. And he does not mean personal favors either. For while he recognizes that the party may give Bill a job here mopping corridors, and Tom one there polishing cuspidors, that Dr. B. A. Blank may receive the Liberian Ministry and Hon. A. B. See the headship of some functionless second-hand bureau, yet he also recognizes that the condition of the American Negro as a mass remains unimproved, unheeded, uncaerd for. He recognizes further that these same things can and do happen under a Democratic regime. Consequently, so far as he is concerned, party distinctions vanish.

And so he plans to give some intelligent direction to his political loyalty. This purpose bodes ill for the Republican Party. Mountainous grievances which the party, implicitly or explicitly, promised to redress remain. The Dyer Bill has been chloroformed. Segregation everywhere grows apace. Disfranchisement flaunts itself nakedly unashamed, yet no reduction of Congressional representation proportionate with dead votes is made. Jim Crow stalks boldly even in Washington itself. Peonage is unsuppressed. Hundreds of minor wrongs go absolutely unnoticed. Yet the administration is Republican!

Now precisely in the fact that the Negro is definitely concluding to abandon party lines lies the danger that his loyalty to the American Government may succumb. For no longer willing or able fairly to blame the party for his wrongs, his censure shifts to the American people. Moreover, depressing comparisons of the country's contradictory conduct in practically similar situations encourage his growing alienation. He
is roasted alive and tortured in East St. Louis, Illinois; little is done, while well-meaning uplifters send social workers not to Christianize the aggressors, but to civilize their victims. At Herrin, Illinois, his pale brother is done to death, the president publicly puts pressure on the State, “blot-erasing” committees whirl through every county defending the honor of their commonwealth, and an aroused public opinion rapidly sets the legal machinery in motion. Again, United States marines continue to overawe Black Haiti, the turbulent, while they are withdrawn from Santo Domingo, the turbulent. Furthermore, diverse intolerable sufferings for which no party, or rather all parties, should be held responsible are heaped upon him. Gruesome riots break out in cities here and there, and having no assurance that the agents of the government, the police, will not join the rioters against him, he is saved, not by government, but by himself. Violent race-hating mobs lynch him, burn him, emasculate him, whip him, deport him, imprison and enslave him. The American people remain all but completely indifferent while everywhere arise proscriptions, everywhere close avenues of employment, everywhere narrows his opportunity to enjoy life, liberty and the pursuit of happiness. Encircled everywhere, with no outlet freely offered, the alternatives are perish or break out. And that is how the Negro is beginning to think. The race that can now proudly assert that it has never produced an anarchist may be painfully surprised some day with a finished article in that line when its wrongs already can bring a youth madly to his feet, tears streaming down his cheeks, his voice choking as he says: “Put a bomb under the — and blow it to hell; that’ll make ‘em notice.” The group that rejoices in the fact that it has never included a political assassin may yet be profoundly abused to own one when even now a deeply embarrassed guest refused service at a hotel can be counselled to “take an ax and smash some of that damned plate glass. They’ll jail you, but they’ll take notice”. And the most pathetically loyal people God has ever created may yet bring forth what men call a traitor when they begin to believe that it is rather fear of personal consequences than adherence to convictions that has so often led them uncomplaining to the slaughter for a nation from which they have suffered and do suffer apparently unending wrongs.

Hence, as the American Negro reviews his desperate predicament in this country, he is now subjecting his own attitude to the powers that be to the severest scrutiny. In so far as that predicament is chargeable to the Republican Party, he is gradually but surely resolving to withdraw his support. And in so far as that predicament is chargeable to the American people, regardless of party, he is gradually but surely being led along a line of harshly condemnatory thought which portends serious impairment, if not absolute nullification, of his attachment to the American nation.

For loyalty, to abide, must have its basis in self-interest, whether that be expressed as class, race, national, or broadly human interest. This is the secret of the Negro’s constancy to the Republican Party and of his impending rupture with it. But no man expects or is expected to be loyal to that which is inimical to the interests of himself or his fellows. For example, who would expect Armenians to be loyal to the Turks? That the time may never come when men everywhere will not expect the American Negro to be loyal to America should be the prayer and the work of every person who professes to love this country.

### MAYBE

**B. B. Church**

**VAINLY** you wonder why sun, moon and star,—
Pageant illuminate,—
Never disclose what their destinies are;
Seldom reveal what their distances bar.

Mysteries fascinate.
Then, maybe you err when you try to unfold
All that my heart would speak—
Better the faith of the knight of old,
Ending his quest with a cup of gold—
Love is the boon I seek.
"WE HAVE JUST BEGUN TO FIGHT"

Our Spring Membership Drive is now on. Every Negro who believes in the full manhood rights, and every white person who believes in full democracy, should work to gain members in this campaign.

Our big city branches must increase their memberships until they number thousands, closely and efficiently organized. Only thus can they cope with the forces gathered against them. In every hamlet and village where fifty Negroes live, there should be an active and alert branch of the N. A. A. C. P.

If one observes the almost general fight being waged to introduce separate schools in the North, and the persistent propaganda and segregation which is growing and spreading, he cannot but realize that there are strong and insidious forces massed against the progress of the Negro in the North, as well as in the South. But one thing can stay their evil work—the organization of strong counter-forces, such as well-organized branches of the N. A. A. C. P. Unless our people work to build up such strong branches of the Association, we shall have growing tension between the races and increased prejudice that will make the North but little different from the South. Here you have the reason why we urge every red-blooded colored man and woman to join the ranks, and work with might and main to make the membership drive of 1923 the biggest in the history of the Association.

That the N. A. A. C. P. is the efficient organization to hold the line against the encroachments of our enemies, and to make progress for fuller rights and opportunities, has been manifested by the splendid record of the work accomplished by it. The last notable victory is that one in the United States Supreme Court on February 19, when the Supreme Court decided in favor of the Arkansas peas, as the result of the work of the N. A. A. C. P.

There is no organization before the public which more economically administers its funds. Its work is for all our people, re-

gardless of position or cultural status. The famous Arkansas cases, to which we have just referred, were fought for poor, ignorant and obscure Negroes, most of whom had never heard of our Association. It draws no color line, for it realizes that the race problem is really a problem of races, and that both white and colored people must work together in seeking to remedy the evils of race prejudice.

Moorfield Storey, the president, who is ex-president of the American Bar Association, and a lawyer of international reputation plead the Arkansas cases before the United States Supreme Court without fee just as he had done in the segregation cases.

The N. A. A. C. P. is the one organization working for democracy in America. It urges your assistance and help. Join the branch of the N. A. A. C. P. in your community. If a nominal member, become a worker in the Spring Drive. Bring in as many members as possible. If your branch is inactive, join forces with your fellowmen to arouse it to activity. If no branch exists in your community, write to the National Office for directions for organizing a branch, and determine to build up a unit of the Association in your community. Do all you can to arouse others, that the 1923 Membership Drive may manifest to America that we are not "quitters"—that we have just begun to fight. Our four hundred and thirty-nine branches must every one be made efficient and thoroughly alive, and many more added.

Yours is the task. Yours is the challenge. Meet it!

ANNUAL CONFERENCE

In previous years it has been impossible for many loyal N. A. A. C. P. workers who are school teachers or who cannot arrange their vacations so early to attend the annual conferences held, hitherto, in June. For that reason the conference this year will be held in August. The place is Kansas City, Kansas. The exact date will be given in the next issue of the CRISIS and the Branch Bulletin.
ON Monday, February 19, the Supreme Court of the United States handed down its decision in the now famous Arkansas Cases, reversing the convictions of the five men in whose behalf appeal was being made, and ordered the Federal District Court to inquire into and ascertain if the men received a fair trial in the state courts of Arkansas. This great decision marks the beginning of the end of the cases which have constituted one of the most notable and most difficult struggles ever undertaken by the N. A. A. C. P. in its twelve years of existence.

For three and a half years, at a cost of more than $14,000, and in the face of relentless and bitter opposition on the part of the Arkansas authorities and the whites of the state, the N. A. A. C. P. has fought to save the lives of the twelve men who were condemned to death, and to release from prison the sixty-seven others who were sentenced to long prison terms for alleged connection with the so-called Phillips County, Arkansas, "massacre" of October, 1919. Never has there been a more determined effort to slaughter innocent men than that shown by the whites of Phillips County and of that entire state. Every effort, fair and foul, was used to intimidate the courts that the men should be killed, and the courts themselves seemed peculiarly sensitive to the mob spirit that has dominated these cases from their inception. Only by the carrying of these cases to the highest tribunal in the land could justice or, rather, the prevention of gross injustice, be secured.

The importance of the decision just gained is so immense that it will be interesting to the reader to trace these cases from their inception.

As told in the March Crisis, following the rioting in Phillips County, Ark., twelve men were sentenced by the Phillips County Circuit Court to die in December, 1919. Lawyers employed by the N. A. A. C. P. appealed to the Arkansas State Supreme Court in their behalf and that court reversed the conviction of seven of the men and remanded them for retrial in the Phillips County Circuit Court. In the cases of the other five men the convictions were approved. It is this group of cases on which the United States Supreme Court has just rendered its verdict and of which the story is told below.

After the Arkansas State Supreme Court had refused to reverse the verdict of the lower court, Charles H. Brough, then governor of Arkansas, set a new date for their execution. To avoid their execution, the lawyers defending the men applied to the Pulaski Chancery Court for a writ restraining the State of Arkansas from executing the men. Pursuing its vindictive course, the State of Arkansas filed a demurrer to the writ, which demurrer, in effect, said, "Suppose all that you say about these men being unfairly convicted be true, you have no remedy at law." The demurrer was sustained by the court, thus dissolving the writ which was preventing the execution of the men.

Again a new date of execution was set. But the defenders of the men were not beaten. An appeal to the United States Supreme Court on a writ of error was made. The Supreme Court ruled that it could not legally inquire into the cases nor take any action of any sort upon them by means of such a writ. Then a petition was filed in the Federal Court of the Eastern District of Arkansas, setting forth that the men had been deprived of their liberty without due process of law, and stated fully the grounds on which this claim was made. The State demurred to their petition, which demurrer was sustained by Judge Cotteral who presides over that branch of the Federal Court in Arkansas. Judge Cotteral declined to hear the facts but ruled that, since there was probable cause for an appeal, such an appeal be allowed to the United States Supreme Court.

It was on this appeal that Moorfield Storey so ably and so successfully argued in the Supreme Court on January 9 and brought about the favorable decision on February 19.

The majority opinion of the court was delivered by Mr. Justice Oliver Wendell
Holmes. Five other justices as follows con-
curred: Chief Justice Taft, and Associate
Justices Brandeis, Butler, Van Devanter and
McKenna. A dissenting opinion was ren-
dered by Mr. Justice McReynolds in which
Associate Justice Sutherland concurred. The
decision was thus six to two.

After reciting the facts admitted by the
demurrer, the majority opinion goes on as
follows to outline the facts and the law:

"According to the affidavits of two white
men and the colored witnesses on whose
testimony the petitioners were convicted,
produced by the petitioners since the last
decision of the (Arkansas State) Supreme
Court hereafter mentioned, the Committee
(of Seven) made good their promise by
calling colored witnesses and having them
whipped and tortured until they would say
what they wanted, among them being the
two relied on to prove the petitioners' guilt.
However that may be, a grand jury of white
men was organized on October 27th, with
one of the Committee of Seven, and it is al-
leged, with many of those organized to fight
the blacks, upon it, and on the morning of
the 29th the indictment was returned. On
November 3rd, the petitioners were brought
into Court, informed that a certain lawyer
was appointed their counsel and were placed
on trial before a white jury—blacks being
systematically excluded from both grand
and petit juries. The Court was crowded
with a throng that threatened the most dan-
gerous consequences to anyone interfering
with the desired result. The counsel did
not venture to demand delay or a change of
venue, to challenge a jurymen or to ask
for separate trials. He had had no pre-
liminary consultation with the accused,
called no witnesses for the defense although
they could and, been produced, and did not
put the defendants on the stand. The trial
lasted about three-quarters of an hour and
in less than five minutes the jury brought
in a verdict of guilty of murder in the first
degree. According to the allegations and
affidavits there never was a chance for the
petitioners to be acquitted; no jurymen
could have voted for an acquittal and con-
tinued to live in Phillips County and if any
prisoner by any chance had been acquitted
by a jury he could not have escaped the
mob.

"We shall not say more concerning the
corrective process afforded to the
petitioners than that it does not seem
to us sufficient to allow a Judge of the
United States to escape the duty of ex-
amining the facts for himself when if
true as alleged they make the trial absolute-
ly void. We have confined the statement to
facts admitted by the demurrer. We will
not say that they cannot be met, but it
appears to us unavoidable that the Dis-
trict Judge should find whether the facts
alleged are true and whether they can be
explained so far as to leave the state pro-
cedings undisturbed.

"Order reversed. The case to stand for
hearing before the District Court."

This is what the decision means. The
Federal District Judge in Arkansas, in sus-
taining the demurrer of the State of Ar-
kansas, ruled that the five defendants had
no legal remedy. The United States Su-
preme Court decision reverses that decree
and the case is sent back to him to hear the
facts. If he finds that the facts are as
alleged in the petition, he will grant the
writ of habeas corpus, and that will mean
the defendants are improperly held by the
keeper of the penitentiary, must be brought
before the court, and there discharged on
the ground that they are not held by any
legal process. Under the constitution no
man can be deprived of life or property
without due process of law, and the Supreme
Court has held that upon the facts alleged
in the petition, if they are true, (in filing a
demurrer to these facts, the State of Ar-
kansas does not deny they are true) these
defendants are deprived of their liberty
without due process of law. It is therefore
highly probable that these men who have
been under sentence of death since Novem-
ber 3, 1919, will soon be free.

For a minute, let us go back to the cases
of Ed Ware and the other five men whose
cases were appealed to the Arkansas State
Supreme Court after they too were sen-
tenced to death by the Phillips County Cir-
cuit Court on November 3, 1919. It will be
remembered that the State Supreme Court
reversed the lower court and ordered the
men to be retried. They were again placed
on trial in the Phillips County Court and
again convicted and sentenced to death.
Again an appeal was made by the N. A. A.
C. P. lawyers to the State Supreme Court,
and a second time their conviction was
reversed by the higher court, this time
on the ground that Negroes had been
deliberately excluded from the jury in
contravention of the Fourteenth Amend-
ment and the Civil Rights Act of 1875. The
men were ordered tried a third time by the
Phillips County Court.

This second reversal took place on De-
cember 6, 1920. Although the attorneys
for the men have been ready for trial each
time the cases were set, on every occasion
the State of Arkansas asked postponement.
It has been evident that the State was dis-
inclined to risk further discredit through a
third reversal, and was waiting until the United States Supreme Court had rendered its decision in the other block of cases. Now that the decision has been rendered, it is quite possible that the State of Arkansas will allow the cases of Ed Ware and the five men to go by default under the statute of limitations which requires release of men who have been awaiting retrial for two years and who have not been tried through unreadiness on the part of the State.

In similar fashion will the cases of the sixty-seven men sentenced to long prison terms be affected. Writs of habeas corpus are now being prepared to obtain their release. When this is done, all of the seventy-nine men will be freed, and the biggest case of its kind ever known will have been completed.

Why are these cases so important? Is it simply that twelve innocent men might be saved from death and sixty-seven other men might be released from unjust confinement in prison? By no means. It is, of course, humane and necessary that such struggles to prevent legal murder be waged. But there are two reasons far more important why these cases and their successful conclusion affect the lives and destinies of every colored man and woman in the United States and particularly those who live in the farming sections of the South. It affects with equal force white tenant farmers of that same region.

The first of these reasons is this. If the deliberately manufactured charge which was spread by news despatches throughout the country that these colored men had formed an organization "to massacre white people" had gone unchallenged, Negroes could have been butchered and murdered like wild beasts in all parts of the South and the slaughter justified by the tale that they "had formed an organization to kill white folks just like those Negroes did in Phillips County, Arkansas, in 1919." That lie has been exploded for all time!

The second reason is even more important. This decision opens up the entire question of economic exploitation of colored and white farmers alike under the share-cropping and tenant-farming systems of the South. According to Dr. Albert Bushnell Hart of Harvard University, the Negro forms two-fifths of the population of the South but produces three-fifths of the wealth. Negro farmers enter into contracts with landowners in all the cotton states through which an equitable division of the crops produced is guaranteed. Under the terrorization which rules the South through mob-law, these Negro farmers are seldom given itemized accountings, are seldom allowed to know the price at which the crops they raised are sold by the landlords, are forced to accept the landlord's figures for supplies received, and dare not question the honesty of the accounting. Bills for supplies are padded, prices received through the sale of crops are whatever the landlord chooses to tell his tenants. In such manner the Negro usually finds himself deeper and deeper in debt every year regardless of how little he used in supplies or how high the price of cotton or corn.

Under the system no Negro is allowed to leave a plantation as long as he remains in debt. Thus, the landlord cannot only take by force and intimidation all of the crop but he can assure his labor supply for the coming year. It was against such a system as this that the colored men in Phillips County, Ark., organized. They knew that any individual Negro who dared dispute the figures given him by his landlord was liable to be classed as a "bad" Negro and lynched if he became too insistent in his demands for an honest settlement. They had learned through bitter experience and through conditions unbelievable to men and women who live in more enlightened sections of the United States, a lesson of organization which many colored people in other parts of the country have not yet learned.

In the final analysis, lynching and mob violence, disfranchisement, unequal distribution of school funds, the Ku Klux Klan and all other forms of racial prejudice are for one great purpose—that of keeping the Negro in the position where he is economically exploitable. A blow so powerful at the fundamental form of exploitation—the share-cropping system through which Negroes are robbed annually of millions of dollars—is the most effective attack on the whole system of race prejudice that could be struck. The Supreme Court decision in these notable cases thus becomes one of the milestones in the Negro's fight for justice—an achievement that is as important as any event since the signing of the Emancipation Proclamation.
THE NEGRO AND THE NORTHERN PUBLIC SCHOOLS

In the March Crisis we told of the need for a Vocational Counsellor for colored children in the public schools of New York and of how Mrs. Elise Johnson McDougald came to be appointed to that position. We now continue the account of her activities.

7. THE WORK OF THE FIRST YEAR

During the first year, the Counsellor (Mrs. McDougald) interviewed all girls over 14 from grades 6B through grade 8B. As a result of guidance at P. S. No. 119, the percentage of graduates going to high school, instead of to work was raised in one term from 62½% to 78%; the third to 85%, and the next to 89%. The number taking the general high school work showed the largest increase in numbers. For instance, in June, 1919, 11 girls went to Wadleigh High School, while in February, 1920, 25 girls went on to prepare for such work as teaching, high grade secretarial work, and the professions of medicine, etc. The number going to work was decreased to 11 from 16. Special attention was given to those girls who were forced to go to work and everything done to secure for them jobs at which they could have some training.

DISTRIBUTION OF GRAMMAR SCHOOL GRADUATES

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<th>Jan., 19</th>
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<tr>
<td>To High School</td>
<td>62½%</td>
<td>78%</td>
<td>89%</td>
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<tr>
<td>To Manhattan Trade</td>
<td>10½%</td>
<td>8%</td>
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<tr>
<td>To Business School</td>
<td>15%</td>
<td>14%</td>
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<td>To Work</td>
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<td>Leaving City</td>
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<td>To Music Conservatory</td>
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One criticism which this work brought from an official high in the school system was that too many Negroes were being encouraged to go to high school!

Besides this work with graduates, a number of girls in the 7th and 8th year were persuaded not to leave school and go to work but rather to take a year's course at the Manhattan Trade School. Ten such girls entered the Trade School during that school year.

Figures do not give an adequate picture of the detail of the work necessary to bring about the above results. It entailed the explanation to parents of the meaning and use of psychological examinations which were given by the Educational Clinic of the College of the City of New York.

It entailed home visits; the securing of scholarships from the Child Labor and the Henry Street Scholarship Committees, in order to raise the family financial status to the point where advice as to further schooling could be acted upon. Help was also secured from such organizations as the Charity Organization Society, Harlem Hospital, Clinics, Widows' Pension Bureau, St. George's Society, Henry Street Visiting Nurses, etc.

8. THE DEVELOPMENT OF THE WORK

During the second year, every effort was made to further improve the technique of guidance. The invention of a system of symbols, showing the purpose and result of interviews, greatly helped in keeping accurate record of each day's work. The large sheets used for summarizing the vocational problems of an entire class were discarded and the use of a file card for each pupil, begun.

The routine work of interviewing and advising the graduating class and the girls over 14 and above 6B was continued in the second year. Besides the raising of the percent of graduates going to high school, 9 out of 20 girls in the 7th and 8th years were dissuaded from leaving to go to work and kept in No. 119. One graduate of the last year returned to get information about the Continuation School and was persuaded to enter High School. In addition, six girls who were especially suited to Manhattan Trade School, but who were not admitted upon application, were induced to remain in No. 119 rather than seek work when jobs were scarce.

During the second year, the Bureau began to receive calls from the High Schools in Manhattan and the Bronx who asked that guidance and placement work be done for their colored students. This work was in addition to the regular work mapped out but was gladly undertaken because of the need.

The third year of Vocational Guidance was begun with the re-assignment of the same Counsellor, as teacher-in-excess at School 119 and at the Counsellor's request, she was so assigned by the Board of Superintendents and the Board of Education that she could also work in the boys' school, 89, as well as in 119. Having reduced the tech-
nique of guidance to a habit, she felt that guidance in two schools would be quite possible. To the second school, the District-Superintendent added a third, and in September, 1922, work in the three schools was under way. The Bureau at 89 was completely equipped as an office, but at 5 the work went on without proper equipment. The Counsellor met with hearty co-operation on the part of all of the Principals, who expressed themselves as being completely in sympathy with the work which they consider vital.

Besides the work of holding group talks with the 8B students, the individual interviewing was continued. As the work progressed, the duties of the Counsellor resembled the work of the “Special Teacher”; it was necessary to instruct the teachers in the methods of guidance, and to leave to the class teacher the guidance of those children who presented only the ordinary problems. Teachers have been doing vocational guidance but confess themselves in need of data and technique to avoid the poor results that follow incompetent advice. The Counsellor discovered through the files those children in circumstances which warranted special guidance. The standard of the Counsellor was to interfere with class work as little as possible and to get information, independently of the teacher’s time, of those cases mentioned above (just as the nurse and other workers do). The teachers were encouraged and took advantage of the Counsellor’s request that cases needing immediate attention be sent to the Bureau even before reached through the Counsellor’s routine work.

9. INTENSIVE STUDIES

During this third year of work a study was made of 127 girl graduates of the classes of 1919 and 1920 of public school 119, who had entered high school or trade school after having received guidance at 119. This study was made by Dorothy Hendrickson, a colored teacher working for her Master’s degree at Columbia University.

The homes of all of the 127 girls were visited and the following facts found:
27% of the 127 girls are still in high school. Of these, 75% of the girls are B+ or higher in the personality estimate of the school, including neatness, punctuality and attendance. Of 60 girls in high school 47 were found to be up to grade, 22 retarded one term, 5 two terms, and one three terms. Of the 22 retarded, one term, 14 can graduate on time.
33% of the girls had left high school. There are 41 girls at work all day and three still in school working after school. Of these 44, 20 are working at the kind of work for which they have received training, 24 are working in lines other than that toward which they had been encouraged, but 14 had followed the general advice given by the Counsellor. There were 10 who did not take the Counsellor’s advice. Of these 10, 7 were retarded and finally changed to the choice suggested. Five of these girls dropped out of school.

Another special study was made by the Counsellor herself on the “Use of the Intelligence Test in Solving the Problems of Vocational Guidance.” Three groups were studied: The over-age group choosing to take up domestic and personal service. The group choosing stenography, the group of 28 students facing the problem of choosing high or trade school or work.

When it used to be asserted that no difference was made among pupils in the schools this resulted in the colored group being almost entirely without special guidance or notice. Mrs. McDougald’s work was to take into account the special needs of this group and present it to the authorities so that attention could be paid to it. Many of them soon became willing to give every consideration to these needs. The responsibility, however, of finding out just what the needs were, was placed upon the shoulders of the colored citizens.

10. THE VOCATIONAL GUIDANCE COMMITTEE

As the result, the Vocational Guidance Committee for Harlem was formed with colored and white members from the educators and citizens of the district. They induced the United States Department of Labor to make the vocational survey of New York City which has covered 5,000 employers and 1,000 colored employees. It is thought that this survey will show the broad range of employment of colored people and be a definite answer to the attempt of the Manhattan Trade School to narrow Negro training.

11. INTELLIGENCE TESTS

This report illustrates the whole problem. Here is a group of people who need intelligent sympathy and attention; they need all grades of education; and, most of all, enlarged vocational opportunity. They are
not all geniuses nor are they all subnormal. For instance the results of psychological tests made on a group of colored boys in June, 1921, show the following results:

Number with superior intelligence ....... 25 or 24.1%  
Number with average intelligence ...... 53 or 49.1%  
Number with backward intelligence .... 22 or 20.9%  

This same group chose the following vocations:

Professions ................................ 17 or 16.5%  
Commercial ................................ 3 or 2.8%  
Industrial .................................. 12 or 10.9%  
No vocation entering High School ..... 5 or 13.9%  
Work entering evening High School ... 2 or 5.1%  

This same group chose the following High Schools:

General High ................................ 14 or 33.3%  
Special High School ....................... 13 or 33.3%  
Vocational School .......................... 10 or 25.5%  
Work with Evening High School ...... 2 or 5.1%  

12. CHARACTER OF PUPILS

It is natural that these boys and girls should be of widely different experience and mentality. If we take the colored pupils attending school 119 we find these facts showing the difference in origin and background. Of the 445 children interviewed in 1920-21, 364 could tell where their parents were born. Of these 364, 97 girls were themselves born in Southern States, while 290 parents were Southern born. The majority of the Southern born girls have been here more than three years, but these are in upper grades. With the exception of two parents from Tennessee, one from Kentucky, and one from Texas, the entire group came from the South Atlantic States. A study of the social and economic conditions in this group of States would reveal the reasons for the movement northward. Ever since the Civil War, there has been a steady migration of Negroes from the South to the West and to the North. In 1916-17 the movement became so large that it attracted the nation's attention.

Of the 364 girls at Public School 119, 53 were born in the West Indies, and with the exception of one girl, both parents of these 53 girls were also born there. This seems to indicate that the immigration of the West Indian with his family is of comparatively recent occurrence. In the Columbus Hill District, the investigator found that of the 2,780 colored people interviewed, 1,684 were of foreign birth. As in North Harlem, the majority of the immigrants are from the British Indian Islands, with the Danish group coming next. In North Harlem there were a number of Bermudians, and Columbus Hill had two native South Africans who had sought improved conditions in a number of countries before trying America. These foreigners, like the Southern immigrants, are seeking greater opportunity, the difference between them being that the West Indian leaves home with the industrial opportunity looming largest in his hopes, while the Southern immigrant finds much industrial opportunity at home, but more unbearable social conditions.

To understand the West Indian child, one must know that under the Colonial Governments a good deal of freedom existed for the native blacks. As far as possible on small islands, people engage in agricultural pursuits; they are also tradesmen, store keepers, mechanics, doctors, teachers, lawyers and in a few instances judges and high government officials. The opportunities, however, are limited. The schools of the island have been conducted by churches with state aid. Recently government schools have taken precedence over the other schools. Mrs. McDougald has heard parents state that they have brought their children to the States because the compulsory education laws have not been strictly enforced. She has shown that such a child coming to the New York schools is handicapped, especially in the subjects of American history, and in arithmetic because he has never studied percentage, decimals, and has computed concrete problems only in English money. Also these children are handicapped because the Island system is somewhat different. Moreover they come without credentials testifying to the amount of work done. They are thus forced to accept demotion though very well equipped in other subjects.

The West Indian comes therefore mainly for industrial opportunity. He makes, in most cases, a thrifty progressive citizen. He is, however, most impatient with social conditions. Up until the end of the World War, he felt himself proud to be a British subject, etc., and assumed an attitude of superiority toward the American born colored man. There has, however, been a loss of confidence in the mother countries brought about by the rude awakening which closer touch in the army compelled. Americanization of these foreigners, of that class composed formerly of agricultural workers, etc., is an outstanding need of many West Indian families.

13. THE FUTURE

Here then in New York is a striking ex-
ample of what organized citizenry standing back of specialized, trained intelligence can do toward helping the state meet the needs of a group. It is a model for other cities in co-operation in overcoming some of the difficulties. The work is not finished—constant and constructive effort is necessary—other workers must be trained. Let the school system by all means remain open to all, democratic and without discrimination and with the one idea of developing the child and not simply of feeding industry as it is. Let field work be done so that industry will be more hospitable to the coming generation of colored teachers. Let the courses be broadened rather than restricted; and above all by just treatment keep up the ambition and courage of the colored child in the years of his life when there are most likely to lag.

CONGRESSMAN DYER VISITS MANILA

major W. H. Loving

CONGRESSMAN L. C. DYER of Missouri was the recipient of much attention while on his recent tour of the Orient. At Manila he was the special guest of the Philippine Legislature on the afternoon of his arrival, on which occasion he addressed them on the subject most dear to the hearts of all Filipinos—Independence.

On the following day the American Chamber of Commerce gave a luncheon in his honor, and in the afternoon he was the guest of Major Walter Howard Loving, who escorted him through the industrial department of "Bilibid" (the insular prison), ending with the retreat ceremonies, in which every inmate of the prison participated. Receptions were given him by the President of the Philippine Senate, Honorable Manuel L. Quezon, and by the Club Carambola, the club elite of the Filipinos.

But the event of most concern to the colored people of America was the reception of a delegation of colored citizens of the U. S. resident in the Philippines, arranged for by Major Loving in the reception room of the Manila Hotel. On this occasion each member of the delegation was presented to Congressman Dyer by Major Loving, and Mr. John W. Calloway read and presented him the following memorial:

"Congressman Dyer: We have come as a committee of the colored citizens of the United States resident in Manila, to pay our respects to you, and express in their behalf, our high appreciation and heartfelt thanks to you for your efforts in the American Congress toward having the bill known as the Dyer Anti-lynching Bill, of which you are the author, enacted into law. This we do, not alone because we are members of the race this law is designed more especially to protect, but because we are equally interested in the good name and honor of the great nation to which we and you belong.

"We have long resided here in the Far East and are too painfully aware of the shocking impression created among the inhabitants of these regions by the frequent Associated Press reports of lynching orgies which, as Congressman Burton has so fittingly said, are excelled in downright depravity and brutality only by the hideous rites of cannibalism. So we beseech you, upon your return to America, to redouble your efforts to have the Dyer Bill become the law of the land to the end that the stigma of lynching may be removed from the fair name of the great American nation.

"Congressman Dyer, from our hearts we thank you."

John W. Calloway Maj. W. H. Loving
W. A. Caldwell R. B. Cabbell
R. G. Woods

In order that Mr. Dyer might have something to remind him of his visit to Manila, the delegation presented him with a cane, the product of the art work of the Igorotes of the mountain tribe. The presentation was made by Major Loving in the following words:

"Congressman Dyer: This committee wishes to thank you for the work you are doing for the sake of humanity, and trusts that your efforts will not cease until the Dyer Anti-Lynching Bill shall have passed both legislative bodies of our great Republic. And should you become old and feeble
from your arduous labors, we have provided for you this little souvenir, designed and carved by the Igorotes of the Mountain Province, which we hope will serve you as a prop after you shall have reached your four score years and twenty.

"God bless you, good luck, and bon voyage."

This cane was a beautiful specimen of hand carving and bore the following engraving:

"To Congressman, Honorable L. C. Dyer, Recuerdos de Filipinos"

In response Mr. Dyer said:

"It is with the greatest pleasure that I meet you here, my fellow countrymen, such a distance from the land of our birth. Your actions give me courage to further the work in the American Congress which

you have made the especial subject of your interview this evening.

"With the assistance of Dr. DuBois, Mr. James W. Johnson, and many others of both races, we were able to get the Dyer Anti-lynching Bill through the House of Representatives; and had it not been for the filibustering of certain members of the Senate, the bill would have become a law at this session.

"I am of the opinion that we will not be successful at this session. But I pledge you that as long as I am a member of Congress, the bill will be re-introduced at each session until it passes both houses.

"Gentlemen, I thank you for your presence here, and I thank you for this beautiful token of your appreciation of my efforts in the behalf of humanity."

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**DARK DREAM**

**CLARA G. STILLMAN**

IN a cold white land
I dreamed of warmth and darkness.
In a cold white land.

I stayed in the cold white land
But yet I traveled far;
Breathlessly I followed
A sombre-gleaming star
I lost it, I found it,
I saw what none could see,
Ways of golden beauty
Opened up for me.

Oh, beauty unknown, unguessed and unregarded,
Beauty flowering and burning behind white veils of silence!

There speech is music,
There dark eyes shine
Like velvet petals
In a golden wine.
There are ways of languor,
There glances caress,
There laughter wells a fountain
Of divine childlikeness.
There old Sorrow sits in the shade
With newborn Bitterness.
But sorrow and laughter and slave toil and free
Wove a web of music that hung from every tree,

Wove an ancient rhythm and a new way of seeing,
Wove a dance of atoms in the dim core of being.
I was close to earth then,
I had gone back.
Something lost ages since—
I was on the track
Of an old, strange loveliness.
Oh my eyes were clear!
I could feel, I could see
Beauty everywhere.

But just as I saw it
All of it was gone.
In a moon-drowned forest
I stood all alone.
Moon beams bleaching
Dead stalks of trees,
Night owls screeching
In a clammy breeze.
In the silver moon light
I could not see my star.
In the thorny fastness
I could not travel far. . . .

In a cold white land
I tried to tell my dream of warmth and darkness.
In a cold white land.
Emma Azalia Hackley's life is a story of lofty purposes and brilliant achievement. She was born in 1867 in Murfreesboro, Tenn., but was reared and educated in Detroit. Here she taught for a while but at the same time devoted herself to music. In 1894 she married Edwin H. Hackley and moved to Denver, Colorado. Unusual opportunities for musical development met her here; not only was she graduated with honor from the College of Music of the University of Denver, but she became assistant director of the largest white choral society in the city. In 1901 she and her husband removed to Philadelphia, whence after numerous concert tours she made three trips to Europe for purposes of study and inspiration. Madame Hackley's work was essentially constructive. She took special interest in founding and directing colored choral societies and folk-song choruses. Her many inspiring talks to young people on the subject of music will long be remembered. It was she who undertook the raising of scholarship funds to send colored artists abroad. Both Clarence White and Carl Diton gratefully acknowledge her aid in pursuing their studies in Europe. Madame Hackley kept up her active, useful career almost unto the end. She is survived by her husband, Edwin Hackley, and her sister, Mrs. Marietta Johnson of Detroit.

The death of Cassius M. Brown, Sr., closes the interesting and eventful career of one of the most useful citizens of Harrisburg, Pa. Mr. Brown was born in 1844, and outside of a few years spent in the public schools of New York, devoted his entire life to the civic and social activities of Harrisburg. From 1890 to 1894 he was a member of the old common council in the city. In the State constitutional convention of 1872-74, he was assistant sergeant-at-arms. In 1896, the Carlisle Presbytery elected him a commissioner to the Presbyterian General Assembly, the first Negro thus honored in the Presbytery. He was a charter member of Capital Street Presbyterian Church, a member of the Sunday School since its organization in 1855, assistant superintendent for thirty-six years, superintendent for six years and superintendent emeritus since 1918. He was also ruling elder of this church and clerk of the sessions since 1878. At one time he was publisher and associate editor of National Progress. Six children revere his memory.

Moses H. Jones, who died recently in Dayton, Ohio, divided his life between the law and the army. His early training was received in Wayland Seminary, Washington, D. C., and after a brief career as a teacher he entered Howard University. Subsequently he practiced law in Charleston, W. Va., but gave up his practice at the outbreak of the Spanish-American War and entered the army. At the close of the war he opened up his law offices again, this time in Dayton. Here he was most active in civic and fraternal affairs, a member of many lodges and associations, including the Montgomery County Bar Association. For
four years he was the State Grand Legal Adviser of the Knights of Pythias. When the Great War broke out Attorney Jones, finding enlistment at his age impossible, offered his services successfully as salesman and speaker for the several Liberty Loan campaigns. He was fifty years old when he died and is survived by his wife and two sisters.

Rev. Irving K. Merchant is pastor of Mount Zion Congregational Church, Cleveland, O., which recently celebrated its fifty-fifth anniversary. The church was organized September 11th, 1864, in the Plymouth Congregational Church, with nineteen members under the leadership of Mr. Edward Woodliff. It has the distinction of being the only church among thirty-five that started as a Congregational church, and from its beginning has been self-supporting. The church has had as minister some of the ablest men in the denomination, who have exerted a distinct leavening force in the religious life of the colored people. Under the wise and courageous leadership of Mr. Merchant the church is enjoying prosperity and continues to enjoy the honor of being the strongest church of its fellowship in the middle west. To meet the greatly increased population brought on by the war the church is planning a new building to house certain of the social activities. Efforts are now being made to raise $14,500 for the purchase of a new site two miles east of its present location. Rev. H. H. Proctor of Brooklyn preached the anniversary sermon.

Few people are aware that the author of the law work on Inter-State Rendition (Extradition), considered the finest authority on its subject in the U. S., was the late James Alexander Scott, a colored man. His legal career began early. He was born in Atlanta, Georgia, in 1864, but received his education at Marysville College
in Tennessee. For a few years he taught school and then was admitted to the Bar in Mississippi where he was elected clerk of the Circuit Court at Sardis. In 1890 he was admitted to the Bar of Illinois. For four years he was Assistant State's Attorney, in charge of the Department of Extradition. He became a candidate for Congress in the first Congressional District of Illinois in 1918, making a remarkable race against great odds; again in 1920 he ran for the office of Municipal Judge of Chicago, but again lost the nomination by a comparatively small margin. This same year, however, he again was made Assistant State's Attorney in charge of the Department of Extradition and Habeas Corpus. His knowledge of the law, coupled with his love of justice, made him an untiring worker in racial matters as was witnessed by his efforts in the trial of the Race Riot cases in 1919.

The congregation of Bethel A. M. E. Church of Chicago has purchased through its trustees and pastor, the Rev. C. M. Tanner, D.D., an immense five-story church and institution building. In addition to an auditorium which seats 2,500 people the church is equipped with a large gymnasium, swimming pool, and rooms to rent for office and for institutional work. This is to be the receiving station for the Negro migrant. There will be a dispensary, a night school, an employment office, a day nursery, an athletic club and other institutional activities. Dr. Tanner writes: "Bethel Labor Exchange is arranging to place hundreds of honest, industrious men and women of our race in good paying positions such as workers in steel mills, cement works, railroad shops, on farms, on wharves, and in domestic service. We do not want any but honest, healthy men and women. But no one must come until he has written to us and received a reply and been given full
instructions so he may go to work at once. We will not receive any persons who have not first written and brought with them a Work Card, signed by Bethel Labor Exchange. Always enclose a 2c stamp for reply. Address all letters to Bethel Church Employment Bureau, 42 and Grand Boulevard."

Mr. and Mrs. James Marshall Poole of Staten Island, N. Y., recently celebrated their fiftieth wedding anniversary at the Church of the Ascension Parish House, West New Brighton. The renewal of the marriage vows was made at the altar, the Rev. Pascal Harrower officiating, assisted by Rev. C. Canterbury Corbin of Asbury Park. Over two hundred friends and relatives were present.

A $2,000,000 hospital for Negro World War Veterans has been erected by the United States government at Tuskegee. It is composed of 27 permanent buildings, and provides accommodation for 600 patients. Among those who participated in the ceremony of dedication which took place on Lincoln’s birthday, were Dr. Moton, Vice-President Coolidge, Governor Brandon of Alabama, Hon. Edward Clifford, Assistant Secretary of the Treasury, Dr. W. C. White, General Robert E. Stiner, and Roger E. Macdonald, a disabled Negro who is being rehabilitated at Tuskegee Institute. Mr. Macdonald said: “It was a marvelous thing for the Negro race, itself so long oppressed, to have an opportunity to help save others from oppression, and let it be said to the eternal credit of the Negro soldiers that they made good that opportunity.”

Clark University, under the direction of President Simmons has installed a moving picture machine at a cost of nearly a thousand dollars. It is one of the best machines in Atlanta, and the pictures are of the highest type. Friday night in each week is “Movie Night.” This institution
has also a spacious gymnasium and a swimming pool.

Through the efforts of Noah D. Thompson, of the Los Angeles Express, a meeting was arranged between two great artists—Charles Ray of the screen and Charles Gilpin of the speaking stage. The two are shown in Mr. Ray’s studio.

The New Star Building and Loan Association Building of Toledo, Ohio, houses the first such organization among Negroes in the state. The Association was incorporated November, 1913, with an authorized capital stock of $100,000 of which $50,000 has already been subscribed. Business in the new quarters has tripled itself and has received special mention in the “Talk Toledo” Campaign. Many business and fraternal institutions are grouped under this roof.

Mrs. Hallie B. Craigwell, formerly Visiting Teacher of P. S. 119, Manhattan, has been appointed by the Board of Education, Visiting Teacher to all the schools of the 15th and 16th districts, Manhattan. The problems referred to Mrs. Craigwell for adjustment are scholarship, behavior, home conditions, and all miscellaneous problems which tend to retard the systematic and normal development of the school child.

The Community Service has extended its work for Negroes to Hampton and Norfolk, Va.; Moline, Ill.; Marion, Elkhart, and Richmond, Ind.; Kansas City, Mo.; San Francisco, Cal.; Annapolis, Md.; Cincinnati, Dayton, and Hamilton, Ohio; Des Moines, Ia.; New Haven, Conn.; Wilmington, Del.; Greenville, S. C.; and Kalamazoo, Mich. Playgrounds and play streets have been secured in these cities, public baths established, and information bureaus, forums, etc., organized.

The Tau Chapter of Kappa Alpha Psi, a national Negro college fraternity, has been established at the West Virginia Collegiate Institute, Institute, West Virginia. This increases the number of under-graduate chapters to 19. There are 12 alumni chapters situated in as many cities.

Cooperation among Negro farmers in Alabama is meeting with success. In Nichburg community, 15 farmers organized in 1920 and placed $10 each in the treasury to buy tools with which to keep up repairs about the farms and homes and to make simple equipment. Similar workshops were organized in Coffee and Lee counties. Members spend rainy days and spare hours at the workshop, doing black-
smithing, harness repairing, horseshoeing and carpentry work. The Nichburg cooperative workshop reported the estimated value of work done by members last year as $355, including cash repairing done for non-members amounting to $150.

At the Lafayette-Marne Day Celebration at West Point Military Academy, colored cavalry troops were reviewed by General John J. Pershing. Other prominent military and naval officials also took part in the ceremonies.

On the 5th and 6th of April there will be held in Baltimore the Spring Conference of the Association for the Study of Negro Life and History directed by Dr. C. G. Woodson. The program will cover two days and will offer an opportunity for the discussion of every phase of Negro life and history. All persons having documentary knowledge of phases of Negro History prior to the Civil War and during the Reconstruction period are asked to attend this Conference to devise plans for a more successful prosecution of this particular work. Another concern of the Conference will be to stimulate interest in the collection of Negro folklore for which there is offered a prize of $200 for the best collection of tales, riddles, proverbs, sayings and songs, which have been heard in Negro homes. This special work is under the supervision of a committee composed of Dr. Elsie Clews Parsons, Assistant Editor of the Journal of American Folklore, Dr. Franz Boas, Professor of Anthropology in Columbia University and Dr. Carter G. Woodson.

Alpha Beta Chapter of Delta Sigma Theta Sorority announces a prize essay and short story contest open to the High School girls of greater New York. The essay shall not exceed 1500 words, and must be on either of the following subjects:

2. Contributions of Negro Women to Racial Progress.

The short story must have a background of either racial or local life, and must not exceed 3000 words. All papers must be neatly written in ink or typed, on one side of the paper only. Manuscripts may be mailed at any time before May 10th, 1923, to Miss Jessie Fauset, THE CRISIS, 70 Fifth Avenue, New York City. A prize of $10 in gold will be awarded the author of the best essay and the same amount to the writer of the best short story.
SEMI-PEONAGE IN PANAMA

THE Panama Canal is a phenomenal success. As an engineering feat it far surpasses anything of this kind ever undertaken by man. One cannot describe adequately this gigantic structure. To be able to appreciate its immensity, as a product of the human mind, one must visit the Panama Canal Zone. No other achievement of modern times so forcefully attests the genius of the American people. And yet were it not for the sturdy black men of the West Indies there would be no Panama Canal. This supreme engineering accomplishment should be regarded as a monument to the intellect of the American engineers, and to the physical prowess and mental alertness of the West Indian blacks. It was they who made possible the construction of the canal.

When the first group of American engineers landed in Panama in 1904, they found there a nucleus of efficient black men—artisans and laborers—who were originally identified with the French Canal Company. A number of these men occupied positions of trust in the office personnel of the company, while in the field of construction they held positions ranging from superintendent of construction to skilled mechanics and shopmen. The usefulness of these men was immediately recognized by these American pioneers, consequently, they were allowed to serve in their various capacities. They worked side by side with the black men in their offices, shops, and in the field of construction. No resentment was felt by them. Perhaps it was because they came from New England and other northern states.

The white men who came later supplemented rather than supplanted the colored workers. With this force of blacks, along with those who came later both as imported and independent immigrants, the deadly malaria and yellow fevers were successfully combatted and put under control. It was not until this perilous task had been accomplished that the product of Southern chivalry came. This incident reminds the writer of a similar situation. When the United States declared war against the Central Powers and called for volunteers, the flower of New England manhood rushed to defend the Nation’s flag, but nothing was seen of the chivalrous Southern youths until the selective draft forced them to come forward.

The Southerners came when the dangers were over. They came by the hundred, then by the thousand. Panama was a new El Dorado. Wages were high, and the only expense which they had to bear was that incident to board, and they got that at reduced rates. Furnished houses, fuel, transportation, amusements, janitor’s service, everything was furnished them free. Panama was indeed a gold mine. At first these Southerners were quiet. No objection was raised to the presence of the black men. It was not that they approved it. The fact is, they were too weak to protest. It must be remembered that some of them came without even a change of linen. They were not long in showing their fangs, these southern snakes. When they had fed and clothed themselves and had become strong, they began to growl. The canal authorities felt that they had to be placated. And so the black men who were in the most important positions were surreptitiously removed. Those whose places could not be conveniently filled were retained. The artisans and shopmen were given another designation. From skilled mechanics they came to be known as helpers. As helpers they did the work while the men they were supposed to help looked on.

In the meantime the sinister influence of the Southern gentlemen was manifesting itself in another direction. Suddenly they felt that the black men were not reliable. To supply themselves with reliable laborers they imported first, Russian, and, later, laborers from southern Europe. These, however, proved to be less responsible than the blacks. They were not physically able to withstand the harsh climate. Those who survived became unmanageable. Grudgingly they acknowledged their mistakes and,
before long, went back to the black laborers.

The European laborers that they imported did not give any satisfaction in the work in which some degree of skill was to be exercised. It was out of the question to try to induce them to undertake a piece of work in which there was some element of danger. The reckless abandonment with which the blacks tackled these hazardous jobs commanded the admiration of even the white tyrants of the South. A day never dawned that the life blood of a black laborer did not sprinkle the soil of the canal. Their blood mixed with the mortar and cement to make them more cohesive, and the massive walls of the locks and dams more secure. And then the end came. They saw their efforts and sacrifices translated into the greatest success of the age. Was it not human for them to expect some kind of consideration from the Panama authorities?

The wave of high prices which swept over the world also affected the canal workers. To meet the increased prices of commodities, the wages and salaries of the white men were raised. These men, it will be remembered, were already enjoying privileges in the shape of gratuitous houses, fuel, transportation, amusements, etc. However, the authorities did not feel that the wages and salaries of the blacks called for any such consideration. With an increase in the prices of ordinary necessities ranging from 200 to 400 per cent, an increase in salary of two to three per cent was allowed the black workers. Orderly representations to the responsible heads availed nothing. Organization as the logical and effective means of obtaining relief was resorted to. A local organization was effected which subsequently affiliated itself with the "United Brotherhood of Maintenance of Way Employees and Railway Shop Laborers," with headquarters in Detroit.

The delegates sent down to organize them collected $125,000 from them, and left with all kinds of assurances and promises of support in the event of trouble, promises which were never meant to be kept. Feeling assured of the support of the brotherhood, the men went on strike for more equitable compensation. That was in 1920. To render the strike ineffective, that is, to break it, the Metal Trades Council, a labor organization which comprises all the white working men on the Panama Canal, along with their wives and children, mothers and sweethearts, became scabs. They offered their services to Governor Harding, who readily accepted. They immediately filled the vacancies left by the striking blacks. With the assistance of the officials of the Panama Republic native laborers were corralled to do the laborers work.

The strike was broken; but at a tremendous loss to the government. It is said that the loss sustained through the misappropriation of goods by the scabs amounted to thousands of dollars. The minimum salary paid those who filled the places of the clerks was $100 a month, while the maximum salary paid the colored men was $60. The men were told they could return to work. The administration took this opportunity to cut its labor force to the minimum. In spite of the invitation to return to work the most courageous of the blacks refused to return. As a measure of reprisal the governor ordered the effects of every striker, who occupied government quarters, to be thrown out. The police and soldiers rudely violated the privacy of the people's homes, threw everything out—their wives and children along with the furniture. Women who were in delicate state of maternity received less consideration than would have been accorded beasts. It is said that several women gave birth to infants while they were being driven out.

Not satisfied with the brutal attack upon the helpless people, Governor Harding, it is said, ordered the authorities of the Panama Republic to keep the fugitives out of Panamanian territory. As a compromise the government of Panama imposed a $500 revenue tax upon the already destitute people before they were allowed to enter the City of Panama.

The men went back to work; that is, those who, on account of the responsibilities of a large family, were not financially able to return to their native homes. They were re-employed at a reduced rate of pay. The present wage scale is so low that the poor blacks are barely able to ward off starvation. To them working for the Panama Canal is a matter of compulsion. They have either to accept the low wages or get out. Imagine a man with a family of, usually, four to six children making two ends meet on an income of $40 to $60 a
month. How much can he save from that to enable him to transport this large family to his native home? It is out of the question to quit. The only economic activities are conducted by the Canal Zone authorities. To him there is no outlet. The paltry and niggardly wage at least keeps him and his family half-fed. And so, with bitterness in his heart, and a curse on the heads of the American people for having enslaved him, he carries on.

The argument which the canal authorities advance for justifying the payment of such low wages to the black working men is interesting to say the least. They will tell you, if you were to ask anyone of them, the "Niggers" can live on what is paid them; that's enough to keep them happy; and their standard of living is so low that they can get along on what they are getting. Facts, however, don't bear out their argument. In the first place, the needs for mere subsistence of these working men are never met no matter how frugal they may be. They and their families are undernourished. In the second place, people who are forced to live with the elemental wants half-satisfied cannot be happy. A satisfied group of workers do not go on strike for a decent living wage. Finally, the standard of living of the people is low because their tyrannical masters so wish it. They did not deliberately choose that low standard of living. Can a high standard of living be maintained on a $60 a month income?

So much emphasis is laid on the question of the lower standard of living of the blacks that a little light thrown on the situation down there will help to clarify the matter. Here is the truth about the situation: The black employees procure their necessaries from the same source from which the whites purchase theirs—the government commissaries. They pay generally more for the same kind of commodities than the whites pay. For their shelter they pay the same rent that the whites pay and receive absolutely inferior quarters. While the quarters occupied by the whites are provided with all the modern conveniences, the blacks, paying the same amount for theirs, have none generally. They are forced to use community toilets, baths, and washing sheds. There is little or no privacy in connection with these community affairs. For example, the toilet and bath of men and women are under the same roof with simply a low partition between them; these conditions certainly do not foster high standards.

There are a few black Americans in the employment of the Panama Canal. These fare a trifle better than their brothers from the Islands. Their wages are higher and their quarters a little more adequate. Nevertheless, the wages which they receive never equal that which the whites receive for the same kind of work. They have to submit to the humiliating discriminations which the others suffer. It is made known to them by inference that the Canal Zone is a white man's territory.

The reference made in the preceding paragraph to discrimination has served to arouse in the mind of the writer certain facts concerning the peculiar form of discrimination practiced by the Canal Zone officials. With them, theoretically, discrimination is not based on color. In the southern sections of the United States one sees conspicuously displayed in public places and semi-public places "for white" and "for colored" signs. Although the Canal Zone represents the transplanting from Georgia, Alabama, Texas, Oklahoma, Louisiana, etc., of the very worst form of race hatred which these states can boast of, these signs have not made their appearance there. Instead of them, the eyes of the visitor are arrested by "For Gold" and "For Silver" signs. It must not be inferred that certain classes of the canal employees are gold-made and others silver-made. The fact is, the discrimination is based on the kind of money in which the employees receive their remuneration. All citizens of the United States are paid in gold, that is, in the legal tender of the United States. All black employees and the unskilled European laborers are paid in silver, that is, in the currency of the Republic of Panama. The white men are known as "gold" employees and the black men as "silver" employees. Although the black Americans are paid in gold they are barred from the places where the white "gold" men go. On
this basis, then, the United States has established and perpetuated a system of "Jim Crow" which is more vile than the worst in Georgia or Texas. Thus in the post office, for example, the "silver" man cannot go to the same window from which a white man is served, to purchase his stamps. He may do so, but at his peril. On the Canal Zone a black man's life is less secure than it is in Georgia and Texas.

The same situation obtains in all the other branches of the Canal Zone service. Separate commissaries, club houses, churches, Y. M. C. A.'s, restaurants, theatres, etc., for gold and silver are maintained. In the hospitals there are the "gold" wards and the "silver" wards. The division in the hospitals is three-fold. There is a ward for the "gold" white American, one for the "gold" foreign white employee, and for the "silver" man there is one. A Negro employee occupying a bed in the "silver" ward overheard the superintendent of one of the hospitals say to the physician in charge, not to give a certain kind of medicine to the "Niggers" as it was too expensive. It should be reserved for the whites. Give them something else—poison, perhaps. White nurses are said to take great delight in "slapping" the helpless Negro patients "for talking back to a white woman." A young physician from New England resigned from the staff of Ancon Hospital because he could not be a party to the brutality of his colleagues.

The evil effect of forced idleness, low wages, absence of privacy in the home, are manifested in the lives of the unfortunate people. As might be expected, immorality is rampant. The families that are able to rent two rooms are very few in number. A small room which would ill-accommodate the most unpretentious bachelor generally houses a family of four to eight, some of them full-grown young women. The absence of privacy in the home and the deep wounds inflicted by the fangs of abject poverty drive these young women—most of them not quite past the age of sixteen—to prostitute their bodies in order to appease the gnawing pangs of hunger, and to purchase a bit of rag to cover their nakedness. Marriage has little or no part in their lives. Illegitimacy is socially approved. Children born of wedlock are as scarce as Christians in a Persian harem.

With thousands of men out of work, most of them with dependents, one is tempted to ask: How do they live? Indeed it is not surprising to find, on inquiry, that some of these men have not done a stroke of work in two years. Yet they live and multiply. They seem to have created a philosophy of their own in regard to reproduction. We cannot get work, but we can have children, therefore, let us have them in large numbers. And so, in the section in which these indigent people live one sees nothing but half-starved children and indolent dogs.

It must not be inferred that the largeness of the family, on the one hand, and the abject poverty in which they are submerged, on the other, cause the parents to be negligent. On the whole, cases of willful negligence are proportionally small. There is an appreciation of the responsibility for the welfare of their children which is highly commendable. There is a spiritual beauty in the manner in which these people extend a helping hand to one another. A part of the beggarly wages, of those who are fortunate enough to be working, goes to relieve the destitute conditions of their friends across the way. These poor fellows could no more think of sitting down and enjoying a meal when their friends and their friends' children were hungry than Christ Himself would. Here one sees a true manifestation of the Christ spirit—the spirit of self-denial.

Life in Panama would be colorless were it not for the fact that everybody, young and middle-aged, is looking toward America as the promised land. Everybody is hopeful that some day he will get out and go north to the land of opportunity. It is doubtful, however, whether any large number of them will ever see the promised land. With the steamship companies charging prohibitive fares and, some of them, refusing to furnish accommodation to black people, the reluctance of the authorities to issue passports to the United States, one may reasonably say that the great majority of them will spend their last days under the yoke of tyranny of the Bourbons of the South sanctioned by the United States Government.
The Looking Glass

LITERATURE

COUNTEE P. CULLEN In “Telling Tales”:

(“And at dusk on the following day, the prince came to the foot of the tower and cried:
‘Rapunzel, Rapunzel,
Let down your golden hair.’”)

Love to love must make its stair
Out of wind and mad desire;
Love, let down your tangled hair.

Rose and rambling bud may fare
Climbing veins of living wire;
Love to love must make its stair.

Silken webs of light to snare
Soul and body to your hire,
Love, let down your tangled hair.

Lark and swallow, pair by pair,
Wing their way while I aspire;
Love to love must make its stair.

Heaven drops no ladder where
Feet of mine sink down in mire;
Love, let down your tangled hair.

Trembling on my lips a prayer,
Let me rise to you through fire;
Love to love must make its stair;
Love, let down your tangled hair.

* * *


REAPING THE WHIRLWIND

THE Apostle James might well have been thinking of Thomas Dixon, when he wrote, “Behold how great a matter, a little fire kindleth.” The New Orleans Item says:

One of the grislier humors of the Ku Klux discussion is supplied by that reverend melodramatist and literary mountebank, Thomas Dixon, the author and performer of “The Clansman,” and other resurrections of a bitter and turbulent past that should have remained in its grave.

He is quoted in serious and savage attacks upon the child of his own child, all in the impressive language that a born melodramatist knows how to use. It is very unfatherly of him, however, to berate the Ku Klux Klan. It is the lineal offspring of his own Clansman.

It was his own Clansman that foreshadowed to the emotionalism of Wizard Simmons' type the organization that the reverend melodramatist now denounces. It was the tending of the country with this wretched melodrama, its excitement of the dormant passions of theatre mobs, its flaunting of the prejudice of white against black, its thinly-veiled rape upon white innocence by black brutality well nigh in view of the thrilling audience—it was nothing but year after year of this sort of evil agitation that gave Mr. Simmons and his first associates their original idea, and what is more important, their original belief that they could exploit and control the sleeping devils that Mr. Dixon had awakened.

“* * *

“The Clansman” was a sinister prophecy:

The writer recalls very clearly the threadbare fictions of “The Negro Menace” and “White Supremacy,” and all the rest of the twaddle in which the reverend blood-and-thunderer defended his first performances against sensible criticism. But when all was said, the fact was clear:

He had successfully capitalized a prejudice. He had made money by playing to hatred and the baser passions of the unreasoning side of man.

There was no more Negro menace then than there is today. There is no more today than there was then. No manifestation in the Negro life of the nation, or any part of it, either then or now, requires red fire and masks, for the protection of the white race or any other legitimate object.

The reverend gentleman’s own confession comes late. For his denunciation of the masked organization that springs from his own well-paid inspiration is a confession. He is now fleeing from a crop for which he sowed the seed. He is now trying to maintain a respectability that his blood kinship to his ill-begotten grandchild does not entitle him.

He presents a ghastly picture.

He is learning in his own case that the evil that men do lives after them.

When the unrest and turbulence of this era of passion and prejudice are recorded, of this period of resurrection for dead hates and buried bitterness, are all entered in the chronicles of our time, for occasional reference by the few men and women who look for the thread of things beyond their favorite newspaper, Mr. Dixon’s ghost is going to find his name as prominent as that of
some evil Abou Ben Adhem. It is going to lead all the rest.

If not, the scribes have lost the trick of writing history.

MIGRATION CONTINUES

What does the persistent migration of Negroes from the South portend? The Malden (Mass.) News has a word on this phenomenon:

Capitalists who have built mills in the South with the hope of profiting on cheap labor and long hours find themselves not only threatened with federal labor laws for women and children which will put them on an equal footing in that respect with their northern competitors, but they are also concerned over the fact that thousands of Negroes are leaving the South and seeking better pay in the North. It is pretty hard to build up anything permanent on the misfortune and woe of others. With the doors of our country practically shut against immigration, the semi-skilled labor of the South is being sought. The exodus of labor from the states that have always obtained labor free or at a very low figure not only concerns their industries but also the cotton planters. Things go wrong only about so long. When mankind is at work upon some great problem it generally solves itself and then those at work upon it wonder why they hadn't thought of the solution. The Negro soldier played his part well in the great war and he is entitled to some of that emancipation which came to all labor in the way of better pay and better working conditions which we all trust will remain.

** * * *

The Johnstown (Pa.) Democrat sees this exodus as the direct result of a restricted immigration policy for “the social and economic conditions that face the Negro in the South are no worse now than they have been for years.”

** * * *

Lester A. Walton gives 14 reasons in the New York World:

Unjust treatment.

Failure to secure a square deal in the courts.

Taxation without representation.

Denial of the right to vote through the subterfuge of the white primary.

No legislative representation in the legislative halls of the state and nation.

Inadequate school facilities in the rural school districts.

Inequality of pay of Negro teachers doing the same work as white people.

Poor crops and unjust division of the crops on the tenant plan.

Farming out of convicts to take the place of free laborers.

Lynching and burning of men and women on the slightest pretext, with no immediate relief in sight.

Pernicious activity of night riders who terrorize Negro communities.

A longing for free air.

Relatives who have gone before writing South and telling about real freedom in the North.

The offer of living wages made by labor agents from the North.

MOSLEM OR CHRISTIAN?

Bishop Hartzell, a Methodist missionary to Africa, declares that the great question for the future is whether the dark continent is to be Moslem or Christian.

The Minneapolis (Minn.) Journal says:

Great Britain, France and Portugal divide today the sovereignty of black Africa, that area extending south of the Mediterranean strip. They are the mediums of white civilization and modern science and utility. They have their function, but they will pass. The Negro all over the Continent is learning from them, and he is avid to learn. Moreover, according to the Bishop, he has the capacity to learn and to practice what he learns.

The Bishop, who has had wide experience with African Negroes, perhaps knows as much about their capacity as do anthropologists who have never set foot in Africa. He avers that a great Negro civilization once flourished in Africa, and his opinion is supported somewhat by the newest discoveries. It is a fact that the Negroes never passed through the stone age. Immemorially they seem to have understood the smelting of iron, which abounds in Africa. So that while the European was fighting with stone hatchets and using bone fish hooks, the African was killing wild beasts with iron-studded spears and using iron vessels in its home.

The African Negro is doubling his numbers every fifty years or so. He numbers already a hundred or a hundred and twenty million souls. He is as prolific as are the Chinese or Japanese. If, already within the Union of South Africa he outnumber the White Man five to one, before long he will be doing so ten to one. The maintenance of a White Man’s colony in Africa the Bishop regards as an ultimate impossibility. And if that cannot be done for South Africa, there is no chance of doing it anywhere else.

** * * *

Is Islamism or Christianity to animate all this? Islam is already in the lead:

In our time there has occurred a great Moslem missionary wave that has reached throughout Sudan, as far westward as the sources of the Niger and southward as the Equatorial Lakes. As propaganda, that compares to Christian success as a torrent does to ripples.

Perhaps the psychos of the Negro responds to Islam better than to Christianity. One point in the former’s favor is that it regards the Negro convert as equal to
Berber or Arab, Turk or Persian. Islam does not draw the color line. The Prophet of Mecca was in one sense the supreme democrat.

Arnold Toynbee confirms this in the Asia Magazine:

Color is a point on which we "Anglo-Saxons" are still particularly intransigent and Moslems from the beginning particularly liberal. I remember being first struck by this in an English educational institution with which I was connected, at which we had two Egyptian students. One of them, who was physically indistinguishable from an Italian or a southern Frenchman, was a commoner in his own country and bore himself with corresponding modesty. The other, who was at least seven-eighths Negro, was a grandee, and you could see by his bearing a certain custom to deference and consideration. Since then I have repeatedly come across examples of this Islamic color-franchise in the East itself—colored Turkish sergeants marching at the head of white Turkish private soldiers, or the coal-black major-domo of an English consul associating with the white notables of a Turkish city. The difference between the Islamic and the "Anglo-Saxon" attitude in this respect is indeed notorious, and the "Latin" variety of westerners, though more liberal than we are, are far from reaching the Moslem standard. The results of this difference are already visible in tropical Africa, which has been opened up during the past 40 years by western initiative, endurance, armaments and manufacturers—but not for Christendom. The majority of the black race in Africa is showing itself cold to the religion of its conquerors and is turning to Islam, whose militant adventurers in central Africa were easily defeated by the European pioneers in the early stages of the competition. Why can the Moslem beat the Christian missionary when the Christian has beaten the Moslem soldier, merchant and administrator? Confessedly because the Moslem takes the colored convert to his bosom, while the Christian keeps him at arm's length and imparts his creed without opening the doors of his home. If this result, towards which present developments in Africa are tending, does in fact occur, the verdict of unprejudiced observers will be that, at any rate in this instance, it was in virtue of a moral superiority, a more genuine humanism that Islam gained her victory. No doubt this will be a hard doctrine for "Anglo-Saxons" to swallow. Our prejudices are all the other way, and latterly we have been reinforcing these prejudices by theories about the fixity and the fundamental importance of physical race characteristics. We will to believe that mankind is divided into a number of breeds which are wondrous, unalloyed and firm in spiritual endowment. Personally, I believe such theories to be unscientific, and I know them to be contrary to historical facts. I am certain that the "Anglo-Saxon" attitude leads toward catastrophe and the Islamic towards salvation.

THE SUPREME COURT AND ARKANSAS

The decision of the United States Supreme Court in the Arkansas Peonage cases revives among the Southern States the old bogey of more or less continuous federal supervision. The Louisville, Ky., Courier-Journal says dubiously:

The decision constitutes, virtually, the chastening of a State by the Federal Government in a case in which there is reason to believe that the State's courts did not deal fairly with defendants charged with murder...

The contention of the State was that its exercise of its police power was not subject to review by the Federal courts, inasmuch as a State in this Union is possessed of sovereignty.

The decision of the Supreme Court, that the contention of the State of Arkansas is untenable, directs the District Federal Court to decide whether the defendants were tried fairly. This amounts to a review of a State court trial by a Federal court, much like a review of a Circuit Court case by a State Court of Appeals to determine whether the record contains error prejudicial to the rights of a convicted defendant.

The principle that the Federal Government may constitute itself a reviewer of the decisions of the criminal courts of States, overruling the authority of State courts of last resort, will, if established, constitute a change hardly less than revolutionary.

The Federal Constitution says that no State shall deprive any person of life, liberty or property without due process of law, or deny to any person within its jurisdiction the equal protection of the laws. But it has been considered that "due process of law" means process of State laws in cases in which dependants are tried for violating State laws.

Doubtless the promoters of the Dyer anti-lynching bill will find consolation in so radical a departure from the rule that the police powers of States is absolute.

The St. Louis, Mo. Post-Dispatch says more bravely:

We dissent from the doctrine of Federal interference in state cases, but there is some ground for satisfaction in the action of the United States Supreme Court, which remanded the cases of Negroes convicted of participation in the Elaine (Ark.) riots. The ground for remanding was that the Negroes were not given a fair hearing.

Fourteen Negroes and five white persons were killed in the rioting, which, by nearly all accounts, was started by the whites. The Arkansas formula seems to consist in hanging the Negroes who escape the bullets.
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<td>Benjamin Brawley</td>
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<td><strong>THE NEGRO IN LITERATURE AND ART.</strong></td>
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<td><strong>LIFE AND WORKS OF PAUL LAURENCE DUNBAR.</strong></td>
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<td><strong>THE HISTORY OF THE NEGRO CHURCH.</strong></td>
<td>Carter G. Woodson</td>
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<td><strong>THE UPWARD PATH.</strong></td>
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<td><strong>NATIONAL CAPITOL CODE OF ETIQUETTE</strong></td>
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December 30, 1922

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Balance Ledger Assets Brought Forward Jan. 1, 1922</td>
<td>$ 571,604.37</td>
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<td>Income for 1922</td>
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**LEDGER ASSETS ITEMIZED**

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<td>Cash in Company’s Office</td>
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<td>Deposits in Banks and Trust Companies</td>
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<td>Cash in Transit from Dist. Offices</td>
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<td><strong>TOTAL</strong></td>
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<td>Stocks and Bonds</td>
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<tr>
<td>Bills Receivable</td>
<td>7,653.34</td>
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<tr>
<td>Furniture and Fixtures</td>
<td>5,000.00</td>
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<tr>
<td><strong>TOTAL (Ledger Assets as Per Balance)</strong></td>
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**NON-LEDGER ASSETS**

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<td>Interest and Rents due and accrued</td>
<td>$ 3,621.02</td>
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<td>Market Value of Real Estate Over Book Value</td>
<td>9,993.18</td>
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<td><strong>TOTAL (GROSS ASSETS)</strong></td>
<td><strong>$608,541.40</strong></td>
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**ASSETS NOT ADMITTED**

<table>
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<tr>
<td>Furniture and Fixtures</td>
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<td><strong>TOTAL (ADMITTED ASSETS)</strong></td>
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**LIABILITIES ITEMIZED**

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<td>Notes Payable</td>
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<td><strong>TOTAL LIABILITIES EXCEPT CAPITAL</strong></td>
<td><strong>$46,958.71</strong></td>
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<tr>
<td>Capital (fully paid)</td>
<td>$ 30,000.00</td>
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<tr>
<td>Surplus Over All Liabilities</td>
<td>518,929.35</td>
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<tr>
<td>Surplus as regards Policyholders</td>
<td>548,929.35</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$ 595,888.06</strong></td>
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Write for your copy of the Annual Statement and an outline of our Superior Service and Protection to Policyholders.

SOUTHERN AID SOCIETY OF VIRGINIA, Inc.

Operating in the State of Virginia and District of Columbia.
THE CRISIS
A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 70 FIFTH AVENUE, NEW YORK, N. Y., CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 26 No. 1 MAY, 1923 Whole No. 151

COVER

OPINION
Wayfaring; The Message; Audiences; The Place; Dream-Scenes; Shasta and Siskiyou; The Cabman of Fresno; The San Joaquin Valley; From The Angels To San Diego; “Prince” Challoughlcxizexise

HOLIDAY. A Play. Ottie B. Graham

MOCKING BIRD. A Poem. Charles Bertram Johnson

“THE CHEYNEY TRAINING SCHOOL”. G. Edward Dickerson and William Lloyd Imes. Illustrated

THE NATIONAL ASSOCIATION OF NEGRO MUSICIANS. Carl Diton

THE TOUCH. A Poem. Countee P. Cullen

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

THE HORIZON. Illustrated

THE OUTER POCKET

MONOTONY. A Poem. Langston Hughes

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WAYFARING

I have travelled 7500 miles and have yet another 1000 before I see my office again. I have delivered 30 lectures to 11,550 auditors or thereabouts, including 10 to branches of the N. A. A. C. P., 7 to colleges, 4 to churches, 3 to Christian Associations and 2 to Women's Clubs. I have yet 10 to deliver.

This is the map of my going and the number of talks in each place where there was more than one.
I write from Denver.

THE MESSAGE

So far I have spoken to about 7200 white folk and 4350 black folk. This has been the burden of my messages: to the white folk, I have shown that present social divisions and antagonisms are economic rather than physical or cultural and these economic differences caused the Great War. I have shown in detail what the Negro did in the Great War— for France, for England, for the United States, for the world; and I have insisted that in race hate based on economic oppression lies the seed of future wars.

To the colored people, I have shown what we did in the World War and what we suffered, and what European economic imperialism has meant to us and our kind; what the future may be.

To both races, I have emphasized the work of the N. A. A. C. P. and the mission of the CRISIS, and to both I have at times, lectured on the contribution which Negroes have made to American culture.

My audiences have varied from 100 to 1200 persons. They have given
me careful attention and sometimes manifested approval. The newspapers have been uniformly courteous.

Most of all I value my talks to schools—to the world's future—to the Wendell Philips High School, Chicago, to Mills College, the University of California, Stanford University, Reed College, the University of Oregon and Willamette College. To these young men and women, I spared no fact in my indictment of the attitude and crimes of white Europe and America against the black world. I noted with interest that my words were received with deep thoughtfulness.

AUDIENCES

SOME audiences stand out in my memory—others fade and blend. I remember the sea of faces at Los Angeles, Oakland and Portland; the smaller audiences in San Diego and Sacramento and the intensely individualized groups in central California and Oregon. But above all, I remember friends—new and old who rose like developing souls out of mists of men and were kind, sympathetic, inspiring almost beyond conception—far beyond words.

We who serve, publicly serve, the Negro race to-day complain often of lack of gratitude and comprehension, of bitter attack and childish gossip; but I never go on a trip like this without a choking sensation—a realization near to tears of the immense, the unfathomable gratitude and appreciation of the Negro American for his leaders and workers. The black man is poor, his knowledge is limited, his experience is narrow. But his heart is rich, his head is level and there is no sacrifice to which he will not respond with like. I have seen tears of thanks in the eyes of strangers, joy and appreciation on the lips of friends, and with all this well-nigh infinite desire to make me comfortable and happy and to spread the truth with which I labored.

All the more have I appreciated this because I have made no appeal to emotions. Less than ever have I sought to arouse passion of any kind. I have talked to my audiences without gesticulation, with scarcely a raising of my voice—quietly but distinctly. I have told no jokes and yelled no climaxes. I began my talks without excuse or flattery and ended without peroration. I have simply reasoned, with fact and logic and illustration. This has not pleased all persons in my audiences but for the most part the thought and attention given has been most gratifying and encouraging.

Particularly have I noted my white listeners. For many years white folk shrank from my frankness and what they were pleased to term my "bitterness". Few white audiences invited me and often fought against my possible appearance. They preferred Mr. Moton. Then came a change. Mush and shallow optimism after all convey little information and to-day the white world wants to know. What is the dark world thinking? What is the race clash? What does the Negro want? Since the War, my white audience has been growing. I have sought to be fair with its members but I have never for one moment flattered or faltered. The crime of white humanity toward black is the most awful crime of the ages. Dress it and excuse it as you will—its stark and bloody filth makes every honest heart shudder. I have not insulted my white listeners. I have not assumed human perfection nor forgotten the things that extenuate and explain but I have thrown the stark and awful facts in their faces with calm and unmotional insistence. It is not because I do
not believe in white humanity that I have spoken frankly but because I do—‘ν ἀλήθεια ἐλευθερώθη ύμας. All of them have not understood me. Some came to hear the old Tuskegee flattery and the Hampton “plea”. A few such persons arose and walked quietly out. Others stared at me with unsympathetic resentment believing me a bitter carper and falsifier of facts. But most of my white auditors, to my surprise and gratification heard me with sympathy and rapt attention. They knew I was stating and not overstating the truth. And they wanted the truth.

THE PLACE

ABOVE everything on a Western trip looms the Place. The immensity of the thing. The mighty sweep of desert hill and mountain on a scale that dwarfs the East. From the flat Mississippi valley the earth swells slowly like the wave of some infinite ocean until we ply 7000 feet above the sea. Then mad with its awful strength the waves break with the mighty crags and snows of the Rockies. We fight for entrance and escape—Man against God. We work and run and fall and fly through cleft and seam and vale and hole, to win to the peaceful sea. Before and beyond lies the Desert. The desert is a Color, a chameleon-like drift and turn of stark forbidding beauty—grey—gray-white to northward, buff-brown-purple-violet to south—grim, grim, grim, desolate, fateful and grim. Then come scenes—scenes so beautiful as to be indescribable: the lilies and geraniums of San Diego, the palms and roses of Los Angeles—the vines and valleys and shades of haciendas, and the Sea, the Peaceful Sea where the Sun has always set and never rises.

DREAM-SCENES

YOMING had a purple carpet, black beneath the dim new moon, that lifted itself in folds as ruffled by some eternal silent wind and then dropped, pink-broidered, at the world’s edge. Came Utah with ghost mountains that rose and went suddenly, silently, full draped in white; and Salt Lake City, new, old, bleak, grim, thrifty, sordid, with factories, mines and mystic cult; and then the desert, hard, dry with fantastic saw-edge mountains, empty, empty.

SHASTA AND SISKIYOU

UP we clambered from summer to spring and from spring to snow. There rose before us a pale, yellow mountain—slim and cleft with double points and its heads were veiled. It swung mysteriously and curiously before, now near and simple, now ghostly remote and terribly vast. Around it ranged the snow-swept hills, dark green with pine. But always the mountain withdrew—now right now left, now gone. But they say that behind, crowned in everlasting snow looms a vaster mountain—Almighty Shasta—but to me its face was veiled in whitened mists. Only the butte, calm sentinel stood before the awful face of the hidden mountain.

I peered and could not see. Before me rose a stretch of land and hill, rose to a black, deep and poignant blue and stopped—stopped clean cut by a cloud like a sudden knife; and Shasta was not, for God took it up to Heaven in a cloud.

Then we strained at the great flank of Siskiyou—strained and jerked and climbed, circling and scrambling until we stood a mile above the far off sea. Afar Shasta veiled its everlasting snows and round about the black and solemn hills—the bleak and ragged hills—listened and waited. Once we fell a moment down to a
THE CRISIS

vare, a drab, lonesome and grim town, the last of California. But only for breath. Then double-engined, we gripped and rose above the earth, above the hills all black and white—above the clouds, above the sky—Siskiyou, Siskiyou, sang the train as sweating and gasping, we climbed into Oregon.

THE CABMAN OF FRESNO

I HAVE forgotten his name. He was tall and lean, beautifully black, with a frank, half-bashful laugh. "I'll get you there," he said simply. And everybody echoed, "He'll get you there." How simple! I had to catch a 6:05 train in the cold, gray morning. He would get me there. I could depend upon him; I could sleep calmly. I need not fret and worry. Here was a young man on whom everyone depended. He was just a cabman with an ancient Buick. But you could depend upon him. In one simple detail of life he was perfect. In that one attribute he stood among the masters of the world. He was a god! Shakespeare could write Hamlet; Harriman could build railroads; he could start a cab on time.

THE SAN JOAQUIN VALLEY

CARRED, naked mountains, with brush and furrows, sand and boulders, rising in superimposed triangles, with now and then a gracious swelling curve and crumbling crag above a sky—a sky so clear, so limpid and so blue, it seemed a dream of utter space and infinite beauty—a sea without shore, ship or shoal, and deep without end.

Definitely almost curtly the mountains withdrew from the level desert of cacti, weeds and white alkali. Then turning, we faced the surly mountains and climbed them—4000 feet at Tehachapi, a brown, silent, cynical land of faded sage. We stormed the sullen heights in great curved swoops like a bird, and the cold mountains softened at our approach—became almost beautiful, in their naked, inhospitable way, beneath the pale sunshine. Little bleak pines begin to squat about us and rotten rocks melt into dust and sand. All is dry and parched and gasping, and the sky is blue and slightly fleeced. A road following us sliced into the hillside precariously. And then over the hill and down, the green came stealing in over the meadows and we were back to the world again. It was as though we had gasped for breath and recovered—the world had gasped for water and got at last a long, slow drink.

We wound through a rough and quarrelsome valley, with iron rocks and towering hills, a tiny stream below. As we sank lower, we knotted ourselves grotesquely about a cone-like hill, twisting above, below, in circles—with space-defying antics dropped 2000 feet.

Crickets crying a high-noon, grass and crag-tipped mountains, eager green and sunlit valley. The tang of Spring. I'm going backwards from Summer to June from June to April and ahead is December. Lovely vistas of mountain, hill and dale stretching away in the glorious sunshine, rolling in a savage, poignant beauty with a village nestling afar. Ten miles we go to drop that little mile springing and whirling, diving beneath the earth and skirting the grim precipice and diving again.

The valley is one of the world's rare hits at painting beauty whether one leaps from fertile meadow to grey and snow-gripped mountain tops, or falls from a grey and barren heaven to the beautiful bosom of earth—from Tehachapi to Caliente is a ride for singing Valkyrs on iron horses wild with wings—a-hoyia-ho! ha-ha!
FROM THE ANGELS TO SAN DIEGO

AND then the Sea—the fierce old sea—the ancient and everlasting sea spread us its wares, its silken sheen of infinite hues in blues and green—its delicately laced camisoles resting on the pale, gold bosom of the land; ghost islands and the shadow of the shades of hills—the indistinct thought of yellows, purples and browns. Silent was the sea beneath the thunder of the moving sun and sand, no word nor murmur, lying like a dream on the edge of the earth.

Then the land, the slow and mighty land, stretching from the lace-edged mountains, swept with snow, stepped down to the eyes of the sea—the land rose and stood erect toward Heaven—the brown and velvet of its skirts torn and bedraggled and yet magnificent—above the sea it loomed and frowned. O beautiful, too beautiful world, soft La Jolla sleeping in the sun beneath Indian blankets! But still the sea—the grim old sea, the ancient and eternal sea—spread us its wares.

Silks, impalpable, imponderable, diaphanous, sheer as shine, gay as the laughter of God; velvets luscious, deep and rustling. Great sheets of beaten gold with little innocent hammer-marks, wide quilts of shimmering silver, blankets of flowing fleece and films of fire. Then—San Diego: hedges of geranium, fields of callas—star-eyed palms—dark fingers of land pointing seaward and the clustered, smoking city. The flash of white and angry teeth upon the sand gnashing, gnashing, gnashing—a slim dark finger of God beyond La Jolla touching the sea and saying: "Peace be still".

Roses and lilies, marigolds, gold mustard, yellow poppies and crimson geranium. Lead purple and grey are earth and sky and sea—save the roll and tumble of blue and silver tipped hills.

Beneath the bosom of the Peaceful Ocean, lies the Wrath of God, and underneath this wrath, the bones of the sleeping dead; white bones, and grey and black, shredded flesh and eyes that see not—bones and bones and ships and stones, layer and layer and century on century and crime on sorrow and sigh.

GRADUATES

THE July CRISIS, which is published June 20th, will contain, as usual, a review of Negro education for the year. It is always difficult to get these returns in time for publication, and many persons are annually disappointed. We are asking all persons who are to receive the Bachelor's degree or any higher degree in arts or any professional degree to write us stating the facts and sending a good clear photograph. We cannot promise to return the photographs and we cannot promise to publish every picture that comes to us, but we shall publish as large a number as possible. May we ask heads of schools to send in data concerning their college graduates at the earliest possible moment. Unfortunately we cannot publish much concerning high school graduates.

"PRINCE" CHALLOUGHLCZILCZISE

"PRINCE" CHALLOUGHLCZILCZISE, who has operated in Oklahoma, Illinois and Canada, is now giving his attention to Colorado. This makes it our duty to say in plain words that the "Prince" is a fraud and a liar, and the public is hereby warned against him. We have already a long list of his victims, and would be glad to have more in case we are reluctantly compelled to soil our pages with the details of his career.
HOLIDAY—A PLAY*

Characters
Margot Cotell.............. A noted actress
Claire Mead.............. A school girl, colored
Bertie.................... A colored maid
Friends \{........ Mr. Barter—her manager
| Two other men
Margot \{........ Two fashionable women
Time: The present.
Place: A popular white summer resort and beach.

Scene 1.

LIVING ROOM in the summer cottage of Margot Cotell. A long Dutch window opens from the back of the room upon a stoop. A shorter, ordinary window also is in the back of the room. Entrances are at left and right sides, one leading to anteroom and front door, and the other to another room in the house. It is late morning and breakfast time for the lady. She is breakfasting from a serving table on a chaise-longue. The morning is very dark and cloudy. There is heard continuously the distant roar of the ocean.

Margot—This is good coffee, Bertie. Do fix some for yourself and come eat with me. This dreary morning gets on my nerves. It grows darker. Just look! I suppose we'll need the lights on.

Bertie—Yes, Madame, I'll come. The morning is dark. It certainly ain't no day to make you feel happy.

Margot—Something makes me feel frightened inside, Bertie. Did you ever have a scared kind of feeling way in here—for no reason whatever?

Bertie—(Placing a chair and plate for herself)—Yes, Madame, I know. I've had it, I certainly have.

Margot—Did anything happen after you had it?

Bertie—Well, not always, but most times it did. Maybe nothing particular, but just little troubles in general, you know. Yes, ma'am, I know that feeling.

Margot—It just feels as though my heart would jump out, and for no reason.

Bertie—Sometimes the reason is there, but you just can't think of it, ma'am.

Margot—(Looking quickly at the maid) —Why do you say that?

Bertie—Oh, nothing, ma'am; just because it is sometimes.

Margot—(Laughing) —Not always, though, eh, Bertie?

Bertie—Well, no'm, not always.—Er—is something wrong with the toast, madame?

Margot—(Not attending) —When it is dreary, the ocean makes more noise than ever.

Bertie—Madame, you have not tasted your toast.

Margot—Just want coffee. (They sit for a few moments sipping coffee.) Somehow I believe I won't act to-night.

Bertie—Oh, Madame!

Margot—(Absently)—I don't feel up to it, Bertie. (The girl sits awkwardly staring at her mistress.)

Margot—(Still absent-mindedly)—Chilly—dark—a fine summer morning! Just because I had planned the visit for to-day. And still my holiday is postponed.

Bertie—Is there to be a holiday, ma'am?

Margot—Yes, Bertie, there is to be. It has been postponed now for, oh, a number of years. I'm going to take it this time—soon as this contract ends.

Bertie—Oh yes, ma'am. I s'pose you do need some vacation like other folks. Everyone else is enjoying the summer, and you just keep on acting to please them. Sure, you must get worn out, still tain't every actress as is good enough to be called on for special performances.

Margot—Oh no, I don't mean just that—perhaps I do need rest, but it isn't rest I want—I'm too in love with my part. Yes, it is rest I want too. Rest from an awful longing. Now, here it is summer again—summer, and I am suffering the same thing.—It's all tom-foolery—sacrilege. But society demands it. No, it isn't rest, it's—(shrugs her shoulders)—Every year, every year, I look forward to the summer. I know that I must let the winter go for work, but there is summer which is coming—and then summer comes and the same thing happens. Here comes another offer: "Take it—took it—ah Madame! The people want you! Just a short contract! Madame! Madame!" Bah! What do I care about the people? Anything pleases them—the people! But I am worried half

* For right to reproduce address THE CRISIS.
to death, and so I say yes. Then the summer goes. Still I have not done it. I— I am criminal! I swear I will have my holiday! Not a vacation, but a holiday.

Bertie—Oh, oh, Madame, when you talk like that you ain't talking to me, I—I know! You said some o' those same things once before. Madame, you are tired. Maybe you ought to rest before your guests come to lunch. Breakfast is a little late this morning, you know, ma'am, and they're due at noon, so you said. If Madame wants, maybe when they arrive—

Margot—Hush, hush! Don't talk to me of guests. Not of these guests. What do I care for them, or they for me? In two blinks of my eye they would not speak to me if—under certain conditions. Ah it's just the world, Bertie. Go make the coffee hot; it's about the only thing worth partaking of on such bleak summer days. (Maid goes out. Margot goes over to window.) Good Lord, it's dark out there! And yesterday was so beautiful and—why yesterday was scorching. Well, I'll go to-morrow, if it's the last—thing I do. The day should be a pleasant one. Oh dear!

Bertie—(Entering) Here's hot coffee, ma'am. (She seems still a bit wary of the lady.) If it's too strong, maybe you can't sleep.

Margot—Why do I want to sleep, girl? What's the matter? This smells good—Oh, listen to that ocean! Every time I hear it I imagine it is washing away something dear to me,—dashing its poor life out.—Bertie! (She grasps the frightened girl by the wrist.) Kneel here by me, child. (She looks hard at the girl's face.) Don't be alarmed, young idiot. I just wanted to look at your skin. It's beautiful, Bertie.—I—I just wondered whether I might brown well.—My next rôle will require it.

Bertie—(Busying around at nothing)—
If—Madame—I—er—

Margot—Take this stuff away—oh, bring it back—no, that's right—go on. I believe it grows a bit lighter, thank heaven.

Bertie—(Stopping nervously on her way out with the tea wagon)—If—if—Madame wants to use my brown powder—

(Margot has a little fit of laughter, hearty and indulgent. In the midst of it there is a sudden agitated knocking from without. Before the maid can open the long window it bursts open and a tall, slender girl, wrapped in a cape, comes in. She is colored and very comely. She hesitates within the entrance, panting and convulsive. The maid, Bertie, starts to her, but waits to see what Madame will do. Margot is dazed as she rises and stands staring at the visitor. For a moment the three stand gazing, none seeming to know what to do. The girl is Claire Meade.)

Claire—(Trying to be calm and to announce herself)—I—I am—(She is overcome with tears. Standing with outstretched arms in the doorway, she makes a silent appeal.)

Claire—Please! Please! (She drops to the floor in a little heap. Margot nods dismissal to the maid, who leaves reluctantly, not hiding her curiosity.)

(The sobbing girl jumps up from the floor upon the approach of Madame, and forcing back her tears, stands erect. Margot starts as though she would caress her, but holds back. Claire sees this and speaks.)

Claire—Ah, Madame, you will come and do so when I have told you; when you know how lonely I am you will take me in your arms as though I were your child. My life is so queer, everything for me is so dull; this day is so dark.—Whoever saw a morning in summer so black—so chilly! It frightened me because I was so lonely! (Margot unable to withstand the sobbing voice of the pathetic little figure, takes her almost madly into her arms and leads her to the chaise-longue, soothing her tears.)

Margot—Poor, poor little girl! There, there, don't be sad. I know, you were lonely—lonely—I know, I know. (After a moment of comforting)—Tell me child, what under heaven's sun made you come to me? People seldom are real in my presence because—because I am—Madame Cotell. Oh, I hate it now. Child, why did you come?

Claire—Because I knew you were—I—I used to know you when you lived across from my uncle and me in Mersville. (Margot starts slightly, but listens intently.) You lived in that pretty yellow stone house. I used to watch you come and go from my play-room window, and when you had gone down the street I would try so hard to walk like you. You were the wife of every fine prince in my fairy-tale books; when you came over to see uncle I tried to talk like you. Oh, I remember so well—when you took me for walks and held me on your knee—I—I thought I was in paradise.—Then you went away. You came over to
talk with uncle one night in a hard storm. Uncle would not let me stay that night; I was sent off to bed, and I never saw you any more. It was all like a child's pretty dream. I used to call you Miss Marjorie. Oh, it's been so long a time, I'm sure you must have forgotten.

Margot—(Looking steadily at the girl)—No, I remember quite well.

Claire—It—it must be that I remember you so well all the time because you were the only lovely woman I ever knew in my home.

Margot—Ah, you have been frightfully lonesome, child.

Claire—Madame, I am sick of it here! School was far better, even though I was always anxious to get away. I believe there is not another colored person around here except your maid. Since uncle died I have lived with a great-aunt. I don't know anything about her. I never saw her before his death. And—somehow—I do not believe she is any kin to me at all. She never talks at the right time, and, oh it's terrible! This is a summer resort—a place for a good time, and everybody has it but me. They're all white—I don't want to go with them—but I am absolutely alone!

Margot—Why did you come here, Claire?

Claire—Oh—you—remember my name?

Margot—To be sure I do! Why did you choose this place for the summer?

Claire—(Bursting into sobs)—Oh, I didn't choose it! I did not choose it! I tell you I don't believe she's any kin to me—Miss Jenson! She acts all the time as though she were being directed, still there's no one to direct her. She made the doctor say I must come here for the climate, and I'm not ill! I'm just lonely.—I want Uncle. He's the only mother I ever knew.—And—and this morning was so black—it is getting lighter now—I just could not stay in that big cottage and hear the ocean all by myself. I knew you were here. I saw you play in "Crinoline" the other night—and—I—

Margot—You came because you knew—

Claire—Colored.

(Margot had expected this and so is not surprised. She sits thinking for a moment.)

Margot—(Calmly)—It's really good to hear someone say it. This masquerading, once entered into, is not so easily put aside. I took a big chance when it came to me, and circumstances swept me on.—Once started I had to—go on. I pleased the people and they gave me this fame. I lost old ties and friends for it—this fame; but I could not go back—I needed the money for—I needed the money.

Bertie—(Entering)—Will you have the table prepared for lunch, madame?

Margot—No, Bertie, I shall not. It is time for them to arrive, but there will be no need for lunch. (Bertie looks surprised.) That will be all right, Bertie. You may go. (Bertie starts out to the next room, but the bell rings and she turns back to answer it.)

Claire—(Rising to leave)—Madame Cotell, you have been so kind. I shall go now. Perhaps some other—

Bertie—(Re-entering with cards on a tray)—The guests, Madame.

Margot—(Pushing Claire gently upon the seat from which she has just arisen) Have them enter, Bertie.—You're not going now, Claire, child. Sit there and be perfectly at home.

(The maid ushers in the distinguished-looking party of five,—three men and two women. They exchange greetings with Margot.)

One of the Women—Ah, the weather is wretched to-day. So dark!

Margot—Yes. I thought perhaps it would prevent your coming.

First Man—Now, now, Margot, weather never keeps one from a luncheon engagement! (The others laugh.)

Barter—You're not Margot Cotell to-day. What's wrong?

Margot—Oh, fatigue I suppose. It's day—and the ocean. I'm so glad it's growing more like daytime. Goodness! Every-time the ocean roars it drowns me. (The women are busy pretending to listen to the conversation and taking in Claire at the same time. The girl, seeing this, becomes interested in a book.)

Barter—Ha, ha, ha, that is the way these grey days get on the nerves sometimes. But let me say what—

Second Man—(Turning from other conversation)—I say, Barter, spring the news on Madame.

First Man—Yes, yes—she'll like to hear it.

Margot—Pardon if I am abrupt. I shall not entertain you to-day, Mr. Barter. I
shall not even ask you to sit. I am sorry, but—

Barter—Oh, then we'll just charge it to Dame Temperament and lunch out. (They laugh.) But first hear the new proposition. Margot Cotell's fame will be doubled! Now folks!

(The others stand around ready to chime in, but Margot stands very still, half defiant, half frightened, yet very composed withal.)

Margot—It will be of no use, Mr. Barter. I am breaking my contract to-night—now. (There is quite a little commotion at this, but it does not seem to affect Margot. She still stands quietly. Mr. Barter is quite alarmed, yet he does not believe her.)

Barter—Ye gods, this is temperament, Madame! Just what's the trouble may I ask?

Margot—(With a short cynical laugh, and slowly)—You will want me no longer, sir. You, nor any of them. Ah, you conceive in a flash a vital idea.

(This as his keen eyes search her then shift to Claire upon the chaise-longue. Claire has been watching the whole procedure from over her book.)

Barter—(With pointed shraddness)—Who is our interesting little friend?

Margot—(In what is almost a retort)—She will prove more interesting than you might imagine. She is Claire Meade, my daughter, who is with me now from school, for—good.

(This produces a shock. There is no word spoken for the space of a half minute. Then Margot, shaking her head gently, goes to Claire, who sits rigid, staring at the woman, her book dropped to the floor, her lips parted but dumb.)

Margot—(Forgetting everyone else and talking only to Claire)—I know—I know—it was—you'll understand Claire, you'll understand! No, you will not! You must, Claire, child, you must understand! Your father died; you were too precious not to have the best; there was no one to get it for you but me! (Calming herself) Your father died and I went to the stage. Why? Because it fascinated me and I was young enough to yield to fascination. It was vaudevill, and I made enough with what my husband had left, to keep a woman for baby and the home. Then I went to a stock company for bigger pay, and let a neighbor, a dear old friend, take you. He was a widower and he loved children. I had to make the money, and to do so I left you with him. —Yes, you do remember me, child. I came whenever I could to be with you. We kept putting off telling you until I came home for good. I know it sounds incredible—I know—but it was the only way to manage. There was no trade for me, no other profession. The company was white, so they took it for granted—they never asked me my race, I never told them. I worked hard and they liked me; a big producer starred me. It meant the loss of my people and old ties, but—it also meant the very best for you. Still it did not mean having you, but I kept putting off just a little longer. Your old guardian loved you dearly. When he died I was sure that I would come immediately to take you, but just then, came this contract for the summer. I swore I would not make it, but I let myself be persuaded, declaring it would be the last time. I sent this woman who is with you; she seemed gentle and kind. Oh Claire, God knows I'm sorry! I had you come here from school because I wanted you near me. Oh, I was coming for you,—to tell you,—to bring you home with me to have a holiday—a real holiday—more than a vacation. I've planned for it so long. My heart has ached, has done nothing but ache. Fame is nothing, child, I only—

Claire—Hush! Don't tell me any more. You have let me live in cold luxury with a poor old man pitifully trying to mother me, when I should have had some kind of woman-mother. I should have loved her, had we had to dig in a ditch together. You——

Margot—But Claire, child, do listen—

Claire—No! All this time I've wanted you and never, never knew. It was your selfish ambition that made you leave me behind. What harm could there have been if you had let me know that I had a mother? As I know myself, I sprang from some comforting myth told by a soothing old man,—Heartaches! Longing! I've had just a thumping pain where my heart ought to be. You didn't care—you——

(The visitors are spellbound and they stand watching, touched in spite of themselves.)

Margot—Claire, Claire, child you're young—you can't see! You still want me, child you do!

Claire—No! Look at them there, waiting
for you to say it isn’t so—to say it’s just a whim or something. You’re used to being one of them. What are you going to change for? How—how do I know you are my mother? I’m still lonesome—I’m going!

(At this the girl turns and runs out by the way she entered, knocking over a chair in her mad flight. Margot drops to her knees catching the chair in her arms as she does so. She has held herself somewhat in restraint up to this point, but the doubt in her child is more than she can stand. Hysterical, she clutches the chair, screaming until it is taken from her.)

Margot—Don’t let her say that—don’t! Don’t!—Oh, Claire, my baby! Claire! Claire!

(The guests all move slowly to the door with the exception of Mr. Barter, who lays down his hat and cane and starts with the maid who has come in, to the crazed woman. The curtain descends as her calls rend the air.)

Scene 2.

Same room at dusk. There is still the sound of the ocean. The window curtains are partly drawn. Margot is lying on the chaise-longue in negligée. A small stand bearing medicines and glasses is near by.

In the center of the room Mr. Barter is talking in whispers to a group of seamen in oil skins. The maid is attending the woman. As the seamen start out, their coats rattle, and Margot starts up wildly.

Margot—Go back to the ocean! Why are you here? The ocean! The ocean! Don’t you hear it laughing, blaspheming, crashing out there! Why are you here? Ah—

Barter—It is all right, Madame, it is all right. They will find her. You must be quiet.

Bertie—Oh, Madame, you must be calm.

The doctor said you must be quiet or—Oh, Madame you will be quiet?

Margot—You have not brought Claire. Why?

Seaman—Our men are searching steadily, ma’am. The water is rough to-day. We’ve sighted a drifting skiff and we’re trying to reach it. We think—

Second Seaman—Don’t worry ma’am we’ll reach it.

Third Seaman—(Looking through window)—The water’s getting rougher.

Barter—All right, men, let’s go. Reach that skiff! (Turning to maid) I’ll run over to the theatre, then I’ll come back. Take care.

Bertie—Yes sir.

(She returns from seeing the men out to Margot who has sat staring hard since she last spoke. Bertie gets her to lie down then sits by her side. The ocean grows louder.)

Margot—(Sitting up)—Listen, Claire, listen!

Bertie—Yes, yes, Madame, it is the ocean.

Do lie down. Don’t listen to it.

Margot—No, no, child, it is applause. Hear how they call for me. More! I must get back into my part. (Bertie looks on, frightened, while Margot goes into acting.) Ah, sir, and here’s a rose; it has a symbol. Know you it? ’Twas mine, ’tis yours. No go, sir, and ponder o’er the symbol. (She waits for an imagined cue, pantomiming all the while.) Ah, but if you stay our secret is given away! It is not yet time for that. Ah, you will go! Here comes my cousin Clara. (Changing from acting at the sound of the name she has spoken.) Clara—Clara—Claire! Claire! Claire!

Bertie—(Running to her)—Madame Cotell! Please! Come!

Margot Cotell—Madame Cotell! Why, I am Marjorie Meade, you know, but of course I shall take another name for my work. Go, Claire, darling, sit there and hear my new lines.

Bertie—Now, now, Madame, do come. I am Bertie. Come, lie down before the doctor returns.

Margot—There now, they’re applauding again. I must get back into the part. (Acting again)

Rush on, my brain—I cannot comprehend things infinitesimal!

I cannot grasp the things that sweep me on.

I cannot leave the cloud-realms,—yet

The abstract drowns me—utterly, utterly.

Poor despairing mortal, I. This is madness!

(Hearing the waves again) Why do they applaud in the midst of my lines! Why do they not—Ah, they have gone, and left the ocean in their place! And it is laughing—shouting at me! Stop it!—Oh, my baby! Claire!—Baby! Bring her back! She falls screaming to the floor.)

Bertie—(Running to her)—Oh, poor, poor Madame. If you had just kept quiet. Oh—oh—I can’t do a thing! (Wringing her
hands and running to the window and opening it.) Hey! Mister! Please come in here at once. Yes! To the front; I'll let you in! (Over the woman) You poor, poor darling. Anyhow you've showed 'em you could be great. I know you suffered. (Goes to let the man in. He is one of the seamen.)

Bertie—Just help me get her on the chaise longue.

Seaman—Right! There y'are. Now what're you gonna do? Give'er some more medicine? Too much dope in this here.

Bertie—Thank you I can manage now. She's coming to. If she just didn't hear those waves! They do sound awful.—Poor Madame (tending her). (To seaman) Are people stirring much?

Seaman—Wa'al, they ain't just up on what's happened. They know we're searching for someone. We don't know awrself whether the miss is out there or whether she run away. They're nearin' that skiff though.

Bertie—Do they know Madame Cotell is connected with the affair?

Seaman—Oh, well, I guess it's 'bout sneaked around now that she's—she's colored. Course this here's a kind of swellish neighborhood, whole place is in fact, and I guess—

Bertie—(Flaring up)—Well, what'n the devil's that got to do with it! She didn't bother a darned soul unless they came after her. She never told nobody what she was because nobody asked her. I'd like to tell these white guys something around here. I may not be so doggoned high-up, but I certainly know the real stuff when I see it. Margot Cotell's got in her what a lot o' folks around here need, and need bad! She took the chance that came to her, and she's let 'em know what she is.

Seaman—(Noticing Margot stirring)—Hey! Yer wakin' her up! (He goes out while he can.)

Bertie—(Turning quickly to Margot)—Oh, I'm sorry! I didn't go to make all that fuss, Madame.

Margot—What is the trouble Bertie? Shouldn't I be at the—What is it?—Why—

Bertie—(Giving her something to quiet her)—Now, Madame, you must be very still.

(The bell rings sharply. Bertie answers and returns with Mr. Barter who is a bit excited.)

Barter—How do you feel now Madame? Fine, fine! I'll just tell you this right now. The people screamed for Margot Cotell! The understudy can't hold them. Madame must return regardless.

Margot—(As though it were all just dawning on her) Did you tell them Margot Cotell is colored?

Barter—It is never to be mentioned again.

Margot—Has my child been found?

Bertie—(She has been looking out of the window.) Pardon, Madame, but the—the—the men are—coming.

(Barter and Margot both turn, asking the same question with their eyes.)

Bertie—Yes—yes—they—they have something! It's—it's the wrap she wore—and—a shoe—and—Oh! (Hiding her face in her hands)

(Margot sits very still. She is strangely calm.)

Margot—(Motioning to Mr. Barter)—Go meet them, Mr. Barter. (He leaves the room hesitating) I am all right.

(This calm surprises Bertie, but as soon as the man has left the room Margot changes.)

Margot (Rising)—Come here, Bertie, quick! Away from the window! Now sit here! Stay! If you follow me I'll strangle you. (She is wild again and talking in loud whispers. She flings the long window open.) You dare! (This as Bertie starts after her. The girl is too frightened to start again.) Old waves, you have not called in vain! You led her through this door and out again. Now I'm coming, and we'll have our holiday together. (Her wild laughter floats back as she dashes away. Mr. Barter and the other men come as she vanishes. They and the maid run to the long window. The men go after her. Bertie stands on the stoop outside the long window, staring after them. A final, wild, victorious scream comes back, and Bertie falls, fainting where she stands. The men do not overtake Margot. Only the roar of the ocean is heard as the curtain falls.)

**MOCKING BIRD**

CHARLES BERTRAM JOHNSON

LYRIST of the solemn hour,
Day's onfall brings thy power

With a deluge of delight,
All enravishing the night.
THE CHEYNEY TRAINING SCHOOL

G. EDWARD DICKERSON AND WILLIAM LLOYD IMES

The principal of Cheyney has stated his case in The Crisis for April, and it is courteously agreed by The Crisis that the opposite point of view ought to be stated.

Let us first examine his “facts” on page 253.

1. “The state law admits of no segregation,” yet it admits the statements in the official catalog of Cheyney for this current year page 8, quoted verbatim: “The Cheyney Training School for Teachers is not designed for immature youth, but to develop Negro teachers.” While the principal is correct as to the letter of the Pennsylvania state school law, yet its state officials are allowed to break both its letter and spirit, nd we who protest that this is wrong are called full of “blind prejudice”, “bad manners”, “violent language”, etc. We must keep quiet and see men like Mr. Hill encourage practical segregation, which he knows, as well as we, leads sooner or later to legal segregation, for in a state like Pennsylvania racial segregation only has come in those matters in which the colored people allowed themselves to be segregated. Why, if he is perfectly in earnest about having a bona fide State Normal School, does he make it clear that the Cheyney is for Negro Teachers, unless the state officials have demanded this of him in return for their giving Cheyney state normal status?

2. “Cheyney as a private school was avowedly for colored students. Under the state, it continues its primary service to the race, but must admit any qualified applicant without regard to race, color, or creed.”

The private school status of Cheyney is a matter of history, truly, and now its public status is just the troublesome thing. Private institutions can be much more narrow in their civic and social lines if they like, but the moment they become public in the sense that they are entirely supported and governed by the state, that moment they should have no special race, color, or creed in view, and Cheyney under its present form does have a distinctly avowed racial cast, Negro; and further, its distance from the West Chester State Normal School, only six miles from Cheyney, makes it apparent that the state, in setting apart Cheyney, only did it because it was Negro. There are not in all the state of Pennsylvania two other state normal schools so close together. The statement of Cheyney’s principal that Cheyney “must admit any qualified applicant without regard to race, color, or creed” loses all of its force, therefore, because even if any white persons wanted to attend Cheyney because of its nearness to them, they would inevitably choose West Chester instead, and any Negro not especially welcomed at West Chester, would be all the more liable to mistreatment because a “Negro” State Normal is only six miles away across the Chester hills in the form of Cheyney. On December 20, 1922, in the presence of Dr. E. T. Hinson and the Rev. J. R. Logan of Philadelphia, a committee with one of the writers, seeking the truth of the Cheyney question, were informed by the principal of the West Chester State Normal School, Dr. Smith, that he would prefer to see the thirty-five colored students in his institution go to Cheyney, because he felt Cheyney could do more for them than he could. He said he had no personal prejudice, but his student body ostracised them. So Cheyney is to solve the race question in Pennsylvania’s state educational system by demonstrating how a “Negro” school can be a perfect haven of refuge to unwanted and mistreated Negro pupils. Our whole race might as well leave America because we are on the whole largely unwanted and mistreated!

3. It is clear that the third point, “Any qualified colored student may attend any other Pennsylvania State Normal School,” depends on the foregoing. The very existence of Cheyney as a State Normal School now makes the cordial welcome of a colored applicant to other State Normals more and more unlikely. If the state educational officials will wink at the law in allowing a state school to publish in its catalog a distinct racial name and appeal, and to carry this out in practice, will they be any more considerate of law in the attendance of races at schools where they are not wanted, and only grudgingly allowed? Our eleven
segregated public schools in Philadelphia are part and parcel of this system of public officials in Pennsylvania winking at the law. When it comes to Negroes, the law is either disobeyed or cleverly evaded, and it is always some Negro, like the principal of Cheyney and others who have his peculiar slant on the race question, who help our public officials disregard the spirit of the law. Cheyney as a private school was all right; but as a public school it now becomes the very keystone in the arch of segregation throughout the state. Our principal of the Philadelphia Normal School made public to an assembly of his students that he deprecated the attendance of colored students because they could not be “placed” after graduation, knowing well that they could only teach in “Jim Crow” schools. Now, if the logic of Cheyney’s principal is followed, he will gladly accept the unwanted students from Philadelphia Normal and West Chester, and Philadelphia’s Board of Education will further break both letter and spirit of the law by increasing its numbers of Jim Crow schools, to furnish teaching places for Cheyney’s product. There would then be absolutely no difference, racially speaking, between education in Pennsylvania and that in Georgia.

4. The fact of there being more colored students in other State Normals of Pennsylvania than ever before does not alter the fact that they are there because they are determined to have an education for their life work, and not because they are wanted there. Dr. Smith’s frank statement as to how he felt about his thirty-five colored students is eloquent enough on this point. We are glad there are more students in Cheyney, too, for we have never been opposed to Cheyney as a training school for teachers. We are opposed to it as a State Normal School because it practically imposes segregation, while masking behind legal phrases.

5. This final “point” of Cheyney’s principal, that there is no student at Cheyney who has not deliberately chosen to attend that school is too clever by half. It guarantees the present, when Cheyney can accommodate only a few over one hundred students in its dormitories. It does not guarantee the future, when the state will have been asked to enlarge the plant and provide for the unwanted colored students of West Chester and Philadelphia Normal and others. Does the simplest mind suppose that $500,000 for a Normal School for Negro Teachers will be spent for no purpose at all? Cheyney’s principal knows better than that, and he knows that we know it, too. Ask Pennsylvania State Senator McDade, who introduced the bill which made Cheyney a Normal School in 1920, why he was opposed to the Civil Rights Bill also up before the Pennsylvania legislature that year. Ask the Haverford township Negro voters why they “cut” McDade, and sized up their impression of the “Cheyney State Normal” and of its principal, from this impressive incident. No man can serve two masters. We admire the fine gifts of Cheyney’s principal as a literary man and a poet, but because of this indefensible position of his on segregation, which he denies, but does not disprove, we must oppose his public educational policy as unsound and hurtful.

In the school situation at Morton, Pennsylvania, we have an actual example of how the segregated school system as promoted by Cheyney works out in practice. In 1915, the school board at Morton within the same county as Cheyney, condemned the old school building and taxed all the citizens, colored and white alike to build a new one. But when the new school building was opened, they lined up all the colored children behind two teachers, supplied by Chey-
ney, and marched them back to the old, condemned and dilapidated building and gave them all of the old school-books, while the white children were given the privilege of attending the new school fully equipped with the newest books and appliances.

The State having the bird, the cage and the appendages, that is, the colored State Normal School, the colored school buildings throughout the state to give its graduates employment, and the children conveniently segregated out of line with the work of the established state authorities, the next step will be to again legalize what has been illegally done; and we shall have in law, as well as in fact, a complete segregated school system for the entire state. In fact, it has already been hinted that the principal of the Cheyney State Normal School for Colored Teachers will be the first colored assistant Superintendent of Public Instruction having charge of the colored work.

But why do we need to establish, at great expense to the State, a 14th Standard Normal School at Cheyney when there is one already established at West Chester, Pennsylvania, which is only six miles from Cheyney and where both colored and white students seeking a Normal School education have had all their needs supplied for more than a generation. The School Code provides that "there shall be thirteen Normal School Districts in this Commonwealth, as now provided, and one State Normal School in each District. Delaware, Chester, Bucks and Montgomery Counties shall be the first Normal School District, and the State Normal School in West Chester shall be the State Normal School in this District." The public school system of the State of Pennsylvania is for the purpose of giving a general education to all of its citizens in the standards of knowledge, and if any colored teachers have any "special needs," they should go to special schools under private ownership.

The facts show that Cheyney is not legally a State Normal School. The Act of April 26, 1921, gave the State Board of Education the right to inquire into the purchase of the Cheyney Training School for Teachers, under which Act the State Board of Education purchased a school plant worth $300,000 for only $75,000; but said Act did not say that Cheyney should be the 14th State Normal School within the first Normal School District, only six miles away from the State Normal School at West Chester.

Notwithstanding, and in spite of the law as hereinbefore stated, but despite his assertions to the contrary, Dr. Finnegan, State Superintendent of Education, and one of the editors of the Pennsylvania School Journal, advertises in said Journal, Cheyney, as a colored school, along with the other State Normal Schools as follows: "Cheyney: for Colored Teachers."

By legally establishing, designating and maintaining Cheyney as a State Normal School, the State Superintendent of education must have one or all of the following purposes in view, to wit: He must be trying to dignify and give status to the head and principal of the school at Cheyney, or must be attempting or trying to relieve its founders and owners of its maintenance and upkeep, or he must be setting up as a first necessary step a professional school where segregated ideas and principles are taught and practiced. Be his reasons what they may, the effect is the same. Cheyney, as constituted, is but the legal beginning of a complete segregated school system for the State of Pennsylvania. For, when the State has spent its money for the purpose of making segregated teachers, it will not hesitate to spend the necessary money to make the segregated schools, and will not hesitate to
drive the colored children from the graded schools that are established, into dislocated and ill-equipped buildings where one colored teacher will be compelled to teach all of the primary and grammar school grades. When we have the bird we buy the cage and its appendages.

Cheyney then, represents a crisis—a departure from the object and purpose of its founders, as well as departure from the Northern system of education, where all are educated and taught together according to their several qualifications and ability, and is the necessary link in an effort to establish and maintain a segregated system where prospective teachers, first, and pupils afterwards, are discriminated against and segregated according to race and color, the Southern custom.

We are all American citizens, and we stand for and demand equal and identical school opportunities, both to learn and to teach, requiring no special training, demanding no special privileges, permitting no segregation or discrimination. It is but idle folly for the founders and sponsors of Cheyney to institute in the State of Pennsylvania both the fact and cause of segregation without expecting and receiving as a necessary corollary its necessary and attending evils and effects. Whether the principal of Cheyney admits it or not, it is a fact, nevertheless, that wherever there are separate schools, there always follow Jim-Crow cars, segregation in public conveniences, and loss of political status.

Note: The attitude taken in the foregoing article has been approved by the Philadelphia Branch, N. A. A. C. P., in its regular meeting, April 3, 1923, also by many Philadelphia citizens, including Bishop L. J. Coppin of the A. M. E. Church, Mr. E. W. Henry, Pres. of Citizens Republican Club, Dr. William Myers Slowé, the Honorable A. F. Stevens, Pennsylvania State Representative and many others.

THE NATIONAL ASSOCIATION OF NEGRO MUSICIANS

Carl Diton, National Organizer

When a score or more of prominent musicians and artists hailing from different parts of the United States met at the national capital during the latter part of the spring of 1919, little did they surmise that they were taking an initial step toward a national association that would, in less than four years, grow to a membership of over one thousand with 34 branches.

To the association’s first presiding officer, Henry Grant, an unusually well-schooled musician and educator, should go the honor of having made the launching of such an invaluable association possible, for it was he who called the first conference and who laid before it a solid, constructive working plan which subsequently became the structural foundation of the present national organization.

In connection with the idea of forming a national association, however, it is fair to record that there were two other prominent men who were ambitious to perform a similar service for the race. In 1914, Clarence Cameron White, violinist-composer and educator, issued a call from Boston for a national meeting, but was compelled to call it off because of the excitement attending the outbreak of the World War. In 1918, Nathaniel Dett, well-known composer, issued a similar summons, only to be frustrated by the memorable influenza epidemic. It is interesting to note that, that the association, young as it is, has shown fine political wisdom in choosing for its second president the former of these two men in recognition of his pioneer effort to bring about closer union among Negro-American musicians.

At present, the most brilliant achievement of the National Association of Negro Musicians is its conventions. This fact should not be under-estimated, for in point of constructive thought, to say nothing of the vast crowds of people attendant upon its evening concert sessions when the standing room of the largest procurable auditoriums is at a premium, these conventions go far towards rivaling those of
older and more experienced national associations. Every year brings forth an amazing wealth of the noblest kind of talent which is, even to the older and more seasoned members, vividly startling.

The 1919 convention was held in Chicago. In 1920, the association convened at New York City, the guest of St. Philip's Protestant Episcopal Parish. Nashville received the convention in 1921, the Baptist group and Fisk University co-operating in the entertainment and comfort of the delegates. It is, however, the consensus of opinion that the Columbus, Ohio, convention of 1922, characterized by the absolute satisfaction of the delegates as to their personal comfort, the total absence of anything that savored of graft, and the absolute punctuality of the sessions, was the masterpiece of them all. The character of this year's convention, which will be held at Chicago, July 24 to 26 inclusive, remains to be seen. The present usefulness of the association then, is assured through its annual meetings. No young Negro musician could possibly make this annual pilgrimage without getting sufficient inspiration to last a twelvemonth. As to its future usefulness, much more must be anticipated. To be fully effective, it must link itself with other large important groups, the School and the Church, for the reasons that it must not suffer for want of intellectual appreciation nor for economic assurance.

Every school devoted to the education of Negro youth including the subject of music in its curriculum, should have a branch of the National Association of Negro Musicians, provided there is not already a branch organization in the respective municipality, for the association will need for its future constituent membership educated musicians to carry on the work of skilled, scientific organization, which is becoming more and more complex every day. Its members must have vision, capacity for creative thought, even more so than now, and appreciation for aggressive propaganda for the future.

With the co-operation of the Church, the National Association of Negro Musicians might well do wonders. It should work toward the improvement of church music by urging the clergy to procure always the best trained organists and to do all in their power to keep them under the instruction of good teachers; to encourage their choir members to follow the Azalia Hackley doctrine of cultivating the voice no matter how beautiful it may be in its natural state; to invite artists of national prominence to their churches for recitals, thus affording the community moments of musical inspiration; and last, but by no means least, to incorporate the spiritual in the order of worship. These are only a few of the myriad possibilities which might well be attempted with some degree of success. Let us hope that the members of the National Association of Negro Musicians will start this movement by assuming a friendly attitude toward some of these reforms.

THE TOUCH

Countee P. Cullen

I am no longer lame since Spring
Came, daisy-decked, my way,
And charmed with flute and silver lute,
My laggard limbs to play;
Her voice is sweet as long-stored wine;
I leap like a hounded fawn;
I rise and follow o'er hill and hollow
To the flush of the crimson dawn.

I am no longer deaf who hear
The litany of Spring;
The choir celestial of thrush and thrrostle,
Of feathered breast and wing;
The matin hymns of airy folk;
The ave of the lark;
The vesper trill of the whippoorwill
To usher in the dark.

I am no longer blind who see
The little folk that pass,
With woodland talk through garden walk,
And o'er the shadow grass.
In iridescent hues arrayed,
The hooded flowers burst,
And nightly clouds drop dewy shrouds
To quench their wakened thirst.

There is no longer room for doubt,
For sorry mundane fears;
I garner gain from poignant pain,
Reap joy from sowing tears:
Through all old things new beauty runs,
Defying any name;
I only know that this is so:
That earth is not the same.
THE ANNUAL N.A.A.C.P. CONFERENCE

Prepare to attend the Annual Conference of the N. A. A. C. P. at Kansas City, Kansas, from August 29th to September 5th. It is expected that Governor Davis and ex-Governor Allen of Kansas will be among the notable group of speakers.

Branches should begin now to prepare for the Conference, and persons should make their vacation arrangements so as to fit in with the time of this gathering.

Kansas City is preparing to entertain the Conference in a most splendid fashion. Remember all roads lead to Kansas City and the Annual N. A. A. C. P. Conference, the last week in August.

THE DRIVE

The 449 branches of the N. A. A. C. P. are about to start on their annual canvass for membership. Every branch is urged to enter this work with the determination to go over the top, and to strive to effect greater solidarity than ever before.

No branch can afford to remain out of the drive. Every branch must realize that to make the drive a success there must be adequate preparation. The drive is being conducted for greater numbers, larger financial strength, and more close-knit unity, that the power may be developed through which full justice may come to the race.

The accomplishments of the Association point the way to the goal. There is no question that if our people unite and stand together behind the organization, the barriers of expressed prejudice will fall before them.

R. W. B.

BUTLER W. NANCE

On Monday, February 19, Butler W. Nance, prominent attorney of Columbia, S. C., and president for six years of the Columbia Branch of the N. A. A. C. P. was stricken with apoplexy, dying four hours later. Thus was removed from the scene of action one of the sturdiest and bravest fighters in the United States for justice to the Negro.

A man of great personal ability as a lawyer and citizen, of equally notable charm and tact, his heart filled with the burdens of his people, Butler Nance fought doggedly on in the South for a greater measure of justice for his people in the face of conditions that would have disheartened a man of lesser fortitude. William Pickens once said that it took greater courage for a colored man to just live in Mississippi than to be a hero in France. Butler Nance was the living exemplification of that race of courageous black men who choose to remain in the South and fight there against the evils which burden men of color.

Mrs. Hunton who is on a tour of the South writes us of her recent visit to Columbia:

“The death of Mr. Nance comes as a terrible shock and gives me great sorrow. I have not met a president anywhere who seemed so quietly courageous and so thoroughly devoted to the work of the Association as Mr. Nance. I cannot forget how he took my hand as he left me on the train and said, ‘We will let our work this year speak our appreciation of your visit.’ And now he has gone and I do not see who will take his place.”

Less than a week before his death Mr. Nance wrote the National Office regarding the arrest of a colored man in South Carolina accused of criminal assault by a white woman of questionable reputation who sought to shield her white lover when they were caught together. Mr. Nance offered his services in spite of the great danger involved in defending such a case and said:

“We will fight the case through the United States Supreme Court . . . and we will give you a defense that will make the world sit up and take notice . . . .”

Let that last brave statement be Butler Nance’s epitaph. A fearless champion has passed, fighting without fear to the last. The National Office mourns the loss of a loyal co-worker whom it will be hard to replace. To the family it extends its sincere sympathy.
LAWYERS HAIL ARKANSAS DECISION

The Supreme Court's decision reversing the conviction of five colored Arkansas riot victims, has been widely discussed among lawyers and in the press. The New Republic devotes two editorials to the legal points involved. Mr. Louis Marshall, noted lawyer, who was counsel for Leo Frank, has written to the N. A. C. P. calling the decision "a great achievement in constitutional law" and saying that in this decision the Supreme Court adopted the viewpoint that was rejected in the Leo Frank trial. "Due process of law now means," says Mr. Marshall, "not merely a right to be heard before a court, but that it must be before a court that is not paralyzed by mob domination." Walter Nelles, of counsel for the American Civil Liberties Union, states that the Supreme Court not only reversed a lower court in the Arkansas case but hails its decision as one of the most far reaching on habeas corpus that the Supreme Court has ever made. The N. A. C. P. is gratified that a colored lawyer, Scipio A. Jones of Little Rock, stood at the forefront of the four year legal battle which culminated in this important decision of the United States Supreme Court.

ALL TOLEDO DAILY PAPERS NOW CAPITALIZE N FOR RACE

Through the splendid work of the Toledo Branch of the N. A. C. P. in appointing a committee which called in person upon each of the editors of the three daily newspapers of that city, the word "Negro" will be spelled with a capital N, hereafter the objectionable term Negro will be discarded and there will be no emphasizing of race in stories of criminal activity where such mention would not be applied to other races. The committee which did such effective work was composed of the Rev. P. A. Nichols and Attorneys B. Harrison Fisher and Albertus Brown.

The National Office commends the Toledo Branch for this striking achievement and recommends similar action by branches in other cities. A large part of the prejudice against colored people is due to antagonistic treatment of news regarding the Negro in the white press. Intelligent action such as that of the Toledo Branch will do much towards correcting this evil.

HARLEM OFFICE SECURES PERMANENT SECRETARY

The National Office announces the addition of Mr. Louis H. Berry to assume charge of the Harlem Office of the N. A. C. P. Due to local difficulties the officers of the former branch in New York City requested the National Office some time ago to revoke its charter and take over its work in Harlem and Mr. Berry's appointment to work in what is the greatest Negro city in the world, where 175,000 colored people live within a radius of one square mile, is the logical following out of that recommendation. Mr. Berry is a graduate of Howard University and of the General Theological Seminary and is a man of energy and intelligence.
SPRINGFIELD, OHIO, DEFEATS SEGREGATED SCHOOL MOVE

After a very lengthy and difficult fight, the colored citizens of Springfield, Ohio, have defeated an attempt to force segregated schools upon the colored people of that city. The task was made more difficult because ministers of two of the largest churches of the city openly advocated the creation of the separate school. The fight has extended over more than a year and was conducted by the Springfield Branch of the N. A. A. C. P. and a General Citizens Committee. Visits were made to Springfield by Field Secretaries Hunton and Bagnall who aided in the laying of plans for the campaign against this attempt. Meetings were held with the Board of Education when many petitions against the separate school were presented but with no success. Mass and committee meetings were held, parades were organized and the school was boycotted and picketed. Finally an injunction against the school was applied for, which was granted by the court, later being made permanent.

The citizens of Springfield are to be highly congratulated upon this determined fight to prevent encroaching attempts of segregation and discrimination which are being tried in numerous cities of the North and, particularly, in Ohio. It is hoped that the splendid example will have effect upon other cities where the colored citizens are not as awake to the danger as those in Springfield.

A REMARKABLE RECORD

Every student of the Sumner High School of Kansas City, Kansas, is a member of the Junior Branch of the N. A. A. C. P. Four hundred and ten students—four hundred and ten members! A drive launched and ended on one day—that is the remarkable record made by these young men and women. And on the same day one hundred and eight students of the Western University of the same city joined the branch, making a total for the day of five hundred and eighteen boys and girls. Such is the accomplishment in one city of March 28, 1928.

At the Sumner High, of which Professor Hodge is principal and Mr. W. P. King is Assistant Principal, the student body was divided into two equal divisions, one under the leadership of Mr. Hodge and the other under Mr. King. Both men are former presidents of the Kansas City, Kansas, Branch of the N. A. A. C. P. The losing leader agreed to give a dinner to the winner. The drive was started on the morning of March 23rd and ended with a rousing meeting in the school chapel on the same day. Every room reported one hundred per cent membership and the race ended in a tie.

Great enthusiasm prevailed and the excitement was intense. Mr. Wilson and Mr. Matthews, president and secretary of the local branch of the N. A. A. C. P. and Mr. Comegor, Chairman of the Executive Committee, and Walter F. White, Assistant National Secretary, were present and spoke briefly to the students.

The party then went to Western University, and through the aid of Bishop W. T. Vernon and President Peck of that institution, 108 young men and women joined. After this remarkable result in Sumner High School and Western University, 800 students of the Lincoln High School, Kansas City, Missouri, of which Mr. Cook is principal, and Mr. Love, the president of our Kansas City, Missouri, branch, a professor, decided that they would not be surpassed by the high school in their sister city. They have pledged in a one day drive to secure 100 per cent of the membership of the school—800 altogether. A splendid example to the other branches of the N. A. A. C. P. and to young people throughout the country has been set by these new recruits in the fight being waged by the N. A. A. C. P.

INTERSTATE PASSENGER WINS SUIT AGAINST RAILROAD

An important decision has just been rendered in a case affecting the right of a colored passenger in interstate traveling. Mr. J. H. Roberts, a colored man of St. Louis, purchased a ticket from St. Louis to McAllister, Oklahoma. He rode in a chair car as far as the Oklahoma state line when he was ordered to go forward to the Jimcrow section of the train. Mr. Roberts refused to do so, citing the fact that he was an interstate passenger and therefore the separate coach law of Oklahoma did not apply to him. The Pullman porter who had ordered Mr. Roberts to move brought the conductor and the two of them forced Mr. Roberts to move.
Mr. Roberts returned to St. Louis and entered suit against the St. Louis, San Francisco Railway Company for $40,000. The case was tried before Judge Robert W. Hall of the Circuit Court sitting at St. Louis. The Railway Company in its defense relied upon the Oklahoma separate car law and upon the rules and regulations of the company. Messrs. Freeman L. Martin, George B. Jones and Frank S. Bledsoe, colored attorneys of St. Louis, contended on behalf of Mr. Roberts that he being an interstate passenger was not subjected to the Oklahoma Jim-crow law.

After hearing arguments and briefs on both sides, Judge Hall sustained a motion of the plaintiff and denied to the defense that the railway company had any right to force Mr. Roberts to ride in the Jim-crow car under the provisions of the Oklahoma Jim-crow law or the company's rules and regulations. Messrs. Martin, Jones and Bledsoe were aided in drawing their brief by Mr. James A. Cobb, Vice-dean of the Howard University Law School and attorney at Washington for the N. A. A. C. P. Judge Hall's decision is of great importance affecting as it does so fundamental a question.

SHUFFLE ALONG

THERE has been no more loyal and appreciated support of the N. A. A. C. P. than that rendered by the members of the cast of "Shuffle Along" and especially by the principals, Messrs. Miller, Lyles, Sissle and Blake. During their phenomenal run on Broadway a benefit performance was given by this company for the National Office of the N. A. A. C. P. at the Lafayette Theatre in Harlem which netted more than a thousand dollars.

The interest manifested by the company did not cease there. On February 1st another splendid benefit was given by the Shuffle Along Company for the Chicago Branch. The event was held at the Avenue Theatre and was a huge success, bringing to the Chicago Branch treasury $722.01 after all expenses had been paid. In addition Mr. Aubrey Lyles made an N. A. A. C. P. speech during the intermission. The entire house was sold out several days before the affair. Through the energetic work of Mr. Morris Lewis, Executive Secretary of the Chicago Branch, Mesdames Helen Thorne and Jessie Jones, and Messrs, Alfred Anderson, A. L. Weaver, Charles Wilson and many others, the benefit was one of the outstanding events of the season.

Again we thank the Shuffle Along Company!

The Executive Committee of the Chicago Branch passed the following resolutions of thanks:

WHEREAS, Through the introduction made by Dr. Robert W. Bagnall, plans were initiated for a Benefit by the Shuffle Along Company for the Chicago Branch, N. A. A. C. P.; and

WHEREAS, Through the kindness and great interest of the management of The Shuffle Along Company, arrangements were completed for a Benefit performance on February 1, 1923; and

WHEREAS, The Benefit given at the Grand Theatre Thursday night, February 1, 1923, met with great success, resulting in a clear profit of over $700.00; be it

RESOLVED, That the Executive Committee, Chicago Branch, N. A. A. C. P. through its President and Secretary express their thanks for the very great service rendered the N. A. A. C. P. and their appreciation of the talent and dramatic art displayed in the rendition of the benefit program; and be it

FURTHER RESOLVED, That our personal thanks are hereby extended to Messrs. Miller and Lyles, and Siselle and Blake for their generous offer in placing the company at the service of the Chicago Branch, National Association for the Advancement of Colored People.

Done on behalf of the Executive Committee, this 9th day of February, 1923.

HAROLD L. ICKES,
President.
MORRIS LEWIS,
Secretary.

THE "LIZA" COMPANY

THE "Liza" Company forms the second theatrical Broadway hit within recent times. "Liza" has been playing on Broadway since last fall with huge houses and much favorable comment.

This Company has as its producers two young colored men—Irving Miller, the brother of Flournoy Miller of the Shuffle Along Company, and Maceo Pinkard. On March 27th, the "Liza" Company gave a midnight benefit for the Harlem office of the N. A. A. C. P. at the Lafayette Theatre in Harlem. They were assisted by volunteer stars from "Shuffle Along" Number Three, and several independent teams. The bill was unusually brilliant. The theatre was packed to its utmost capacity, and the benefit was a huge success; over $900.00 being raised for the Association.
JOHN S. PERRY AND "UNCLE PRIMUS"

Here is Youth appropriately playing to Old Age. The boy is John Sinclair Perry, aged five, who recently played in a recital at Hotel Pinehurst in North Carolina. "Uncle Primus" Pearson, the old man is ninety-five years old. What are his thoughts as he listens to John's interpretation of "Nobody Knows the Trouble I've Seen?"

Matthew Kyles, route messenger of the post office at Amityville, L. I., has not lost one trip from his initial one in June, 1918, up to January 31, 1923. Every day he covers twenty-two miles delivering mail and selling stamps. He has made 1,408 trips in the last four and one-half years. He started out with a horse and buggy but today he possesses a Ford.

Archibald J. Motley, Jr. has the distinction of having two paintings of his on exhibition in the Chicago Artists' Annual Exhibit at the Art Institute of Chicago. They are called the "Portrait of an Octoroon" and the "Portrait of my Grandmother".

The latter, which we reproduce, is also in the catalogue.

The North Carolina Mutual Life Insurance Company with its home office in Durham has purchased the interests and business of the Afro-American Life Insurance Company of Charlotte. The first named business reports $38,999,996 insurance in force, with assets amounting to $1,687,619, and has paid in, within the last twenty-four years, approximately $4,000,000 in sick and death claims. The reserve fund stated maintained by the company is equal to $1,481,700.76. More than a million dollars has been loaned by the company to finance the building of homes and to finance business enterprises among colored people.

In 1920 a bond issue for $8,850,000 was carried in Atlanta, Ga., for schools and other improvements. One of these schools
which is to cost $305,000 without mechanical equipment is to be built under the immediate supervision of R. E. Pharrow, chief engineer and manager of the Service Engineering and Construction Co., of Atlanta. Mr. Pharrow is a native of Georgia and his life has been a difficult climb upward to the success which now is his. He was born in 1868 of parents just out of slavery and lost his father when but 7 years old. For ten years thereafter he attended school three months and worked the remaining nine months of the year. Then he went to Augusta to serve an apprenticeship in brick masonry. Two years later he moved to Atlanta where he pleyd his trade by day but kept on working at night, as was his custom, at mathematics and civil engineering. Finally, by 22 years of sheer unremitting labor, he became one of the largest colored contractors of the South and his work was known all over Georgia and in several adjoining states. Recently he was asked to become general manager of the Service Engineering and Construction Co. of which Heman E. Perry is president. His successful bid for the new school marks the high spot of his career.

J. Welfred Holmes, the first Negro lawyer to be admitted to the bar in Allegheny County, Pa., was born in Augusta, Ga., and educated in the public schools of Washington, D. C., and at Wayland Seminary. In 1890 he was graduated from the Law School of Howard University. He practiced in Pittsburgh for 31 years and was at one time a member of the State Board of Presidential Electors. Mr. Holmes was a member of the Elks, Masons, Knights of Pythias and the Order of Calanthe. He died December 12th, 1922, aged 65, and is survived by his wife, Alice Waring Holmes and his son, J. Welfred Holmes Jr.

The death of Mattie A. Jackson closes a long life devoted to the needs and development of youth. For 32 years, this gracious presence was known and felt in the Chattanooga High School of Chattanooga, Tenn. Her work was in Latin and mathematics and she had been amply equipped for this training in her native town at Oberlin College whence she was graduated at the age of 20. Miss Jackson was especially active in church and civic interests.

The following record speaks for itself. It is the account of the long, honorable and faithful service of 1st Sgt. William W. Robinson, Company B, 24th Infantry, who has recently been placed on the retired list.

1st Sgt. Robinson's record of service is as follows:

Company "B," 24th Infantry, from March 22nd, 1899, to March 21st, 1902. Discharged as Corporal with Character Excellent.
Company "B," 24th Infantry, from March 22nd, 1902, to March 21st, 1905. Discharged as Corporal with Character Excellent.
Company "B," 24th Infantry, from March 22nd, 1905, to Nov. 17th, 1905. Discharged as Corporal with Character Excellent.
Company "B," 24th Infantry, from Nov. 18th, 1905, to Nov. 17th, 1908. Discharged as 1st Sgt., with Character Excellent.
Company "B," 24th Infantry, from Nov. 18th, 1908, to Nov. 17th, 1911. Discharged as 1st Sgt., with Character Excellent.
Company "B," 24th Infantry, from Nov. 18th, 1911, to Nov. 17th, 1914. Discharged as 1st Sgt., with Character Excellent.
Company "B," 24th Infantry, from Nov. 18th, 1914, to Oct. 14th, 1917. Discharged
as 1st Sgt., with Character Excellent.  


Company “B,” 24th Infantry, from April 1st, 1919, to March 31st, 1922. Discharged as 1st Sgt., with Character Excellent.

He participated in engagements during the Philippine Insurrection: Cabanatuan, Dec. 24-25, 1900, and various other skirmishes on the Island of Luzon; campaign against Pulajanes on the Islands of Leyte and Samar, 1906-07; Pugitive Expedition into Mexico, 1916-17; overseas with the American Expeditionary Force in France, 1918-1919. He participated in the following engagements in France: San Dié Sector, Vosges, Aug. 23-Sept. 20, 1918; Meuse-Argonne Offensive, Sept. 26-Oct. 6, 1918; various minor engagements in the Marbache Sector, Oct. 10 to Nov. 9th, 1918; Corny, Nov. 10, 11, 1918.

He later participated with the 24th in the skirmish at Juarez, Mexico, June 15, 16, 1919.

First Sgt. Robinson served over 23 years as a non-commissioned officer, 16 years of this time he was 1st Sergeant.

During the World War he served as a 1st Lieutenant, National Army.

He is now 1st Lieutenant in the Officers’ Reserve Corps.

Another son of Georgia, is the new Assistant District Attorney of Brooklyn, N. Y., Sumner H. Lark, who although born in South Carolina in 1874, was raised in Augusta. He was educated there at Haines Institute and later received the degree of A. B. from Howard. Twenty-two years ago, Mr. Lark came to Brooklyn where he has devoted himself to various interests. First he operated a job-printing office, then published a weekly paper, the Eye. Later he bought and managed the Putnam Theatre and disposed of it to a great advantage. Investing his profits in two large apartment houses. He has since purchased a large tract of land near Peekskill which he and his wife, Mrs. Virginia Jones Lark, hope to develop into a race community. These interests, however, have been only secondary. His real interests lie in law and politics. In 1916 he was graduated with the degree of LL.B from the Brooklyn Law School, and long ago he allied himself with Tammany and has worked consistently under Democratic leaders. His industry and success have given his 7 children an inspiring start in life.

In October, 1921, a patent for an automatic fish-cleaner was granted Charles H. Carter of Farmers Fork, Va. Mr. Carter has also invented an automatic wood-skinner for the manufacture of pulp. He has been interested in tools and machinery all his life with a strong leaning toward the higher mathematics and physics, but these have been side issues for he has spent his last 40 years in teaching, a profession which he still enjoys. He started teaching as a mere youth but resigned for three or four years to accept government commissions as lighthouse keeper on a lightship at York Spit, Chesapeake Bay; as keeper of a screw-pile lighthouse in the same bay, and at Cape Charles lighthouse. He also served as assessor of U. S. Internal Revenue, 1st Division, 1st Collection Division of Virginia in the counties of Northampton and Accomac. In 1895 he was commissioner from the County of Richmond, Va., to the Cotton States and to the International Exposition held at Atlanta. Mr. Carter was born in 1852 in Washington, D. C., and his father was a slave up to the second year of the Civil War. He was educated in the public schools of his native city.
After more than 40 years of restaurant and hotel activity, E. C. Berry, the proprietor and owner of the famous Hotel Berry of Athens, O., has retired from business. The hotel, it is reported, was purchased by a syndicate of Athens, Glouster and Parkersburg capitalists for a sum in excess of $100,000. Mr. Berry was born in Oberlin but came to Athens as a lad. His whole life has been spent in hotel work. First he helped build the Athens State Hotel, then he started a restaurant. Later he moved this to another site where he prospered so that he purchased a 20 foot frontage on Court Street which now forms the dining room of Hotel Berry. To his restaurant he added a few rooms for travelling men. Eventually he developed his hotel into 52 rooms, with a broad frontage, all modern conveniences, and an annual business of $75,000. Both white and colored guests were welcome at this hotel.

The first Negro alumnus of Bucknell University, Pa., was Edward McKnight Brawley who was graduated in 1875. He went to work immediately in South Carolina where for a long time he was the only college man among the Negro Baptists in that state. He organized the State Baptist Convention and while serving in numerous pastorates in Virginia, Florida, South Carolina and Georgia, personally assisted scores of ministers and young persons in getting an education. His most recent and distinguished period of service in ministerial work was that in connection with the White Rock Baptist Church of Durham, N. C., from 1912 to 1920. From this pastorate he went to Shaw University where he was Professor of Old Testament History and Evangelism. He died January, 13th, 1923, in his 73rd year. The final services were held in the presence of a great concourse of people at White Rock Baptist Church where he had labored so long. Rev. Brawley was born in Charleston, S. C., and was the father of Benjamin Brawley, the well-known author.

On the Niger River in Africa canoes are often “poled” rather than paddled because this method permits far swifter navigation on the shallow reaches of the river. A helmsman and ten “polers” can move a well-loaded canoe up stream during the low water season at an average speed of 5 to 6 miles an hour.

The United States Veteran Bureau of Washington, D. C., has appointed Dr. G.
Fletcher Waters, a dentist of Jacksonville, Fla., Dental Examiner for the fiscal year 1923 to the ex-soldiers of Jacksonville. Dr. Waters received his professional training at the Philadelphia Dental College and at Meharry.

F. S. Rankin, a student in the University of Illinois, is second on the list of six who passed, out of 52 competitors for the position of senior bacteriologist in the Health Department of Chicago. Mr. Rankin is the second Negro to have passed the examination. He will graduate from the University of Illinois Medical College class of 1924. He received the degree of A.B. from Howard University and has done graduate work in the Universities of Wisconsin, Chicago and Northwestern.

Mr. C. M. White, head of the fraternal order known as the American Woodmen, is dead at Denver. Mr. White was a native of Texas and has been at the head of his order since 1910. The order has grown from assets of $7,000 to assets of over $1,000,000. Mr. White was a modest man, a hard worker and very popular with his fellows. He leaves a widow and two children.

Mrs. Effie Bowman, R. N., has resigned from the staff of visiting nurses in Hartford, Conn. She was the only colored nurse on the staff and served two and a half years. Mrs. Bowman is a graduate of the Douglass Hospital, Philadelphia, Pa., class of 1917 and is a member of the Connecticut Organization for Public Health Nursing.

The 25th Infantry, commanded by Colonel Alexander J. McNab, led the 8th corps area and probably the entire Army in target practice for the season of 1922. The machine gun companies of the regiment qualified 100 per cent of their men as marks- men or better. The rifle companies attained the remarkable average of 96.1 per cent. Of the 838 men in the regiment only 33 failed to qualify and many of these were near the dividing line. Sergeant Crowell, company L, made the high individual score of 319 points.

In connection with the Lincoln High School of Kansas City, Mo., there is a high school library which is both a public library and a study hall for the students. In our illustration a class in English composition is being instructed in the library. The Misses Hazel E. Grice and Jean McCampbell are the librarians.

The Mecklenberg Investment Company of Charlotte, N. C., has recently erected a new building.
The sudden death of William Nelson Colson has brought to an end an unusually ambitious career. This young man was graduated from Hampton in 1908 and taught at the age of 17 in that college. In 1914 he received the degree of A.B. from Union University and studied for a year thereafter in the School of Philanthropy at Columbia University. In 1915 he taught Sociology and Economics at Virginia Union and was Director of the Negro Welfare Association in Richmond. In 1916 he entered Harvard Law School but left to volunteer in the World War in 1917. He saw active service as second Lieutenant in the 367th. After his discharge in 1919 he entered the Law School at Columbia in 1919 whence he was graduated in October, 1922, as Bachelor of Laws. He took the Bar Examination of New York State in early March, but died following an operation at Lincoln Hospital, March 25, 1923. He is survived by his wife, his mother, two brothers and two sisters. Mr. Colson set a high ideal toward which the colored youth of America might well aspire to strive.

Blanche E. Braxton of 228 West Canton Street, Boston, Mass., a graduate of the Portia Law School, Boston, has just passed the Massachusetts Bar examination. She took the oath and was sworn in as an Attorney-at-Law on March 16, 1923. She plans to practice in Boston.

Colored people are progressing in Wichita, Kansas. Thomas G. Perry, D.V.M., a graduate of the Kansas State Agricultural College, has in 18 months built up a thriving small animal hospital. His plant is modern and steam-heated and will house 100 small animals. Dr. G. G. Brown has been reappointed Assistant County Physician for the third time.

A body of Negroes in Galveston, Texas, have formed a Negro Board of Trade and Commerce.

William Service Bell, baritones of New York City, has appeared recently in song recitals in North and South Carolina.

Mrs. Mamie L. Crowley Parker built this little school three years ago in Salisbury, Maryland. It will house sixty youngsters and is the only Kindergarten on the Eastern Shore. Although the site belongs to the school, Mrs. Parker is trying to procure a larger playground and more equipment.

The Quakers in Philadelphia have held an Inter-Racial Conference. Among the speakers were Leslie P. Hill, Alice Dunbar Nelson, James Hardy Dillard and Dr. Joseph H. Odell.
MONDAY, March 12th, will remain a red letter day in the annals of Oakland, California. We were highly honored on that occasion in having with us the beloved Dr. W. E. B. DuBois, whose reputation had already preceded him; but even so, we were not prepared for the fine and deep impression which he left in our midst. On that historic day, Dr. BuBois delivered an address in the morning before the student body of Mills College. This is the only college for women west of the Mississippi River, and girls from all over the country, particularly from the western states, heard his words. In the afternoon he was taken to the University of California where he addressed the economics class of Professor Solomon Blum in the large assembly hall which was thrown open to the entire university. His subject was "The Economic Status of the Negro in the United States". In the audience were white and black and yellow students, gathered from every corner of the world, and they listened to a message which was strangely new to most of them.

We have all been taught about the supremacy of the white race, yet Dr. DuBois, scholarly, dignified and apparently a college professor addressing his students, drove home fact after fact, emphasizing the world contributions of the colored man. He emphasized the history of Haiti, where slavery was abolished long before similar action was taken in the United States, and without a terrible, costly war. He showed the improving status of the Negro in the United States, chiefly through his own unaided efforts, leaving us to infer the logical conclusion that increasing numbers, with wider opportunities and greater wealth, plus political strength, would continue to uplift the American Negro.

The same evening Dr. DuBois delivered the third of his great talks, this time in the Congregational church, in the downtown section of Oakland. John D. Drake, chairman of the local branch of the N. A. C. P. presided. The large auditorium was crowded, and so was the gallery, with eager friends who heard a wonderful message. He appeared as a statesman recounting to his people just what the Negro had done in the World War, and we were thrilled by his simple, yet graphic description of the Negro soldier, without whose aid the Allies never could have won. He clearly pointed out that Africa was the cause of the war, and because the Negroes of Africa have not yet received their due, the cause of another war has not been removed. The American Negro rendered the most valiant service, and so did those from Africa, although history accords them scant notice. However, they have a tremendous potential power, and this will increase as they realize their strength.

It is a pity that so able a man, with so genuine a message, spends but one day in our community. May he return to us in the near future. Our prayer is that the N. A. A. C. P., realizing the tremendous good such a speaker accomplishes, will send other lecturers to us in the course of the year.

RUDOLPH I. COFFEE,
Rabbi, Temple Sinai.

Boston, Mass.

In view of the defeat of the Dyer Bill, or the failure of the Republican Party in power to enact this particular piece of legislation, according to its solemn promise, made in its platform, the colored voters through the country should hold the Republican Party to a "strict accountability" in its next election, if the administration does not take up the Dyer Bill and "put it over."

I have long since come to the conclusion that colored citizens in this country should take a leaf, or a chapter, out of the history of the Irish in American politics. Be "again" the party in power, whether Republican, or Democrat, which does not accord to us representation in the official establishment of the government, and refuses to enact legislation necessary to our "pursuit of happiness," or enjoyment of all the rights of American citizenship.

There is nothing sacred about party designation. Our debt of gratitude to the Republican Party has long since been paid with compound interest. I should advise the colored voters in the pivotal states to
vote men and parties in and out of office, until some man or some party, is found to do justice to the colored people.

WILLIAM H. LEWIS,  
Former Assistant Att’y Gen. II. S. A.

"A Cry From The Wilderness" was prompted by an unpleasant experience I had in Virginia last August when the mayor of the town in which I was living temporarily and teaching, came to my home on the pretext of seeing me on business but really to make a very indecent proposal.

When I reported it in the town, the white men said something to this effect: "That's too bad; I'm sorry. During the six years you've been teaching here we've never heard anything of you but that you are a mighty nice woman. You've certainly done a lot for the colored people here and the school. It's too bad that some men can't control themselves better than that. Well, I hope the matter can be adjusted in some way; we certainly don't want you to leave us."

The white women's attitude surprised me. The leading women of the town were furious. Two of them urged me to force the white men to bring him to trial. Another advised me to get a gun and riddle him with bullets if he continued to annoy me. One of the most prominent women of the town looked me in the face and frankly declared that the men of her race were far more immoral than the colored men and that they had no conscience at all about insulting colored women, yet they were always ready to lynch the colored men for the least offense towards them. "I glory in your spunk," she continued, "and if we had more colored women in this town like you, we would be better off." Even when I was leaving the house, she called after me to assure me again that she was with me.

But I did not force the man's arrest. Had I done it, he might have been fined a few dollars and that's all. The actual law regarding such an offense would have been ignored as it always is when it happens to be a white man offending a Negro woman.

Had my husband been living, I am sure he would have had him arrested, however.

About three weeks later, the offender came to my home and acknowledged his guilt. I asked him if he knew what would have been his punishment had he been a Negro and I a white woman. He hesitated in answering and I answered for him. I told him he would have been lynched in a most horrible manner. He seemed thoughtful for a moment, then he said: "That's so; and for that reason, people ought to be very careful."

When he had gone, I wondered to whom he referred when he said: "People ought to be very careful."

The incident so unnerved me that I could not make myself satisfied there again. I opened the school of which I was principal, but taught just one month. The thought of living in a town with such a man serving as mayor was not pleasant at all.

But I was sorry to leave the three-roomgraded school I had built. When I went there six years ago, I found the colored children housed in a most wretchedly constructed hut which had served as a school-house for more than a quarter of a century. I closed my first term in the new building and each following term made improvements until it was generally declared to be the most sanitary and attractive school in the county.

Because of my rating as a teacher and citizen, I felt I was immune to such advances as the one described herein. When I had partially recovered from the shock of the disillusionment, I wrote, as I have already intimated, "A Cry From the Wilderness."

MONOTONY

LANGSTON HUGHES

TODAY like yesterday  
Tomorrow like today;  
The drip, drip, drip,  
Of monotony  
Is wearing my life away;  
Today like yesterday,  
Tomorrow like today.
The Looking Glass

LITERATURE

In the March Crisis we quoted in this column the stirring verses of Guy Fitch Phelps called "The White Christ". To this Mrs. Myra King Whitson sends "The Answer" which we gladly publish:

THE ANSWER
To Guy Fitch Phelps
The real Christ comes from the East,
The West, or over, or underneath;
And He follows the drip-drip-drip of blood
Where ever His brothers breathe.
Pale skin and dark, cover seething blood,
And the color's the name—it's red—
The real Christ broods in anguished Love,
Where ever that blood is shed.

Mrs. Whitson writes: "If you really do want to be fair to your paler friends . . . I hope you will print these lines which I enclose. They are the immediate response of the heart of one, who by accident is white, as to skin, but who feels as many of us do, the deeper, essential kinship of all mankind. We can hardly let you accuse us of worshiping a 'White Christ who sanctions faggot, club and gun'."

We have received The Commercial Outlook, a monthly magazine which voices "the sentiments and views of students in Commerce and Finance of Howard University, its Alumni and friends, and acquaints the school and public with a knowledge of Negro business."

Blanche Watson, protagonist in the United States of the Gandhi Movement in India, writes in her "Voice of the New Revolution":

Ever since the East India Company first gained a foothold in India in the 18th century, India has been regarded by the British as an instrument in the expansion of England. Writing in 1882, nearly forty years ago, Sir John Seeley, a British historian said:

"There is then no Indian nationality, although there are some germs out of which we can conceive an Indian Nationality developing . . . If the feeling of a common nationality began to exist there, only feebly, if—without inspiring any active desire to drive out the foreigner, it only created a notion that it was shameful to assist him in maintaining his dominion, from that day almost, our Empire would cease to exist . . . For it is a condition of our Indian Empire that it should be held without any great effort . . . The moment India began to show herself what we so idly imagine her to be—a conquered nation—that moment we should recognize the impossibility of retaining her."

To-day, in India, this universal feeling of nationality has not only taken shape, but it is assuming enormous proportions.

THE ARCH CHAMELEON

When is a quibble not a quibble? On the lips of Mr. William Jennings Bryan. Hear him and his bland interpretations in N. Y. Times, written since he has moved South:

Back in 1898 when we were discussing imperialism a public man from the South cautioned me against laying too much emphasis upon the Declaration of Independence, adding that in the States where the blacks menaced white supremacy it had been found necessary to ignore the doctrine that all men were created equal. I replied that limitations upon the exercise of suffrage by the black race ought not to be based upon a denial of the doctrine of equality as found in the Declaration of Independence, but upon the real foundation, which in no way contradicts or weakens the Declaration of Independence. I defended the doctrine of equality in the inalienable rights enumerated in the Declaration of Independence and explained to him that the problem which the whites of the South regarded as a quibble did not involve the question of equality before the law; that no one denied that the blacks were entitled to equal protection in their rights. The question is, which race shall control the Government and make the laws under which both shall live? The more advanced race will always control as a matter of self-preservation not only for the benefit of the advanced race, but for the benefit of the backward race also.

In the States where restrictions are placed upon suffrage for the purpose of excluding enough black to preserve white supremacy, the blacks have the advantage of living under laws that the white man makes for himself as well as for the black man. The laws make no distinction in the matter of crime between whites and blacks.

The italics are ours. Is Mr. Bryan really unaware of the distinction between making a law and enforcing it? Does he really believe that the law is interpreted in the same way for white as for colored in
With the change of a few words Bryan's defense of "white supremacy" might have come from Calhoun or Toombs. "The colored people . . . live under the laws that the white people make for themselves as well as for the colored people." If Negroes made the laws would they "be better for both, or (be) administered with more fairness than now"? Republicans moving South act as white Democrats do toward the Negro in the South.

Bryan has offered a justification for class rule and exploitation that is adapted for any age where labor, white or black, has been sweated for the pleasure of a minority. His pretense that laws are made to serve the Negro as well as the white contradicts all the evidence we have of white class rule in the South. What of the debt servitude of Negroes? Is the almost universal penalty of lynching for Negroes assessed against whites? What of the practice of courts sending Negroes into the chain gang to build roads? What of Negroes serving on juries? What of the Negro's testimony against a white man in court?

What is more, this "white supremacy"
which he glorifies is the rule of a white minority. Bryan just know that side by side with the Negro in the South there are tens of thousands of poor whites, who have been reduced to the same economic servitude that bears so heavily upon Negro workers. It is not white supremacy that prevails in the South. It is a class supremacy of a minority of white property owners, their lawyers and politicians of the stripe of William Jennings Bryan.

The old traditions of a white aristocracy still prevail in the South. The poor whites and the poor Negroes are regarded and are treated as mudsills of Southern society. If Republicans, as Bryan claims, who move South accept Bryan’s views regarding “white supremacy” that merely means that fundamentally there is no difference between a Bryan Democrat and a Harding Republican.

One instinctively revolts against the sanctimonious “Christian” and “liberal” who offers this pious drivel in defense of a daily system of hell for millions of human beings. We prefer Simon Legree, who never added hypocrisy to his brutality.

NEGRO ACTORS ABROAD

ORMSBY BURTON of the London Morning Telegraph tells of the impression made by Florence Mills in the “Plantation Revue” upon Charles B. Cochran a London stage manager. Mr. Cochran said:

“I saw Florence Mills and considered her a truly great artiste, a phrase I rarely use.

“I saw her several times. She can be be mentioned in the same breath as Yvette Guilbert or Marie Lloyd. I negotiated with Salvin, her manager, because Mills was an artiste, not because she was a Negro . . .

“I was offered several Negro shows described by agents as equal to Salvin’s ‘Plantation’ revue. A Duse, an Edith Evans and a Nelly Farren are not duplicated, and I saw only one Florence Mills. I shall be very proud to present her in London. She is unique.”

Burton also declares that white English unemployed players resent the possibility of all-Negro revues from America:

There being no color line in this country, the agitators have fallen back on the argument that it would be nothing short of criminal to bring to London colored performers while so many native white artists were out of work. A long list of unemployed English actors and actresses is paraded before our eyes in support of this contention.

It must be admitted that distress in the theatrical profession has become somewhat alarming. The truth is that the lure of the limelight has attracted more would-be actors than the London stage can absorb, and, as new talent comes along, the old talent is crowded out.

Anyway, what the London public demands is variety in their theatrical fare, and they don’t much care whether it is provided by white, black, pink or green performers.

* * *

This attitude the New York Telegraph finds both unjust and inconsistent:

There is something to be said on the other side. Perhaps English vaudeville performers no longer entertain English audiences which clamor for something else. After having been the same acts over and over again for years they do rather fall on folk, who then demand something new.

Again, there are many English players in this country; one may hear the accent on stages everywhere. There are also hundreds of first-rate colored players in America who are highly regarded by audiences. We have not heard Negro actors complain of the presence of English actors here; and yet they are competing with the black Americans, who are natives of this land of the oldest ancestry—Negroes were brought to this country more than 400 years ago. If the Britons demand a boycott of colored persons in London, why should not the dark folk of America do the same thing with regard to aliens in this land?

British vaudeville actors better “sing low” and compete honorably with the lively singing Negroes. If they can put on acts better than the black Americans can they will draw the money. But if they cannot, they must go without work. The British public is just like the American in one respect. Playgoers do not care whom they see in a theatre, or what they see, just so they are entertained.

HARVARD

HARVARD has decided finally against racial discrimination. The argument of Raymond P. Alexander in “Opportunity”, like the words of others, was unanswerable.

“Dormitories or no dormitories, Negroes will always go to Harvard” is the cry of some; but this is not meeting the issue squarely. Moreover, it is a bare conjecture based on a false assumption if the current freshmen Negro number is at all a fair criterion. The issue must be met by constructive effort on the part of many groups, by the Negroes themselves, i.e., the Negro alumni and present student body, by pressure brought to bear on the General Alumni Association, support from the influential members of the faculty who are fair and impartial, circularizing the white undergraduates or in some manner presenting them with the truth of the situation as herein attempted to be outlined, for their reflection asking for an expression of opinion on their part, finally, by acquainting the Board of Overseers with the magnitude of the significance of their acts on the race in its strides for higher education of its young men, to develop the proper type
of leadership, and the psychic effect it will have on the white student body and the citizens of this section of the country in bringing to their minds the fact that Harvard realizes that there is an "eternal, fundamental, and inescapable difference" between the two races. No better time affords itself for approaching these groups and working among them than the present, while the matter is still fresh in the minds of the people, and when the press of the country has in a large majority of cases given our cause such great support. It will be of no little interest to state that at present there are movements under way by two of the above groups that stand in a perfectly strategic position. First, there is an organization of white students which is canvassing the undergraduate body in the effort to get a prevailing sentiment against the policy of the President and to present him with a petition, on his return from Europe, to reconsider his stand and revoke the rule on the ground that, "the very persons who would be affected by the admission of Negroes into the dormitories, do not find such a state of affairs objectionable. Secondly, there are reports, not yet verified, that there is an organization of the faculty, performing a petition to the President and the Board of Overseers, to reconsider such action stating that "any form of racial discrimination is a serious departure from true Harvard principles, and would violate very precious Harvard traditions" substantially the stand of President Emeritus Charles W. Eliot. It is submitted that these two movements, if carried through in full, will have an incalculably great effect.

Harvard does mean something to the Negro. We cannot but look with pride at the list of America's outstanding Negroes and feel an indescribable love for the institution that has honored such men, that has given them their training, industry and resourcefulness, that stamps them as men of calibre, ability and integrity; men who by their deeds have gained the respect and admiration of an entire race, indeed, of the whole country. The university that has cast such men as Green, W. E. B. DuBois, William H. Lewis, Carter G. Woodson, Archibald Grimke, and the host of others including Marshall, Matthews, Bruce, Morton, Jackson, and Pope; that honored Washington with a degree for his great achievements, cannot hold only a passive interest for the Negro.

LET US REASON TOGETHER

WILL the Negro question ever be settled? asks the Springfield (Mass.) Union. It continues:

It [the Negro problem] persists in cropping up every now and then. It appears in our educational institutions. It is made the football of politics. The Ku Klux Klan employs it as one of the chief planks in its platform. Here we are, living in one country, a black race and a white one, refusing to amalgamate. And the black race is increasing. In the eyes of the alarmists it is a constantly growing menace. What shall be done about it?

Well there are those who believe that the Negro question is settling itself about as rapidly as so big a question can hope to be settled.

A hundred years ago the ancestors of many of these American Negroes were living as savages in the jungles of Africa. In a single century, during part of which they were given no opportunities, they are expected to have attained to a plane of civilization reached by their white brothers after decades of years of struggle. If they have not fully accomplished that feat is it to be wondered at? The wonder is that they have achieved so much.

Sixty years ago a former editor of the Union spent a year as civil overseer of territory occupied by Federal troops in Beaufort County, South Carolina. He found there hundreds of ignorant and helpless Negroes whose masters in the stress of war, had been obliged to desert them. He found them incapable of self-support, like children that had to be cared for. They did not know how to plant crops, how to build houses, how to make clothes. They were eager to learn. They wanted the white man's religion, which they strangely mixed with savage rites. They wanted to be married like white people. They wanted to be taught the fundamentals of life in the land of which they suddenly found themselves to be free citizens.

There were at that time in the South, as well as in the North, Negroes who had reached a higher degree of civilization than that, but the great mass of them were totally undeveloped. What has become of them now? Unexpectedly they have taken up their own resources, so unprepared for the boon of freedom?

The Pathfinder answers with these important statistics:

"According to a recent report, in the last sixty years Negroes in this country have acquired 22,000,000 acres of land, 600,000 homes and 45,000 churches. They operate 78 banks and 100 insurance companies, besides 70,000 other business enterprises, with a capital of $150,000,000. Owing to the large number of schools and colleges for colored children, illiteracy has been reduced to less than 27 per cent."

The editor of the Union concludes:

Well, there you are! There's your Negro problem! Of course, they have had some help from us, but they should be able to count on that also for the future. This is what six decades have brought them, and they started with most of these figures represented by zero, except that illiteracy was nearly 100 per cent.

Before we despair, why not give the American Negro another sixty years and see what becomes of it?
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Some Notes From Our Recent Mails

St. Louis, Mo.
I tried hard to get twenty-five new subscribers. * * * * However, I unfortunately was disappointed and am enclosing a list of only twenty-two new subscribers and two old ones. Enclosed, also, is the draft for $36.00.

Minnie T. Shores.

Washington, D. C.
I am sending to you to-day by Post Office Money Order $19.50 with the list of the (thirteen) names of the subscribers to THE CRISIS for one year, beginning with this month.

R. F. Fortune.

Louisville, Ky.
Here is Money Order for $39.00 and also names and addresses of (26) subscribers.

Joseph S. Cotter.

Omaha, Nebr.
In answer to your appeal for assistance in securing subscribers for THE CRISIS, I am sending you a draft to cover same. * * * * You will find draft for $42.00, payment for the above (28) subscriptions. * * * *
Glad to be of service to you.

John Broomfield.

These lines may offer a suggestion to you, dear Reader.
Announcement Extraordinary

Mrs. Lelia Walker Wilson, daughter of the late Madam C. J. Walker and President and owner of the Madam C. J. Walker Mfg. Co., Inc., recently toured the Holy Land. Upon returning she remarked "HOW WONDERFUL IT WOULD BE IF EVERY MINISTER COULD TOUR PALESTINE AND SEE AT FIRST HAND SOME OF THE COUNTLESS WONDERS SPOKEN OF IN THE BIBLE. THE TRIP IS MARVELOUS, A LIBERAL EDUCATION IN ITSELF". To make it possible for at least three persons to enjoy that rare experience and benefit by a tour of the land where Christ lived, she directs us to announce a

Grand Trip to the Holy Land Contest

1st Grand Prize—A trip to and from the Holy Land and $250.00 in Cash.
2nd Grand Prize—A trip to and from the Holy Land and $100.00 in Cash.
3rd Grand Prize—A trip to and from the Holy Land.
4th Grand Prize—Trip to and from Paris, France.

Liberal cash awards will be made to those not winning any prize and in case of a tie or ties, prizes identical with the prizes announced and contested for will be given to each and all of the tieing contestants. Any Bishop, Presiding Elder, Pastor or General Officer of any religious denomination is eligible to enter.

CONTEST NOW OPEN NOMINATE TO-DAY

Nominate yourself or your favorite churchman, send in the name and address and we will enter him in the race for a free trip to Palestine. Do it to-day. Nominations close July 1st, 1923. Act Now. Costs nothing to enter this bona fide Contest in which every contestant will positively win something. Full details sent upon receipt of nomination.

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## CONDENSED ANNUAL STATEMENT

**December 30, 1922**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance Ledger Assets Brought Forward Jan. 1, 1922</strong></td>
<td>$571,604.37</td>
</tr>
<tr>
<td><strong>Income for 1922</strong></td>
<td>817,961.69</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$1,389,566.06</td>
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<tr>
<td><strong>Disbursements for 1922</strong></td>
<td>794,638.86</td>
</tr>
<tr>
<td><strong>BALANCE LEDGER ASSETS Dec. 30, 1922</strong></td>
<td>$594,927.20</td>
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</tbody>
</table>

### LEDGER ASSETS ITEMIZED

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Company's Office</td>
<td>$2,874.40</td>
</tr>
<tr>
<td>Deposits in Banks and Trust Companies</td>
<td>68,617.87</td>
</tr>
<tr>
<td>Cash in Transit from Dist. Offices</td>
<td>4,952.28</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$76,444.55</td>
</tr>
<tr>
<td>Real Estate (Cost Price)</td>
<td>378,516.71</td>
</tr>
<tr>
<td>Mortgage Loans on Real Estate</td>
<td>94,759.60</td>
</tr>
<tr>
<td>Stocks and Bonds</td>
<td>32,553.00</td>
</tr>
<tr>
<td>Bills Receivable</td>
<td>7,653.34</td>
</tr>
<tr>
<td>Furniture and Fixtures</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>TOTAL (Ledger Assets as Per Balance)</strong></td>
<td>$594,927.20</td>
</tr>
</tbody>
</table>

### NON-LEDGER ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest and Rents due and accrued</td>
<td>$3,621.02</td>
</tr>
<tr>
<td>Market Value of Real Estate Over Book Value</td>
<td>9,993.18</td>
</tr>
<tr>
<td><strong>TOTAL (GROSS ASSETS)</strong></td>
<td>$608,541.40</td>
</tr>
</tbody>
</table>

### ASSETS NOT ADMITTED

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bills Receivable</td>
<td>7,653.34</td>
</tr>
<tr>
<td>Furniture and Fixtures</td>
<td>5,000.00</td>
</tr>
<tr>
<td><strong>TOTAL (ADMITTED ASSETS)</strong></td>
<td>$595,888.06</td>
</tr>
</tbody>
</table>

### LIABILITIES ITEMIZED

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes Payable</td>
<td>8,630.32</td>
</tr>
<tr>
<td>Employees' Deposits</td>
<td>19,954.88</td>
</tr>
<tr>
<td>Reserve for Unpaid Claims</td>
<td>1,008.60</td>
</tr>
<tr>
<td>&quot; Federal Taxes</td>
<td>8,683.49</td>
</tr>
<tr>
<td>&quot; &quot; Interest and Sundry Accounts</td>
<td>8,681.42</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES EXCEPT CAPITAL</strong></td>
<td>$46,958.71</td>
</tr>
<tr>
<td>Capital (fully paid)</td>
<td>30,000.00</td>
</tr>
<tr>
<td>Surplus Over All Liabilities</td>
<td>518,929.35</td>
</tr>
<tr>
<td><strong>Surplus as regards Policyholders</strong></td>
<td>548,929.35</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$595,888.06</td>
</tr>
</tbody>
</table>

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THE CRISIS
A RECORD OF THE DARKER RACES

Vol. 26 No. 2 JUNE, 1923 Whole No. 152

COVER
"Flowers In June". A Drawing by Hilda Wilkinson.

OPINION
A University Course in Lynching; The Fear of Efficiency; On Being Crazy; The Prize Story Competition

THE AFTER THOUGHT. A Poem. Willis Richardson

TO A WILD ROSE. The Prize Story. Illustrated. Ottie B. Graham

WHITE CHILDREN AND THEIR COLORED SCHOOLMATES. David H. Pierce

BREAD AND WINE. A Poem. Countee P. Cullen

BRAZILIAN LITERATURE. A. O. Stafford

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

SUN DISK. A Poem. Effie Lee Newsome

THE HORIZON. Illustrated

SIERRA LEONE. Illustrated. Dorothy M. Hendrickson

THE LOOKING GLASS

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MARY McLEOD BETHUNE, Principal

Mention The Crisis.
A UNIVERSITY COURSE IN LYNCHING

We are glad to note that the University of Missouri has opened a course in Applied Lynching. Many of our American Universities have long defended the institution, but they have not been frank or brave enough actually to arrange a mob murder so that the students could see it in detail. The University of Georgia did, to be sure, stage a lynching a few years ago but this was done at night and the girls did not have a fair chance to see it. At the University of Missouri the matter was arranged in broad daylight with ample notice, by five hundred men and boys who were “comparatively orderly”, and it was viewed by some fifty women most of whom we understand were students of the University. We are very much in favor of this method of teaching 100 per cent Americanism; as long as mob murder is an approved institution in the United States, students at the universities should have a first-hand chance to judge exactly what a lynching is.

In the case of James T. Scott everything was as it should be. He was a janitor at the University who protested his innocence to his last breath. He was charged with having “lured” a fourteen year old girl in broad daylight far from her home and “down the railroad tracks”. He was “positively identified” by the girl, and while the father deprecates violence he has “no doubt” of the murdered man’s guilt.

Here was every element of the modern American lynching. We are glad that the future fathers and mothers of the West saw it, and we are expecting great results from this course of study at one of the most eminent of our State Universities.

THE FEAR OF EFFICIENCY

For a long time there was a delicate and convincing argument for not admitting Negroes to certain privileges and perquisites: they were not sufficiently trained to pursue engineering; they had not sufficient command of English to write; they exhibited no ability to paint. Such arguments were quite unanswerable. One cannot ask privilege for the ignorant and ungifted simply because they happen to be black. But those who are wise have noticed some curious changes in the attitude of the white world recently. First it came in concerted and desperate effort to keep any tests of Negro ability in competition with white folk from being made at all; it is quite common to find Negroes excluded from public competitions, from examinations like those for the Rhodes Scholarships and tests for the Army and Navy. But we have heretofore been told that in the high and rarified atmosphere of Art, international and inter-racial freedom and comity, and eagerness for ability unstained by discrimination of any sort was eagerly desired.

In this hope we have been recently disappointed. Representatives of the National Academy of Design, the Architectural League, the Beaux Arts Institute of Design, the Mural Painters, the National Sculpture Society
and the Society of Beaux Arts Architects—in short, the greatest artistic organizations of the United States—have apparently declared that one of the promising American art students of the season could not pursue her studies under their auspices for one simple and definite reason: she is black.

We have been so astonished and overwhelmed at this decision that letters have been written to Ernest C. Peixotto, Whitney Warren, Edwin H. Blashfield, Howard Greenley, Thomas Hastings, J. Monroe Hewlett, Hermon A. McNeil and James Gamble Rogers, asking them to explain to us, for the love of God, just what they were thinking of if they made this decision. In the next issue of the Crisis, we hope to have their answers and to comment upon them.

Meantime, at Tuskegee, has come the last word in segregation. A great hospital for maimed Negro soldiers has been built there against the protest of many Negroes who know Alabama and with fears of others who kept silent. Now come the Archpriests of Racial Separation in the United States, demanding, not merely asking, that the physicians, surgeons and officials in charge of this institution shall all be white! This, we confess, has set our heads to whirling. We had understood that Southern white people simply could not be asked to nurse and heal black folk, and that for this reason separate hospitals were necessary. Now comes white Alabama simply yearning for the salaries that will be paid physicians to take care of Negroes. Nothing more astonishing has happened in this astonishing generation.

Meantime there comes a story from Tuskegee which we trust is true. Namely that Dr. Moton has been visited by 200 eminent white citizens who asked him to say publicly and over his signature that Negro physicians were not efficient enough to run this hospital, and that it was inexpedient to have them. The story goes that Moton absolutely refused to tell this lie and invited these gentlemen as representatives of the Ku Klux Klan to take vengeance on him if they must. We hope this story is true, for if it is, it simply shows as we have always said: there is no use seeking to placate the white South in its Negro hysteria; the more you yield, the more you may.

ON BEING CRAZY

I was one o'clock and I was hungry. I walked into a restaurant, seated myself and reached for the bill-of-fare. My table companion rose.

"Sir," said he, "do you wish to force your company on those who do not want you?"

No, said I, I wish to eat.

"Are you aware, Sir, that this is social equality?"

Nothing of the sort, Sir, it is hunger,—and I ate.

The day's work done, I sought the theatre. As I sank into my seat, the lady shrank and squirmed.

I beg pardon, I said.

"Do you enjoy being where you are not wanted?" she asked coldly.

Oh no, I said.

"Well you are not wanted here."

I was surprised. I fear you are mistaken, I said. I certainly want the music and I like to think the music wants me to listen to it.

"Usher," said the lady, "this is social equality."

No, madame, said the usher, it is the second movement of Beethoven's Fifth Symphony.

After the theatre, I sought the hotel where I had sent my baggage. The clerk scowled.

"What do you want?" he asked.

Rest, I said.

"This is a white hotel," he said.

I looked around. Such a color scheme requires a great deal of clean-
ing, I said, but I don't know that I object.  
"We object," said he.  
Then why—, I began, but he interrupted.  
"We don't keep 'niggers'," he said,  
"we don't want social equality."
Neither do I. I replied gently, I want a bed.  
I walked thoughtfully to the train.  
I'll take a sleeper through Texas. I'm a bit dissatisfied with this town.  
"Can't sell you one."
I only want to hire it, said I, for a couple of nights.  
"Can't sell you a sleeper in Texas," he maintained. "They consider that social equality."  
I consider it barbarism, I said, and I think I'll walk.  
Walking, I met a wayfarer who immediately walked to the other side of the road where it was muddy. I asked his reasons.  
"'Niggers' is dirty," he said.  
So is mud, said I. Moreover I added, I am not as dirty as you—at least, not yet.  
"But you're a 'nigger', ain't you?" he asked.  
My grandfather was so-called.  
"Well then!" he answered triumphantly.  
Do you live in the South? I persisted, pleasantly.  
"Sure," he growled, "and starve there."  
I should think you and the Negroes might get together and vote out starvation.  
"We don't let them vote."
We? Why not? I said in surprise.  
"'Niggers' is too ignorant to vote."  
But, I said, I am not so ignorant as you.  
"But you're a 'nigger'."
Yes, I'm certainly what you mean by that.  
"Well then!" he returned, with that curiously inconsequential note of triumph.  
"Moreover," he said, "I don't want my sister to marry a nigger."
I had not seen his sister, so I merely murmured, let her say, no.  
"By God you shan't marry her, even if she said yes."
But—but I don't want to marry her, I answered a little perturbed at the personal turn.  
"Why not?" he yelled, angrier than ever.  
Because I'm already married and I rather like my wife.  
"Is she a 'nigger'?" he asked suspiciously.  
Well, I said again, her grandmother—was called that.  
"Well then!" he shouted in that oddly illogical way.  
I gave up. Go on, I said, either you are crazy or I am.  
"We both are," he said as he trotted along in the mud.

**THE PRIZE STORY COMPETITION**

The contest initiated by the Delta Omega Chapter of the Alpha Kappa Alpha Sorority was important to the Editors of the CRISIS in more ways than in the offer and bestowal of a prize. It gave us an opportunity to gain a concept of what the younger generations of colored people are doing and thinking.

I may say at the outset that the stories submitted gave much ground, generally speaking, for disappointment. But before going into this let us consider the ingredients without which a short story—or any sort of story—must fail of success. It is axiomatic that a story have a plot, which shall be clear, well-rounded, and sustained. In addition one expects in greater or less degree imagination, clearness and charm. These last three qualities go to make up that elusive thing called style and the greatest of these is imagination.

Nineteen stories were submitted. Of these twelve were plotless, three possessed a slight plot, two started
off with the makings of a good plot which their authors failed to sustain; one possessed a strong, clearly developed plot, and the last, the prize-winner, was built around a plot slightly less strong, but so mingled with the elements of charm, and imagination that the members of the Committee, although they sent in their findings separately, gave it a unanimous first vote. Fifteen of the stories showed absolutely no play of imagination yet we are called an imaginative people. Where does the fault lie?

I have been a teacher so I am rather chary about placing the blame for the shortcomings of pupils on the members of the teaching profession. Yet in this case, since all the entrants were students, and probably representative, I should say that much of the blame must lie with the method of instruction. No matter how much a person desires to write he cannot write unless he has practice. And he cannot practice without models. One does not spring like Minerva from the head of Zeus, full-panoplied into the arena of authordom. Do our colored pupils read the great writers and stylists? Are they ever shown the prose of Shaw, Galsworthy, Mrs. Wharton, DuBois or Conrad, or that old master of exquisite phrase and imaginative incident—Walter Pater? Are they encouraged to develop a critical faculty? Does a teacher tell them this?—"Select a passage which appeals to you, find out why it appeals, and try to write a passage in the same style, but on another sub-
ject." Or: "Make up a story which is full of the real but the unusual." Or lastly: "Try to spin a yarn which is obviously unlikely, but none the less fascinating."

The first time this task is set before a pupil he will blench, and so will the teacher when he reads the results. But each successive set of results will be better. I know this. Of course this savors of the bare skeleton of preparation. It would seem to advocate writing by a formula. But all real writing is done that way—by a formula, by a fixed purpose which the writer holds in his brain, perhaps subconsciously, while he is perfecting his task. He wants his readers to feel sorrow, joy, amusement, despair and so he chooses his words, he dresses up his phrases, he picks his incidents to that end.

One's predilection for Writing, as one's predilection for Music or Painting is an inborn thing. One's success in Writing as in Music or Painting is a matter of conscious effort, of unwearying determination. The masterpieces are the compositions which have been worked at, thrown aside, picked up again, despaired over, cut and slashed and mended and sworn at. Until one day their creator finds they are good.

More than ever we need writers who will be able to express our needs, our thoughts, our fancies. The geniuses of course are born, but the shaping of most writers of talent lies in the hands of our teachers.

JESSIE FAUST.

THE AFTER THOUGHT

WILLIS RICHARDSON

Oh that last night I said I did not care,
But I was fretful from an angry sting;
And in my petulance was unaware
Of what great change a few hours' thought
Would bring.

Now you are gone, my days are bleak and long
And vacant as a sail-deserted sea;
Silent is my poor heart's divinest song,
Dead all those dreams of hope that lived with me.
TO A WILD ROSE
A Prize Story

OTTIE B. GRAHAM

This story has been selected for the prize of fifty dollars offered by the Delta Omega Chapter of the Alpha Kappa Alpha Sorority "for the best short story written by a Negro student." The Committee of Award consisted of Arthur B. Spin-garn, Jessie Fauset and W. E. B. DuBois. Their decision was unanimous.

Miss Graham was born in Virginia in 1900, educated in the public schools of Philadelphia and at Howard University, and is now an undergraduate at Columbia University, New York. She is the daughter of the Rev. W. F. Graham of Philadelphia.

The story awarded second place, also by unanimous decision, was submitted by John Howe of Lincoln University and will be published in a future number of The Crisis.

"O' man, ol' man, why you looking at me so?" Tha's what you sayin', son. Tha's what you sayin.' Then you start a-singin' that song agin, an' I reckon I'm starin' agin. I'm just a wonderin', son. I'm just a-wonderin'. How is it you can sing them words to a tune an' still be wantin' for material for a tale? "Georgia Rose". An' you jus' sing the words an' they don't say nothin' to you? Well listen to me, young un, an' write what you hear if you want to. Don't laugh none at all if I hum while I tell it, 'cause maybe I'll forget all about you; but write what you hear if you want to.

Thar's just me in my family, an' I never did know the rest. On one o' them slave plantations 'way down in the South I was a boy. Wan't no slave very long, but know all about it jus' a same. 'Cause I was proud, they all pestered me with names. The white uns called me red nigger boy an' the black uns called me red pore white. I never 'membered no mother—just the mammies 'round the place, so I fought when I had to and kep' my head high without tryin' to explain what I didn't understand.

Thar was a little girl 'round the house, a ladies' maid. Never was thar angel more heavenly. Flo they called her, an' they said she was a young demon. An' they called her witch, an' said she was too proud. Said she was lak her mother. They said her mother come down from Oroonoka—an' Oroonoka was the prince captured out o' Africa. England took the prince in the early days o' slavery, but I reckon we got some o' his kin. Tha's what we got some o' his pride, young un, that mean we got some o' his pride. Beautiful as was that creature, Flo, she could 'ford bein' proud. She was lak a tree—lak a tall, young tree, an' her skin was lak bronze, an' her hair lak coal. If you look in her eyes they was dreamin', an' if you look another time they was spaklin' lak black diamonds. Just made it occur to you how wonderful it is when somethin' can be so wild an' still so fine lak. "My blood is royal! My blood is African!" Tha's how she used to say. Tha's how her mother taught her. Oroonoka! African pride! Wild blood and fine.

Thar was a fight one day, one day when things was goin' peaceful. They sent down from the big house a great tray of bones from the chicken dinner. Bones for me! Bones for an extra treat! An' the men an' the women an' the girls an' the boys all come round in a ring to get the treat. Tha
Butler stood in the center, grinnin' an' makin' pretty speeches about the dinner an' the guests up at the big house. An' I cried to myself, "Fool—black fool! Fool—black fool!" An' I started wigglin' through the legs in the crowd till I got up to the center. Then I stood up tall as I could and I hissed at the man, an' the words wouldn't stay down my throat, an' I hollered right out, "Fool—black fool!" An' 'fore he could do anything atall, I kicked over his tray of gravy an' bones. Bones for me! Bones for an extra treat!

The old fellah caught me an' started awackin', but I was young an' tough an' strong, an' I give him the beatin' of his life. Pretty soon come Flo to me. "Come here, Red-boy," she say, an' she soun' like the mistress talkin', only her voice had more music an' was softer. "Come here, Red-boy," she say, "we have to run away. I would not carry the tray out to the quarters, an' you kicked it over. We're big enough for floggin' now, an' they been talkin' about it at the big house. They scared to whip me, 'cause they know I'll kill the one that orders it done first chance I get. But they mean to do somethin', an' they mean to get you good, first thing."

We made little bundles and stole off at supper time when everybody was busy, an' we hid way down in the woods. 'Bout midnight they came almost on us. We knew they would come a-huntin'. The hounds gave 'em 'way with all their barkin', and the horses gave 'em 'way steppin' on shrubbery. The river was near an' we just stepped in; an' when we see we couldn't move much farther 'less they spot us, we walked waist deep to the falls. Thar we sat hidin' on the rocks, Flo an' me, with the little falls a-tumblin' all over us, an' the search party walkin' up an' down the bank, cussin' an' swearin' that Flo was a witch. Thar we sat under the falls lak two water babies, me a-shiverin', an' that girl a-laughin'. Yes, such laughin'! Right then the song rose in my heart tha's been thar ever since. It's a song I could never sing, but tha's been thar all a same. Son, you never seen nothin' lak that. A wild thing lak a flower—lak a spirit—sittin' in the night on a rock, laughin' through the falls, with a laugh that trickled lak the water. Laughin' through the falls at the hunters.

After while they went away an' the night was still. We got back to the bank to dry, but how we gonna dry when we couldn't make a fire? Then my heart start a-singin' that song again as the light o' the moon come down in splashes on Flo. She begin to dance. Yes suh, dance. An' son, you never seen nothin' lak that. A wild thing lak a flower the wind was a-chasin'—lak a spirit a-chasin' the wind. Dancin' in the woods in the light o' the moon.

"Come Red-boy, you gotta get dry." And we join hands an' whirled round together till we almost drop. Then we eat the food in our little wet bundles—wet bread an' wet meat an' fruit. An' we followed the river all night long, till we come to a little wharf about day break. A Negro overseer hid us away on a small boat. We sailed for two days, an' he kep' us fed in hidin'. When that boat stopped we got on a ferry, an' he give us to a man an' a woman. Free Negroes, he told us, an' left us right quick.

I ain't tellin' you, young un, where it all happen, cause that ain't so particular for your material. We didn't have to hide on the ferry-boat, an' everybody looked at us hard. The lady took Flo an' the man took me, an' we all sat on deck lak human bein's. When we left the ferry we rode in a carriage, an' finally we stopped travellin' for good. Paradise never could a' been sweeter than our new home was for me. They said it was in Pennsylvania. A pretty white house with wild flowers everywhere. An' they went out an' brought back Flo to set 'em off. An' when I'd see her movin' round among 'em, an' I'd ask her if she wasnt happy, she'd throw back that throat o' bronze, an' smile lak all o' Glory. "I knew I'd be free, Red-boy. That's what my mother said I'd have to be. My blood is African! My blood is royal!" Then the song come a-singin' itself again in my heart, an' I hush up tight. Wild thing waterin' wild things—wild thing in a garden.

Thar come many things with the years; the passin' o' slavery an' the growin' up o' Flo. Thar wasn't nothin' else much that made any difference. I went to the city to work, but I went to visit Flo an' the people most every fortnight. One time I told her about my love; told her I wanted her to be my wife. An' she threw back her curly head, but she didn't smile her bright smile. She closed her black eyes lak as though she was in pain, an' lak as though
the pain come from pity. An' I hurried up an' said I knew I should a-gone to school when they tried to make me, but I could take care o' her all a same. But she said it wasn't that—wasn't that.

"Red-boy," she said, "I couldn't be your wife, 'cause you—you don't know what you are. It wouldn't matter, but I am African and my blood is royal!"

She fell on my shoulder a-weepin', an' I understood. Her mother stamped it in her. Oroonoka! Wild blood and fine.

I went away as far as I could get. I went back to the South, an' I went around the world two years, a-workin' on a ship, an' I saw fine ladies everywhere. I saw fine ladies, son, but I ain't seen none no finer than her. An' the same little song kep' a-singin' itself in my heart. I went to Africa, an' I saw a prince. Pride! Wild blood an' fine.

Thar was somethin' that made me go back where she was. Well, I went an' she was married, an' lived in the city. They told me her husband come from Morocco an' made translations for the govern'ment.

"Morocco," I thought to myself. "That's a man knows what he is. She's keepin' her faith with her mother."

I rented me a cottage. I wanted to wait till she come to visit. They said she'd come. I settled down to wait. Every night I listen to the March wind a-howlin' while I smoked my pipe by the fire. One night I caught sound o' somethin' that wasn't the wind. I went to my door an' I listen, an' I heard a voice 'way off, kind a-moanin' an' kind a-chantin'. I grabbed up my coat an' hat an' a lantern. Thar was a slow, drizlin' rain, an' I couldn't see so well even with the lantern. I walked through the woods towards where I last heard the voice a-comin'. I walked for a good long time without hearin' anything a-tall. Then thar come all at once, straight ahead o' me, the catchin' o' breath an' sobs, an' I knew it was a woman. I raised my lantern high an' thar was Flo. Her head was back, an'
she open an' shut her eyes, an' opened an' shut her eyes, an' sobbed an' caught her breath.

An', spite o' my wonderin' an' bein' almost scared, that little song started up
in me harder than ever. Son, you never seen nothin' lak that. A wild, helpless thing lak a thistle blowed to pieces—a wild, helpless thing lak a spirit chained to earth. Trampin' along in the woods in the night, with the March wind a-blowin' her along. Trampin' along, a-sobbin' out her grief to the night.

Thar wasn't no words for me to say; I just carried her in my arms to the fire in
my house. I took off her coat an' her shoes an' put her by the fire, an' I wipe the rain out o' her hair. She was a-clutchin' somethin' in her hand, but I ain't said nothin' yet. I knew she'd tell me. After while she give the thing to me. It was a piece o' silk, very old an' crumpled. A piece of paper was tacked on it. Flo told me to read it. That time when we run away from the plantation she took a little jacket all braided with silk in her bundle. 'Twas the finest jacket her mother used to wear. This dreary night, when Flo come to visit, she start a-ransackin' her old trunk. She come across the jacket and ripped it up; an' she found the paper sewed to the linin'. An' when I read what was on the paper, I knew right off why I found her in the woods, a-running lak mad in the March night wind.

Her mother had a secret, an' she put it down on paper 'cause she couldn't tell it, an' she had to get it out—had to get it out. Thar was tears in every word an' they made tears in my eyes. The blood o' Oroonoka was tainted—tainted by the blood of his captor. The father o' her little girl was not Negro, an' the pride in her bein' was wounded. She was a slave woman, an' she was 'a beauty, an' she couldn't 'scape her fate. Thar was tears, tears, tears in every word.

I looked at Flo; her head was back. I never did see a time when her head wasn't back. It couldn't droop. She threw it back to laugh, an' she threw it back to sigh. Now she was a-starin' at the fire, an' the fire was a-flarin' at her. Wild thing lak a spirit—lak a scared bird ready to fly. Oroonoka! Blood o' Oroonoka tainted.

"Red-boy," she said to me, an' she never look away from the fire. "Red-boy, I'm lookin' for a baby. I'm lookin' for a baby in the winter. How am I gonna welcome my baby? Anything else wouldn't matter so much—anything else but white. That blood in me—in my baby! Oh, Red-boy, I ain't royal no more!" I couldn't say much, but I took her hand an' I smoothed her hair, an' I led her back to the white house down the way.

Thar in the country she stayed on an' on, an' I stayed on too. Her husband come to see her every week, an' he look proud. He look proud an' happy, an' she look proud an' sad. She wandered in the woods an' she sang a long song. An' she stood at the gate an' she fed the birds. An' she sat on the grass an' she gazed at the sky. Wild thing, still an' proud—wild thing, still an' sad.

An' she stayed on an' on till the winter come. An' the baby come with the winter. She lie in the bed with the baby in her arm. Son, you never see nothin' lak that. A wild thing lak a flowerin' rose—lak a tired spirit. Flower goin', goin'; bud takin' its place. She said somethin' 'fore she died. She look at me an' said it.

"Red-boy, my blood is royal, but it's paled. Don't tell her,—yes tell her. Tell her about the usurpers o' Oroonoka's blood."

But I never did tell her, I went away again an' I stay twenty years. I just find out not long ago where her father went to live. I went to see 'em an' I make myself known. I didn't do so much talkin', so the miss entertain me. She played on the piano and forgot that she was a-playin'. Right then she was her mother. Yes suh, thar sat Flo. Wild thing! Royal blood! Paled, no doubt, but royal all a same.

Then she turned around, an' she wasn't Flo no longer. The brown skin was thar, an' the black, wild eyes, an' the curly dark hair. She spoke soft an' low, but she never did say, "My blood is royal! I am African." An' she never did say "Red-boy". Her father had never told her about Oroonoka—that was it. An' I come back too late to tell her.

Well it don't matter no how, I thought, so long as she can hold her head lak that, an' long as she can look so beautiful, an' long as she make her mark in the world with that music. But the little song started
a-singin' itself in my heart, an' I could see the flower agin.

That's your material boy. 'Member how I told it to you, a-fishin' on the river edge.

'Member how you was a-singin' "Georgia Rose". Thar's your material. Georgia Rose. Oroonoka. A wild, young thing, an' a little song in an old man's heart.

WHITE CHILDREN AND THEIR COLORED SCHOOLMATES

HOW early do we begin to hate other races? Is hatred innate or is it the product of nurture? How much do we hate? Can we analyze prejudice? Post-war social conditions have certainly stimulated race consciousness, race hatred and prejudices of all sorts. Adjustments between the elements of our population seem increasingly difficult and correspondingly necessary. Is there anything to be gained by studying the opinion of children?

In order to learn what conceptions were dominating the coming generation, to ascertain what method of attack must be formulated to eliminate unhealthy thinking by the child, I felt impelled to use two of my classes in social science for a study of the Negro race problem.

My junior high classes in the eighth grade of a middle-western city afforded such an opportunity. There were no colored children in either class and the number of that race in the school was less than three per cent of the total registration. Under my instruction were two groups, one containing thirty-seven with the highest intelligence scores, and the other twenty-six with the lowest. The study of the Civil War had naturally precipitated a discussion of the Negro and his past and present condition in the United States.

To these children, ranging in ages from eleven to seventeen, following a general discussion, I put the questions below, urging them to be perfectly frank in their replies. (Children are invariably frank and the admonition was quite unnecessary.)

1. What is your opinion of white and colored children attending the same schools in Ohio?

2. How should we treat the Negro in the United States?

I also requested the children to state the occupation of their family breadwinner.

About eighty-five per cent. of these were factory workers, including skilled and unskilled. A few of the children had lived in the South. Only a very small number were of foreign parentage. The replies were classified somewhat arbitrarily into (1) Those favorable to the Negro. (2) Those tolerant or favorable with qualifications and (3) Decidedly prejudiced. The results were as follows:

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<tr>
<th>High Grade Class</th>
<th>Low Grade Class</th>
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<td>(1) 8 or 22%</td>
<td>(1) 4 or 15%</td>
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<tr>
<td>(2) 12 or 32%</td>
<td>(2) 8 or 30%</td>
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<tr>
<td>(3) 17 or 48%</td>
<td>(3) 14 or 55%</td>
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It was gratifying to note that in both groups there was at least a small number in favor of equal rights for Negros, but what is more important was the fact that about fifty per cent of the children felt the problem required intelligent and thoughtful consideration. One must realize, at the same time, that children reflect the views of their parents.

Economic, religious and sentimental arguments were used by friends and opponents of the colored child. That religion is compatible with either side of the color problem, as it has been with either side of every great social problem, was aptly portrayed.

A girl writes: "When Noah sent Ham he banished him and turned him black because he sinned, and the Negros are descendants of Ham. So I don't think we are on equal standards." Another young lady feels that "if whites would treat the blacks right they would get along better. There will be black people in heaven and the whites won't never get there if they don't want to go to the same school."

A boy of seventeen, in the low-intelligence group, expresses himself in hectic fashion: "I do not think it right for colored children to attend school with white children because they will drink from the same fountains as
the white children, and who wants to drink from a fountain where they have had their black mouths and fingers, especially after they have been eating garbage and besides it makes them feel too free. For my part I wouldn’t deal with them, but they should have some rights if they tend to their own business. But they should not live with white people and if they do the white people should be classed with negroes also.

“If I had my way,” writes a fifteen-year-old girl, “the colored people would be in one section of the state, go to their own schools, churches, and have their own pleasure places. Have their part of town to do their own shopping in.” The typically southern view is expressed by a girl who feels, “It is terrible that white children and negroes attend the same school. Negroes should have a Negro school. I would put them in a section off to themselves and see that they stayed there. After a while some people will have the Negro put up for president. The Negro has not got enough brains to be president.”

There are more charitable views. “It’s all right if they tend to their own business or they should not be let go to our school.” A girl of very superior mentality favors separate schools, but, she adds, “I think a Negro lady should be given a seat in a street car. Many a time I have seen a Negro woman hang onto a street car strap and she would still hang unless there was a Negro man having a seat in the car.” Some of the answers revealed that colored children were only too frequently snubbed and subjected to insults from their white classmates, which the latter felt would be eliminated in segregated schools.

In defense of the black race was the following argument. “The colored children ought to get as good education as any other children. I think they ought to go to public schools because their fathers pay taxes just as we do. As long as the Negro stays near the whites there is no trouble raised. The Negro ought to get as many chances as any white man. I believe the white man should have nothing to do with them. Let them build their homes anywhere they please.” Another boy tersely states that we should “let the Negro vote as the white and let them do as the white.”

“I think it is all right for Negroes to go to the same school,” writes a third; and a fourth boy asserts that “Negroes have the same rights so they should go to the same schools. They are all there to get education. The whites and Negroes should have the same rights, but it would be wrong to bring more into the United States.”

Are such opinions the product of nurture or nature? If the latter, overcoming prejudice will be an Herculean task. And if antagonism is taught by parents, and in some instances by teachers, as the writer knows, eliminating race antagonism, though less difficult, will not be easy. However, the race situation in this country is not hopeless. If teachers were to unite in fostering a healthy conception of our Negro problem, how much could be accomplished? This needs not include any plea for race amalgamation. In fact there is no reason why a permanent solution is incompatible with race consciousness. Can we apply the scientific attitude toward this phenomenon of American life, that attitude which is absolutely essential if education is to win the race against social catastrophe? We have little time to decide.

**BREAD AND WINE**

**COUNTEE P. CULLEN**

FROM death of star to new star's birth
This ache of limb, this throb of head,
This sweaty shop, this smell of earth;
For this we pray, “Give daily bread”.

Then tremulous with dreams the night,
The feel of soft, brown hands in mine,
Strength from your lips for one more fight:
Bread's not so dry when dipped in wine.
IN one of his charming essays Anatole France defines a book as a work of magic whence escape all kinds of images to trouble the souls and change the hearts of men.

From Dr. Isaac Goldberg's "Brazilian Literature" (A. A. Knopf, 1922), the first book in English to trace the literary history of our sister republic, images of the past and present escape to inform us that the Brazilian of today is a fusion of Portuguese, native Indian and African Negro and that from the 16th century to our day the literature of colonial, imperial and republican Brazil has been a blending of these three racial temperaments; the adventurous chivalry of one, the dreamy melancholy of the other with the ardent imagination of the last. This admission will undoubtedly trouble the souls of many men even if their hearts remain unaltered.

"Aesthetic pleasure rather than the de-personalized transmission of facts" was the author's objective and while his facts are interesting and instructive his interpretation of the Brazilian national personality, written in the modern manner based on the critical teachings of Mencken and Lewisohn, is admirable and is a distinct contribution to our knowledge of a fused racial group guided by the ideals and art of Latin genius in a new environment.

In a country where there is a conscious effort to fuse the varying racial elements into a common national type a difficulty arises—natural, inevitable and fraught with much delicacy—of citing the names of several writers believed to be allied by blood and tradition to the Negro race.

Two poets, of the first rank, however, whose racial identity is acknowledged are mentioned—Goncalves Dias (1823-1864) and Cruz e Souza (1863-1898). The first is claimed by one critic to be Brazil's greatest poet, and one of his beautiful sentiments finds an echo in the spiritual philosophy of the darker races.

"Our fatherland is wherever we live a life free of pain and grief; where friendly faces surround us, where we have love; where friendly voices console us in our misfortune and where a few eyes will weep their sorrow over our solitary grave."

Of the second poet another critic writes: "He was in many respects the best poet Brazil has produced." The author states: "In his short life the ardent Negro poet succeeded in stamping the impress of his personality upon his age and for that matter upon Brazilian letters... His stature will grow rather than diminish with time."

Two other Brazilian writers of note—not of color—rose in audacious flight as defenders of the Negro, Coelho Netto (1864-) whose remarkable novel Rei Negro (The Black King) appeared in 1914 and Castro Alves (1847-1871) whose outstanding poems, "Voices from Africa" and "The Slave Ship," prepared the way for the abolition of slavery in Brazil.

With Lamartine in France, Wordsworth in England, Longfellow and Whittier in the United States, Alves is a kindred soul whose lyre vibrating with passionate and indignant strains sang the wrongs of an enslaved people. Part translations are given on pages 138-139. Dr. Goldberg says that Castro Alves is not only the poet of the slave; to many he is the poet of the nation and a poet of humanity as well.

No evidence is offered by the author to confirm that there was a strain of Negro blood in Marchado De Assis (1839-1908)—poet, novelist, a man of real genius—president of the Brazilian Academy of Letters from its founding in 1897 until his death—who belongs, says Goldberg, with the original writers of the 19th century; his family is one with Renan and Anatole France. By other students of Brazilian literature De Assis is said to have been a man of color or, as our poet James Weldon Johnson phrases it, an Aframerican.

This stimulating book of Dr. Goldberg opens a window long closed by the barrier of language through which may be discerned vistas of literary opulence of rare beauty and truth. These will give pleasure and inspiration to those of Negro tradition and lineage in other climes, who dwell in the kingdom of the spirit undisturbed by the racial dogma of the hour as expressed by the so-called Nordic group of present day essayists and social historians.
National Association for the ... Advancement of Colored People.

CHICAGO TO DENVER

If ever there was any doubt in my mind as to the deep and abiding interest of the great masses of colored people in the cause represented by the N. A. A. C. P. such doubt would have been dispelled by my six weeks' tour during the months of March and April through the West. On that trip I traveled 6,500 miles; spoke at more than 60 mass meetings with audiences totalling over 10,000 persons; and held many conferences and conversations with individual white and colored people. Everywhere I found confidence in the Association, a determination to make its work more effective and its influence more powerful and a widespread interest in the success of the membership drive and the annual conference which is to be held in Kansas City, Kansas, August 29 to September 5.

In some of the cities like St. Louis and Omaha local factional differences had militated against the success of the branches. In the former city a new and enthusiastic interest was aroused in the Association's work when a group of women, representatives of the colored women's clubs of the city, voluntarily took upon itself the task of directing and putting over the drive for membership. On my return to St. Louis I found that these women had stirred the entire city through their energetic and intelligently organized campaign. On the afternoon of Tuesday, April 22, a large parade with 150 automobiles, headed by a band which donated its services preceded three mass meetings at the largest churches in the city. Congressman Dyer spoke at the Union Memorial Church, I spoke at Lane Tabernacle, and Homer L. Phillips at Pleasant Green Baptist Church. All of the meetings were well attended. As a result of the work of these women, aided by the men of the city, a live and active branch will no doubt result which will be able to meet the many problems affecting colored people in St. Louis.

In Kansas City, Kansas, active preparations are being made to entertain the greatest annual conference ever held by the N. A. A. C. P. Some measure of the enthusiasm for and interest in the work of the Association can be gained from the fact that at a mass meeting held in this city on Sunday, March 25, attended by some six hundred people, 23 persons present became donors of the Association through the payment of $25 memberships, while 15 others took out $10 annual memberships; 13 by the payment of $5 became Blue Certificate members and a number of others took out the minimum membership of $1.

One of the most striking incidents of the work in Kansas City was the drive conducted in the Sumner High School, which was told of in the May issue of the Crisis, when everyone of the 410 students became a member of the Junior Branch. On the same day 108 students of Western University in the same city also joined the Association, making a total for the day of 518 paid memberships in the Association. Sumner High School of Kansas City thus holds the record of being the first school to achieve so remarkable a record. Partly because of the splendid interest in the N. A. A. C. P. on the Missouri side and as a result of the example set on the Kansas side, the students of the Lincoln High School in Kansas City, Mo., numbering more than 800 conducted a drive which, up to April 21, had netted 570 paid memberships and the students of that institution are determined to carry on their campaign until everyone of the 800 odd students is a member of the N. A. A. C. P.

One of the most encouraging features of the trip was the interest shown by white people in the work of the Association. In Kansas City, Mo., for example, Mrs. Myra King Whitson took out a $10 membership, and pledged herself to get ten other white people to join the Association. Later she felt that ten was entirely too small a number and she voluntarily increased her self-imposed quota to fifty. In Denver I had the privilege of talking to a group of white men at a luncheon when opportunity was given to present frankly and without equivocation the facts about the race problem.
In Denver it was refreshing indeed to find a spirit of whole-hearted co-operation existing among the colored leaders of that city instead of the numerous factional differences which have done so much harm in many other cities. It is this sort of co-operation which has made the colored people of Denver so important a factor in the life of that western city.

Everywhere I found the realization strongly entrenched in the breasts of colored people that if the Dyer Bill is to be passed during the coming session of Congress it will require the organizing of greater moral and financial support and greater unity of effort than ever before. At the Fourteenth Annual Conference of the Association in Kansas City, there will be a very large attendance from all of the middle western cities. Every branch in every part of the country should begin now, if it has not already begun, to make its spring membership drive a great success and to send as large a delegation as possible of delegates, members and friends to the Kansas City Conference.

WALTER WHITE.

**THE SPINGARN MEDAL**

NOMINATIONS for the Spingarn Medal will close on June first. The medal is given through the generosity of J. E. Spingarn, treasurer of the N. A. A. C. P. for a two-fold purpose: first, to call the attention of the American people to the existence of distinguished merit and achievement among American Negroes, and second, to serve as a reward for such achievement, and as a stimulus to the ambition of colored American youth. It is presented annually to "the man or woman of African descent and American citizenship, who shall have made the highest achievement during the preceding year or years in any honorable field of human endeavor," the choice being made by a Committee of Award whose decision is final. The committee is composed of Bishop John Hurst, chairman; John Hope, president of Morehouse College, Atlanta; Oswald Garrison Villard, editor of The Nation, New York; Dorothy Canfield Fisher, distinguished novelist; Dr. James H. Dillard, director of the Slater and Jeannes Fund; Honorable Theodore Roosevelt, Assistant Secretary of the Navy, who succeeded William Howard Taft (resigned) on the committee; and Dr. W. E. B. DuBois.

Nominations for the recipient of the medal may be made by anyone and should be made in writing to Walter F. White, secretary of the Spingarn Medal Award Committee, 70 Fifth Avenue, New York City, before June 1. Such recommendations must state in detail the achievement of the person recommended as meriting the Spingarn Medal. The award will be made at the Fourteenth Annual Conference of the N. A. A. C. P. which is to be held at Kansas City, Kansas, August 29 to September 5.

**SHREVEPORT**

THE first branch to go over the top, exceeding its allotted quota of members in the Spring Drive, is the Shreveport, Louisiana, Branch which had filled its quota of two hundred members on April 15 and announced its intention of continuing to canvass for members.

Another interesting result of the drive thus far has been the revival of the Memphis, Tennessee, branch which had been dormant for a period of two years. The revived branch has elected for its president B. M. Roddy.

Branches throughout the country, especially in the larger cities are responding in splendid fashion to the drive, all apparently realizing that a hard fight is before the N. A. A. C. P., which will begin when Representative Dyer, now touring the middle and far west, reintroduces his anti-lynching bill in the next congress.

**THE ANTI-LYNCHING BILL**

ONE of the strongest blows yet struck in the fight to have the Dyer Anti-Lynching Bill enacted into the law of the land is the tour of middle and far western states undertaken under the auspices of the N. A. A. C. P. by Representative Dyer of Missouri.

Mr. Dyer began his tour in Kansas City, with the following schedule of dates:

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<tr>
<th>Kansas City, Kans. Apr. 27</th>
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<tr>
<td>Kansas City, Mo. Apr. 29</td>
<td>Seattle, Wash. May 17</td>
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<td>Omaha, Neb. Apr. 30</td>
<td>Spokane, Wash. May 19</td>
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<td>Denver, Colo. May 2</td>
<td>Minneapolis, Minn. May 24</td>
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<td>Los Angeles, Cal. May 6</td>
<td>St. Paul, Minn. May 25</td>
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<td>Oakland, Cal. May 10</td>
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<td>San Francisco Cal. May 11</td>
<td>Indianapolis, Ind. May 29</td>
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In announcing his tour, the expenses of which are paid by branches of the N. A. A. C. P., Mr. Dyer praised the work of
the Association for making lynching a national issue, and said:

"I am going before the country on the issue of lynching, a national shame which for thirty-five years the states have failed to end and the federal government has failed to attack.

"The Anti-Lynching Bill which I introduced in Congress and which was passed by a vote of almost 2 to 1 in the House of Representatives, was stopped in the Senate by the filibuster of senators from those states in which most Lynchings occur.

"The federal anti-lynching bill is not sectional. It applies to every part of the country. It assumes that an atrocity in America is a national disgrace whether it occurs in Georgia, or Texas, or Oregon, or Illinois.

"I shall reintroduce this measure in the next Congress. It will be reintroduced, I believe, in the Senate. Meanwhile I shall acquaint as many American citizens as possible with the horrors of lynching in America, and with the provisions of the bill designed to end those horrors.

"We shall then see if a small minority of men from any group of states can block an expression of the will of the people of this nation."

In connection with Representative Dyer’s tour the National office made the following announcement:

"The trip of Representative Dyer is a part of the renewed fight to pass the Anti-Lynching Bill, which the N. A. A. C. P. had in mind when it put forth its slogan after the filibuster on the Bill: ‘We Have Just Begun to Fight’!

"Colored voters and liberal minded whites all over the country will be reached in the determined campaign to make the Anti-Lynching Bill a law."

The original Dyer Anti-Lynching Bill, held up by the filibuster of Southern Senators, after being passed in the United States House of Representatives, has been introduced in the state legislature of Pennsylvania, and passed there by the lower house. Representative Andrew F. Stevens, who introduced the measure, writes to the N. A. A. C. P. that he has every reason to believe the bill will pass the Pennsylvania Senate unanimously, as it had passed in the House with only one vote against it.

The Senate of the State of New York by a vote of 46 to 4, on April 24, passed a measure directed against the Ku Klux Klan, which had been supported by a representative of the N. A. A. C. P. who appeared at the legislative hearing in Albany to argue in favor of the measure.

The bill which was introduced by state Senator Walker, provides that secret and fraternal organizations must furnish lists of their members and copies of their constitutions and oaths, to the Secretary of State of New York, thus putting an end to the secrecy without which the Klan cannot function. Violation of the law is made a misdemeanor punishable by a fine of from one to ten thousand dollars.

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SUN DISK

GRAND old Egypt dead, what words shall thank thee
For the tenuous touch that carved the portion,
And wrought apart the place unchanging
That marks the dark man’s challenge
From the ancient world of art?

That wingèd sun has wended through the ages,
And known its shape on silk and blinding page;
Been inset with the gems of burning jewels
By artisans who swung again the disk
On wings outspread, which sweep e’en centuries by!

Signet of Ra that the swart Pharaohs singled,
Sons of the sun,
When time and the russet mummy are lost in abyss,
And symbols and sun disk shall no longer bind death
By mystical strands to the cycles of earth,
That wisdom supernal which made wise the Pharaohs,
Will judge generations more knowing than they,
Which bury themselves deep in His Life Eternal,
That fain would fold races in Infinity.
At the meeting held by the League of Youth in the Town Hall in New York, April 29, Countée Cullen, the poet, spoke for the Negro Youth of America. A poem by him appeared on the program.

George Wibecan of Brooklyn was the guest of honor recently at a dinner in the American Legion Building. This was to celebrate his twenty-fifth anniversary in the Post Office employ. Two hundred friends were present. The speakers were John H. McCooey, Jacob A. Livingston, Arthur S. Somers, Arthur G. Dore and Charles W. Anderson. Music was furnished by the Selika quartet.

The Anti-Lynching Crusaders have given to the National Association for the Advancement of Colored People, $13,250.00. This does not include money from sale of Buttons. The National Director, Mrs. Mary B. Talbert, is preparing a list, to be published in the Crisis, of Key Women and Crusaders who still hold money solicited in the campaign, but not yet returned.

North Carolina’s expenditure on Negro education amounted during 1922 to almost $3,000,000. Of this $115,000 was put into the A. and T. State College, and $330,000 was invested in eighty-one Rosenwald school buildings. A $60,000 colored high school has been dedicated at Salisbury and a similar plant is being constructed at Greensboro. Colored people throughout the state are greatly encouraged and contributing more than $100,000 annually to aid in building schools and in lengthening of the term.
In March a Negro historical pageant entitled "The Milestones of A Race" written by Lillian French-Christian was given in Parsons, Kansas. The pageant consisted of fifteen episodes devoted to the interpretation of Negro Spirituals in picture and in song. There were 200 characters. The music was furnished by the Community Chorus with over 100 singers.

C A Carnegie Hero Medallist is George Lyles, originally of Charles County, Maryland where he was born in 1868. In 1898 he came to Canton, Pa., and worked as a farmhand and as driver of an ice wagon. He writes: "It was while delivering ice on the 20th of April, 1920, that I saw a runaway horse attached to a wagon in which was a nine year old white boy. I caught the horse by the bridle and was thrown in the air about sixteen feet, and the wheel struck my right leg and broke it. The horse went on with the wagon and the child for about twenty rods when he freed himself from the wagon by contact with a telegraph pole which threw the child out in the road and by good luck he was unhurt." He has been in the hospital twice for seven weeks, because of his broken leg, which has become a little shorter than the uninjured limb, he limps slightly. In addition to the Honor Medal he received $786 from the Carnegie Hero fund.

C After serving thirty-one years and six months, James H. Burney has been placed on the retired list of the Navy. Mr. Burney was a steward in the Navy and during the beginning of the World War was ordered on recruiting duty and was afterwards ordered to duty in the commanding officers' office at the Receiving ship at New York and later at Bay Ridge, Brooklyn. He also had charge of all cooks, stewards and mess attendants in addition to doing confidential work. Mr. Burney received a letter from Mr. Roosevelt congratulating him on his long and honorable service. He enlisted at New York May 18, 1892, and was awarded one good conduct medal and six bars.

C The Rev. Joseph T. Hill, pastor of Roanoke Baptist Church, Hot Springs, Arkansas, occupied the pulpit of Zion A.M.E. Church (white) Winnipeg, Canada, for seven weeks last summer while the pastor in charge was on his vacation. The church, which is one
of the wealthiest in Winnipeg was filled to capacity at all services during Dr. Hill's stay; on his last Sunday the crowds were so great that five policemen were required to handle them. Every honor was accorded this supply pastor; on his arrival he was met at the station by leading local officials and citizens, and just before his departure he was feted at a banquet attended by 300 people, and was presented with a heavy, genuine ebony walking stick with a gold head. He was also invited to return next year. Dr. Hill, who is 46 years old, was born in Port Royal, Virginia, but educated in Baltimore, at Philips Exeter, Virginia Union University and at the University of Southern California where he received the degree of A.M. He had formerly served as supply in Canada at Moose Jaw and at Toronto. The newspapers of Winnipeg frequently published excerpts from his sermons.

The retirement of Josiah H. Jones, Clerk in Charge Chicago, St. Louis & Kansas City R.P.O., on November 13, 1922, marked the close of more than 31 years in the Railway Mail Service. Mr. Jones was appointed in the St. Louis & Kansas City R. P. O., February 11, 1891. On March 3, 1892, he was transferred to the St. Louis, Louisiana and Kansas City R. P. O., in which he served until retired. Mr. Jones was one of the organizers of the "National Alliance of Postal Employees" and is now president of the 7th district which comprises the states north of the Ohio and east of the Mississippi. Since his retirement he has, in company with A. J. Henderson and E. A. Barnhill, established the People's Bazaar, a general merchandise store in Gary, Indiana.

The death of the distinguished scientist Charles Henry Turner, Ph.D., closes an unusually brilliant and fruitful career. Dr. Turner was known as a biologist, neurologist, psychologist and chemist. Through experimentation he made many important discoveries which were published in the foremost scientific magazines of Europe and America. Among his formal subjects were the following: Morphology of the Avian Brain; Ecological Notes on the Cladocera Copeda; Morphology of the Nervous System of the Genus Cypris; Experiments on the Color Vision of the Honey Bee; and the Reactions of the Mason Wasp. At the time of his death he was instructor in biology in the Sumner High School of St. Louis, but he was born and educated in Cincinnati, Ohio. He received the degrees of B.S. and M.S. from the University of Cincinnati and the degree of Ph.D. from the University of Chicago. His life was devoted to scientific experimentation and to teaching. In spite of the attainments and honors which crowded into his 56 years, Dr. Turner always remained the modest, unassuming, approachable gentleman.

Most men are satisfied with success in one land. Thomas McCants Stewart sought and obtained it in many. A South Carolinian, he studied law at Princeton (in the same class with Woodrow Wilson) and was admitted to the Bar in New York. Here among other honors he received that of being made the first colored member of the Brooklyn School Board. Because of his health he moved with his family to Honolulu where he built up an extensive practice and assisted in a movement to enfranchise more widely the Hawaiians. After 8 years he accepted an appointment in Liberia. He was deeply interested in the
little Republic and lent all his powers to its improvement; codifying its laws, assisting in the settlement of numerous boundary disputes and finally becoming an Associate Justice of its Supreme Court. Once more his health urged him to move on, this time to England where he became the Liberian representative for the development of the resources of that state. London knew him for six years; many important friendships including one with Ambassador Page sprang into existence here. But he was to make one more change and two years ago he migrated to St. Thomas in the Virgin Islands. His statecraft and intellect brought him his usual success and he was sent to the United States last year with a delegation to lay the complaints of the natives before our government. On his return voyage he contracted pleurisy and died not long after his arrival at St. Thomas. He was sixty-seven years old.

Roscoe Bruce speaking of his recent controversy with Harvard says that in the preparation of his two letters to President Lowell he was “importantly assisted” by his mother. Those of his friends who remember that gracious and distinguished personage, the late Josephine Bealle Willson Bruce, may well believe this. Mrs. Bruce was especially fitted by training and experience for essaying such important and delicate tasks. She was the child of Philadelphians, of Dr. Willson, a dentist who was also a writer and of Elizabeth Harnett Willson, a musician and singer. In 1854 the family moved to Cleveland when Mrs. Bruce was one year old. Here years later she became the first colored teacher in the Cleveland Public Schools. In 1878 she married Blanche Kelso Bruce who was then United States Senator from Mississippi. After a six months’ honeymoon in Europe the two returned to Washington where Mrs. Bruce made her home a centre for the social and political life of the Capital. When her husband died she became Woman Principal of Tuskegee, whence she resigned when her one child Roscoe Conkling Bruce, came from Harvard to become Director of the Academic Department. Mrs. Bruce had many civic interests and was identified with the National Federation of Colored Women’s Clubs, the W. C. T. U., and the N. A. A. C. P. She was also possessed of sound business acumen managing the Bruce plantation in Mississippi and later her real estate holdings in Washington with great efficiency. From 1902 until the end Mrs. Bruce made her home with her son between whom and herself there existed a fine and strong affection. Her will left the income of her estate to be utilized in defraying the expenses of the higher education of her three grandchildren.

Benjamin Tucker Tanner, the oldest bishop in the A.M.E. Church died this year at the age of eighty-seven. His many years were dedicated to the church and to writing. He was born in Pittsburgh, Pa., and educated there in the public schools, in Avery College, and in the Western Theological Seminary of Allegheny City. He began to preach in 1856, his charges ranging from Pittsburgh to Sacramento and back to Washington, D. C., where he supplied for a short period the Fifteenth Street Presbyterian Church. For a time he taught and organized schools under the Freedmen’s Bureau. In 1868 he was made Chief Secretary of the General Conference and editor of the Christian Recorder. In 1884 he
became editor of the *Review*. In 1888 he was elected bishop, the fourth in a class of four; his classmates were W. J. Gaines, B. W. Arnett and Abram Grant. His first diocese embraced the supervision of the Ontario, Nova Scotia, Bermuda, Demerara and St. Thomas Annual Conferences; his last, the Florida, East Florida, South Florida and Central Florida Conferences. At the age of 66 he read a paper as delegate before the Ecumenical Conference in London. His active service terminated in 1908. Bishop Tanner wrote many books, most of which pertained to the church. He married in 1858 Sarah E. Miller and was the father of five children, of whom the artist, Henry O. Tanner, and the minister, Carl M. Tanner, have gained wide distinction.

C C. M. Battey’s photographic study “Naiada—Egyptienne” has been exhibited in the Pittsburgh Salon Exhibit for 1923. It was also on exhibition in 1922 in the International Salon in Toronto, Canada. Mr. Battey is in charge of the Department of Photography at Tuskegee.

The subject of the fourth dual debate between Atlanta and Howard Universities was:

Resolved: That the Republican party by its attitude towards the Dyer Bill, has forfeited the allegiance of the Negro voters of the United States. Atlanta’s speakers for the affirmative were W. W. Pendleton, A. Bohannon, J. A. Pierce. The Howard speakers had the negative; they were M. H. Goff, Y. L. Sims, W. R. Adams. Atlanta University won.

A delegation representing 10,000 alien whites in the territory of Kenya Colony, East Africa, has arrived in London to discuss the right of East Indians to equality with white colonists. A second delegation of East Indians is on its way from India. The colony of course belonged originally to African natives who number 2,500,000 and who are in sympathy with the 30,000 Indian settlers. The Indian delegation will be headed by Aga Khan and Srinivasa Sastri, delegate to the Washington Arms Conference. Lord Delamere and Sir Robert Corryndon, Governor of Kenya Colony, head the white delegation.
The Sophoclean Dramatic Club of Hampton Institute presented Henry van Dyke's "House of Rimmon" to a large audience in Ogden Hall. The stage settings and the costumes were expressive of the period in which the play was cast, - 850 B.C. Thirty-seven students were in the cast. The leading rôles—Naaman and Ruahmah—were played by Isaac O. White and Emmy B. Churchill.

Mr. and Mrs. J. E. Spingarn, motoring through the Pine Barrens of South Carolina, were surprised to see this neat schoolhouse in a country where paint is rare, and to find four people spending their leisure in beautifying the grounds. So they stopped, photographed the building, and discovered that its existence was due chiefly to the energy of the principal, Mrs. Hattie Taylor and two or three assistants.

The photograph shows four people in the act of decorating the grounds. The school is Statesburg School and is located at Statesburg, S. C., a town which has neither railroad station, post-office nor stores.

The Ethiopian Art Theatre, an organization composed of extraordinary colored performers directed by Raymond O'Neil, a white man, began a season of limited repertory on Monday evening, May 7th, at the Frazee Theatre, New York City. Mr. O'Neil who was schooled under Max Reinhardt in Berlin, assembled and trained this group during the winter. The opening bill was the dramatic version of Oscar Wilde's "Salome", preceded by a curtain raiser, a light comedy of colored folk life, called "The Chip Woman's Fortune". This is the work of Willis Richardson, whose plays have appeared in The Crisis. The repertory in-
includes “The Comedy of Errors”, a la Jazz; “Everyman” in a cabaret; Molière’s “The Follies of Scapin”; “George”, an expressionist play from the German in twenty-two scenes; “The Taming of the Shrew” and others to be announced.

(1) Fourteen year old David Henderson of Kansas City, Kansas, has won a loving cup for the Summer High School and a seat for himself in the Chamber of Commerce. There are rewards for his having submitted the best essay on “Our Greatest Opportunity” in the contest thrown open by the Chamber of Commerce to all the schools in Kansas City, Kansas.

(1) The Alpha Beta Chapter of the Delta Sigma Theta Sorority of New York gave a matinee dance on May 5th. The proceeds are to be devoted to the establishment of a European travelling scholarship.

(1) These pupils of the Phillips High School in Chicago have been making an effort to increase the circulation of The Crisis. They are working under the management of Bertha Forbes Herring.

(1) The biennial convention of the National Alliance of Postal Employees will be held July 11th at Fort Worth, Texas.

(1) Archdeacon M. Wilson of Sierra Leone, has been studying American School conditions.
SIERRA LEONE is a British colony and protectorate on the West Coast of Africa. It is bounded on the west by the Atlantic, north and east by French Guinea and south by Liberia. The coast line following the indentations is about 400 miles in length. The inhabitants excluding the Europeans and Syrian traders may be divided into two distinct classes. The native element consists of various Negro tribes the chief ones being the Tinani, Sulima, Susu and Mendi. Freetown, the capital of Sierra Leone, is inhabited by people descended from nearly every Negro tribe and a distinct type known as Sierra Leoni has been evolved and their language is pidgin English. Most of the Negroes are pagans and each tribe has its secret societies and fetishes. There are many Christian converts, mostly Anglicans and Wesleyans and a growing number of Mohammedans. The majority of the Sierra Leonis are nominally Christians. The population is distributed in the following manner according to the census of 1911:

<table>
<thead>
<tr>
<th>Total population</th>
<th>1,040,878</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freetown</td>
<td>34,090</td>
</tr>
<tr>
<td>Europeans</td>
<td>1,000</td>
</tr>
<tr>
<td>Sierra Leonis</td>
<td>70,000</td>
</tr>
</tbody>
</table>

It will be seen from the above table that the Sierra Leonis form a very small part of the population in comparison with the native element. The reason for their existence and their variation from the characteristics of the other Negroes of the colony will be clear when the history of Sierra Leone is given later in this article. First, however, let us get a picture of Sierra Leone as it is today before considering the detailed history of the colony.

Sierra Leone has four important seaports, Freetown, Port Lokko, Bonthe and Songo Town. The one most often visited by European trading vessels is Freetown, the capital which possesses the best harbor facilities. Of the interior towns Falaba is the most important. It is the meeting place of many trade routes and is surrounded by a loopholed wall for protection. Since the building of the railroad which now reaches 182 miles from Freetown other interior towns namely Kambia, Rotefunk, Mano and Bo have become trading centers.

Agriculture is in a backward state. The chief wealth from agricultural products is
derived from the oil-palm, kola nut tree, and various rubber plants. The chief crops are rice, cassava, maize and ginger. Sugar cane is grown in small quantities. Native cocoa plantations have been started but are not exporting yet to any degree: Coffee, tobacco and cotton growing have been given up as unremunerative.

The key to the secret of the prosperity of the colony lies in its trade history. The chief exports are palm kernels, kola nuts, ginger, piassava fibre, gum-copal, rice and hides. The products of the oil-palm form 75 per cent of the exports. Rubber and ivory have virtually ceased to be exported. The chief imports are textiles, food and spirits. The United Kingdom takes only 50 per cent of the exports while it provides 80 per cent of the imports. Germany received 45 per cent of the exports before the war while the remaining 5 per cent went to other colonies in Africa. The United States furnishes the remaining 20 per cent of the imports. The total value of trade in 1918 was £3,197,000. Development of commerce with the rich regions of the North and East has been hindered by the diversion of trade to the French port of Konakry.

Another obstacle in the way of trade has been the difficulty of internal communication. This is mainly due to the denseness of forest or "bush" country. The railroad, which is state owned and the first built in British West Africa, runs 182 miles southeast from Freetown through the fertile districts of Mendeland to the Liberian frontier. Telegraphic communication with Europe was established in 1886. Steamers
run at regular intervals between Freetown and Liverpool, Havre and Marseilles. The tonnage of shipping between 1899-1908 rose from 1,181,000 to 2,046,000.

Sierra Leone is administered as a crown colony, the governor being assisted by an executive and a legislative council; on the last named a minority of nominated unofficial members have seats. The law of the colony is the common law of England modified by local ordinances. There is a denominational system of primary and higher education. The schools are inspected by the government and receive grants in aid. In 1919 there were 163 elementary and intermediate schools in the colony and protectorate with an attendance of 6,285. The schools for higher education include fourah Bay College affiliated with Durham University, Wesleyan Theological College, Government School at Bo for the sons of chiefs, and the Thomas Agricultural Academy at Mabang founded in 1909 by a bequest of £60,000 from S. B. Thomas a Sierra Leonian. Separate schools are provided for Mahommedans.*

The revenue for the administration of the government is derived largely from customs duties and, until prohibition of the importation of spirits in 1920, the duties levied upon them formed the main source of revenue. In the protectorate a house tax is imposed. In 1921 both the revenue and expenditures of the government were placed at over £1,000,000. The government maintains a standing military force for the putting down of revolts and the protection of the colony and protectorate. Freetown is the headquarters of the British Army in West Africa.

The protectorate is administered separately from the colony. It is divided into districts each under a European Commissioner. Native law is administered by native courts subject to certain modifications. Native courts may not deal with murder, witchcraft, cannibalism or slavery. These cases are tried by the district commissioner or referred to the Supreme Court at Freetown.

During the war period there came an increased demand for education from the Natives which was chiefly met by the Missionary Societies. As a result an Agricultural Trade School for vernacular teachers was established at Njala in the protectorate. The tribal system of government is maintained and the authority of the chiefs strengthened by the British. Domestic slavery has not been interfered with.

Having in mind the picture of Sierra Leone, colony and protectorate, as it is today let us turn to the forces which molded the country into this state. Sierra Leone was discovered in 1462 by the Portuguese, Pedro de Sintra, who gave it the name of Sierra Leone, Lion Mountain. The Portuguese had factories but none remained when the British came. At the end of the 17th Century an English fort was built on Bance Island in Sierra Leone Estuary. Traders were established there as long as the slave trade was legal but they did not found the present colony. In 1787 Dr. Henry Smeathman founded a colony of 400 Negroes and 60 Europeans. The plan was to promote a colony for Negroes discharged from the Army and Navy at the close of the American War of Independence, and for runaway slaves who had found their way to London. He bought a strip of land from a native chief, Nembana. Owing mainly to the utter shiftlessness of the settlers and great mortality among them and partly to an attack by the native this first attempt was a failure.

In 1791 Alexander Falconbridge, (former surgeon on board slave ships), collected the surviving fugitives and laid out a new settlement called Granville's Town. The promoters were Granville Sharp, William Wilberforce, and Sir Richard Carr Glyn who obtained a charter as the Sierra Leone Company with Henry Thornton as chairman. In 1792 John Clarkson, lieutenant in the British army and brother of Thomas Clarkson, slave trade abolitionist, brought to the colony 1,100 Negroes from Nova Scotia. In 1794 the settlement was transferred to the site of the original settlement and named Freetown. It was plundered at this time by the French during the Governorship of Zachary Macaulay father of Lord Macaulay. In 1807 the inhabitants numbered 1,871 and the company due to the many difficulties it had encountered transferred its rights to the crown.

The slave trade having been declared illegal, the slaves captured by the British were brought to Freetown and the population grew. The development of the colony, however, was hampered by too frequent changes

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* In 1919 there were 192 centers of education with an enrollment of 12,000 students.
in governorship. In twenty-two years the colonists had no fewer than seventeen governors. One of the difficulties facing the governors was the illicit slave trading in bordering places. In 1825 General Charles Turner concluded a treaty with the rulers putting Sherbro Island, Turner's peninsula, and other places under British protection. This was not ratified by the crown but a similar agreement was in 1882.

In 1826 measures were taken to make liberated slaves self-supporting. Many took to trade and flourished. Among leading agents in spreading civilization were missionaries sent out by the Church Missionary Society. By 1884 England had purchased all the land now included in the colony. In 1866 Freetown was made the capital of the new government set up for the British settlements on the West Coast of Africa, comprising Sierra Leone, Gambia, Gold Coast and Lagos, each of which has a legislative council. In 1874 the Gold Coast and Lagos were detached and in 1888, Gambia also, to suppress inter-tribal wars which hindered trade. British influence was extended over the hinterland. Dr. Edward W. Blyden, a pure blooded Negro, was enlisted by the British in this work. Owing to the fact that no official boundary line separated the hinterland of Sierra Leone from the French colony of French Guinea British officers, seeking to put down tribal wars, were considered trespassers by the French. This state of affairs culminated in the encounter known as the Waima Incident. In 1893 both British and French military expeditions were sent against the Sofas, Moslem mercenaries who ravaged the hinterland of both Sierra Leone and French Guinea. At dawn a French force attacked the British troops encamped at Waima thinking them Sofas. Both sides suffered heavily. An agreement was signed in 1895 defining the frontier.

In 1896 a Protectorate over the natural hinterland of Sierra Leone was established. Frontier police were organized and commissioners sent to explore. No opposition at the time was offered by the chiefs. Abolition of the slave trade followed. A house tax was imposed. Revolts broke out requiring a military punitive expedition. Investigation found the cause to be the arbitrary method of collecting the house tax and a desire to cast off British rule. Later increased confidence in the British administration seemed evident. The building of railroads, trade and the introduction of European ideas tended to modify native habits but the power of fetishism seems unaffected.

The World War affected life in Sierra Leone by disturbing the established trading relations with Europe. During the war the natives showed great loyalty and Sierra Leone forces played a prominent part in the Cameroon campaign.
LITERATURE

CLEMENT WOOD in The Survey:
Lost in a tiny valley place
A wandering man began his growing;
At last a tribe, and a swelling race,
And then a mighty populace,
A widening group, that stretched its span
Into the brotherhood of man
Through a call too deep for knowing.

Not you alone, O wanderer, grew
To a mighty people, joyward growing;
A million brothers joined with you,
And millions more of many a hue—
Joined your affectionate estate
That you and all might be truly great
In a world too fair for knowing.

* * *

Lawrence Shaw Mayo writes in The Atlantic Monthly:
Has anyone ever explained satisfactorily the language of the South? If not, I am willing to submit my theory of its origin. The general supposition has been I suppose, that climate gradually converted the more or less pure Shakespearean English of the early Virginians into the present interesting vernacular. Why the pronunciation of the colored people should be like unto it is obvious: they learned their English from the whites. But let us look at it from another angle. When the African immigrants, to use a delicate phrase, learned the English language, they must have spoken it with an accent. When the colored mammies talked to the white children intrusted to their care, they unconsciously, but inevitably, transmitted their pronunciation and inflection to the rising generation of their masters and mistresses. So in a half century or so, Shakespearean English became American-English, the present-day English of the Southern states.

BRITAIN'S NEGRO PROBLEM

JOHN H. HARRIS, Secretary of the Aborigines Society, a white Englishman who has long interested himself in the Negro, has written an illuminating article for the Atlantic Monthly on "Britain's Negro Problem".

He says: "It is true that, up to the present time, Great Britain has been spared the odium of racial riots and lynchings; but racial antagonisms are, in some respects, more violent in character, and, in certain areas, are more deep-seated, and the economic effect more widely distributed, than in the American Continent." He notes the traditions in British Imperial policy: "In one territory white men own all the land, and the natives none at all; in another territory, the natives own all the land, and the whites can only with difficulty obtain terminable leases; in yet another territory, the natives have the franchise, while, in the adjoining territory, under the same Government, they are denied the vote; in one territory, well-to-do Negroes rejoice in luxurious motor cars, and travel where they will, while in another region, the Negro may not walk along the footpath; in one area, there are 'Jim Crow' cars; in another, most Negroes ride first-class on the railways."

* * *

Leaving out entirely for some reason the British West Indies where there is certainly an important Negro problem, he takes up the problems of Africa. He notes first, the West African dependencies with seventeen million Negroes and speaking of the accumulations of wealth there, he says:
"The basis of Negro prosperity in British West Africa lies in a recognition of native landrights, and in the illimitable value of the vegetable products of the primeval forests and the native plantations—chiefly the oil-palm and cocoa." He especially notes the cocoa industry of West Africa and the way in which West Africa has assumed the lead in the world production of cocoa: "The total value of the output of cocoa from the Gold Coast alone, for the years 1911 to 1920, was close upon $200,000,000, the whole of which has been produced by the 1,000,000 Negroes of the territory, as Sir Hugh Clifford, late Governor of the Gold Coast Colony, says: 'When it is remembered that cocoa cultivation is, in the Gold Coast and in Ashanti, a purely native industry; that there is hardly an acre of European-owned cocoa-garden in the territories under the administration of this Government—this remarkable achievement of a unique position as a producer of one of the world's great staples assumes, in my opinion, a special value and significance'."

* * *

This, of course, has put some wealth in the hands of Africans with which they have educated their children, and Mr. Harris notes the consequent problem as to the place which the educated African is going to occupy in Africa. He says little of the attempt to suppress them under a caste system and rather leaves the impression their situation is most favorable. This, of course, is hardly true.

Turning to South Africa, Mr. Harris shows how the seven and one-half million natives and mulattoes are pressed behind the color bar. He says:
"The 'color bar' is the major problem of South Africa, and it excites bitterness in
three main directions, either of which must, sooner or later, bring South African state- men to the very position which confronted Abraham Lincoln, when he made his famous speech in June, 1858. South Africa cannot secure permanent peace while she pursues a racial, economic, and political policy, half slave and half-free. The three racial directions along which South Africa is attempting to find either salvation, or a via media are: (a) Land; (b) Industrial Occupation; (c) Franchise.

General Botha tried to settle the land problem by giving forty million acres to seven million natives and 260 million acres to a million and a half whites:

“Within the white area of the Union—Cape Colony, Transvaal, Orange Free State, Natal—no colored man may purchase or lease land; within the black areas no white man may either purchase or lease land; but, in both cases, exceptions may be made by the competent authority. The separation of these areas began in 1916, and only the most optimistic persons anticipate that the process of removing “interlopers” will be completed before 2016!”

With regard to labor, Mr. Harris points out that: “The actual cause of the recent ‘Rebellion’ in South Africa was the industrial color bar, and it came very near to landing South Africa in civil war. It is no use burying our heads in the sand and assuming that the struggle is ended; far from it; for it has only just begun, and it must go on until South Africa has become wholly slave or wholly free—and the love of gold is the root of all the evil.”

He goes on to show the economic foundation of revolution in South Africa: “The Negro worker is paid about £300 per annum, with board and lodging; the white worker receives £400 per annum up; but the white labor unions will not allow the Negro workers to engage in any skilled or semi-skilled tasks, of which there are, all told, some fifteen to twenty from which the native is barred by color (the same ‘bar’ is applied to half-castes). The Negro worker, therefore, is restricted to the position of a hewer of wood and drawer of water. For nearly thirty years the Negro workers have acquiesced in this situation; but with the racial conscience has developed a sense of power, and a knowledge that, given adequate organization, the Negro can break the fetters fastened upon him by white labor. The attempt of the Negro to rise in the industrial scale has recently received powerful stimulus from a quite unexpected quarter, namely, the effect of the war on the gold market, which means that, unless the color bar is abolished, a large number of the gold mines will be ruined”.

In East Africa, Britain has “no serious Negro problem” because, as Mr. Harris says, they are not far enough advanced to see their danger in the face of the European land-grabbers.

Mr. Harris refers to the problem of European liquor and says with all thinking persons “the major Negro problem, after all, is that of franchise and self-government”. He concludes with these words: “The problems of the Negro and Neorgid races of British Africa awaiting solution will tax British statecraft to the uttermost. The United States of America has a pretty big task, with 15,000,000 Negroes; but Great Britain has responsibility for almost as many as she has white subjects in the British Isles. A generation ago, Negro problems could wait years for solution; today, time presses if danger in half a dozen directions is to be averted.”

THE MIGRATION OF NEGROES

A. MANLY writes in the Philadelphia Public Ledger:

Some time ago one of our large Western industries was confronted with the grave problem of increasing production to meet increasing demands. Labor was growing scarce; the plants were running at full capacity for the labor on hand. The production manager called the heads of departments together and stated that he was forced to the necessity of employing Negroes to make up the labor shortage. Every department head objected, on the ground that the present force would not work with Negroes. After long discussion the production manager said: “I am going to employ Negroes and, what is more, you are going to use them. Call your foremen together, repeat to them just what I have told you and bring me the answer one week from today.”

The plant employs normally 3000 men. When this ultimatum was delivered to the foremen only three refused to accept. This happened more than a year ago. The last report obtained shows that not only did the Negroes start off right, but there has been no friction of any sort, production has kept pace with increased labor supply and the plant has enlarged its capacity and is employing more Negroes.

The shortage of labor in great industrial centers is largely due to the maladjustment of employment. Race plays too big a part in the distribution of workers in the plant. The usual custom is to assign certain race groups to certain definite tasks. According to this system, no effort is made to find out the latent qualities of the individual. His race generally determines the task to which he will be assigned before he ever reaches the job. Too often the failure of the individual to fit into the prescribed place is ascribed to laziness or racial stupidity, but never to the fact that the individual was wholly unfitted for the task to which he was assigned, but might have proved a success in some other employment.

The inspired cry of “labor shortage” is the usual dust screen kicked up to befog the mind as to the real situation. The real
situation is: First, the tremendous waste of employment in the South. Inadequate employment of a normal labor force, casual employment due to large volume of available labor, unreasonable number on payroll which makes it easy to fill vacancies, encouragement of lost time and disturbances due to general labor surplus. Second, the misunderstanding of the adaptability of Negro labor to Northern industrial processes, control of labor placement by incompetent or prejudiced employment managers, inadequate and improper housing accommodations and, above all, the inhuman and brutal treatment of the average foreman. To sum the whole matter up, labor shortage is simply a convenient term to explain the unequal distribution of available labor. The North can easily absorb four millions of labor. The South can easily spare four millions. By a redistribution of this labor, both the North and the South will gain. The North will be enabled to meet the growing demands for production and the South will be taught to arrange its industrial program so that what labor remains will be more adequately employed, better treated and better paid.

* * *

The Paterson, N. J. Press says:

If this movement should continue steadily, the South in no great while will be confronted with a serious labor shortage until necessary readjustments are made, involving both the cultivation of the local plantations and the importation of more white labor. This seems to be the only difficulty perceived by the average commenting editor of the North, and the South is lectured for not making that section more attractive to the Negro economically and otherwise. The South may well give constructive consideration to this side of the matter but the change will confront the North also with a serious problem of another sort. Even a large influx of common Negro labor is likely to cause disturbance, but the chief difficulty will result from the entry of the more skilled Negro labor into the trades.

In the South there are local labor unions composed entirely of Negroes, but in the North this would hardly be practicable. Spokesmen for the Northern labor unions are now quoted as saying that there are no restrictions against Negroes joining these organizations, but this would seem to be too marked a change from the spirit of the past to be counted on as a certainty. Hostility of Northern unions toward the blacks has frequently been reported, and Negroes brought in to break strikes are known to have suffered terrible usage. Occasional anti-Negro outbreaks in the Middle West have gone to the extreme of the burning of all Negro houses and the driving of all Negroes from the neighborhood.

As for the South, if it can make the needed possibly the cut within a reasonable time, the section undoubtedly will be the better off in the end for a thinning of its congested Negro population. The more thoughtful Southern writers have long looked toward a more equal distribution of the blacks throughout the United States as the most promising near-solution of the old "problem" that appears to be possible. With the present northward migration continuing, this solution may be regarded as now in sight.

* * *

The New York Herald hints at a solution by the action of "rotten borough" statesmen:

High wages are the magnet drawing Negroes north. An unnatural labor shortage, caused by a stupid immigration law, creates a situation disturbing to the real advantage of the North. Short of admitting more able-bodied white men from Europe, there is no shutting off the current that robs the South of native labor without permanently benefiting the North. Given a chance, the North can find more assimilable neighbors and more efficient laborers in Europe than in North Carolina or Georgia.

The agricultural South should join the industrial North in working for the repeal of the 5 per cent quota act. The interests of the two sections in this matter are identical.

* * *

The Worcester, Mass. Gazette reminds us of another picture:

Florida is one of the United States. The Stars and Stripes, with Florida represented by a white star on the blue field, floats over State buildings, schools and postoffices. Yet in Florida whipping bosses of lumber companies that lease prisoners from the State whip men and boys to death, not because of any crime but because they do not work as hard as the lumber bosses think they should.

That is bad enough, Florida has been aroused to investigate the frightful condition disclosed. Two members of the joint investigating committee appointed by the State Legislature took a former convict, a Negro, to the scene of one whipping murder, in order to get some first hand information. A delegation of armed men met the party and threatened the Negro with death if he told what he knew. The Negro was thoroughly cowed. He knew those Floridians.

And, periodically, gatherings of earnest men and women throughout the country will continue to sign resolutions of protest against cruelty and barbarity in Europe, Asia and Africa.

* * *

A colored paper, the Louisville Leader speaking of Billy Sunday adds the Negroes' view of the lovely conditions in the South:

He should preach more about the essential things and not much about the non-essential; the support and co-operation of all, with the white women of the South in the effort to stamp out lynching and mob violence; the supremacy and superiority of individuals rather than race or color; a Fatherhood of God and brotherhood of man
which includes all peoples, the high and low, the rich and the poor, the black and the white.

He should teach the people that the wages of sin is death, and that it is sin and death to any nation which allows to exist within its borders a bloody peonage, a serfdom as revolting as Europe or Asia has ever known; that it is a sin for colored women in Georgia to be driven and buffeted about by overseers on the chain gangs in making highways of the State.

He should tell the American white people that the program of the Ku Klux Klan, the hellish and degrading Jim Crow car conditions, the subjection of hundreds of colored citizens of the South to terrorism, murder and slavery have no place in the Christian religion and among civilized people, and the nation that tolerates it will eventually die never to rise again.

* * * *

Meantime the Birmingham News whistles to keep its courage up and prints this idyllic picture of race relations:

The great bulk of the colored people are getting along amicably and satisfactorily with the white people. As a race the colored folks are developing finely, and the whites of the South are helping them in every way possible and will continue. There is perhaps a better understanding right now between the races in the South than there has ever been, and generally, less friction.

The ne'er-do-wells, the trouble-makers, the fire-brands and the advocates of a condition which can never obtain—in the South at least—are largely the ones who are moving away, and it will be a benefit that they go. The sane, sensible, industrious and common-sense colored people know they have the greatest opportunity to work out their own destiny in the South, and that the South really offers them their greatest future. Conditions are steadily improving in the South for the colored people, and will continue to improve in such ratio as the leading colored people themselves co-operate with the whites to that end.

HOW I WON THE GOLD MEDAL

I WAS born at Wau, Bahr-el-Ghazal, Southern Sudan, in 1907, and was sent to the Catholic Mission School in that district. After completing my education I was placed in the Mission's workshop where I spent about a year. About the end of that period the Mission thought of sending one of the boys to the Industrial Institute Dombusco, Alexandria, Egypt, to study Mechanical Engineering, as a trial because this was never done before, and they were doubtful as to the result. However, a boy was selected; on the day of departure this boy went to his home and was late in returning to catch the boat that was leaving. The Bishop, who was to leave with the same boat on his way to Italy, took me instead. I was quite unprepared, but rejoiced to see something of that great city. On my arrival at Alexandria I was handed over to the professor who placed me in a class of 20 white boys. At the end of three months a preliminary examination took place, for which I obtained the first prize. I being the only Negro in the Institute, all attention was focused on me; some criticised, quarreled and fussed about my success, but their action only made me study all the harder and at the end of the final examination (which took place one year after the preliminary examination) I came out the first in everything; and so I obtained the Gold Medal.

MARCELLO ABD-EL-FARAG

"TWELVE NEGROES"

CELIA SHEVICK, a 16 year old white school girl was brutally murdered in Richmond, Va., April 28. Immediately the arrest of Negroes began. The Times Despatch says:

Although about twelve Negroes are being held as suspects, no definite clue had been
unearthed late last night. One Negro, Ernest Bowles, was arrested when blood spots were noticed on his trousers. He explained them by stating that he got the stains on his clothing in killing a chicken. However, when Coroner Whitfield analyzed the blood he stated that it was not chicken blood, but that he was unable to say definitely if it was that of a human being. It is also stated that Bowles was seen in the vicinity of Fifteenth Street about the time the crime is supposed to have been committed. He, along with the other suspects, is being held at First Police Station without bail.

* * *

Twelve! and "without bail"!

And then, April 30 comes the truth:

Joseph Enoch, 23, of 203 North Eighteenth Street, last night was lodged in the City Jail, charged with two capital crimes, following an alleged confession of the brutal murder of Celia Shevick, the 16-year-old schoolgirl, who was found in a dying condition early Friday morning in a vacant field near Fifteenth and Broad Streets.

Enoch, who is said to have been an admirer of the slain girl—the chum of his sister—made and signed a complete confession at 6:30 o'clock yesterday, according to Captain Alexander S. Wright, chief of detectives.

* * *

Mr. Wright omitted to say that Enoch is a white man.

COLORED REPRESENTATION IN THE FRENCH PARLIAMENT

In contrast to England and America France has not only Negroes in her highest legislature but is considering their increase in number. Le Nouvellist of Lyons says:

At present, so far as their representation in Parliament is concerned our colonies are divided into three categories. The Antilles, Réunion and French India are represented both in the Senate, and in the Chamber of Deputies. Guiana, Senegal and Cochin-China have each one representative in the Chamber but none in the Senate. None of the other colonies is represented either in the Senate or in the Chamber. Nevertheless this last division comprises, in extent: a domain of 8,500,000 square kilometers, or 17 times the surface of the Mother country; in population: 37,270,000 inhabitants or almost the entire population of France. M. Joseph Barthélémy, deputy from Gers, has just proposed a bill seeking to change this state of affairs. Here is its first article:

West African Africa may name one senator and two deputies.

Indo-China may name one senator and two deputies.

French Equatorial Africa, Madagascar and its dependencies, and New Caledonia may name each one deputy.

M. Barthélémy does not ask to increase the existing electoral colleges. They will gradually develop themselves by sheer force of circumstances.

He justifies his proposition by referring to the promise indicated in a recently established custom in which it was said:

"The Mother country should acknowledge her debt to the colonies by associating them more and more intimately with her political and moral life."

He feels that this extension of colonial representation is a merited expression of gratitude for the past and an important prevision for the future.

INDIA SPEAKS

America's lynching fame spreads over the world. We find in a Hindu newspaper the Swarajya, published in Madras, India, an account of the riot in Rosewood, Fla., and the following comment:

The full significance of the news item that appears elsewhere that the town of Rosewood in Florida was destroyed as the result of a collision between the Negroes and whites, we fear, will not be realized by most people in our country. It is likely that in the case of nine out of every ten readers it will be passed over as a street brawl or a faction fight—which are by no means uncommon in cities—to which no special importance is attached. But it calls our attention to a great blot on American civilization, namely, the rivalry between the colored and the white peoples of the States. Racial animosity is artificially kept up by Jim Crow institutions, such as hotels exclusively for Negroes, trams in which only they can travel, etc. It is this unmistakable rivalry that is responsible for the frequent cases of lynching Negroes, for which even the powerful administrative machinery of America could not find a preventive. The source of all this is to be found in the feeling ingrained in the whites, wherever they may be found, that they should dominate over the colored, whom they do not recognize as their equals. America, notwithstanding its vaunted advance in culture and civilization, in spite of its preachers and statesmen who have dreamt of the Brotherhood of Man and the Federation of the World, has not been able to make the life of the members of different communities, attracted to its shores by its valuable resources, happy and undisturbed. This is the case especially with the position of the Negroes. Ever since their Liberation, the black community has progressed beyond all expectations and its members have proved themselves equal to the whites in capacity and intelligence. But the general attitude of the whites towards the Negroes has continued to be one of hostility. They cannot bring themselves to treat them as equals. Lynching of Negroes has become a scandal and those responsible for it are let go unpunished.
Hampton Institute
Hampton, Virginia

Founded in 1868 by General Armstrong to train selected colored youth who should go out to teach and lead their people. In 1878 Indians were first admitted.

Hampton stands for "a sound body, a trained capacity, and an unselfish outlook on life".

Hampton is an industrial village: 1,100 acres; 140 buildings; 850 boarding students, 500 day pupils in practice-school; 600 summer-school students; 200 teachers and workers.

Hampton has over 2,000 graduates and 8,000 former students; also numerous outgrowths, including Tuskegee, founded by Booker T. Washington.

Hampton offers courses in four schools of normal and collegiate grade—Agricultural, Business, Home-Economics, Normal—and in two schools of secondary grade—Academy and Trade (11 four-year courses)—and a two-year Advanced Builders' Course.

Hampton needs annual scholarships at $100 each and endowed scholarships at $2,500 each; also $135,000 annually above regular income.

JAMES E. GREGG, Principal
FRANK K. ROGERS, Treasurer

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Before me, a Notary Public in and for the State and County aforesaid, personally appeared Augustus Granville Dill, who, having been only sworn according to law, deposes and says that he is the Business Manager of THE CRISIS and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—National Association for the Advancement of Colored People, 70 Fifth Ave., New York, N. Y.

Editor—W. E. Burghardt Du Bois, 70 Fifth Ave., New York, N. Y.

Managing Editor—W. E. Burghardt Du Bois, 70 Fifth Ave., New York, N. Y.

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2. That the owners are: The National Association for the Advancement of Colored People, a corporation with no stock. Membership 100,000.

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Vol. 26 No. 3 JULY, 1923 Whole No. 153

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Mention The Crisis
69 — SIXTY-NINE — 69

In July 1st, 1923, the offices of THE CRISIS together with the N. A. A. C. P. will be moved from 70 Fifth Avenue to 69 Fifth Avenue. Here we will occupy the whole of the fourth floor of the large and light building at the corner of 14th Street and Fifth Avenue. We shall say more of our new offices and picture them in the August CRISIS. Meantime, let our friends remember the new number, 69 Fifth Avenue instead of 70.

MISSISSIPPI

We want to arise, hat in hand, before S. D. Redmond of Mississippi and his fellow men. Not only is the clear word of their citizens’ mass convention a fine and manly thing, but for a black man to be manly in Mississippi means just about ten times as much as it does in New York. The first sentence of this splendid address is the beginning and end of all of it: “The Negro feels that his life is not safe in Mississippi.”

THE THIRD PAN-AFRICAN CONGRESS

Mr. Isaac Béton, Secretary of the Pan-African Association, announces from Paris that the 3rd Pan-African Congress will be held in Lisbon, Portugal, during the week of September 9th, 1923. The Congress will especially take up the economic situation of the black race throughout the world together with the question of the creation of a central office in Paris and methods of propaganda. Persons interested in the Congress should write to Mr. Isaac Béton, 8, Avenue Du Maine, 8, Paris, France.

CHILDREN’S NUMBER

The October CRISIS will be our Annual Children’s Number. We want for this number pictures of interesting children, not necessarily pretty and dressed-up, but human and real. All pictures intended for this number must be good, clear photographs, and must be in our hands not later than August 15th. No pictures arriving after that date will be considered.

From the pictures which arrive on or before August 15th, we are going to select about fifty for reproduction. The basis of selection is simply the interesting character of the picture and its appeal to the reader. On the back of each picture sent us should be the name and the age of the child and the name and address of its parents. No pictures can be returned and no charge is made for the insertion of such pictures as we print.

THE ETHIOPIAN ART THEATRE

The Negro drama in America took another step forward when the Ethiopian Art Players under Raymond O’Neil, came to Broadway, New York. Financially the experiment was a failure; but dramatically and spiritually it was one of the greatest successes that this country has seen. The critics, save a few, were quite in the air. Whenever a black American does any-
thing well there is immediate consternation. First, just why should he do it at all? Cannot white men do it and do it just as well? Secondly, if he does it better than the white man, then it is dangerous to allow him to do it. Third, suppose he does it as well as the white man? He is simply an additional intruder. Fourth, suppose he does it worse than the white man? He is silly, foolish, striving after the impossible. Moreover, what can a Negro do anyway? Only certain limited services for Negroes out of which white people themselves are unable to make profit. Ergo Negroes should keep in their place and should not try so many things.

Meantime, the Negroes push on. They have to-day in America singers like Florence Talbert, Marian Anderson and Roland Hayes who have better voices than the Metropolitan Opera can buy—and they cannot sing at the Metropolitan simply because they are black.

Recently, a colored girl overturned all precedent and secured the Artist's Diploma at a great School and the school had to overturn all precedent, strain its conscience and drive a professor out of the institution in order to keep this colored girl from getting the $1,000 annual prize.

And now, when Evelyn Preer comes to Broadway and does Salome better than New York ever saw it done, New York, blind to art and justice, confines most of its criticism to babbling about Miss Preer's great-grandfather.

It is as Theodore Dreiser wrote to Sidney Kirkpatrick:

"Out of the general silence,—in white critical circles I mean,—that appears to have attended this surprisingly valuable artistic presentation I wish to extend to you personally and to all these others my grateful and deep appreciation of the grace, the culture and the abiding beauty of this presentation. I have seen many presentations of Salome in New York and elsewhere,—not that I feel to be the peer of this. My first and second and remaining impression was and is that it was flawless,—a very, very great deal to say. I was especially impressed with your high artistic fervor and understanding. Also that of Miss Preer, Mr. Bruce and Miss Bowman. May I say this as forcibly as possible.

"If artistic criticism in New York and America for that matter were not the thin and anaemic thing that it is, all of you and the Colored Folk Theatre would have been hailed within the week. I trust that your laurels will not long be delayed. My own sincere wish is that you maintain this artistic integrity uncorrupted indefinitely."

CHARLES YOUNG

HE last sad ceremonies over the body of the late Colonel Young bring forward the old and familiar phases of Caucasian propaganda in the United States.

First, if a colored man seeks the unusual, pushes beyond the barriers and insists on taking that place in the world for which God made him, he is met by a storm of heart-breaking insult and prejudice. When Colonel Young rode up in his cab to West Point, he was greeted vociferously as "the Load of Coal." When men were being assigned to details in their military work, the officer of the day would often openly yell: "Who's going on this 'nigger' detail?" While all other cadets were called Smith, Jones and Johnson—Young was elaborately greeted as "Mr. Young". In the dining room, in the dormitories, on the parade ground, it was a succession of insults and jokes. Certainly, it was not the best of West Point that did this, it was the worst. But the best let the worst work its will upon this poor, lonely black boy. They simply got out of the way and left him to his fate. And to-day, when it is all over and the man has lived and conquered and suffered and died, then his successful class-mates and fellow officers come forward and say: "Young? We knew Young. He was a splendid fellow! Insulted! We never insulted him; we never saw him insulted. He was a favorite at West Point." And unless we, who know
THE FUNERAL OF CHARLES YOUNG

Arlington Cemetery, Washington
the truth from Young's own lips, contradict these conscious and unconscious lies, this propaganda will go down in history and children will grow up and believe that merit is recognized at West Point whether clothed in black or white; and that Charles Young, Whittaker, Flipper and the rest had no unusual difficulties in that singular seat of education.

Or again, we are told on the "word of honor" of the Army that Charles Young was retired because he was sick. We do not believe it. But even if it were true, then the Government of the United States stands convicted of an even more inexcusable crime. For, if Charles Young's blood pressure was too high for him to go to France, why was it not too high for him to be sent to the even more arduous duty in the swamps of West Africa? If then the United States Government retired a sick man, it murdered him by detailing him afterwards to Africa. If Young was well enough to go to Africa—he was well enough to go to France. And the real reason he did not go to France was neither his age, his blood pressure, nor his ability—it was simply that the General Staff did not want a black General in the United States Army. They knew that there was not a single white officer at the front who was Young's superior as a military man, and very few were his peers. They knew what Young could have made of the 92nd division.

God rest his sickened soul but give our souls no rest if we let the truth concerning him droop, overlaid with lies.

THE TUSKEGEE HOSPITAL

We have strong reasons for believing that the following are the actual facts concerning the Tuskegee Hospital:

1. The Harding administration, without consultation with Negro leaders, made Dr. R. R. Moton a sort of referee for 12 million Negroes as to the personnel of the hospital and the Veterans' Bureau promised him categorically that he would be consulted before anybody was appointed superintendent of the hospital.

2. Colonel Robert H. Stanley, a white man, was made superintendent of the hospital and arrived at Tuskegee two days before Dr. Moton was notified.

3. Plans were made to open the hospital April first with a full white staff of white doctors and white nurses with colored nurse-maids for each white nurse, in order to save them from contact with colored patients!

4. On February 14th Dr. Moton wrote President Harding and told him that if Negro physicians and nurses were debarred from service in the hospital without at least being given a chance to qualify under the Civil Service rules it would bring justifiable criticism upon him and upon the Harding administration.

5. Dr. Moton wrote to the Superintendent of the hospital asking that the opening of the hospital be delayed. The Superintendent replied that there could be no mixture of races in the staff.

6. Strong pressure was put upon Dr. Moton to make him change his position and the Governor of Alabama, together with General R. E. Steiner, telegraphed the President protesting against a mixed staff and demanding a full white staff. Steiner is the head of the American Legion in Alabama and he is the one who in New Orleans fought to keep Negro ex-service men from membership in the Legion; consequently no Negro ex-service men in Alabama can have any affiliation whatsoever with the American Legion. Meantime Dr. Moton was threatened by the Ku Klux Klan and
others and Tuskegee school had to place armed guards at his home.

7. On February 23 President Harding called Dr. Moton into conference after which the President issued an executive order calling for a special examination for Negro applicants for places on the hospital staff.

8. The only interest of white people in Alabama in this hospital is economic and racial. They want to draw the government salaries and they do not want any Negro officials in Alabama whom the state cannot dominate. To illustrate this: the contract for burying soldiers was given to a white undertaker from Greenville, South Carolina, before the bids of local colored undertakers had a chance even to be submitted.

9. The Civil Service Commission is delaying unnecessarily and unreasonably in arranging for examinations and qualifying colored physicians and without doubt are going to cheat in every possible way.

In commenting on all this we can simply gasp. Is it not inconceivable? Human hatred, meanness and cupidity gone stark mad! Separating races in hospitals and graveyards and fighting to put white men over a Negro hospital! Giving nurses black maids to do the work while the white "ladies" eat with the interns, dance at the balls and flirt with the doctors and black men die! Lying, postponing, deceiving, threatening to keep out black doctors and nurses. What will be the result? What can be the result? What decent Negro physician or devoted black nurse will dare go to this nest of barbarism?

We honor Moton for his present stand and sympathize with him in his undoubted danger and humiliation. But this leads us to condemn him all the more sharply and unsparingly for the last part which he has played in inter-racial politics.

Here was a great government duty to take care of black soldiers wounded in soul and body by their awful experience in the Great War. They ought to have been cared for without discrimination in the same hospitals and under the same circumstances as white soldiers. But even if this were impossible because of race hatred, certainly the last place on God's green earth to put a segregated Negro hospital was in the lynching belt of mob-ridden Alabama, Georgia, Mississippi and their ilk.

It occurred to some of our bright Northern white philanthropists and politicians that the shunting of this institution to Tuskegee was exactly the thing; and the tool they found ready to their hand to carry this out was Dr. R. R. Moton.

"Chickens come home to roost." Tuskegee is no place for such a hospital. It is not and cannot be an integral part of the school, which the public opinion of the world of the memory of Booker T. Washington partially protects from Alabama mobs. Outside of such schools as Tuskegee and the larger cities, there is no protection in central Alabama for a decent Negro pig-pen, much less for an institution to restore the life and health of those very black servants of the nation, whom Alabama, led by the cowardly Steiner, has kicked out of the American Legion.

Any Negro in such a hospital, under Southern white men and women of the type who are now fighting like beasts to control it, would be a subject of torture and murder rather than of restoration of health. The only decent method would have been to have placed the institution in the law-abiding North where it belongs; and even now, despite the fact that these millions of dollars of brick and equipment have been sunk into the morass of the black belt, the best way out of the mess would be to tear the hospital down and rebuild it within the confines of civilization.
NEARLY complete returns record 1740 college and professional students of Negro descent in Northern institutions; and 3289 students of college grade in institutions designed primarily for Negroes. In 1923 there were graduated from Northern institutions 129 colored students with the bachelor's degree, 20 with the master's degree, and one doctor of philosophy; 24 lawyers, 25 dentists, 21 physicians, 46 pharmacists, 7 ministers and 5 with other degrees.

From Negro institutions there were graduated 514 bachelors and 3 masters; 90 physicians, 156 dentists, 55 pharmacists, 37 lawyers and 25 ministers. This makes a total of 643 bachelors and 23 masters as compared with 523 bachelors, and 20 masters in 1922. There were 486 professional graduates in 1923 against 332 in 1922.


Alvin St. C. Austin
D.D.S., Pittsburgh
Howard B. Shepard
D.D.S., Minnesota
Andrew C. Davis
J.D., Chicago
Lawson E. Thomas
B.S. and LL.B., Michigan

Thomas J. Henry
LL.B., Brooklyn Law
Charles L. Jefferson, Jr.
LL.B., Chicago
J. Sydney Brookens
B.D., Garrett
William E. Taylor
LL.B., Iowa

Bert McDonald
LL.B., Southern Cal.
F. S. K. Whittaker
LL.B., Harvard
H. W. Hollie
LL.B., Kansas
Plesent W. Goode, Jr.
D.D.S., Pittsburgh

Donald A. Gillim
D.D.S., Ohio State
Thomas McA. Johnson
D.D.S., Ohio State
Ralph E. Mizele
LL.B., Fordham
W. Justin Carter, Jr.
A.M. & LL.B., Dickerson
Wade, Richard K. Fox, Elliot Fairfax, Howard Mayles, Clarence S. Tocus. B.S.—L. Naomi Guthrie. This is the largest colored group to graduate at one time “The academic average of the colored group ranks as high as any group average in the college.”


University of Buffalo—3 students. M.D.—W. E. Anderson.

Stanford University—1 student. A.M.—Miss Hallie Queen, A.B. Cornell.


Massachusetts Institute Technology—10 students. B.S.—Joseph L. Parker, Omega Psi Phi.

Fordham University—LL.B.—Stanley M. Douglass, Ralph E. Mizelle.

University of Detroit—6 students. LL.B.—Moselle Cogman.

University of Washington—3 students. LL.B.—Ellege R. Penland.


University of Utah—M.S.—Winfred A. Jordan, B.S., D.V.M.

Western Reserve University—26 students. 14 graduates.


Grinnell College—4 students. A.B.—Collis Davis. He has been an “assistant in the chemistry laboratory and is an exceptional student.”


College of the City of New York—About 80 students in the Day Session and at least 100 in the evening session. A.B.—H. T. Delaney. Mr. Delaney was awarded the Board of Trustees Prize for the best original oration, 1923. B.S.—A. D. Smith.


State University of Iowa—55 students. A.B.—Marian Colbin, W. W. Dowdy. LL.B.—W. E. Taylor. Mr. Taylor stood at the head of his class during the junior year and will probably graduate at the head of his class. During his freshman year he made second highest mark in a class of 90 and was appointed “quiz” master in the law of property and put on the editorial staff of the Iowa Law Bulletin. He has held the Dillom scholarship. D.D.S.—C. W. Allen. M.D.—J. H. N. Jones.


Northwestern University—About 20—A.B.—Otis Buckner, Charles Smith. B.S.—
Euclid P. Ghee
A.B., Harvard
H. T. Delany
B.A., City New York
Riley N. Jackson
A.B., Wittenberg
William W. Dowdy
B.A., Univ. Iowa

Mildred A. Henson
B.S., Ohio State
E. Louise Browne
A.B., Pennsylvania State
Eelyn C. Klugh
A.B., Radcliffe
John M. Robinson, Jr.
A.B., California

Edwina M. Wright
B.S., Pennsylvania
Elizabeth P. Neely
Ph.B., Chicago
Nellie R. Bright
A.B., Pennsylvania
Roy P. Garrett
B.S., Kansas State

Theodore R. Pickney
B.S., Bates
George W. Gose, Jr.
A.B., DePauw
Walter R. Dunston
A.B., Michigan
A. Garland Parker
B.S., Ohio State

American Conservatory of Music—Mus. B.—Mildred O. Amos.

Colorado College—5 students. One receives the A.B. degree this spring.

Carnegie Institute of Technology, Pittsburgh—2 students. One receives the B.S. degree this spring.


Butler College—34 students. A.B.—Martha Horner.

University of the City of Toledo—6 students. B.S.—A. E. Forsythe.

DePauw University—4 students. A.B.—G. W. Gore. Mr. Gore completed the four year course in three and a half years. He is a Rector Scholar, winner of the Journalism prize for 1922; author of a pamphlet on “Negro Journalism”; Alpha Phi Alpha.

Bates College—6 students. A.B.—T. R. Pinckney. Mr. Pinckney was a member of the intercollegiate debating team and “has done excellent work in his college studies, and has shown himself remarkably faithful and diligent. He has worked his way through college”.


Brown University—10 students. A.B.—Louis L. Redding. Mr. Redding won the two Carpenter premiums in public speaking in 1922. He was cited in the first University Honor Day in October, 1922, and awarded the Gaston prize medal for excellence in oratory in 1923. This prize consists of a medal and one hundred dollars in cash. Alpha Phi Alpha. Ph.B.—Samuel B. Milton, William Marks, Walter Beckett.


Hunter College—18 students. A.B.—Josephine Campbell, Helen E. Shorter, Bertha L. Smith; W. Lucile Spence, cum laude. Phi Beta Kappa and honorable mention for the Kelly Bronze Medal in Education.


Coe College—3 students. B.S.—G. R. Collins.

Colgate University—8 students. A.M.—W. H. A. Booker.

University of Vermont—2 students. M.D.—David Morris.

Wellesley College—3 students. A.B.—Clarissa M. Scott. Miss Scott won Wellesley Scholarship honors each year; is a member of the Varsity Hockey Team, receiving her letter “W”, 1922; Phi Beta Kappa, Wellesley Chapter, 1923, Delta Sigma Theta. Daughter of Emmett J. Scott, Secretary of Howard University and former secretary to the late Booker T. Washington.


Isaac S. Lane  
B.S., Ohio State  

Thomas A. Lemon  
B.S., Pennsylvania  

John L. Lockett  
B.S., Iowa State  

Arthur W. Wade  
A.B., Ohio  

Clay E. Hunter  
LL.B., Ohio State  

W. Berkley Butler  
M.D., Michigan  

H. W. Dandridge  
A.B., Ohio  

Rufus B. Atwood  
B.S., Iowa State  

Josephine Campbell  
B.A., Hunter  

Joseph C. Morris  
LL.B., New York  

Randolph Porter  
A.B., Ohio  

W. H. Mitchell, Jr.  
B.H., Springfield  

Alice E. Bunce  
Ph.G., New Jersey Phar.  

James L. Smith, Jr.  
B.S., Pennsylvania State  

Lawrence E. Fairfax  
A.B., Ohio  

John L. Wilson  
B.S., Kansas
Drake University—About 20 students. Mrs. Mabel C. Atwood received a diploma in piano.


Syracuse University—31 students. A.B.—James A. Carew. Mr. Carew has won a scholarship in the Yale Law School, Alpha Phi Alpha; Frederick Douglass, Thomas Posey, Alpha Phi Alpha. B.S.—Rosamond Alston, Delta Sigma Theta; John A. Carter, Alpha Phi Alpha.


Wittenberg College. A.B.—Riley N. Jackson.


Cornell University—13 students. B.S.—C. A. Howell, J. M. Pierce.

The New Jersey College of Pharmacy. Ph.G.—Alice E. Bunce, E. D. Giggets.


Edward P. Davis, who received a fellowship last year at the University of Chicago, received this year his degree of Doctor of Philosophy in Germanic languages and literature, magna cum laude. His thesis was the "Semasiology of Verbs of Talking and Saying in the High German Dialects". During the year Dr. Davis was chairman of the Germanic Club of the University of Chicago composed of graduate students and instructors. He is spending the summer in Europe and will return to his work as the Head of the Department of German at Howard University.

Elizabeth Ross Haynes, an A.B. of Fisk University, received her A.M. at Columbia University in sociology. She was formerly secretary of the National Board of the Y. W. C. A. in work for colored women and is the author of "Unsung Heroes". She is the wife of Dr. George E. Haynes.

Miss Sonoma Talley is the first colored girl to receive an artist's diploma from the Damrosch Institute of Musical Art. The examiners included Harold Bauer, Mme. Elly Ney, Ernest Hutcherson and Wilhelm Bachaus. There was evidently some hesitancy in conceding to Miss Talley the place she had won. She was not allowed, for instance, to play the concerto with the orchestra which is always played by the ranking piano student. She was, however, given another place on the commencement program. Then too the annual prize of $1000 was given to a white singer who was said to have ranked Miss Talley by 1 per cent in her marks. This weighty 1 per cent evidently lay so hard upon the consciences of the judges or upon Mr. Damrosch's own soul that a special and unusual prize of $500 was given Miss Talley. It is possible that the
return to New York of Paul Cravath, President of the Board of Trustees and patron of Miss Talley, had something to do with her unusual and rather tardy recognition. Miss Talley is a member of the faculty of the Martin-Smith Music School.

Several Northern institutions had no graduates but enrolled colored students as follows: Simmons 1, New Hampshire 1, Wesleyan, Ct., 2, Rhode Island State 2, Mt. Holyoke 1, Illinois Wesleyan 2, Bradley Polytechnic 8, University of North Dakota 1, University of Maine 1, Worcester Polytechnic 2, Smith 3, Amherst 10, Massachusetts Agricultural 1, Bowdoin 1, University of Wisconsin 3, Case School 2, Hillsdale 2, Wheaton 1, Brooklyn Polytechnic 4, Ohio Wesleyan 3, University of Akron 3, De Moines 4, Oregon State Agricultural 4, Union 1, State College, Washington, 1, University of Colorado 2, Middlebury 3.

Colored Colleges had the following students and graduates:


*Lincoln*—242 in college; 44 with A.B. degree; 3 with S.T.B.

*Wilberforce*—252 in college; 42 with A.B. degree; 11 with B.D.

*Fisk*—266 in college; 40 with A.B. degree.

*Morehouse*—178 in college; 38 with A.B. degree.

*Virginia Union*—170 in college; 31 with A.B. degree; 2 with B.D.; 1 B.Th.

*Morgan*—203 in college; 26 with A.B. degree.

*Talladega*—117 in college; 23 with A.B. degree.

*Wiley*—219 in college; 18 with A.B. degree.

*Bishop*—125 in college; 16 with B.S. degree; 3, B.Th.

*Atlanta*—172 in college; 15 with A.B. degree.

*Livingstone*—63 in college; 12 with A.B. degree.

*Shaw*—11 with A.B. degree.

*Florida A. & M.*—11 with A.B. degree.

*Knoxville*—86 in college; 9 with A.B. degree.

*Benedict*—8 with A.B. degree.

*Morris Brown*—100 in college; 6 with A.B. degree.

*Samuel Huston*—6 with A.B. degree.

*Hampton*—4 with A.B. degree.

*Hartshorn*—15 in college; 4 with A.B. degree.

*West Virginia Collegiate*—4 with A.B. degree.

*Georgia State*—3 with A.B. degree.

*Paine*—33 in college; 3 with A.B. degree.

*Claflin*—59 in college; 1 with A.B. degree.


*Gammon*—4 with B.D. degree.

(To be continued in the August Crisis.)
GOD’S PAWN
A Prize Story

JOHN M. HOWE

THIS story was awarded second place in the competition initiated by the Delta Omega Chapter of the Alpha Kappa Alpha Sorority “for the best short story written by a Negro student”. The Committee of Award consisted of Arthur B. Spin-garn, Jessie Fauset and W. E. B. DuBois. Their decision was unanimous.

Mr. Howe is a student at Lincoln University.

It was a casual letter from a boyhood friend that brought Stark Maynard home. The man who penned it had no idea that any word of his could touch the wanderer, and least of all did he think that the little passage of local news in which he mentioned Anne Gordon would receive the attention and bring the result that it did. But to Maynard that passage brought alluring dreams.

“You remember Anne Marlowe?” the paragraph read. “She is back here now as the wife of the new ‘Y’ secretary. His name is Gordon, and he is an ex-lieutenant gone into social work. He is raising Hell now because we don’t give all our time and money to the members of our race who are pouring in here from the South,—I should say the far South to you I suppose. Anyway old Doc Raymond says the man is a fanatic. Anne is as quiet and as pretty as ever, but I don’t think she is happy. Very few marriages are happy these days.”

Once, in the spring time of his life, when the world had seemed half divine, Maynard had written a sentence in his note book concerning this girl of whom the letter spoke. “Anne Marlowe is an angel from Heaven.” That was the line. He had scrawled it there among the despised algebraic equations and the hideous caricatures of his teachers that were scattered over the page. Now in his twenty-sixth year, with the fleeting sweetness of boyhood behind him, the face of the girl still lingered in his thoughts, not wholly angelic now, but touched with the dust of earth and seen in the light of a wide, if not inspiring, experience with the world. The letter made him long to see her again. Perhaps it was just a whim; but he was a man who followed his whims whenever he could; and so he left the gleaming lights of Harlem behind him and came back to the city of his birth, that lay geographically, and spiritually as well, between the cold North and the passionate South.

The community in which he had spent his boyhood welcomed him cordially. His father, a simple-minded, kind-hearted old preacher, received him after the approved fashion of the Biblical legend, embracing him affectionately and thanking the great God who had touched the heart of his erring son. His neighbors, the prosperous and progressive Negroes of Clay Street and its environs, were but little less demonstrative. Stark had always been popular. He was possessed of a graceful, but thoroughly masculine beauty; tall, lithe, splendidly muscled. His skin was dark brown and flawless, his features clean cut and manly, his eyes black and their glance sometimes unpleasantly bold. Stylish in dress, amusingly satirical in speech, cultured to a degree, a dancer; with no higher aim than to get the most pleasure for the least sacrifice, he was admirably fitted for the lighter social activities of any group. His four years away from home had only served to surround him with a glamour of romance. As might be expected women adored him and the little social world of the city opened its arms to him.

This glowing welcome pleased him, but he did not forget for one moment his real purpose in being in the city. At the first dance that he attended he looked eagerly for Anne’s face among the crowd, but in vain. He remembered that she had never been much of a social butterfly anyway, and he realized that the chances of finding her at a dance were slight. He therefore resolved to call on her. They had been childhood friends, and there was nothing in the proposed visit to which the most conventional person could object. Once in her presence who could foresee the result? Life was a very uncertain thing, and unhappy wives were not angels but beautiful women in some cases, and often restless and wonder-
fully alive. Above his earth perhaps his drowsy gods were smiling. Who could tell?

During these warm summer days another man was dreaming also, but not of guilty love. This other dreamer thought in terms of human progress and of justice and peace in a world worn out with wars, and riots and crime. Right now in the sphere in which he worked stern realities were threatening to bring his dream towers crashing down in ruin about his head. This other dreamer was Ralph Gordon, "Y" man of a new type; young, farsighted, enthusiastic and sincere. The problem that confronted him now was the city's problem and the Nation's problem as well. It was partly industrial and partly racial. It had had its birth in times of stress. The colored population of the city had increased enormously during the war in answer to unprecedented demands for workers, but now in a period of sub-normal industrial activity another exodus was sweeping northward from the far South. The city was directly in the line of the advance. Negroes were coming in every day and staying there. There was not enough work for them, not nearly enough. The housing conditions were wretched in the extreme. Most of the new-comers lived in the Barnsley Street neighborhood near the southern end of the city. Here they were crowded like beasts in the narrow, dirty alleys, with four and five families packed into single houses. This district, poorly policed from the first and utterly neglected by the civil authorities, had quickly become a veritable hot-bed of disease and vice, where the evil went unmo-}

Gordon saw disaster ahead. He realized that it could only be avoided by the concerted action of the best elements of both races and that it was from his own race that the effort must spring. To this end he sought to organize the prominent men of his community. He tried to make them see that the influx concerned them mightily, that to shirk their responsibility was not only dangerous but dishonorable as well. The Barnsley Street district was essentially the Clay Street district's job. The men coming from the South should be met, welcomed and directed. The housing problem should be attacked at once even if it required the pooling of funds and the buying of property beyond the southern boundaries of the city. In conjunction with these initial efforts Gordon wanted an inter-racial committee formed for the purpose of discussing the situation. He did not claim that his own ideas were the best possible working theories. He simply asked for organization and action. He got nothing but quibbling and evasion. Everybody was too busy, very much too busy. The doctors had more work than they could do. The preachers were saving souls at a terrific rate and had no time for anything material, unless perhaps it was their Sunday collections. Some real estate dealers had rented houses to the southern laborers at rates as exorbitant as those charged by the white profiteers of the Barnsley Street district. They felt that Gordon was a meddler and said so. The attitude of many towards the men who had come in with the influx was one of half-veiled scorn. They seemed to think that these ignorant black folk should have stayed at home, that somehow their presence in the city lowered the standing of the refined and somewhat elegant Clay Street society.

Then one morning a street car conductor was stabbed in a fight with a colored laborer. By noon white rowdies were attacking Negro pedestrians on the downtown streets.

That afternoon, while the city hung on the verge of the precipice, Stark Maynard made his call at the home of Anne Gordon. He found her alone as he had hoped to find her and she welcomed him with a warmth that was refreshingly natural and sincere.

"I heard that you had come back, Stark," she said when they were seated in her small, simply-furnished little parlor. "And I really wanted to see you. I've been won-
dering what you were like after your years away from home.”

Stark Maynard, very calm and very handsome, looked at her for a long moment in silence. She had not changed greatly since the days when she had sat across the aisle from him in high school classes. There was the same sweet face whose charm lay in a rare beauty of expression rather than in any marked perfection of feature. Her skin the color of pale gold, her eyes violet and faintly suggestive of wistful sadness, her hair soft and brown, her slender figure graceful and beautiful—she was more lovely if anything than his dreams of her had ever been.

“I thought that perhaps you had forgotten me,” he said at last. “I was prepared to say: ‘Why Mrs. Gordon, surely you re-member the black sheep of the Maynard family who was packed off to Lincoln the same day your family moved to West Virginia; the black sheep who got himself thrown out of college before he had time to absorb even the slightest bit of Christian education; and who forthwith set out alone to seek his fortune in the wide, wide world.’”

Anne smiled. “Nobody ever forgets you, Stark,” she said. “You still laugh at everything, even that serious scrape. But tell me. What are you doing?”

Maynard frowned at her in mock sternness. “Is that a question common to the whole race of Gordons?” he asked. “Your husband, I believe, asked me that very question several evenings ago when I had the pleasure of conversing with him.”

“Then you have met Ralph!”

The eagerness, the pride in the girl’s voice was not lost upon Maynard. He looked at her through narrowed, speculative eyes.

“Why, yes,” he said, “I have had that honor. I had played several sets with old Doc Raymond on the ‘Y’ courts and when we came into the building, bound for the showers, Gordon drew my late opponent aside. ‘Raymond,’ I heard him say, as if Doc had been a private in a dark contingent of the A. E. F., ‘Raymond, you say you haven’t time? Well, when the crash comes, and it is coming soon, everyone of you will find time to dodge the bullets.’ Some force-ful speaker your husband, but anyway Raymond turned the conversation by introducing me; and the first thing your husband wanted to know was my occupation. Of course that stumped me, Anne, not being engaged in any material pursuit at the present moment. I told him as much. Then he offered me a job hustling baggage or something of the sort, but I politely declined; and if you are con-tempitating any such offer, I shall certainly rush from your house. Really, I can’t spend my time meeting those fellows who are coming into our stations daily from the wilds of Hither ‘Bam. Gordon shouldn’t even expect it.”

“So that is a joke to you too, just like everything else,” said Anne. “Is all of life a thing to be laughed at?”

“Yes, it is funny, Anne, when it isn’t absolutely disgusting,” Maynard said laughingly. “Everybody rushing, bustling about, worried or angry, forever fighting for something, wishing for something, they don’t know what, and all the while going steadily towards nowhere. Can you blame me for laughing? But you——” and his smile faded—“you don’t amuse me. Some-how you mean something. Someone told me that you were unhappy. Tell me, is it so? Is it true?”

He leaned towards her, his body tense, his eyes searching her face as if he would draw from her the answer he desired.

The girl was surprised at his words. “Me unhappy!” she exclaimed. “Why, I never could be really unhappy with Ralph. If I am ever momentarily sad it is because of the discouragements he is suffering here, or because I am sometimes jealous of the things which are bigger than individual love. His work does mean so much to him.”

Maynard bit his lip. The word “sentiment” was on the end of his tongue, but other thoughts beat in his brain. Just what had he hoped to gain from this visit? Had he really expected to drag her down into one of those sordid love episodes which had marked the last four years of his life? And after all could he without a loss as real as it was strange change his ideal for a less pure reality? Did he really want the angel of his boyhood to come down to earth where illusions faded and ideals died?”

Through the open windows came the sounds of the street; the dull rumble of the cars on the Avenue below, the laughter of playing children, the musical whispering of the wind in the full-foliaged maple tree that grew in front of the house. The day was dying and the glow of the sunset was over everything. A golden mist was in the air,
the window spaces formed squares of rosy light.

Then suddenly a new sound arose. It seemed to start down on the avenue, distant at first, but growing louder, shriller every moment; the high-pitched voices of newsboys screaming the headlines of extra papers.

Anne ran to the window and Maynard arose leisurely and drew near her, so near that he could have bent his head and touched her hair with his lips. When the newsboys came into sight he called one and bought a paper. Together he and Anne read the news that was stirring the whole city to its depths. "Unknown Negro assaults white girl near Clearmount," they read. "White men mobilize on South Clinton Street to invade black belt where criminal is in hiding—Feeling intense—Negroes attacked and beaten on streets—Armed white men flocking to join posse on Clinton Street—Limit of endurance passed—Serious fighting in Ardmore steel plant."

"It has come," said Anne.

The block had leaped into life at the coming of the newsboys. The doors and windows were darkened now by excited men and women. There was consternation on every face, for who could say whether this little street, always peaceful, and entirely off the beaten track of the city's teeming life, would escape the madness of the coming disorder?

It was Maynard who first caught sight of Gordon striding up the street, a misshapen panama on his head, a frown on his rugged face, a crumpled newspaper in his fist. Maynard touched Anne's arm.

"Here comes Gordon," he said. "A prophet whose prophecy is coming true should look happier than that."

But Anne was gone from his side in a moment to meet her husband at the door. Standing there where she had left him, Maynard heard the sound of the door being opened; and then came Gordon's bass voice with a note of anger in it.

"It's a regular mobilization call," he was saying. "Right here in this dirty, yellow sheet; a call for all the white riff-raff of the city to attack that congested, disordered, hopelessly green and dazed black settlement. I've called up the Chief of Police. He says that he can handle it and will handle it. He lies. The Mayor is adamantine. I tell you the city is in the mood for a massacre. Al-ready it has come home to some of us; Raymond's son was beaten nearly to death down town a while ago. Oh, Clay Street is awake and very much concerned now and it can protect itself. But what about the people down Barnsley Street way, those men about to be murdered, those innocent, ignorant, women and children whom we have ignored and neglected? Anne, I'm going down there."

Then Anne's protest in a passionate, tremulous voice: "You shan't go, Ralph! You shan't. You will be killed. What can one man do alone?"

But Gordon was determined. "One man can lead," he said. "They must resist. It will save life in the end. This must not be another East St. Louis. Come, kiss me goodbye. I'll be back."

Then he kissed her and left her.

From his place at the window Maynard watched the tall, well-knit figure out of sight and then went out into the hall. There, leaning against the door which Gordon had slammed in leaving the house, he found Anne crying silently.

"Anne," he said. "Anne."

Conflicting emotions new to him raged within the man. He wanted to take the girl in his arms, to kiss her and comfort her and tell her that he could not endure the sight of that dear head bowed in sorrow. And yet he hated himself for daring even to think of touching her. In a sudden dawn of admiration for Gordon he felt small and ashamed. The brave spirit of the man, whom Anne loved, struck some deep chord in Maynard's nature. But there was Anne crying, Anne, the woman whom he had come home to see. He could not tell himself that she was not fair. Then came the desire to get out of the whole affair. The house seemed to be stifling him. If Anne would only move away from the door and let him out. He took a quick step forward, and his hand moved towards the latch, but Anne lifted her head and placed a restraining hand on his arm.

"Don't go Stark," she pleaded. "Not just yet. I believe I'm afraid to be alone."

And so he stayed. The sun's glow faded, the twilight deepened into night, the street became deserted and still. Hours dragged by, tragic hours in the life of the city, anxious, fearful hours for the woman who sat by the window keeping her vigil of love, strange hours of thought for the outwardly calm man who sat near her.
Once in the night the telephone rang in the hall; Anne answered it, with Maynard standing by. It was a call from the Y. M. C. A. building. Someone wanted to know if Gordon was at home. Yes, there had been fighting. A mob had attacked the Barnsley Street settlement but had met a surprisingly strong resistance and had been held at bay. Barnsley Street was now a dead line which no white nor black dared cross. The authorities? Oh, yes, they had acted. Soldiers were coming in from Fort Harris. Soldiers were always sent for quickly enough when Negroes defended themselves. The few police left up town were having trouble with growing throngs of angry whites who could not be dispersed. Too bad, wasn't it, that Raymond's boy had died? She hadn't heard? Well, Raymond was not the only man to suffer. From all reports the number of dead was appalling——

This news merely served to increase Anne's anxiety. She seemed to forget that Maynard was present. She prayed to God aloud as little children are taught to pray. "Protect him, Oh God! Save him for me, dear Father!" Then to herself—"I can't live unless he does come back. I'm not like him. I'm selfish. His love takes in the whole world."

Then in the early hours of the morning as if in answer to her prayers, Ralph Gordon came; a bloody, breathless creature out of the darkness of the streets. He staggered across the threshold of his home and fell into the open arms of Anne, his blood staining the whiteness of her summer dress, and his body collapsing utterly in her embrace.

In that moment Maynard thought him dead, but when they had carried him up the stairs and laid him on his bed they found that his wound was not dangerous, a mere flesh wound that had bled profusely. He had fainted from this loss of blood and the exhaustion brought on by the violent exertion of the last few hours.

When Gordon opened his eyes a few minutes later Anne was bending over him whispering his name, and behind her, erect and motionless like some dim brooding spirit of the Nile, Stark Maynard stood silently looking at him. Gordon lifted himself on his elbow, but Anne gently pushed him back. He tried to speak, but she leaned nearer and stopped his speech with a kiss.

"Hush, dear," she murmured. "You are safe. You are mine."

The man relaxed, closed his tired eyes and sighed contentedly.

Then Maynard turned and silently left the room. As he descended the stairs he was thinking in vague terms of the future. Tomorrow he would leave the city and return to New York or probably move on to "Chi," it didn't matter where so long as he could get away from this girl whose beauty would ever call to the evil within him, even though his spirit worshipped her. He couldn't live like that; sooner or later he would be sure to tell her that he cared unless he banished himself from her presence forever.

In the darkness of the lower hall he fumbled about for his hat, found it and put it on, but as he stepped towards the door the form of a policeman loomed up darkly on the other side of the glass. Maynard drew back quickly. It could mean but one thing. They had come for Gordon. They would drag him from his bed and from Anne's frantic, clinging arms. After her night of terror could she stand it? It would break her heart; it would kill her. Then a thought came, so suddenly, so clearly that it almost seemed as if someone had whispered the words in his ear. He reached out his hand and calmly opened the door.

"I am Ralph Gordon," he said. "I surrender."

The officer seized his arm without a moment's hesitation. "That's best," he muttered. "Now, for God's sake, hurry, man." Another blue-coated figure hurried up the steps and crowded into the vestibule. Handcuffs were snapped on the prisoner's wrists. Maynard wondered why they were in such a rush. Why did they dash with him down the steps and hustle him into the little car that stood by the curb? Why were their voices hushed and their eyes fearful as the youth at the wheel guided the car down the smooth street?

Then suddenly he saw and understood, for, as the car turned into the Avenue it ran headlong into a mass of seething, rushing humanity that came to meet it. His captors leaped to their feet, their revolvers in their hands. "Drive through them. Run over them!" they cried to the driver. But in the excitement the young fellow became confused; the car jerked unsteadily and then stopped. The sea of distorted
white faces closed in upon it. Exultant yells, menacing and terrible, rang in Maynard's ear. Fierce eyes glared at him; high, shrill voices were cursing him, hands, like the crooked talons of yellow monsters, reached for him.

Maynard crouched between the two policemen, who were fighting grimly to save his life, his mind in turmoil, his body trembling; the primal instincts suddenly alive—fear, the love of life, the impulse to cry out. Then thoughts came, thoughts that were half ideas and half visions—Anne's fair face, Gordon's unconscious form, the mild face of his father as it had looked that morning. Why had he come home? Had he come home for this? Was it God? Had it always been God, moving him here and there across the world and then at last bringing him home for this? What voice had whispered in his ear back at the house, urging him to do the thing that he had done, making him think it a light thing that would save Anne the terror of an unpleasant scene until the morning when she would be better able to stand it? But this greater sacrifice—he hadn't willed this. Tomorrow there would come martial law; saner thought, fairness for Gordon, and for Anne, happiness. But Stark Maynard, God's pawn, would be swept from the littered surface of the earth.

One of the policemen, fighting desperately in the arms of two frenzied young giants, went hurting from the running board. Maynard drew himself erect and faced the storm. There was the world rushing about him, wild, mad, foolishly intense as he had always seen it; and now as always in the midst of sham and delusion—licked, cheated, thwarted. Killing him for Gordon—Fools!

Then suddenly a brutal, bloated face was close to him, great, fiery eyes were staring into his, an iron rod held in a massive hand whirred in the air above him. So this was death! Maynard did not even raise his shackled hands; and as the iron descended and the light went out of his eyes forever, he was smiling, sardonically smiling in the bestial, sweating face of his slayer.

MEHARRY, HARTSHORN AND WALDEN

IT is perhaps appropriate for this issue of The Crisis to select certain Schools of the Year instead of our usual Men of the Month. We select three: One is a small girls' school, long and favorably known for its excellent work; another is one of the two great medical schools of the race which passes this year into Grade A; and the last is the resurrected mother of this great medical school.

Forty years ago Joseph C. Hartshorn of Rhode Island founded a school "in memory of his sainted wife, Rachael Hartshorn for the separate education of young colored women." This school is located in Richmond, Virginia, and had as its first president Lyman B. Tefft, who served for twenty-nine years and was succeeded by G. W. Rigler who is now in the eleventh year of his service. Both are white men from Rhode Island. The school has sent out about 400 graduates most of whom have become teachers and housewives. It has no endowment but is supported by Baptist Mis-

PRESIDENT J. J. MULLOWNEY
sion societies, General Education Board and colored friends. There are seventeen teachers of whom five are colored and the average salary is $660. The building equipment is not large, there being two dormitory buildings in which the reception rooms and dining rooms are situated. There is also a gymnasium and a president's home. The course begins with the grammar school and goes through college.

When John Braden founded Central Tennessee College (now known as Walden University) in 1866, he planned a department of Medicine as one of the integral parts of the future University. In 1876, ten years later, through the liberal donations of the five Meharry Brothers the Meharry Medical Department of Central Tennessee College was founded with Dr. George W. Hubbard as Dean. Dr. Hubbard served until February 1, 1921, when he became President Emeritus and was succeeded by Dr. John J. Mullowney.

Meantime, the institution had grown and developed; it has graduated 2,024 Doctors in Medicine, 479 Dentists, 284 Pharmacists and 80 trained nurses. About five years ago, it became independent of Walden University and later bought the old Walden United States as a youth. He was educated at Phillips Exeter Academy and the Medical School of the University of Pennsylvania, and has served in China and at Girard College, Pennsylvania. At the commencement of 1923, the new President was able to announce that Meharry Medical College for the first time in its history was recognized by the American Medical Association as a Grade A Institution. In order to accomplish this great result the institution has raised an endowment fund of a little over $500,000; has renovated the hospital; put new equipment in the Dental Hall; equipped a hospital laboratory and established a department of pathology with William Samuel Quinland at the head. Dr.
Quinland's distinguished career at Harvard as a Rosenwald Fellow, we have often noted. Practically all of the medical faculty of the school are Negroes and the Negroes are largely represented on the Board of Trustees.

Meantime, the old Central Tennessee College, which became Walden University and was ordered closed, has been revived as Walden College. Its work will be that of a Preparatory School and Junior College. The new site is a beautiful one, overlooking the City of Nashville from the south. The new President, T. R. Davis, was trained at Howard University and is a Master of Arts of the University of Chicago. The school has been formally received into the school system of the Methodist Episcopal Church.

**POLITICAL STRAWS**

Next year a new President of the United States, new members of the House of Representatives and one-third of the Senators are to be elected. The attitude of Negro voters is important; more Negroes will vote next year than ever before in the history of the United States. The increased migration to the North, the naturalization of foreigners and the small but steady increase by birth will probably add one quarter of a million voters to the rolls, making a total Negro vote in Northern and border states of between three-fourths and one million voters.

These voters are incensed against both the Republican and Democratic parties. They remember Democrats because of the treatment of black men during the War, the segregation in government departments and the continued mob violence, disfranchisement and "Jim Crow" legislation in the "rotten borough"...districts of the South. They remember the absolute failure of the Republicans to redeem or seriously try to redeem their campaign pledge to pass federal legislation against lynching, or to recognize in any way the just demands of the Negro constituency.

Under these circumstances what will the Negro voter do? Is he intelligent enough to guide his political boat in such rough waters? There have been two chances to judge: one in a city election in Baltimore and the other in a city election in Chicago.

In Chicago, the black man has been counted as the secure appendage of the Republicans: In the second and third wards of Chicago, the large colored vote is registered.

*From information furnished by Morris Lewis of Chicago and R. McCants Andrews of Durham, N. C.*
On the West Side, North Side, in Englewood, Woodlawn, the Hyde Park and old 30th Ward districts, there are also varied numbers of such voters from a few hundred to twenty thousand and more.

The principal candidates for Mayor in the recent election were Postmaster Arthur Lueder, Republican, and William E. Dever, Judge of the Superior Court, Democrat. Judge Dever was the only candidate of his party in the democratic primaries. Mr. Lueder was one of three candidates of his party in the Republican primaries. He was the choice of the Chicago Tribune, of Senator Medill McCormick and of Attorney General Brundage, an agency and individuals bearing the reputation of being lukewarm or unfriendly to the interests of the colored people. It might also be said that in the Republican primaries the colored districts supported the candidacy of Judge Barasa, who had been eminently fair in hearings before him in connection with the race riots of 1919, again demonstrating that the colored voter was doing some thinking. Aside from the election of a Mayor, a City Clerk and City Treasurer were to be elected.

The election returns show just how discerning was the vote of the second and third wards where so many colored people live. "The second ward gave Dever, Democrat, 8,269; Lueder, Republican, 7,119. These two wards contributed over 17,487 of the 103,000 plurality for Dever. And in these two wards the Republican candidates for City Clerk and City Treasurer got more votes than the Democratic candidates for the respective offices, thus showing that the colored voter did not vote a "straight" democratic ticket.

Aside from reasons already assigned, and of more importance, was the thought on the part of black voters that the Republican party leaders should be taught a lesson before the 1924 elections; also, there was the attitude of resentment on the part of colored voters because Mayor William Hale Thompson was coerced into withdrawing from the mayoralty race; Negroses generally were not unmindful of the fair treatment accorded them by Mayor Thompson.

As a practical result of the election in Chicago, Major A. E. Patterson and Earl B. Dickerson, both colored lawyers, have been appointed on the staff of Assistant Corporation Counsels of the City of Chicago by the new Democratic Mayor, Hon. William E. Dever. Major Patterson says: "If Judge Dever and his political associates give the Negro a square deal, and it is generally believed that they will, there will be little reason to believe the Democratic party will not receive a fair proportion of the Negro votes in future campaigns."

In Baltimore, the situation was more complicated: the Republican candidate, Broening, then Mayor, was opposed by a former Mayor Preston running as an Independent Democrat and the regular democratic nominee, Jackson. The registered Negro vote in Baltimore is over 30,000, concentrated largely in nine wards. The colored people were against Mayor Broening and issued the following card to show their reasons:

"Why we are against Mayor Broening
"Because—Mr. Broening permitted the Ku Klux Klan to parade the city when a Democratic Governor refused them the use of the state armories.

"Because—Mr. Broening takes the credit for opening one new school (colored) which was started by a democratic councilman.

"Because—Mr. Broening is endeavoring to put the proposed new Colored High School in politics; but the securing of this was the result of long years of protracted effort and the loyal support of our group to all school loans.

"Because—Mr. Broening and his party leaders double-crossed the Colored Councilmen and their constituency in the famous constable fight; this, we will never forget nor forgive.

"Because—Mr. Broening and his School Board have refused to equalize the Colored Teachers' salaries for equal service.

"Vote for Mr. Howard W. Jackson, for Mayor."

On the other hand, Preston took a stand diametrically opposed to the new colored high school on which ground was recently broken and the contract let although the building has not actually been begun. Jews and Catholics turned against Broening on account of the Ku Klux Klan incident. The dilemma before the colored voters was a difficult one. Many of them refused to vote for a Democrat under any circumstances and kept away from the Polls; those who did vote, voted very largely for Jackson. But there again the Maryland ballot is a very complicated affair, and any attempt to vote a "split" ticket usually results in the
ballot being thrown out. Those Negroes, therefore, who voted for Jackson did not dare to attempt to "split" their ticket and vote also for their own two colored members of the Council. The result was, that both Broening and the two colored members were defeated and Jackson triumphed over the demagogue Preston.

When we add these two incidents to the fact that in New York last year Mayor Hylan swept Negro Harlem, we have a pretty clear idea of the strategy of the Negro voter: He is going, first, to defeat his known enemies, even if that involves voting for a friendly Democrat; he is going, secondly, to vote for his friends, whether Democrats or Republicans; thirdly, he is going to refuse, unless compelled, to vote the straight ticket of any party.

Is it not unfortunate that at this critical period in the history of the Negro voter, the Farmer-Labor party is "ducking" all the issues in which black men are primarily interested; and the Socialists are openly refusing to "fraternize" with Negroes?

THE TUSKEGEE MILITARY HOSPITAL

National Association for the … Advancement of Colored People.

THE KANSAS CITY CONFERENCE

THE date for the Annual Conference of the N. A. A. C. P., which is to be held this year in Kansas City, Kansas, has finally been set for August 29 to September 5. The Conference will be held under the management of the Kansas City branch, Mr. A. F. Wilson, President and Mr. C. S. Matthews, Secretary.

One large meeting will take place in Kansas City, Missouri.

There are certain important matters that come up at each Conference that our branches need to consider now. The first is the matter of transportation. For two years we have not had enough people take certificates in buying their tickets for the Conference to secure the rebate that should come to everyone attending. The special rate certificate, issued when the ticket is purchased, permits of a reduced fare, and while it represents only a small amount for those who live near the meeting place, it will save many dollars for those coming from a distance. We must have 250 certificates to make the reduced fare available.

This reduction can be secured by anyone whose fare is more than sixty-seven cents. The National Office has already written to branches within easy distance of Kansas City asking them to send word how large a number of delegates will attend by railroad. It is easy to see that the branches near Kansas City can easily reach two hundred and fifty delegates and thus make the reduced rate absolutely certain for those living at a distance.

We cannot impress upon our branches too strongly the need of finding out within
the next month how many members are planning to attend the Conference nor can we speak too often of the necessity of getting a certificate and then letting us know, so that we can announce in the August Crisis that the rebate will be assured.

Another matter of importance is the cost of entertainment at Kansas City, Kansas. The Branch is working upon this, and we trust that in August we shall be able to quote a rate that will be uniform.

We have a right to pride ourselves on our annual conferences. Not only have we had important public meetings, attended by thousands of people, at which men of great distinction have spoken, but we have had day sessions where matters of special importance to the Negro have been discussed by delegates and their friends. It is the coming together of people from all over the country that makes the importance of the Conference, and this year it is our earnest hope to secure expressions, not so much in two or three-minute reports, but from persons authorized to report for the sectional region, conditions in their part of the country.

The program, subject to changes, stands as follows:

**Day Meetings**

Among the subjects to be taken up at the day meetings are:

- Junior Branch Work: Presiding Officer, a member of the Junior Branch
- College Chapter Work: Presiding Officer, a member of the College Chapter
- Special Problems in the South: Presiding Officer, Dr. George W. Lucas of the New Orleans Branch
- Special Problems in the Northern Industrial Center: The Ku Klux Klan—How to Combat It
- Politics and Branch Work: Our Western Branches: Presiding Officer, Mr. George W. Gross of the Denver Branch

**Evening Meetings**

1. How to Stop Lynching:
   - By Federal Legislation: Congressman Leonidas C. Dyer
   - By Interracial Committees in the South: A Prominent Southern White Woman

2. The Youth of the Race: Presiding Officer, a representative from a College Chapter
   - Giving the Child a Square Deal: Judge Ben B. Lindsay, Judge of the Denver Juvenile Court

3. The Grammar School in the South: (New material collected by the N. A. A. C. P. regarding discrimination between colored and white will be presented at this time.)
   - Winning in the Race: Speaker—A Member of a College Chapter

4. Mass meeting in Kansas City, Mo., to celebrate the Arkansas Supreme Court Decision: Mr. Scipio A. Jones of Little Rock, Ark., invited to make the principal speech.

5. Kansas the Home of John Brown!
   - Senator Arthur Capper invited to speak

6. Public Hygiene and the Negro: Presiding Officer, Dr. George A. Cannon of the Jersey City Branch
   - Representatives from the National Medical Association, which meets in St. Louis, August 28-September 1, will speak.

7. Spingarn Medal Night:
   - The award of the Spingarn Medal by the Governor of the State

It is earnestly hoped that this will be the best attended Conference that the Association has yet held. Kansas City is centrally located. Our branches east and west of it are strong and alert, and we believe that we shall have hundreds of delegates at our gatherings. This, however, will not be possible unless the Branch begins at once to make plans to send delegates and will let us know how many will buy railroad certificates. Do not forget this important item in relation to the Conference.

**Lynching**

At enthusiastic meetings held in Denver, in Los Angeles, in Portland, Oregon, in Omaha, in Chicago and other middle and far western cities of this country, Representative Leonidas C. Dyer has been rousing the people to enthusiastic determination to push the Dyer Anti-lynching Bill to victory in the next session of Congress. Reports to the N. A. A. C. P. in New York from the branches under whose auspices Representative Dyer has spoken are unanimous in speaking of the success of his anti-lynching tour and of the new determination animating the slogan "We Have Just Begun to Fight". In all of his speeches Mr. Dyer has been commending the work of the N. A. A. C. P., in putting the facts about lynching before the nation, and in fighting for a federal anti-lynching law; and in every speech he has been urging colored Americans to join the N. A. A. C. P. and put their united power behind its efforts. White people as well as colored have attended Mr. Dyer's meetings; the white press has reported them and the net result of Mr. Dyer's tour, as arranged and carried out through the N. A. A. C. P. and its branches, is an enormous strengthening of the demand in the West for a federal anti-lynching law with teeth in it. A message telephoned from Chicago to New York, stated that an enthusiastic crowd of 4000 people attended Mr. Dyer's meeting in Chicago and that 1000 persons had to be turned away for lack of room.
PEONAGE

THROUGH the vigilant work of the New Orleans branch of the N. A. A. C. P. cases of berry pickers held in peonage on Louisiana strawberry farms were brought to light and to the attention of the entire nation.

The victims of the peonage were Mrs. Emma Johnson and her two little girls, of Picayune, Mississippi, who were enticed to Tangipahoa Parish in Louisiana with the promise of transportation and board and pay of 1 cent for every box of strawberries picked. A labor agent and a colored woman enticed them.

When they had arrived at Tickfaw, Louisiana, they were carried to the strawberry farm of Benjamin Kincheon, 9 miles from the station, and held in a state of slavery, with no sleeping accommodations and poor food chiefly corn bread and syrup, and were forced to work from sunrise until sundown. Hezzie Pringle, the woman's brother, found his way to the farm and offered to pay whatever debt his sister and her children owed Kincheon if he would release them. Mr. Kincheon beat Pringle with a club and would have shot him if his wife had not begged him to spare Pringle.

The wife hid the revolver, enabling Pringle to escape to New Orleans where he reported the case to the National Association for the Advancement of Colored People.

The Association presented the facts to United States Attorney Burns who ordered Federal Agents to bring the berry pickers on the Kincheon farm to New Orleans for questioning and to arrest the colored woman who had enticed them. These orders were carried out and Mrs. Emma Johnson, her two nine year old daughters, and several other people were brought before the Federal Courts in New Orleans.

This case was handled by Dr. G. W. Lucas, President of the New Orleans Branch, N. A. A. C. P., and by the Grievance Committee of the Branch, composed of Messrs. James F. Gayle, F. B. Smith, and James A. Sample.

A CIVIL RIGHTS BILL

A CIVIL rights bill requiring equal treatment for all citizens in public places and backed by the Rhode Island branches of the N. A. A. C. P. was passed by the Senate in amended form and has been returned to the House. The text of the measure reads:

“No person within the jurisdiction of this State shall be debarred from the full and equal enjoyment of the accommodations, advantages, facilities and privileges of any licensed inns, restaurants, eating houses, bath houses, music halls, skating rinks, theatres, public conveyances on land or water, or from any licensed places of public amusements, except upon conditions and limitations lawfully established and applicable alike to all citizens or as provided by law.”

The measure was sponsored and fought for by Senator Greene of Newport. Cromwell P. West, of the Newport branch, N. A. A. C. P., writes that “Senator Greene deserves the praise of the colored press throughout the country for the stand he took” in passing the measure to victory against opposition.

JUDGE IRA W. JAYNE

JUDGE IRA W. JAYNE of the Michigan Circuit Court, Third Circuit, has accepted membership upon the Board of Directors of the National Association for the Advancement of Colored People.

In his letter of acceptance Judge Jayne characterized the Association's work as the sanest effort for Negro rights in the country today, saying:

“I have enjoyed my work with the local branch very much and anticipate that membership on the Board will give me a greater opportunity to take part in what I believe to be the best directed and sanest effort towards securing Negroes their just rights that we have in the country today.”

THE DRIVE

THE Drive is on! California says it will gain its quota. Denver, Des Moines, Omaha are determined to go over the top, as are also Portland and Seattle. The Kansas Cities are neck and neck in a contest for members, while St. Louis witnessed the sight of women showing the men how a drive should be conducted. Being typical Missourians, the men have started out to equal the record of the fair sex. Chicago has just held a meeting of four thousand people, while a thousand more, clamoring for entrance, were prevented by the police reserves from breaking down the doors of the auditorium. Its able secretary
THE PRICE OF FREEDOM

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MARGARET LORING THOMAS

The sky is blue,
Above Africa.
The heat dances on the shore
Of Africa.
The ocean is very wide.
Out of the forests,
Every morning,
Come black women,
Black babies on their backs,
A long line in single file.
They sit on the sand all day.
They weep,
They moan.
Where have their black men gone?
White men took them to war.

Why were the black men taken away?
Because white men fight for freedom.

Fighting for freedom is shifting burdens.

When will the black men come back?
God only knows.

Women on the hot sands, bearing burdens,
It is life.

Women on the lonely hills, bearing burdens,
It is life.

Women on the crowded pavements, bearing burdens,
It is life.

How long, O Lord?
Memorial Day in Cuba is devoted to doing honor to Antonio Maceo, the hero of the Cuban Revolution. Among Cuban leaders it is conceded that he was second only to Gomez, and in the uprising of 1895 he played a most distinguished part. A monument has been erected to him and on Memorial Day school children strew its base with flowers.

The Pierre S. duPont Educational Fund has been used within the last 12 months to erect 45 buildings for colored students in Delaware. This makes a total of 83 colored schools built from this fund. White schools have benefited to the amount of $789,140 and colored schools to $1,054,486. In addition $19,329 have been spent improving the colored State College at Dover.

A Sudanese, named Bengalia, is playing the title-role in the "Emperor Jones" in Paris. The drama was first performed at the official residence of Raoul Peret, President of the Chamber of Deputies, at the Franco-American fête held on June 3. Now it is being staged at the Odéon. Bengalia speaks French fluently, dances well and has had some success in screen acting.

C. R. H. Robinson of New York is dead. He was a Negro who had been an instructor of music in the New York Public Schools for 48 years.

On March 15 the citizens of Lynchburg, Va., dedicated a new $120,000 high school building as the Paul Laurence Dunbar High School.
COLLEGE GRADUATES—LINCOLN UNIVERSITY

COLLEGE GRADUATES—FISK UNIVERSITY
School. The building has fourteen class
rooms, a principal’s office, rest rooms, labo-
ratories, chapel, gymnasium and lunch hall.
A branch of the city public library is lo-
cated there. Dr. I. Garland Penn delivered
the principal address.
Here is a picture of Lincoln University’s
crack Track Team with their manager.
These are the men who walked away with
the honors in the one mile relay race at the
Pennsylvania Meet Carnival. From left to
right they are: W. M. Brown, W. H. Strick-
land, A. T. Scott, Manager, R. S. Jason and
W. H. Webb, Captain.
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Send for Catalog.
MARY McLEOD BETHUNE, Principal

Mention THE CRISIS ADVERTISER
WHERE FOURTEENTH STREET CROSSES THE AVENUE

The three greatest corners of the greatest city in the world are Fifth Avenue and Forty-second Street, Fifth Avenue and Thirty-fourth Street and Fifth Avenue and Fourteenth Street. Of the three the last is historically perhaps the most notable. Here it is fitting that the National Association for the Advancement of Colored People and The Crisis should live and work and here at Sixty-nine Fifth Avenue we are today.

We could have found cheaper and more unobtrusive quarters, but it seems to us that too long the Black Folk of the world have hidden in the back alleys of the earth and told their human woe to eyes that saw only the striking things of the world. We must advertise. We must make a careless world see and know that the Problem of the 20th century is the Problem of the Color Line; that there is absolutely no question so great and so pressing as the question of judging manhood by skin-color. For this reason we have set up our banners in one of the great centers of a great city—Sixty-nine Fifth Avenue.

VICTORY

The value of the N. A. A. C. P. can only rightfully be measured in a case like that of the Arkansas peons. When and where ever before were Negroes so efficiently defended for so long a time and with so triumphant a result? Twelve men defended for four years by the best legal talent of the land at a cost of $13,308 to which the local community added thousands more. Further than this the defendants were not the rich and educated—the aristocracy of the race; they were from the poorest and most oppressed of our people and we made their cause the cause of the whole race, which was right and true. Six of these men today are free. Six more will without doubt be freed. The meaning of this beating of a Southern state in its own courts and the courts of the Nation is that it pays to fight and it costs to fight. Give us a million dollars for defense!

THE SPINGARN MEDAL

Award of the Spingarn Medal for the most distinguished achievement during the preceding year by an American of African descent has gone to Professor George Washington Carver of Tuskegee Institute for research in Agricultural Chemistry. Following our custom we shall publish, after the presentation of the medal, an account of Professor Carver's life and valuable experiments together with his picture. The medal will be formally presented at the convention of the N. A. A. C. P. which will be held in Kansas City in August.

THIS LAW-ABIDING LAND

When Jack Johnson smashed Jim Jeffries' jaw the Christian Conscience of this land of Christian Endeav-
vor rushed to Congress and secured a law to prevent the moving pictures from being transported from State to State, because prize fighting was such a Sin! Today when Dempsey breathless from dodging the fists of another black man staged a three hundred thousand dollar confidence game with a stool pigeon in a Montana gambling joint the pictures have been quickly and secretly transported far and wide despite the law of the land and will be exhibited all over the world. Aren't we the Greatest Hypocrites on Earth?

THE TECHNIQUE OF RACE PREJUDICE

We have developed in the United States a technique of race discrimination which gains its dispicable ends by methods so subtle and evasive that the man on the street not only cannot place the blame but after a few bewildered gestures is tempted to look upon the whole thing as an "Act of God".

Consider, for instance, the now well-known case of Miss Augusta Savage. Miss Savage struggled up through the wretched public schools of Florida; came to New York and eventually began studying art at Cooper Union. "Miss Savage's record," writes the Art Director, "has been excellent and her conduct irreproachable." The friends of Miss Savage sought to get her a chance to do some study abroad in the "Fontainebleau School of the Fine Arts", financed by Americans and established as "a summer school for American architects, painters and sculptors".

The Executive Committee of this school is impressive: The Chairman of the Department of Architecture, is Whitney Warren, a leading architect, member of the National Institute of Arts and Sciences, with an honorary degree from Harvard. The Chairman of the Department of Painting and Sculpture is Ernest C. Peixotto, a pupil of Benjamin Constant and Chevalier of the French Legion of Honor; well known as a painter and illustrator. Other members of the Committee are Edwin Blashfield, who decorated the great central dome of the Library of Congress; Howard Greenley, President of the Architectural League; Thomas Hastings, who designed the New York Public Library and is a member of the American Academy of Arts and Letters; J. Monroe Hewlett, President of the Mural Painters; Hermon MacNeil, President of the National Sculpture Society; and James Gamble Rogers, who designed the great Harkness Memorial Quadrangle at Yale.

Here then, are representatives of the best America; leaders in Art and Literature; members of the world's most exclusive clubs and organizations. This Committee told Miss Savage that she could not study at the Fontainebleau School of Fine Arts and that the reason was because she was black. But do not think that this action was straightforward, clear and definite. The only clear and definite thing about it was that Miss Savage's deposit was returned to her and that she did not go to Fontainebleau. But the responsibility for this action and the reasons for it are most difficult to trace and yet the hunt has its points of interest.

THE CRISIS has addressed a politely-worded note to each one of the eight gentlemen mentioned above. Mr. Peixotto, Mr. Warren and Mr. Greenley have not answered. However, Mr. Peixotto had already written a letter to another person which we feel at liberty to quote: He hopes she will "understand our position" and starts off with a technical excuse based on Miss Savage's alleged failure to furnish "two letters of recommendation". He hastens, however, to admit that this is a small matter and proceeds to say: "To be perfectly
frank with you, we did learn that Miss Savage was of the colored race and the question was put before our Advisory Committee who strongly felt that in a school such as the Fontainebleau School it would not be wise to have a colored student."

Then come five varying points of view; first there are two alibis: Thomas Hastings says: "I believe it is needless for me to say that I personally would have no sympathy with keeping Miss Augusta Savage away from the Fontainebleau School of Arts because of Negro Descent."

Edwin Blashfield says: "I was not present at any meeting where the question of Miss Savage's application came up or was discussed and I am entirely without knowledge of what happened."

James Gamble Rogers also has an alibi handy: "I did not know anything about the case of the colored girl you mention until I read it in the newspapers." But he adds this interesting point of view: "When we try to take advantage of this Fontainebleau School for the benefit of people here, we have to have sponsors for certain financial conditions, such as guaranteeing the payment to the boats that so many staterooms will be paid for, etc., and it is not easy to get the sponsors. Therefore, I hope that you will do nothing that will prevent us getting the sponsors."

Hermon A. MacNeil says nothing of responsibility but is, "Extremely sorry that a story of this kind should have gotten about as I know the gentlemen of the committee are men of the broadest vision and are trying to do the very best possible. It may be that her work was not very high in quality."

So far, poor Mr. Peixotto stands apparently alone; but finally, J. Monroe Hewlett adds this bit: "The accepted applicants come from all parts of the United States. It seemed clear to the committee that any race prejudice that manifested itself among the students might easily affect the entire morale of the School during its first year. . . . I am satisfied in my own mind that the decision reached in regard to Miss Savage was due quite as much to consideration for her as to any other thought or feeling."

To us who have experience, there is nothing mystifying in all this. These men, either by shirking their plain responsibility or by disingenuous excuses have connived at a miserable piece of race discrimination; and yet every last one of them has "ducked" responsibility: they have no knowledge; they spared her feelings; they need money. Many of them prayed that the reason should be that Miss Savage had no ability, but that is disproved by the records at Cooper Union and by the fact that no very high standards of ability were required of the sensitive white Southerners. Other Directors emphasized the terrible and explosive possibilities of social contact. But the Art Director at Cooper Union writes of his own accord: "It may be added that Miss Savage's treatment at the hands of her fellow-students, whether in the classes, in the lunch room or in their social relations generally, has been as irreproachable as has been her own conduct: indeed it appears that she has been rather a favorite."

In fact, here you have in its naked shame, the technique of American race prejudice. It is idle to charge up lynching solely to the "poor white trash"; it is silly to talk of race prejudice as simply a child of ignorance and poverty. The ignorant and poor may lynch and discriminate but the real deep and the basic race hatred in the United States is a matter of the educated and distinguished leaders of white civilization. They are the ones who are determined to keep black folk from developing talent and
sharing in civilization. The only thing to their credit is that they are ashamed of what they do and say and cover their tracks desperately even if ineffectually with excuses and surprises and alibis. But the discrimination goes on and they not only do not raise a hand to stop it—they even gently and politely but in strict secrecy put their shoulders to the wheel and push it forward.

One can only sum it up in the words of Daisy King, a white sculptor:

"Have you seen this latest example of 'White Supremacy'. Sounds like good old Texas, doesn't it? That Thomas Hastings, the architect of the 42nd Street Library, and our foremost architect since the death of Stanford White, with his own training safely completed should stoop to place a stone in the path of a little colored girl who has won a distinctive honor, against odds, is unbelievable. That Ernest Peixotto, himself a Spanish Jew, should feel it necessary to deprive a young colored woman of a well-earned scholarship in order to protect from 'contamination' these young Southern girls who have apparently, no honors to their credit, is, to say the least, 'instructive'.

THE WOMAN'S MEDICAL COLLEGE

The Woman's Medical College of Philadelphia has recently had a most difficult and trying experience, and we are writing to commiserate with it.

You see it was this way: Dr. W. E. Atkins of Hampton, Va., colored, has a daughter, Dr. Lillian Atkins Moore. Dr. Moore is one of the best students that the Woman's Medical College ever had—which was unfortunate. Colored people ought to be fools and when they are geniuses it makes trouble. Dr. Moore is the only colored graduate this year and was chosen secretary of the Senior Class. She won the Freshman prize in anatomy with an average of 97, passed the Medical Board with a high aver-

age and in general made herself a record most unpleasant for the authorities. Being about to complete her course with distinction she applied October 12, 1922 for an internship in the hospital. A painful silence ensued. In fact it was not until March 2, 1923, after all internes had been appointed that Dr. Moore had this letter in answer to a reminder that her application was unanswered:

"Dear Mrs. Moore: I was a little surprised to get your letter in regard to an internship... I had been told that we could not possibly undertake to give you a service here. We are all your good friends and it is a most unpleasant thing to have to tell you that just because you are colored we can't arrange to take you comfortably into the hospital. I am quite sure that most of the internes who come to us next year will not give us as good work as you are capable of doing; and I hope that if I can be of any service to you in helping you to secure an internship that you will let me help.

"Yours truly,

"JESSIE W. PRYOR, M.D.

"Medical Director."

Meantime the woman's College made every effort to secure for Dr. Moore an internship at one of our colored hospitals. Dr. Tracy, the dean of the College, said such praiseworthy things of Dr. Moore that Dr. Turner of Douglass Hospital was constrained to ask why the College Hospital would want such an exceptional student and physician to leave them! No effort nor pressure to gain the internship availed. Still she is the best physician the College is sending out! Also she is about as white in color as Dr. Pryor herself.

There is no doubt about it, colored Americans have got to quit having brains; it's putting our white friends in all sorts of embarrassing positions.

Remember! Baby pictures for October Crisis should be in August 15th.
DOUBLE TROUBLE
A Story

JESSIE FAUSET

I

ANGÉLIQUE came walking delicately down Cedarwood Street. You could see by the way she advanced, a way which fell just short of dancing that she was feeling to the utmost the pleasant combination of her youth, the weather and the season. Angélique was seventeen, the day was perfect and the year was at the spring.

Just before Cedarwood crosses Tenth, she stopped, her nice face crinkling with amusement, and untied and retied the ribbon which fastened her trim Oxford. Before she had finished this ritual Malory Fordham turned the corner and asked rather sternly if he might not perform the task. "Allow me to tie it for you," he had said with unrelieved formality.

"Sure I'll allow you." Angélique was never shy with those whom she liked. She replaced the subtler arts of the coquette with a forthrightness which might have proved her undoing with another boy. But not with Malory Fordham. Shy, pensive, and enveloped by the aura of malaise which so mysteriously and perpetually hung over his household he found Angélique's manner a source both of attraction and wonder. To him she was a radiant, generous storehouse of light and warmth which constantly renewed his chilled young soul.

"We're in luck this afternoon," said Angélique resuming her happy gait. "Sometimes I have to tie my shoes a dozen times. Once I took one shoe off and shook it and shook it, trying to get rid of make believe dust. I was glad you didn't turn up just then for I happened to look across the street and there was cousin Laurentine walking, you know that stiff poker-like way she goes—" Angélique bubbling with merriment imitated it—"I know she was disgusted seeing me like 'my son John, one shoe off and one shoe on'."

"It's a wonder she didn't take you home," said Malory, admiring her.

"Oh, no! Cousin Laurentine wouldn't be seen walking up the street with me! She doesn't like me. Funny isn't it? But you know what's funnier still Malory, not many folks around here do like me. Strange, don't you think, and me living all my life almost in this little place? I never knew what it was to be really liked before you came except for Aunt Sal. I say to myself lots of times: 'Well, anyway, Malory likes me,' and then I'm completely happy."

"I'm glad of that," Malory told her, flushing. He was darker than Angélique for his father and mother had both been brown-skinned mulattos, with a trace of Indian on his mother's side. Angélique's mother, whom she rarely saw, was a mulatto, too, but a very light one, quite yellow, and though she could not remember her father, she had in her mind's eye a concept of him which made him only the least shade darker than her mother. He had to be darker, for Angélique always associated masculinity with a dark complexion. She did not like to see men fairer than their wives.

Malory dwelt for several moments on Angélique's last remark. You could see him patently turning the idea over and over. His high, rather narrow, forehead contracted, his almond, liquid eyes narrowed. His was a type which in any country but America would have commanded immediate and admiring attention. As it was even in Edendale he received many a spontaneous, if surreptitious, glance of approval.

He evolved an answer. "I don't know but you're right, Angélique. I think I must have been home six months before I met you, though I knew your name. I seem to have known your name a long time," he said musing slowly over some evasive idea. "But I never saw you, I guess, until that night when Evie Thompson's mother introduced us at Evie's party. I remember old Mrs. Ros-siter seemed so queer. She said—"

"Yes, I know," Angélique interrupted, mimicking, "Oh, Miz Thompson, you didn't ever introduce them! That," concluded the girl with her usual forthrightness, "was because she wanted you to meet her Rosie—such a name Rosie Rossiter!—and have you dance attendance on her all evening!"

Fordham blushed again. "I don't know about that. Anyhow, what I was going to say was if I were you I wouldn't bother if
the folks around here didn't like me. They don't like me either."

"No, I don't think they do very much. And yet it's different," Angélique explained puzzling out something. "They may not like you—probably because you've lived away from home so long—but they're willing to go with you. Now I think it's the other way around with me. They sort of like me, lots of the girls at times have liked me a great deal, new girls especially. But they shy away after a time. When Evie Thompson first came to this town she liked me better than she did any one else. I know she did. But after her mother gave that big party she acted different. She has never had me at a real party since and you know she entertains a lot—you're always there. Yet she's forever asking me over to her house when she hasn't company and then she's just as nice and her mother is always too sweet."

They were nearing the corner where they always parted. Cousin Laurentine did not allow Angélique to have beaux. "Perhaps they're jealous," Malory proposed as a last solution.

The girl's nice, round face clouded. She was not pretty but she bore about her an indefinable atmosphere of niceness, of freshness and innocence. "Jealous of the boys, you mean?" She bit her full red lip. "No, it's not that; none of the boys ever treats me very nicely, none of them ever has except you and Asshur Judson."

"Asshur Judson!" Malory echoed in some surprise. "You mean that tall, rough, farmer fellow? I'd have thought he'd be the last fellow in the world to know how to treat a nice girl like you."

"Mmh. He does, he did. You know the boys—most of them"—for the first time Fordham saw her shy, wistful—"when I say they're not nice I mean they are usually too nice. They try to kiss me, put their arms around me. Sometimes when I used to go skating, I'd have horrid things happen. They'd tease the other girls, too, but with me they're different. They act as though it didn't matter how they treated me. Maybe it's because my father's dead."

"Perhaps," Malory acquiesced doubtfully, but he was completely bewildered. "And you say Asshur Judson was polite?"

"I'd forgotten Asshur. You didn't know
him well, I think; he came while you were still in Philadelphia and he went away right around!’” Her voice shook with the shame of it.

“And then?” Malory prompted her fiercely.

“I heard Judson say just as mad, ‘What the deuce you talking about, Robbins?’”

Malory failed to see any extraordinary exhibition of politeness in that.

“Oh, but afterwards! You know my Cousin Laurentine doesn’t allow me to have company. Of course he didn’t know that, and that night he came to the house. Cousin Laurentine let him in and I heard her say: ‘Yes, Angélique is in but she doesn’t have callers.’ And he answered: ‘But I must see her, Miss Fletcher, I must explain something.’ His voice sounded all funny and different. So I came running down stairs and asked him what he wanted.

“It was all so queer, Malory. He came over to me past Cousin Laurentine standing at the door like a dragon and he took both my hands, sort of frightened me. He said: ‘You kid, you decent little kid! Treat ‘em all like you treated me this afternoon, and try to forgive me. If you see me a thousand times you’ll never have to complain of me again.’ And he went.”

“Funny,” was Malory’s comment.

“Didn’t he say anything more?”

“No, just went and I’ve got to go. Got to memorize a lot of old Shakespeare for tomorrow. Silly stuff from Macbeth. ‘Double, double, toil and Trouble.’ ‘Bye Malory.’

“Good-bye,” he echoed, turning in the direction of his home where his mother and his three plain older sisters awaited him.
On his way he captured the idea which had earlier eluded him. He remembered speaking once, before he had met her, of Angélique Murray to his odd subdued household and of receiving a momentary impression of shock, of horror even, passing over his mother's face. He looked at his sisters and received the same impression. He looked at all four women again and saw—nothing—just nothing, utter blankness, out of which came the voice of Gracie, his hostile middle sister. "Good heavens, Malory! Don't tell me that you know that Angélique Murray. I won't have you meeting her. She is ordinary, her whole family is the last thing in ordinaryness. Now mind if you meet her, you let her alone."

At the time he had acquiesced, deeming this one of the thousand queer phases of his household with which he was striving so hard to become reacquainted. He had been a very little boy when he had been taken so hurriedly to live in Philadelphia, but his memory had painted them all so different.

In spite of his sister's warning Angélique's brightness when he met her, her frankness, her merriment proved too much for him. She was like an unfamiliar but perfectly recognizable part of himself. Pretty soon he was fathoms deep in love. But because he was a boy of practically no ingenuities but mechanical ones he could hit on nothing better than walking home from school with her. She was the one picture in the daily book of his life and having seen her he retired home each day like Browning's lovers to think up a scheme which would enable him sometime to tear it out for himself.

Angélique, hastening on flying feet, hoped that Cousin Laurentine would be out when she reached home. She could manage Laurentine's mother, Aunt Sal, even when she was as late as she was today. But before she entered the house she realized that for tonight at least she would be free from her cousin's hateful and scornful espionage. For peeping through the window which gave from the front room on to the porch she was able to make out against the soft inner gloom the cameo-like features of the Misses Courtney, the two young white women who came so often to see Aunt Sal and Laurentine. They were ladies of indubitable breeding and refinement, but for all their culture and elegance they could not eclipse Laurentine whose eyes shone as serene, whose forehead rose as smooth and classical as did their own. The only difference lay in their coloring. The Misses Courtney's skin shone as white as alabaster; their eyes lay, blue cornflowers, in that lake of dazzling purity. But Laurentine was crimson and gold like the flesh of the mango, her eyes were dark emeralds. Her proud head glowed like an amber carving rising from the green perfection of her dress. She was a replica of the Courtney sisters startlingly vivified. Angélique, on her way to the kitchen poising on noiseless feet in the outside hall, experienced anew her thrill at the shocking resemblance between the two white women and the colored one; a resemblance which missed completely the contribution of white Mrs. Courtney and black Aunt Sal, and took into account only the remarkable beauty of Ralph Courtney, the father of all three of these women.

Aunt Sal in the background of the picture was studying with her customary unwavering glance the three striking figures. The Misses Courtney had travelled in Europe, they spoke French fluently. But Laurentine had travelled in the West Indies and spoke Spanish. When the time came for the Misses Courtney to go, they would kiss Laurentine lightly on both cheeks, they would murmur: "Good-bye, Sister," and would trail off leaving behind them the unmistakable aura of their loyal, persistent, melancholic determination to atone for their father's ancient wrong. And Laurentine, beautiful, saffron creature, would rise and gaze after them, enveloped in a sombre evanescent triumph.

But afterwards!

Up in her room Angélique envisaged the reaction which inevitably befall her cousin after the departure of these visitors. For the next three weeks Laurentine would be more than ever hateful, proud, jealous, scornful, intractable. The older woman, the young girl shrewdly guessed, was jealous of her; jealous of her unblemished parentage, of her right to race pride, of her very youth, though her own age could not be more than twenty-eight. "Poor Cousin Laurentine," the child thought, "as though she could help her father's being white. Anything was liable to happen in those old slavery times. I must try to be nicer to her."

When later she opened the door to her cousin's tap her determination was put to
a severe test, for Laurentine was in one of her nastiest moods. "Here is another one of those letters," she said bitingly, "from that young ruffian who pushed his way past me that night. If I had my way I'd burn up every one of them. I can't think how you manage to attract such associates. It will be the best thing in the world for all of us when your mother sends for you."

Angélique took Asshur's letter somewhat sullenly, though she knew the feeling which her cousin's outburst concealed. In that household of three women this young girl was the only one who could be said to receive mail. Even hers was, until very lately, almost negligible—a note or two from a proudly travelling schoolmate, some directions for making candy from Evie Thompson or from the girl who at that moment was espousing her inexplicable cause, a card or so from a boy and now this constant stream of letters from Asshur Judson. As she opened these last or sat down to answer them in the shaded green glow of the dining-room, she had seen Cousin Laurentine's face pale with envy under the saffron satin of her skin.

Laurentine received letters and cards from the Misses Courtney when they were abroad—a few bills—she made rather a practice of having charge accounts—and an occasional note from the white summer transient expressing the writer's pleasure with "that last dress you made me". Once the young divinity student who, while the pastor was on his vacation, took over the services of the African Methodist Episcopal Church, sent her a post card from Niagara Falls. Laurentine exhibited a strange negligence with regard to this card; it was always to be found in the litter of the sewing-table. "Oh," she would say casually to the customer whom she was fitting, "that's a card from Mr. Deaver who substituted here last summer. Yes, he does seem to be a fine young man."

Angélique did not at once open Asshur's letter. She had too many lessons to get. Besides she knew what it would contain, his constant and unvarying injunction "to be good, to be decent" coupled with an account of his latest success in some branch of scientific agriculture; he was an enthusiastic farmer. She liked to hear from him, but she wished his interests were broader. Laying the letter aside unregretfully she fell to memorizing the witches' speech in Macbeth and then in her little English Handbook, under the chapter on "The Drama—Greek Tragedy," she made a brief but interested foray among the peculiarities of the ancient stage. Reading of Greek masks, buskins and "unities" she forgot all about Asshur's letter until as usual Aunt Sal put her fine dark head in the door and told her in mild but unanswerable tones that it was "most nigh bedtime."

She jumped up then and began to undress. But first she read the letter. Just as she thought it began like all his former letters and would probably end the same. No, here was something different. Asshur had written:

"My father says I'm making great headway, and so does Mr. Ellis, the man on whose farm I'm experimenting. Next year I'll be twenty-one and father's going to let me work a small farm he owns right up here in northern New Jersey. But first I'm coming for you. Only you must keep good and straight like you were when I first met you. You darn spunky little kid. Mind, you be good, you be decent. I'm sure coming for you."

It was a queer love-letter. "So you'll come for me," said Angélique to her image in the glass. She shook out her short, black, rather wavy hair till it misted like a cloud about her childishly round face. "How do you know I'll go with you? I may find someone I like ten times better." Dimples and smiling she imitated Malory's formality: "May I tie your shoe for you?"

All night long she dreamed she was chasing Malory Fordham. Was it a game? If so why did he so doggedly elude her? Then when, laughing, she had overtaken him, why did he turn on her with round gaping mouth and horrid staring eyes that transformed him into a Greek tragic mask? Through open, livid lips came whistling strange words, terrible phrases whose import at first she could not grasp. When she did she threw her arm across her face with a fearful cry and fell back convulsed and shuddering into the arms of a dark, muffled figure whose features she fought vainly to discover.

(Concluded in the September Crisis)
THE AMERICAN NEGRO AND FOREIGN OPINION

WILLIAM S. NELSON

To-day the American Negro in common with every other racial or national group cannot afford indifference to others' opinions of his cause. If anyone doubts this, let him consider the almost universal effort employing frantic and sometimes unpardonable methods to assure an approving judgment from the opinion of the world court. Whether the issue be that of a Ruhr expedition or "Passive Resistance" or "Sympathetic Watchfulness" or "Freedom from Entangling Alliances"; whether it be the instance of Ireland, India or Egypt, Armenia or of the Jewish nations—whoever has a cause essays in no trifling fashion to prove to the world its righteousness. Neither can it be said that such an effort is unwarranted. For if as a rule, governments are moved to action or inaction, not so much by the justice of a cause, as by their own interests or by the interests of powers behind the throne, the peoples of the world, on the other hand, are more amenable to the voice of the plaintiff; and unmistakably the findings of the peoples' court command each sundown a larger and larger consideration and influence; and with the opinion of the peoples the oppressor must more and more reckon, and to their opinion the oppressed must increasingly appeal.

Does there exist a doubt, then, as to the propriety, indeed, as to the necessity of the Negro's presenting his cause before the bar of the world sentiment? Unfortunately the home demands on the American Negro's efforts have left him but little opportunity for "foreign service", and as a result either his cause has been entirely neglected by foreign opinion or judgment of it has been formed as a rule on the basis of reports emanating from those whose interests truth has not served.

To a Negro who has lived in close touch with foreign thinking the extent of Europe's ignorance or misunderstanding of the race's most vital concerns is, I should say, astonishing. That a limited acquaintance with our situation should be revealed by the uneducated might be expected but that the cultured of Europe should prove so ill-informed, that students, publicists, professors should think of the Negroes as America's original inhabitants, should ask unashingly if American Negroes had yet been converted from their heathen religion to Christianity, should be surprised that brown men and yellow men, and "white" men of mixed descent were also Negroes, that Negroes were separated from white men in schools, on street cars, trains, should believe it impossible that in democratic America, in Woodrow Wilson's America, women were hanged and burned at the stake by howling mobs, that mob victims' teeth sold at a dollar apiece to frenzied bidders—that the educated had either never heard or had but the faintest inkling of these American "customs" deserves, I think to be termed as astonishing and disquieting revelations.

Of greater significance, however, than this lack of information is the misinformation which is imposed upon Europeans whom Americans too often find naive believers of any legend whatever regarding conditions in the New World. Thus, I had scarcely disembarked in France when I made by chance the acquaintance of a young Frenchman of liberal mind, who had lent an attentive ear to the calumnies sponsored by a white American of standing. The Negroes, according to his fabulous account were an undesirable folk in the last degree, they compromised the affairs of the United States and their own, and merited simply to be driven into the sea. Again in a government school for the teaching of French to foreigners I had occasion to contest the false affirmations of an American woman making a report before a class and before a professor disposed to believe her word. A young woman leader in French educational circles had received without questioning a most disparaging opinion of American Negroes, founded on reports emanating from one of our leading women's colleges. In other European countries I found the same conditions. An American visitor in Prague assured the Czecho-Slovaks that in the absence of Negroes in their new state they had reason for the profoundest satisfaction; and in Germany, Americans have
taken full advantage of the Rhine Occupa-
tion to propagate a deep prejudice against
the American Negro and Negroes in general.

Thus, in a word, have we tried to hint at
existing conditions. To open the flood gates
of our personal experiences and pour out
pages of similar examples could merely em-
phasize what has already been established.
On the other hand, we should not fail to
remark that encouragement is to be found
in the knowledge that if foreign peoples are
ignorant of us and our cause they are never-
theless ever willing to lend truth an ear.

The first French friend became an ardent
propagandist in our behalf; the French
woman wrote a few months later: "I wished
to read it (a booklet defending the Ameri-
can Negro) before writing you, and now
that I am under the influence of those stir-
rings pages I can better tell you with what
sympathy I shall acquaint those about me
with their story." In the same country
there are publications admitting that "our
countrymen are practically the only ones
who have crossed the Atlantic to take an
account of the unjust and painful condition
which is yet imposed upon the blacks in
the United States, despite the laws which
have emancipated the slaves and recognized
the right of men of color to full civil and
political right" 1 and that the Negro ques-
tion in America is "one of which they
(Europeans) have in general but a very
vague inkling" 2 Yet after these admissions
these very publications have given very gen-
erously of publicity to facts presented them
and have solicited information respecting
all phases of our racial life. Indeed, through
Europe, men of nearly every rank are ready
to proffer aid to missionary effort.

Our intention has been to point out the
necessity of and the opportunity for the
Negro's increased activity upon foreign soil.
If that is clear let us consider one or more
of the forms such activity might effectively
assume. First, we believe in an interna-
tional Association of Negroes. And the
Pan-African Association in which we be-
lieve should be an organization supported
solidly by the Negroes of the world, capable
of taking the field and of fighting the Ne-
groes' battle in every corner of our globe.

Some months ago, the leading sociologist
of France was approached for advice with
regard to the publishing of a book on the
American Negro. Why
financing of the proje-
tions of your Associa-
tion Pan-Africaine?" At
the moment the life of our Association, so
well-known throughout Europe, hung by the
slenderest thread. Sometime later a Ger-
mans professor, who had voluntarily pre-
pared a statement of the American Negro's
cause for publication in a Berlin daily, sug-
gested that our association would be of great
service in securing for our cause a hearing
in his country. During a year's sojourn in
Paris we witnessed the failure—from finan-
cial causes—of three Negro publications,
all of which had given or had proposed to
give extensive publicity to American condi-
tions. There should be then, no difficulty
in recognizing the necessity of an active, robust
world organization of Negroes. And does
anyone doubt the imperative necessity for
the support of such an association at the
hands of American Negroes?

A second way by which we might forge
favorable foreign opinion is through travel
and study abroad by individuals of the
Negro race. To enumerate the purely per-
sonal advantages of foreign travel is be-
yond the limits of our discussion. Indeed,
they should be too evident to require men-
tion. And the opportunities presented for
the hearing of a message of truth should be
quite as obvious—the occasions for personal
contacts, for standing daily as an example
of what the race is capable, of making im-
pressions, correcting misrepresentations—
these but begin the mention of what is pos-
sible for Negroes on foreign soil. That to
prosecute study and travel abroad means
the overcoming of real material difficulties,
is not to be gainsaid—but the race's youth
is not to be thwarted by difficulties.

The battle ground of the race is no longer
bounded by America's shores. To-day, it
is the world. And we need not await those
fictitious armies of physical force with
which those more zealous than wise would
have us coerce the universe into a proper
attitude toward the race. Rather, let us
organize the forces of education and send
them bearing the banners of truth into
every quarter—let us plead our cause before
the bar of world opinion; and if, as we
believe, national oppressors must become
ever more responsive to the attitude of the
peoples, we can feel assured of a judgment
not only favorable but fruitful.

1 "La Paix par le Droit"—January, 1923, P. 45.
2 "Le Petit Parisien"—August 7, 1923.
THREE POEMS OF HARLEM CABARET

DOES a jazz-band ever sob?
They say a jazz-band's gay.
Yet as the vulgar dancers whirled
And the wan night wore away,
One said she heard the jazz-band sob
When the little dawn was gray.

YOUNG PROSTITUTE

HER dark brown face
Is like a withered flower
On a broken stem.
Those kinds come cheap in Harlem,
So they say.

PRAYER MEETING

GLORY! Halleluiah!
The dawn's a-comin'.
Glory! Halleluiah!
The dawn's a-comin'.
A black old woman croons in the amen-
corner of the Ebenezer Baptist
Church.
A black old woman croons—
The dawn's a-comin'.

POEM

THE night is beautiful,
So are the faces of my people.
The stars are beautiful,
So are the eyes of my people.
Beautiful, also, is the sun.
Beautiful, also, are the souls of my people.

SHADOWS

WE run,
We run,
We cannot stand these shadows!
Give us the sun.
We were not made
For shade,
For heavy shade,
And narrow space of stifling air
That these white things have made.
We run,
Oh, God,
We run!
We may break through the shadows,
We must find the sun.

JAZZONIA

OH, silver tree!
Oh, shining rivers of the soul!
In a Harlem cabaret
Six long-headed jazzers play.
A dancing girl whose eyes are bold
Lifts high a dress of silken gold.
Oh, singing tree!
Oh, shining rivers of the soul!
Were Eve's eyes
In the first garden
Just a bit too bold?
Was Cleopatra gorgeous
In a gown of gold?
Oh, shining tree!
Oh, silver rivers of the soul!
In a whirling cabaret
Six long-headed jazzers play.

YOUNG SINGER

ONE who sings "chansons vulgaires"
In a Harlem cellar
Where the jazz band plays
From dark to dawn
Would not understand
Should you tell her
That she is like a nymph
For some wild faun.

THE LAST FEAST OF BELSHAZZAR

THE jeweled entrails of pomegranates
bled on the marble floor.
The jewel-heart of a virgin broke at the
golden door.
The laughter of a drunken lord hid the sob
of a silken whore.
Mene,
Wrote a strange hand,
Mene Tekel Upharsin,—
And Death stood at the door.

WINTER MOON

HOW thin and sharp is the moon to-
night!
How thin and sharp and ghostly white
Is the slim, curved crook of the moon to-
night!
National Association for the Advancement of Colored People.

VICTORY IN ARKANSAS

AFTER being in jail in Arkansas under sentence of death since October, 1919, six of the Elaine rioters were freed by the Arkansas State Supreme Court on Monday, June 25th. This marks the beginning of the end of what has been the most notable case of its kind in the history of America.

These six men were arrested in October, 1919, charged with seventy-three others, with complicity in the Phillips County, Arkansas, rioting. With six others they were sentenced to death. The N. A. A. C. P., after making an investigation which proved beyond doubt that these men were guilty of no crime save that of organizing for the purpose of taking legal steps to end exploitation under the share-cropping system, employed lawyers to defend them. The cases of the twelve men sentenced to death were first taken up on an appeal to the State Supreme Court of Arkansas. The conviction of six of the men was affirmed. It was these cases that the N. A. A. C. P. finally carried to the United States Supreme Court, winning a decision in that court on February 19, 1923, which reversed the conviction in the Arkansas Court.

In the six other cases, the Arkansas Supreme Court reversed the Phillips County Circuit Court on the ground that the jury had rendered its verdict improperly. The cases were remanded to Phillips County for re-trial. The men were re-tried in the Phillips County Court and the men sentenced to death. Again the N. A. A. C. P. appealed the cases to the State Supreme Court and a second time that court reversed the Phillips County Court, the reversal on this occasion being granted on the ground that Negroes had been excluded from the jury which tried the men in contravention of the Civil Rights act of 1875 and the Fourteenth Amendment to the Constitution.

The second reversal took place in December, 1920, and the Supreme Court of Arkansas ordered that the men be tried a third time in Phillips County. The N. A. A. C. P. attorneys applied for and secured a change of venue from Phillips County to Lee County on the ground that the mob spirit which had forced conviction in the original trials was still so dominant in Phillips County that a fair trial could not be had there.

For more than two years the prisoners had been awaiting re-trial. On every occasion when they were set for trial the N. A. A. C. P. defense attorneys announced themselves ready for trial, but on each occasion the State of Arkansas pleaded unreadiness and asked for a postponement. Under the statute of limitations if when re-trial is ordered for two successive terms of court such re-trial is not had through failure of the State to act, and over the objections of defendants, such defendants are automatically subject to release.

When the full two years had expired, the N. A. A. C. P. attorneys applied for a writ of dismissal, which was denied by the Lee County Court. Thereupon the N. A. A. C. P. attorneys appealed from that decision to the Arkansas State Supreme Court. The latter court on June 25 reversed the verdict of the lower court in denying a writ of dismissal and ordered the defendants discharged from custody.

Thus ends in these six cases the long, difficult and dramatic fight against overwhelming odds. The N. A. A. C. P. in winning these cases was forced to combat organized race prejudice throughout the State of Arkansas, which demanded that the men be sacrificed on the altar of race discrimination and economic exploitation. It was freely stated in the state of Arkansas that the reason that the State pleaded unreadiness and refused to go to trial was because of the fact that the original conviction of these men was so completely without justification and was accomplished with such utter disregard for law (all of this done at the insistence of a mob which stormed the courtroom and threatened death to any juror who voted for any verdict other than conviction).
that the state of Arkansas did not dare risk further disgrace through these cases also being carried to the United States Supreme Court.

In a letter to the Association dated June 26, Mr. U. S. Bratton, formerly of Little Rock, Arkansas, now of Detroit, whose son was almost lynched because of his father’s activity in protesting against the exploitation and murder of colored farmers, wrote to the National Office, “I hasten to congratulate you and the Association on the victory that you have just achieved in the discharge of the six Elaine cases. I feel that your organization is entitled to credit for the saving of these people’s lives. If it had not got back of the defense, these six would have long since been moldering in the dust. You have had up-hill business and it has been expensive, but the object in view and the accomplishment is well worth all that it cost and more.”

Mr. Louis Marshall of New York City, eminent authority on constitutional law and counsel for Leo Frank in that famous case, wrote on the same day: “I am in receipt of yours of the 25th instant, in which you inform me of the discharge of the six Elaine defendants by the Supreme Court of Arkansas. I congratulate the Association upon this great victory, which is in every sense a triumph of justice and is consequently most gratifying.”

Mr. Moorfield Storey, President of the Association, who argued so brilliantly with great success the cases in the United States Supreme Court, also wrote the National Office: “I got the same cable from Jones yesterday, and wired him my hearty congratulations. I think it is a great victory and I am glad for his sake and all our sakes, to say nothing of the prisoners.”

The Association feels that these famous cases will soon be ended. It is the greatest fight of its kind ever waged, and the Association extends again its sincere thanks to those who by their contributions to the Defense Fund enabled it to achieve so great a victory. To Mr. Storey, Mr. Scipio A. Jones of Little Rock, and to the other attorneys it extends its sincere congratulations.

THE KANSAS CITY CONFERENCE

Plans for the conference of the N. A. A. C. P., to be held in Kansas City, Kansas, from August 29 to September 5, are rapidly maturing. The Kansas City, Missouri, branch is cooperating with the Kansas City, Kansas, branch to make this meeting the greatest in the history of the Association and a memorable one for visitors and delegates. As this is the first conference to be held so far west a large number of people are expected to attend the conference from the middle and far west, and the Pacific Coast will have a good representation. A wider geographical area of the United States will probably be represented at this conference than at any previously held by the Association.

Discussion by speakers of national prominence will touch on the main problems with which colored Americans are at present confronted. Mr. Scipio A. Jones, of Little Rock, Arkansas, the colored lawyer who fought the cases of the Arkansas peonage victims to successful conclusion before the Supreme Courts of Arkansas and of the United States, will tell the story of these cases from the Arkansas riots of 1919 to the court victories.

Headquarters for the conference will be established at the First A.M.E. Church, of Kansas City, Kansas. The big mass meeting of Sunday, September 2, will be held in Convention Hall, the great auditorium of Kansas City, Mo. As the convention of the National Medical Association immediately precedes the N. A. A. C. P. Conference, being held from August 28 to 31, one session of the N. A. A. C. P. Conference will be devoted to Public Health and the Negro. At this session Dr. Michael O. Dumas, of Washington, D. C.; Dr. George E. Cannon of Jersey City; Dr. W. G. Alexander and other prominent medical men will represent the Medical Association.

The National Office urges a large attendance at the Kansas City Conference. Never before was there greater need of counsel together. All who come are also urged in purchasing their railroad tickets not to fail to ask for a certificate. Each person should state that he is attending the conference of the National Association for the Advancement of Colored People and should not accept his ticket without a certificate. The railroads have granted a reduced round-trip fare of one and one-third the one-way fare, but in order to obtain this reduction there must be at least 250 certificates presented in Kansas City. In former years we have failed to obtain the advantage of the reduced rate because so
many people have forgotten to ask for their certificates.

The Chicago and Alton Railroad will run a special train de luxe from Chicago to Kansas City, leaving Chicago Tuesday evening, August 28, at 6:00 P. M. (standard time), arriving at Kansas City at 7:45 A. M. the following day. This train will be of the best equipment and service the Chicago and Alton can furnish, including solid steel, vestibule Pullman sleeping cars. This is a non-stop train between Chicago and Kansas City and will be a most delightful trip for those delegates who can so arrange their itineraries as to meet and go with the party from Chicago. All persons who plan going on the special train are urged to write at once to Mr. Morris Lewis, Executive Secretary of the N. A. A. C. P., at Chicago, at 3201 South Wabash Avenue, and give him the number of persons who will be in your party.

We are exceedingly desirous of having as representative and as large a gathering at Kansas City as is possible. It is the intention of the National Office this year to make the conference almost entirely one run by delegates and members, instead of devoting as much as in former years to set speeches. For that reason it is very urgently requested that all branches notify the National Office immediately of the number of delegates and members who will attend the conference, giving their names and addresses, and that all members or friends who plan attending will write us also. We want you to make and help us make this conference the greatest in the history of the Association.

Above all do not forget to secure your certificate when purchasing your railroad ticket.

IN TEXAS

LUTHER COLLINS, of Houston, Texas, a colored man, convicted and sentenced to be hanged on a charge of criminal assault on a white woman has been granted a new trial by the State Court of Criminal Appeals of Texas, which reversed the lower court and ordered the admission of evidence which was illegally kept from the original trial. The Houston, Texas, Branch has fought this case single-handed ever since its inception, raising for that purpose more than $1,200.

Luther Collins was accused of rape by a white woman of known questionable character. The trial taking place in Texas, Collins was hastily convicted and practically all evidence in his behalf was kept from the record. The new evidence not only shows a complete alibi for Collins but includes an affidavit from a white man, who was with the woman alleged to have been raped, in which he declares that Collins was not the assailant. The evidence presented against Collins declared that he assaulted the woman meanwhile holding a revolver on the white male companion of the woman preventing the latter from coming to the rescue of the woman—a feat which is obviously physically impossible. The testimony showed that the white man stood at some distance during the alleged assault. The woman also admitted that she had accepted money from the man who had assaulted her after he had accomplished his purpose.

The new evidence also brings out that the description given of Collins by the woman does not in any way tally with Collins' appearance, and that the woman stated after the trial to an investigator that although she was not sure of her identification of Collins she intended to stick to her story.

The Houston Branch deserves great credit for the brave fight which it has made in Texas to save this innocent man's life. It is felt that Collins has an excellent chance of being freed when the new evidence is presented.

The Outer Pocket

Hartford, Conn.

YOUR "Crisis" editorials are truly wonderful to me these days, and I want you to know it. Right from the shoulder—it takes courage, and you have it!

Especially glad to see published the truth about Colonel Young and Tuskegee Hospital—fine!

WALTER H. PRICE.
Little Boars Head, N. H.

I hasten to express to you my deep appreciation and hearty thanks for your recent editorial on the late Colonel Charles Young. Here was indeed a noble soul that was crushed by prejudiced America. He had all of the sweetness of disposition, alertness of mind, genuineness of heart, thoroughness of training and talent for leadership that America cherishes to enable him to have become one of the world's great military generals. Of course, I hate war and would like to see our best minds trained in the sciences to preserve and not to destroy life. But whatever we do, we should not refuse to recognize or to reward merit on account of race or color.

THOMAS L. DARNEY.

New York.

I congratulate you warmly on your stirring editorials in the July Crisis, and the article on Charles Young.

OSWALD GARRISON VILLARD.

Lexington, Ky.

I consider the July number of the Crisis as being very good indeed. You and your associates in the N. A. A. C. P. are doing a type of work that will be fully appreciated only when put into the perspective that history alone can give.

W. H. FOUSE.

Brooklyn, N. Y.

I have just finished reading your splendid editorial on the hospital for Negro soldiers at Tuskegee, Ala. It happens that I am of Southern birth and training—a native of Alabama and one of Tuskegee Institute's own. I am also one of the boys who volunteered, in 1917, for services "over there"; and I have spent over six months in hospitals for the disabled.

You are very accurate in describing much that a Negro soldier has to undergo in a Southern hospital. At Mobile, Ala., I was handed my food out of a window, forbidden to use the front of the hospital to enter my ward, which was on the back; given no medical attention, and forced to use the same toilet facilities fellows in advanced stages of syphilis and gonorrhea used. Six beds from mine I saw a young fellow die with tuberculosis. Four hours before his death was discovered by one of his bed fellows he had not been visited by nurse or doctor. Unfortunately there were no "nurse maids" in the hospital.

Never in France, Dr. DuBois, was I so humiliated and insulted, nor saw such acts of negligence and cruelty committed in the name of race superiority and blindness of race prejudice.

To my mind, a hospital for Negro soldiers should be located and conducted with the thought of serving the men. To do this in Alabama may or may not be possible. I can assure you, however, that it is going to be a very delicate and difficult task. Those who will feel the effects most will be the unfortunate inmates.

Personally, I don't like the idea of putting physicians in any hospital simply because they are white or black. Many Negro physicians and many white physicians are totally unfit for the profession they have chosen.

Assuring you that you often speak the thoughts of my heart—or is it that I speak those of your heart and experience?—and that much of your work will always have my interest and support, I am yours,

ISAAC WEBB.

Louisville, Ky.

May I take the liberty of saying how splendid I think the articles on Colonel Young and the Tuskegee Hospital are in this issue of The Crisis.

It is a constant source of pleasure to me, that in these questions you have such a wonderful insight and are able to express exactly the thoughts which I believe are in the hearts of most of "us".

WILSON LOVETT.

Dear Dr. Du Bois:

The Crisis for June, page 56, "On Being Crazy"—a wonderful piece of writing. The whole wretched, miserable, abomination in just a few words. Nobody need tell me that the repetition of that tremendous presentation will not make other men too as ashamed as I am of the so-called civilization that tolerates these things.

About 1916 you wrote a remarkable magazine article, "African Roots of the Great War." Do you not see the African roots of the next?

Yours very truly,

CHARLES EDWARD RUSSELL.
THE LEAGUE OF YOUTH

COUNTEE P. CULLEN

(Speech delivered at Town Hall, New York, under auspices of the "League of Youth")

OUTH the world over is undergoing a spiritual and an intellectual awakening, is looking with new eyes at old customs and institutions, and is finding for them interpretations which its parents passed over. Youth everywhere is mapping out a programme for itself, is banding together in groups whose members have a common interest. In some places these various youth movements, such as the German Youth Movement, are assuming proportions of such extent that they are being viewed with trepidation by those who desire to see things continue in the same rut, who do not wish the "old order to change, yielding place to new".

And so it is not to be wondered at that the young American Negro is having his Youth Movement also. We in America have not yet reached the stage where we can speak of an American Youth Movement, else I had not been asked to speak this afternoon. The American Negro's Youth Movement is less ostentatious than others, perhaps, but it is no less intense. And if there is any group which is both a problem for itself and a problem for others, and which needs a movement for the solving of both it is the American Negro. Details and specific instances of what I mean may be met with daily segregation, discrimination, and just this past week the barring by an American board of a colored girl from entering The Art School at Fontainbleau, France, because her presence might be objectionable to certain people who would be along, this supposed objection being based not on character, but on color. Surely where such conditions obtain a movement is needed. I may say that the majority of people, even my own people, do not realize that we are having a Youth Movement at all. It is not crying itself from the house tops. It is a somewhat subsurface affair like a number of small underground currents, each working its individual way along, yet all bound at length to come together.

In the first place the young American Negro is going in strong for education; he realizes its potentialities for combating bigotry and blindness. Those colleges which cater exclusively to our own people are filled to capacity, while the number of Negro students enrolled in other colleges in the country is yearly increasing. Basically it may be that this increased respect for education is selfish in the case of each individual without any concern for the group effect, but that is neither here nor there, the main point to be considered is that it is working a powerful group effect.

Then the New Negro is changing somewhat in his attitude toward the Deity. I would not have you misconstrue this statement. I do not mean that he is becoming less reverent, but that he is becoming less dependent. There is a stereotype by which most of you measure all Negroes. You think of a healthy, hearty fellow, easily provoked to laughter, liking nothing better than to be slapped on the back, and to be called a "good fellow"—and to leave all to God. The young Negro of today while he realizes that religious fervor is a good thing for any people, and while he realizes that it and the Negro are fairly inseparable, also realizes that where it exists in excess it breeds stagnation, and passive acquiescence, where a little active resistance would work better results. The finest of lines divides the phrase "Let God do it," from the phrase "Let George do it." And there are some things which neither George nor God can do. There is such a thing as working out one's own soul's salvation. And that is what the New Negro intends to do.

Finally, if I may consider myself to be fairly representative of the Young American Negro, he feels that the elder generations of both Caucasian and colored Americans have not come to the best mutual understanding. I mean both North and South. For the misunderstanding is not one of sections, but is one of degree. In the South it is more candid and vehement and above-board; in the North where it does obtain it is sly and crafty and cloaks itself in the guise of kindness and is therefore more
cruel. We have not yet reached the stage where we realize that whether we side with Darwin or with Bryan we all spring from a common progenitor.

There is a story of a little girl of four or five years of age who asked her father, "Daddy, where were you born?" "Why I was born in San Francisco," said her father. "And where was mother born?" "Why in Chicago." "And I, where was I-born?" "In New York." The little girl thought this over for a while, then said, "Father was born in San Francisco, Mother in Chicago, and baby in New York. Isn't it wonderful how we all got together?" Wouldn't it be wonderful if we could all get together? The Young Negro feels that understanding means meeting one another half way. This League has taken a splendid forward step. Will it go further?
In the words of a Negro poet, I bring you a challenge:

**EL AFRICANO**

**Henry O. Tanner**, the Negro artist whose paintings adorn the Louvre in Paris, and Alfred Smith, whose etchings of Toussaint L'ouverture, Frederick Douglass, Paul Lawrence Dunbar, Phyllis Wheatley and other Negro Immortals are present, on exhibition at the 135th Street Branch of the New York Public Library, are so far the two most outstanding painters of color of note known to us on this side of the Atlantic.

In Spain, however, there is a painter in whose veins runs the noble blood of Africa who is conceded by the foremost art critics of Europe to be the greatest imaginative painter in the world. The story of this Negro artist, who has never had a lesson in his life, reads like a chapter from a richly woven romance by Pushkin or Dumas. Born on the Canary Isles but thirty years ago Nestor Martín Fernandez de la Torre as a very young man became famous as a swimmer in the sea between the Canary Islands and the Moroccan coast. Idolized as the peer, by reason of the lofty reach of his imagination, of such internationally famous painters as Sorolla and Zuloaga, de la Torre is adored by the nobility of Old Spain as "El Africano." Some of his mural paintings actually take one's breath away. For superb skill, originality, deftness of execution, and sheer gorgeousness, they are unparalleled. Some of the shrewdest art critics of Europe, like Antonio Zarraga, are overwhelmed at the mighty sweep of his imagination. Only

**A Crisis**

How would you have us? As we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong willing sinews in your wings?
Or tightening chains about your feet?
It is a challenge to be weighed mightily.
For we must be one thing or the other, an asset or a liability, the sinew in your wing to help you soar, or the chain to bind you to earth. You cannot go forward unless you take us with you, you cannot push back unless you retrograde as much yourself. Mr. President, I hope this league will accept my challenge and will answer it in the new spirit which seems to be animating youth everywhere—the spirit of what is just and fair and honorable.

"A Lady" by De la Torre
Montecelli whose canvases are still a mystery to civilization, flung paint or in that way. This, this utter disregard for convention, plus an uncanny genius for color, is even astonishing to sophisticated Spain. The secret of it is that de la Torré is a genius of the rarest water who looks out on the boulevard of life from the romantic point of view of a Negro. Were he a literary artist he would be a combination of Balzac, Pierre Loti, Lafcadio Hearn, Joseph Conrad and de Maupassant.

Nobody paints or has painted the sea as he is painting it today. In every artist’s life it is inexorable that environment—early environment—play a determining part. This is particularly true in de la Torré’s case. His masterpiece, “The Dream of Life On Lost Atlantis,” is the result of years of dreaming and exotic languoring on the lovely coast of Morocco. It is pagan in its beauty. There is nothing like it in all art—this gorgeous bit of oriental tapestry.

Some of his work, a series of four mural paintings, are soon to be privately exhibited in America. These are said to be as magnificent as anything done by Gustav de la Touche. No one has painted the land as he is painting it, except, possibly, the Chinese draftsmen in the days of Ming and a few of the Japanese when they showed us the moon above Fujiyama. Besides that, de la Torré, when he is not painting the nobility of Old Spain or celebrities like Guerra, the actress, Granada, the composer, and others, goes to the great centers of Europe designing magnificent dresses for women of princely rank. He also designs jewelry, necklaces, and gowns, and in this field he is said to be the equal of Erte.

THE TRAGEDY OF “JIM CROW”

W. E. B. Du Bois

THERE is developing within the Negro race a situation bordering on tragedy in regard to the “Jim Crow” movement now growing and spreading in the North. The tragedy has been with us before but it has been more or less dormant and unspoken. Today it is flaring to red flame and we must sit down and reason together.

I stood yesterday before three thousand folk in Philadelphia and said at length what I am saying now more concisely and definitely. It was an earnest crowd quivering with excitement and feeling, and the thing that it had in mind was this:

For 90 years, Pennsylvania has had a private colored school founded by Richard Humphreys, a West Indian ex-slave-holder. The institute was located first on Lombard Street, Philadelphia, then on Bainbridge Street and finally in 1911 was removed to Cheyney, twenty miles from Philadelphia in a beautiful section where new buildings were erected and a normal school equipped.

Many distinguished persons have been at the head of the school including Charles L. Reason of New York, Ebenezer D. Bassett, afterward Minister to Haiti, the late Pannie Jackson Coppin, Hugh Brown and at present Leslie P. Hill, Harvard ’03, Phi Beta
Kappa. In 1914, the school began to receive State aid at the rate of $6,000 every two years. In 1920, the school was made a State Normal School with an appropriation of $125,000 per year for two years.

Meantime the Northern states slowly struggled out from the shadow of "Jim Crow" school legislation. The schools of New York City became mixed and Negro teachers were appointed who taught without segregation. The same thing happened in Massachusetts, in Northern Illinois and Northern Ohio; in Pennsylvania it became, in 1881, "unlawful" to make "any distinction whatever" on account of race among public school children.

Notwithstanding this, separate Negro schools with Negro teachers in Northern states continued to exist. For some time they declined in number; then came the growing concentration of Negroes in cities and finally the new Negro migration from the South. This meant quiet but persistent and renewed attempts at school segregation. The number of separate schools increased in the North, and in Kansas segregation was legalized by permissive legislature.

In Philadelphia particularly separation was carried far by administrative action despite the law, so that to-day while the high school and 200 common schools have colored and white pupils, there are eleven schools with Negro pupils alone, and colored teachers are appointed only in those schools. Thus segregated schools are on the increase in the North and there is no doubt but what we shall see a larger and larger number of them as the flood tide of Southern Negro migration increases.

What shall be our attitude toward this segregation? The National Association for the Advancement of Colored People together with its organ, The Crisis, and all thinking men, white and black, have long since taken strong ground against compulsory racial segregation of any sort. This has been true from the foundation of the Association; and we have especially insisted that of all the sorts of segregation and discrimination that meet the Negroes in the United States, that in the common public schools is most dangerous, most insidious, the most far reaching.

Education in the public schools by races or by classes means the perpetuation of race and class feeling throughout the land. It means the establishment of group hostility in those tender years of development when prejudices tend to become "natural" and "instinctive". It is the plain duty of all true Americans who believe in democracy and broad human development to oppose this spread of segregation in the public schools.

On the other hand we are to-day, as practical thinkers and workers, faced by the grim fact of a school segregation already in being: of public common schools, private common schools, high schools and colleges attended exclusively by Negroes and manned wholly and largely by Negroes. Our educational plight is still precarious; but without the self-sacrificing efficient colored teacher of colored youth to-day, we would face positive disaster. These teachers have in their ranks some of the finest trained men and women in the world and the black race can never repay them for the work they have done under difficulty and deprivation, obloquy and insult, and sometimes even with the hatred and abuse of colored folk themselves.

Here then we face the amazing paradox: we must oppose segregation in schools; we must honor and appreciate the colored teacher in the colored school.

How can we follow this almost self-contradictory program? Small wonder that Negro communities have been torn in sunder by deep and passionate differences of opinion arising from this pitiable dilemma.

Despite all theory and almost unconsciously we are groping on. We recognize one thing worse than segregation and that is ignorance. There is, for instance, among the Negroes of the United States no effort to disestablish the separate public schools of the South. Why? They are wrong; they are undemocratic; they are ridiculously and fatally costly; they mean inferior schools for colored people, discrimination in equipment and curriculum; and yet so long as the race feeling is what it is in the South, mixed schools are utterly impossible. Even if by law we could force colored children into the white schools, they would not be educated. They would be abused, brow-beaten, murdered, kept in something worse than ignorance. What is true in the South
is true in most parts of the border states and in some parts of the North. In some of these regions where there are mixed schools innocent colored children of tender years are mercilessly mistreated and discriminated against and practically forced out of school before they have finished the primary grades. Even in many of the best Northern states colored pupils while admitted and treated fairly, receive no inspiration or encouragement.

How else can we explain the astonishing fact that with practically the same kinds of colored population in cities like Washington, Baltimore, Philadelphia and New York, the 200,000 Negroes in Washington and Baltimore send out 400 colored High School graduates every year, while 250,000 Negroes in Philadelphia and New York send out only 50? Moreover the academic standards of these colored High Schools have been proven to be fairly high by the success of their graduates in Northern colleges. What are we going to do about this? First and foremost and more important than anything else, Negro children must not be allowed to grow up in ignorance. This is worse than segregation, worse than anything we could contemplate.

There is only one method to avoid both this and segregation and that is by efforts such as are being made in New York City. The movement is still young and wavering, but it is a beginning. We are trying there to superintend the course of colored children in the mixed public school. We are seeking to guide them there and to help them at home; we try to discover and oppose prejudiced teachers; we encourage their enrollment in High Schools. There is no reason why a movement like this, pushed with unavailing determination, should not succeed in bringing the High School enrollment of black New York up to the level of Washington, Baltimore and St. Louis.

In Philadelphia no such movement is manifest. On the contrary with the colored citizens largely asleep for a long time, the solution of separate colored schools has been accepted with only half-hearted protest. To-day, however, strangely enough protest has risen to fever heat, and why? Because two years ago, Cheyney was made a colored State Normal School. We say colored advisedly because there is no use of stickling at facts or dodging behind legal quibbles. Cheyney is to-day a State Normal School for Negroes. Is this a fault, and if so whose fault is it? A large number of honest and earnest colored people in Philadelphia—persons who have cooperated with this Association and who believe in its work and possibilities, have taken this stand:

1. There is a conspiracy in Philadelphia to segregate all colored teacher training of the state in Cheyney, where with inferior equipment, colored teachers will be educated and sent out for use in a growing system of segregated colored public schools.

2. That Leslie Hill and his teachers are at least in part responsible for the programme and have aided and abetted it.

Without a shadow of a doubt many white people of Pennsylvania have the programme above in mind; without doubt principals of many of the other thirteen Normal Schools and some public school officials would welcome and push to the limit of the law and past it, the segregation of colored teachers and pupils; but there is no proof that all white folk in authority want this; there is no proof that the state does not intend to make Cheyney the equal of any other State Normal School; moreover according to present law no Negro is compelled to attend Cheyney. All of the other 13 normal schools of the State remain absolutely open to those who wish to attend them. And above all, proof is absolutely lacking that Hill and his teachers are dishonest betrayers of the interests of their race.

Leslie Hill and his wife Jane Hill have had honorable and self-sacrificing records. He has surrounded himself by the best faculty his limited funds would allow: Harvard, Radcliffe, the University of London and similar schools have trained them. I have seen schools in two continents and ten countries and I have yet to see a finer group in character and service than the teachers of Cheyney. And yet for three months these people were actually deprived of bread and butter by legal injunctions and pursued by denunciation, ostracism and innuendo, while the real culprits, the white "Jim Crow" officials, publicists and philanthropists stood aside unscathed and smiling to see the "darkies" quarrel.

I am not for a moment calling in ques-
tion the motives and sincerity of those in Philadelphia who are fighting segregation. In such a fight I am with them heart and soul. But when this fight becomes a fight against Negro school teachers I quit. I believe in Negro school teachers. I would to God white children as well as colored could have more of them. With proper training they are the finest teachers in the world because they have suffered and endured and nothing human is beneath their sympathy.

I know perfectly well that there have been colored educators and leaders who in order to get funds for their schools and enterprises and positions for their friends and children have betrayed and sold out the interests of their race and humanity. I have denounced and will denounce such men unsparily. But it does not follow that when a black man makes a black enterprise the best and most efficient for its purpose that he is necessarily a traitor or that he believes in segregation by race. A condition, not a theory confronts him. It was the duty of Hill to make Cheyney a school. He did not found Cheyney. It was founded half a century before he was born. He did try and is trying to raise it from the status of a second class High School without funds, equipment or recognition, to one of the best normal schools of one of the greatest states of the Union. Those folk, white or black, who seek to saddle this programme with a permanent “Jim Crow” school policy in the commonwealth of William Penn deserve the damning of every decent American citizen; and those folk are not black folk—they are white and wealthy and powerful, and many of them are distinguished Quakers.

The real fight in Philadelphia and Pennsylvania should be made on the following lines:

1. To stop by agitation, political power, and legal method, all further increase of public common schools segregated by race. The appointment and election of openly sympathetic school officials is the first step in this campaign.

2. To continue to insist on the appointment of colored teachers in white schools.

3. To support the efforts to make the present segregated schools the very best possible and to open them to white children.

4. To make Cheyney the best Normal School in the state and to encourage the entry of white students.

5. To see to it by scholarships and local efforts that colored pupils are kept in every other normal school of the state.

6. To make the colored teacher feel that no calling is so fine and valuable as his and that the Negro race and the world knows it.

The Looking Glass

LITERATURE

A “PRAYER FOR PAIN” by John G. Neihardt in the Omaha Bee:

I do not pray for peace nor ease,
Nor truce from sorrow;
No suppliant on servile knees
Begs here against tomorrow!

Lean flame against lean flame we flash,
O Fates that meet me fair;
Blue steel against blue steel we clash—
Lay on, and I shall dare!

But Thou of deeps the awful deep,
Thou breather in the clay,
Grant this my only prayer—Oh keep
My soul from turning gray!

For until now, whatever wrought
Against my sweet desires,
My days were smitten harps strung taut,
My nights were slumbrous lyres.

And howso'er the hard blow rang
Upon my battered shield,
Some lark-like, soaring spirit sang
Above my battlefield;

And through my soul of stormy night
The zigzag blue flame ran.
I asked no odds—I found my fight—
Events against a man.

But now at last—the gray mist chokes
And numbs me. Leave me pain!
Oh let me feel the biting strokes
That I may fight again!

* * *

We welcome the prospective publication of the Howard Review, a quarterly at Howard University.

“The purpose of this journal is to stimulate scholarship among Negroes by offering a dignified method of publication for worthy results in personal research.”
**THE LOOKING GLASS**

All persons interested in the Negro's economic development should read the May issue of The World Tomorrow which has the following articles: "The Segregated Negro World," by W. Burghardt DuBois; "The Negro In His Place" by Leslie Pinckney Hill; "When the Negro Migrates North" by Charles S. Johnson; "White Workers and Black" by Robert L. Mays; A Statement by William Z. Foster; "The Negro Farmer" by George A. Towns; "The Focus for Negro Education" by Robert R. Moton; Poems by Langston Hughes; "The Divine Right of Race" by Robert W. Bagnall; "The Foundation of Justice" by Moorfield Storey.

**THE UTILITY CLUB**

I have just read in The Crisis the editor's description of an evening at the "Coterie", which may have seemed to some Anglo-Saxon readers to be an evident—albeit a commendable exaggeration. But I know it is true and more, for I have been to a dance of the "Utility Club" of Harlem. I have no more delightful memory in years of social contact. The rhythm of it, created by nearly a thousand music-loving, music-making human beings moving with the pulsations of the only truly melodious modern dance music it has been my good fortune to have heard during the last few years—and which I loved even after they told me it was "classical jazz"—this haunting rhythm was a part of my being for days, and the thrill of it comes back to me as I write to-day, two months after the wonderful experience.

For it was a wonderful experience, speaking soberly and in all sincerity. I, too, danced and watched and enjoyed, with (the confession is forced out of me) something akin to anger in my heart for some, and pity for others of my race, too unacquainted with reality or too full of unreasoning prejudice to be able to understand and appreciate the contribution that their darker brothers have to make to our civilization—which, we too often forget, is theirs as well. If anyone could sit for three hours and watch such a group, and fail to see, or refuse to admit that God had dowered this people generously and lovingly, well, he must have none of God's attributes in his soul.

When I attempted to write or to talk about the Lincoln's Birthday dance of the "Utility Club" I found that I had to make use of a number of descriptive words. There was not merely "a good time"; there was joy, and there was beauty, courtesy, refinement and culture. During the whole afternoon I saw none of the indecent dressing, and improper dancing, nothing of the horse-play and silliness that all too often characterize many of our functions. I heard not one loud voice; I noticed no one pushing his way through the dense crowd of humanity; I recall but one collision; for these people were, one and all, and in the truest sense of the word, gentle-folk. And we know that groups just like this are to be found in every section of our country. I have to go back in my mind many years to find a memory to put beside this one, and that was before the war de-moralized us, and long before the time of "jazz"—classical or otherwise.

Comparisons are odious? Yes and differences are obvious, much more obvious than I would have them to be. Am I unjust to the white race? I hope not—I do not want to be—why add to the injustice we have shown to others! Certain truths were borne in on me, and I feel that I want to let them be known. I wish that everybody I know—and many more whom I do not know—could mark the beauty, experience the pleasure, and sense the gentleness that made this an event in a life-time for one who feels with the editor of The Crisis that "only in human contact comes understanding and peace, and the wider and fuller life" for us all.

Blanche Watson.

**THE JUDGE**

Technically speaking the unanimous decision of the Supreme Court, Chief Justice O'Neil being the organ, in the case of Judge Jones of the Natchitoches Red River district, probably is correct. His Honor cites the Constitution, the laws and the jurisprudence in support of the decision. Judge Jones is charged with having carried a concealed weapon, which he himself acknowledges, and shot down a citizen of Natchitoches on the public streets.

Of these facts there is no reasonable doubt. They being indisputable, Judge Jones' place is obviously not on the bench. We want our courts respected. But we cannot expect to have them respected if judges who preside over them deliberately violate our laws.

But while the higher court does not challenge these facts it holds that it is powerless to act—that there is really no cause of action in the Attorney General's petition—until Judge Jones' guilt or innocence has been established. It adds that if Judge
Jones is convicted his conviction ipso facto would deprive him of his office. We take it for granted that if he is acquitted his acquittal would quiet him in his title to the judgeship.

But even if Judge Jones beats the case; even if a jury should hold that, having armed himself because he feared trouble with a Negro, there was provocation for his shooting this Natchitoches citizen, what becomes of the fact that His Honor, while sentencing people for carrying concealed weapons, himself went about the streets heeled for trouble?

If the law is such that a judge violating the law cannot be removed unless he is convicted, isn’t there need for legislation to vest the Supreme Court with authority to act where obviously there has been misconduct on the part of the judge?

The higher court has turned down the Attorney General’s petition for the removal of John N. Jones. But at the same time it has suspended him until there can be a trial of the charges against him.

If it has the authority to suspend it should also have the authority to try the accused and itself determine, regardless of what a jury may do, whether or not the jurist charged is fit to sit upon the bench; and we say this without knowing Judge Jones or having any interest in the case.—New Orleans Daily States.

THE MORAL SOUTH

The Spartanburg Journal of Spartanburg, S. C., publishes the following in its news columns:

Has a white man the right to live in Spartanburg, South Carolina, with his Negro wife whom he married in Cincinnati, Ohio?

This question came up for decision before Recorder Bobo Burnett here today when J. L. Bagwell, a white man and a native of Glendale, and Minnie Lacky, a Negro, were arrested in police court on a charge of living together in a house near the Spartanburg county general hospital.

Bagwell, who looks like a man of 50, and the woman, who apparently is about 40, entered pleas of guilty to a charge of disorderly conduct, but the court ignored their pleas and after questioning both defendants remanded them to their cells to render his decision later.

“I married this woman in Cincinnati, Ohio, about fourteen years ago,” Bagwell told the court, “and we lived in that city for about twelve years. I secured a license there and this woman and I were married by a notary public. No one ever troubled us there. About eighteen months ago my father at Glendale became very ill and I came back to my old home to nurse him during his last years. He died a short time after I returned.

“My wife made her home with her sister in Spartanburg while I stayed at my father’s home, but after my father died I rented a house and we began housekeeping again.

“I asked several people whether I would get into trouble by living with a wife of another race, but no one seemed to able to tell me what to do. I got a job at Hayne and worked there until the latter part of March, when I found employment at Beaumont, where some new houses and a new addition to the mill are being built.

“I had no one to do my cooking and washing, and for this reason I married this woman.”

Bagwell glanced about the court room and saw Mayor John F. Floyd, who with City Commissioner James M. Zimmer man, was attending the trial.

“Mayor Floyd has known me for many years,” Bagwell told the court. “He will tell you that I have never been in trouble before.”

“Yes, I’ve known you a long time,” admitted Mayor Floyd, “and I have never suspected that you were married. Bagwell, this thing knocks me out. I’ve always had a good opinion of you—up until today.”

“I can’t decide whether you should be pitted or flogged,” Recorder Burnett informed Bagwell.

The man dropped his eyes and made no reply.

The reader has only to remember that if J. L. Bagwell had lived with Minnie Lackey without marrying her he would have been regarded in Spartanburg as a southern gentleman.

TU QUOQUE

SIRS: When I read in the Freeman of the bill before Congress, which, if passed, would deprive the Pueblo Indians of the land secured to them during Lincoln’s Administration, and also of the ultimatum of the Indian Commissioner that they abandon their religious ceremonial dances within a year, “or some other course would have to be taken,” I was reminded of an incident that occurred in England before the great war. I stood in front of the Tower of London and saw for the first time the “Beef Eater” in his amusing costume, with “Rex” embroidered on his expansive chest, and—I said, “I suppose your costume means that you belong to the great British race.” He replied, “Madame, I belong to the same race as you do, the Anglo-Saxon, the greatest land-robbers in the world; they civilize the world with a shotgun in one hand and a Bible in the other.” I replied, “You can’t quarrel with me, I agree with you perfectly.” Apropos of this same idea, an American man was recently heard saying to a Turk in a New England village, “But the Turks have massacred thousands of Armenians.” “Yes,” replied the Turk, “according to your news papers they have massacred more Armenians than ever lived at any one period, and there are thousands of them left. Let me ask you one question, where are the American Indians? Did you ever see any, I never saw one, and I have lived in America for years.” I am, etc.—L. Usher in The Freeman.
UNDER the auspices of the Negro Society for Historical Research and on sabbatical leave from Howard University—Professor Alain Leroy Locke leaves for a six months' program of library research and archaeological observation in the field of Africana. He will visit the chief European libraries and then leave for the more important excavation sites of Northern Africa, especially those of Upper and Lower Egypt.

C At the Howard University Commencement in June, Dr. J. Stanley Durkee, President of the University conferred the following honorary degrees: James Weldon Johnson, Doctor of Literature; Charles Edward Russell, Doctor of Laws; Daniel Smith Lamb, Doctor of Science; Mordecai Wyatt Johnson, Doctor of Divinity; and James Upshur King, Doctor of Divinity.

C The National Organization of Colored Graduate Nurses meets this year in Chicago, August 21st to 24th inclusive. Miss Carrie E. Bullock, care of the Visiting Nurse Association, 104 South Michigan Avenue, Chicago, is chairman of the Program Committee.

C Mt. Zion Congregational Church in Cleveland, Ohio, was organized in 1864 and is the oldest colored church in the city. From its beginning it has been self supporting with wide national and local interests. Two years ago it entered upon a still larger program which has produced these results: 200 new members; a trebled collection; the adoption of an annual budget of $7200, including $600 for missions; a reorganization of the Sunday School with a doubling of its membership; the organization of 8 community clubs and of a Christian Endeavor with a membership of 75; a vacation Bible School enrolling 115 children; a roster of community activities calling for 410 workers; a successful baseball team; the employment of two social workers; the establishing of a Community House and the inauguration of a moving picture machine with recreational and educational features. In the near future Mt. Zion proposes to purchase at a cost of $100,000, "The Temple" at East 55th Street and Central Avenue. This will afford greater accommodations for gymnastics and community activities. The moving spirit behind this program is the pastor, the Rev. Harold M. Kingsley.

C By virtue of its victory over Haddonfield High School, Pleasantville High School won its third inter-scholastic debate and the beautiful banner given the winner out of five attempts, by Rutgers College. The question was: "Resolved, that the Merchant Marine of the United States should be subsidized by the Federal Government." Robert Burrell, the captain of the Pleasantville team, is a colored boy. The other debaters on all the competing teams are white. Burrell gave the rebuttal. He has just been graduated, stood second in scholastic attainment and was chosen salutatorian of his class. He is the son of Mr. and Mrs. Lewis L. Burrell of Pleasantville, N. J.

C Dr. Sarah H. Fitzbutler, a resident for the last half century of Louisville, Ky., died January 12th. She was the first colored woman to practice in the State of Kentucky. With her husband, the late Dr.
Henry Fitzbutler, the hospital for care of members of the race was established.

The ranks of the Veterans of the Civil War are thinning. One of them, William B. Gould, born nearly 90 years ago in Wilmington, N. C., died recently in Dedham, Mass. Mr. Gould was a naval veteran of the Civil War and served as a petty officer on the United States vessels, Cambridge, Ohio and Niagara of the fleet engaged in the European blockade. In 1871 he established himself in Dedham as a brick mason and contractor and built up a flourishing trade from which he retired several years ago. He was a member of the Norfolk County Grand Army of the Republic Association, of the United States Naval Veterans Association and of Charles W. Carroll Post 144, G. A. R. Of this last organization he had served both as commander and adjutant. He is survived by two daughters and six sons of whom one served in the Spanish-American War and three others were first lieutenants in the Great War.

The late Dr. S. S. Caruthers, who filled for twenty years the Chair of Dermatology at Meharry Medical College, affords a splendid example of what Nashville can turn out by way of human efficiency and worth. Dr. Caruthers was born 48 years ago in Nashville and received almost all his training in her city schools and in Fisk University and Meharry. His graduate work was done, however, at Hahneman Medical College in Chicago. Besides his interest in medicine Dr. Caruthers fostered his liking for music and also found time to engage in various civic activities. He had been a member of the Fisk Quartet and during his lifetime formed connections with the Howard Congregational Church, the Pythian Lodge, the Court of Calanthe, the Willing Workers and the Music Review and Agora Clubs. He leaves a widow, Mrs. Cecelia Mahaffey Caruthers.

A fine expression of community interest and inter-racial goodwill was displayed recently in Brooklyn, N. Y., at the testimonial dinner tendered to the Honorable George E. Wibecan. A committee composed of one hundred citizens gave the dinner to commemorate the thirty-five years of conspicuous civic service which Mr. Wibecan had rendered, as well as the thirty-seven years which he has spent in the Post Office. The toastmaster was Charles W. Anderson who was introduced by Fred B. Watkins. A number of witty and impressive speeches were made eulogizing the guest of honor. The list of speakers was unusually representative and included Rev. George Frazier Miller, Hon. Lawrence C. Fish, magistrate of traffic court; Hon. Jacob A. Livingston, county leader; Alderman George W. Harris, Hon. John H. Mccooey, Democratic county leader; Hon. Arthur S. Somers, chairman of Chamber of Commerce; Hon. John R. Crews, Republican executive member Sixth Assembly District; the Hon. Arthur Comither, Executive Secretary Carlton, Y. M. C. A.; Hon. Michael Stein, acting executive McKinley Republican Club; Hon. Arthur G. Dore, executive U. S. Census Commissioner; the Rev. Father Quinn and Congressman Emanuel Sellers. At the close of these speeches Mr. Wibecan made an appropriate response.

This year marks the fiftieth anniversary of the marriage of the Rev. and Mrs. J. C. Taylor of Toledo, Ohio. The two were given an ovation by their friends at Friendship Baptist Church of which the Rev. Mr. Taylor is the founder and pastor. These two people who have lived so long and so well were both born slaves, the wife in Lancaster
County, Va., and the husband in Fairfax County. When a boy of ten Mr. Taylor ran away and after many adventures, one of which saw him a prisoner with rebel soldiers in the old Capitol Prison of Washington, D. C., he entered Wayland Seminary. It was at this time that he met Miss Morris, later Mrs. Taylor, who was a student at Howard University. In 1879 Mr. Taylor was graduated from the Theological Department of Howard, was ordained that same year and has had a record of continuous service ever since. His life branched out in many ways. His first pastorate was in Charleston, W. Va., where he organized the West Virginia Baptist State Convention of which he was first president. At this time he established a lasting friendship with Mr. Booker T. Washington. Later he went to a church in Pittsburgh, Pa., where he formed and became the first moderator of the Allegheny Association. He has been greatly interested in Sunday School work and is at present soliciting funds for an annex to his church in Toledo to be used for the weekday religious education of children.

An important personage in the office of the N. A. A. C. P. is Mrs. Richetta G. Randolph-Wallace, clerk of the Board of Directors and secretary to Mr. Johnson. "Miss Randolph" as she is generally known, is a native of Virginia, a graduate of the public schools of Plainfield, N. J., and of Gaffey's Business School in New York City. For a time she worked as public stenographer and typist but in 1913 she entered the service of the N. A. A. C. P. as general stenographer. Her worth and ability grew with the Association until today in addition to her secretarial work she is manager and overseer of the stenographers and clerks of the organization. In spite of her busy life she still finds time to take part in other interests, particularly in church work. For years she has served devotedly in Mount Olivet Baptist church, in the Sunday School, the Baptist Young People's Union and the choir. Recently, although this is a distinct departure from the policy of the Baptist Church, she was elected to serve on the Board of Trustees.

In St. Paul, Minnesota, lives a busy woman, Mrs. Clara Burnett Hardy, who like her famous sister, Mrs. Mary Burnett Talbert, has devoted her life to social and civic activities. Mrs. Hardy was born in Oberlin, Ohio, and is a member of the class of 1889 of Oberlin College. She has been an ardent suffragist and worker in politics. She has been made Bailiff of the Court of St. Paul and has been called three times for service. In 1922 she was elected a delegate from ward 8, of the fourth election district of St. Paul to the Republican Party County Convention, having carried the only precinct in that ward. Her friends feel that she is in the running also for the position of assistant deputy sheriff.

Myron W. Adams, the newly elected president of Atlanta University, is a native of New Hampshire. In his youthful days he was a student at Wilberforce University where his mother and older brother taught nine years each, and in that way he became thoroughly familiar with Negro education. His preparation for college, aside from that at Wilberforce, was obtained at Kimball Union Academy in New Hampshire. He graduated from Dartmouth College in the class of 1881 with first rank in his class. Four years were spent by him in theological study and four years in the active work of a pastorate in New England. He was
called by Dr. Bumstead to Atlanta University in 1889, where he has served continuously since that date. He was at first instructor in Greek and other subjects, then professor, and since 1896 has been an executive officer in the institution, as dean and treasurer. In 1919, when President Ware was obliged to give up the work because of ill health, the Rev. Mr. Adams was appointed by the trustees to serve as acting president. At a special meeting held April 20, 1923, he was elected to the presidency.

This information about 1923 graduates came to us too late for insertion in the July Crisis.

Western Reserve University—29 students. Two graduates from the Dental School; 1 from School of Pharmacy, 1 from Law School, 2 Bachelors of Arts.

Oberlin College—A.B., Gladys A. Wilkinson, Phi Beta Kappa, graduate scholarship in Mathematics.

University of Illinois—Approximately 70 students. B.S., Margaret Wilkins, Courtland S. Booker, William F. Thornton.

Harvard Dental School—D.M.D., O. L. K. Fraser.

University of Arizona—A.B., Thelma Flora Jordan.

Colorado College—A.B., Lillian M. Hardee. First colored girl to graduate from this college, member of Classical Association of Middle West and South, charter member of Classical Club in Colorado College, acted in Latin play "Captivi" by Plautus, spent Freshman and Sophomore years in Bishop College, Marshall, Texas.

Carnegie Institute of Technology—A.B., in Public School Music, Charlotte D. Enty.

Syracuse University—M.D., Richard G. Bondurant. Bessie Maples the seventeen year old daughter of Dr. and Mrs. W. L. Maples of Puunene, Hawaii, won the
Helen R. Reynolds  
B.S., Pennsylvania  
Ednora M. Prillerman  
B.S., Ohio State  
Anna R. Johnson  
B.S., Pennsylvania  
Ethel E. McGhee  
A.B., Oberlin

Lillian M. Hardee  
A.B., Colorado  
A. Elizabeth Delany  
D.D.S., Coll. Dent. Surgery  
Clara Morris  
A.B., Ohio State

Daisy A. Payne  
A.B., Indiana  
Thelma F. Jordan  
A.B., Arizona  
Emma S. Gilbert  
A.B., Radcliffe  
Angy Smith  
A.B., Cincinnati

Josephine Humbles  
A.B., Oberlin  
George C. Branche  
M.D., Boston  
Charlotte D. Enty  
Thelma F. Moorman  
A.B., Cincinnati
first oratorical contest of the Maui High School at Hāmākauapokō Maui, Hawaii. In the Territorial Prohibition contest held in Honolulu, Hawaii, she was highly complimented by Governor Farrington on her excellent effort. She was the only colored girl in the school and graduated June 15 from the College preparatory course.

Mr. Jerome B. Peterson of Brooklyn, New York, sends us this interesting bit of news apropos of the appointment of the late Judge McCants Stewart to the Brooklyn Board of Education. Mr. Stewart was the second (not the first) colored member of the Board. He succeeded to the seat on the Board which had been filled for ten years by the late Dr. Philip A. White, who was the first colored man to be appointed to that body, and who was nominated for membership about 1881 by Mayor Seth Low of Brooklyn. Mr. Stewart was succeeded by the late Samuel R. Scrotton, the last member of the race on the Brooklyn Board previous to the consolidation of Brooklyn with New York City.

Mr. George W. Lattimore, manager of the Southern Syncopated Orchestra writes us from London: “Carroll Joseph Morgan, formerly of New York, died on June 9 last while under treatment at the New Southgate Mental Hospital, London, England. He was a prominent member of the Clef Club, the Rock and White Company, and came to England with the Southern Syncopated Orchestra. He was one of the principal features of this company and made a phenomenal success in singing “I Got a Robe”, a Negro Spiritual. He appeared before the King of England, the Prince of Wales, the Duke of York, Mr. Lloyd George, former Prime Minister, and a host of other notables.”

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Vol. 26 No. 5 SEPTEMBER, 1923 Whole No. 155

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With Ford and Underwood this is surely going to be a "gra-and glo-rious" campaign!

THE VICTORY AT SPRINGFIELD

THE scorching of the "Jim Crow" school at Springfield, Ohio, is a victory that must not be forgotten because of its many characteristic features. Springfield is in southern Ohio and is surrounded by towns with "Jim Crow" schools. Near it is Wilberforce University, nearly three-quarters of a century old and a segregated state school. In Springfield few if any colored teachers had ever been appointed to the public schools. Colored leaders came forward and said: "We need colored teachers. Our children should get better attention." The Board replied by appointing seventeen colored teachers, but assigning them not to the general system but to a single school where they proposed to segregate colored pupils. Immediately the colored city was in arms and it fought for two years against this plan. It met, talked, and paraded and finally when the school was opened it picketed the school and boycotted it and some of the more headstrong sought to burn it. Finally the Board of Education surrendered.

This is the way to fight segregation. Springfield was not diverted into an attack upon Wilberforce. It did not allow the main object of its attack, the white Board of Education, to be replaced by colored victims. It was tempted to crucify the colored teacher which was wrong, and to commit arson which was criminal. But on the whole it withstood these temptations. It won and deserved to win.

FLORIDA

"I am writing to you to-day to ask you for some information regarding transportation to Liberia, Africa. I want to know if there is any free transportation whereby one can go from here over there. If so, please let me know. Also please let me know just how I could get over there. There are several persons who desire to go over there.

"I am awaiting your reply."

My dear Sir:

You might write the American Colonization Society. They have, I believe, a fund to help migration to Liberia.

I realize why the colored folk of Lakeland have turned their eyes toward some land of refuge, but do not think of migrating to Africa unless: (1) You know exactly where you are going; whether you will be welcome; and how you are going to make a living. (2) Unless you have capital. You should have at least $1,000 above your expenses, and $5,000 would be better. (3) Do not go under any circumstances if you are not young, strong and healthy.

Africa is an immense land, three times the size of these vast United States. It has all kinds of climate, all sorts of government and conditions of society. It is under the almost ab-
absolute military control of white European nations except in the case of Liberia.

Liberia welcomes immigrants but only immigrants of a certain sort. She has no place for empty-handed laborers. There are more laborers in Africa to-day than can be profitably put to work. She has no place for sick people, or old people or orators or agitators. She wants men with capital, skill, education and health. Such men, if they have grit and determination and can withstand the trying climate may, if they work hard, succeed—no others can.

THE CRUSADERS

One thing we may not forget: the largest single gift ever made to the N. A. C. P.—the gift beside which all other donations are relatively insignificant, is the Thirteen Thousand Dollars raised and handed over in cash by Mary B. Talbert and the women who stood by her. They worked six months without a cent of salary, under furious, open criticism and with veiled and underhanded opposition. They raised over Fifteen Thousand Dollars but nearly Two Thousand is yet being withheld by selfish if not dishonest agents. Still $13,207.15 has been paid in and given over to the anti-lynching work of the N. A. C. P. All hail the Anti-Lynching Crusaders!

THE TURK

The Lausanne treaty is the greatest triumph of Asia over European aggression since the Russo-Japanese war. Europe demanded of Turkey:

1. The right (under the treaties called “Capitulations”) to try European offenders against Turkish law in European courts
2. Huge indemnities and reparations arising out of European war claims
3. Economic concessions especially in oil lands

Number one is nothing more than a method of turning loose bandits in a foreign country with leave to do as they please without great fear of punishment. Number two was ridiculous to ask of a victorious nation which had endured more suffering than it had inflicted. Number three is the good old Christian method of spoiling the “heathen”. But number four was the triumph of hypocrisy. Imagine England with its centuries of Irish history and America with its lynching asking Turkey to promise them to be good to Armenians!

Europe blustered and Curzon made a dramatic return to England after reading the outlawed Turk a high and mighty lecture; and then on July 24th the treaty was signed and:

1. “Capitulations” were abolished forever.
2. The question of reparations and concessions was dropped or left to further negotiations with the real power in Turkey’s hands.
3. Constantinople goes to the Turks and the Armenians are left without European license to plot against Turkish sovereignty.

PUBLICITY

Sometime ago, the Crisis published an appeal from Fresno, California. They wanted a colored physician. As a result, some fifty letters were received and the man who got the job hailed from Texas. He did not wait to write, but took the train and performed his first operation in Fresno on the day the Editor lectured there.

In the June, 1922, number of the Crisis, we published an appeal from John Francique, a Granadian boy who had landed destitute in Haiti and appealed for means to escape. Through
the publication of that letter, not only were funds sent to Francique and his mother for relief, but through the generosity of a reader, he was furnished passage to America and a bond for his self-support given. He is now happily at work in New York City.

We are encouraged therefore to publish the following additional appeal which comes from out of Russia, published in the “Izvestiya” of Moscow, March 25th, 1923. It says:

“A grandson of Alexander S. Pushkin, Gregory A. Pushkin, with his family of a wife and four small children, is living in Petrograd in extremely poor circumstances. The only bread-winner is the wife, who is employed as a teacher and is paid a miserable salary. G. A. Pushkin preserved the library of his great ancestor and in 1917 donated it to the Pushkin House of the Academy of Sciences. The administration of the academic theatres has opened a subscription for the benefit of the starving grandson of Pushkin.”

The gentleman who sends us this clipping adds:

“Now, I don’t think I have to tell you that Pushkin, the great-grandson of the Negro General Hannibal of Peter 1 (the Great), is rated among the greatest poets of Russia,—some think he was the greatest poet. He was the founder of the realistic school in Russian fiction, antedating the English masters of the same school. There is a monument to him in the very heart of Moscow, erected in 1880. The principal address at the dedication of the monument was delivered by Dostoyevsky.

“Some 17 years ago while in Odessa, I happened to come across a photograph from a picture of Pushkin at the age of 14—it was a typical face of a colored boy, such as you see them anywhere in America. Of course, in Russia it was not a disqualification, and Pushkin was a member of the Russian aristocracy and even held a court title under Nicholas 1.

“The reason I am encroaching upon your time with these details is that I think it would be desirable that the colored people of America should respond to the appeal of the administration of the academic theatres of Russia and subscribe for the relief of Pushkin’s grandson.”

THE EXODUS

We have carefully read a sheaf of white Southern papers and gleaned the following facts concerning the continued migration of Negroes:

1. No Negroes are leaving the South save a few of the ne’er-do-well floaters.

Negroes are leaving daily by the tens of thousands.

2. The South is glad to see them go.

The South is going to stop their going.

3. Cotton and Southern agriculture are threatened with ruin.

The migration is the best thing for the South.

4. The Negro loves the South.

The South has lynched 4000 Negroes and willlynch others when it pleases.

We are certainly glad to get this clear outline of fact on which to base our own conclusions.

IN ARKANSAS

In some instances there is a very marked disparity between the per capita expenditures for white pupils and for colored. In Helena, for example, the figures are $68.12 and $12.60; in Magnolia, $27.44 and $4.85. It may be said in behalf of Helena that, while the disparity between the amounts is great, the per capita expenditures for Negro pupils is fairly reasonable in amount. But this cannot be said of Wynne, Magnolia, and Monticello, and a number of other towns in the list.

From page 65 of a survey of the Public School System of Arkansas made by the U. S. Commissioner of Education.

“Fairly reasonable”! $68.12 and $12.60! And the proposed Sterling-Towner bill to aid National education proceeds to say: “All funds apportioned to a State to equalize educational opportunities shall be distributed and administered in accordance with the laws of said State in like manner as the funds provided by State and local authorities for the same purpose, and the State and local educational authorities of said State shall determine the courses of study, plans and methods for carrying out the purposes of this section within said State in accordance with the laws thereof”!
ONE of the greatest signs of progress among colored Americans has been their realization that the church should be the center not only of religious but also of social and community activities. The new buildings of the Abyssinian Baptist Church in New York have been constructed with this idea in mind.

Abyssinian Church was organized 115 years ago and is the third oldest Baptist Church in America. Its first edifice was on Worth Street in New York, a far cry from its present location in Harlem. Fifteen ministers have presided over it and it boasts a long line of progressive leaders and faithful communicants. To-day its membership is nearly 4,000.

While it is true that this organization has always been outstanding among Negro Churches, it began to gain new prominence about fifteen years ago when the Rev. A. Clayton Powell came from New Haven, Connecticut, to assume its pastorate. This pastor, a graduate of Virginia Union University...
and of Yale Divinity School has always had a great interest in social problems and he has known how to introduce a larger vision of social service into the administration of his church. The new Abyssinian Church and Community House are the outgrowth of this vision. The buildings are situated on 138th Street with a frontage of 150 feet. They are among the most modern and valuable church holdings in America. Their total cost amounts to $325,000. It is significant of the increasing prosperity among colored people to learn that $265,000 of this amount was raised and paid before the church was dedicated.

The buildings are Gothic and Tudor in design, constructed of New York stone, trimmed with terra cotta, and make a striking appearance. The main auditorium has a seating capacity of 2000 and the lecture room, 1000. The pulpit platform is made of Italian marble. The Castle Company of London executed the stained glass windows. The great south window is forty feet wide and represents The Ascension. Three of the pictures were painted in London for this window. The three manual pipe organ was built
by the M. P. Moller Company of Hag-
artown, Md., especially for this church and
is one of the largest and most modern of
its kind. It is really four organs in one,
namely, the great, the swell, the choir, and
pedal organs, and has twenty-one chimes.
The Dedication Recital was given by Mel-
vile Charlton, Monday evening, June 11th.
It is estimated that 2500 people sat and
stood for two hours during the Recital and
that more than 1000 failed to gain admis-
tance.

The Community House has gymnasium,
shower baths, reading rooms, rooms for
teaching cooking and sewing, a model apart-
ment and roof garden. The New York
Urban League, the New York Tuberculosis
Society, and Henry Street Settlement
Nurses are occupying rooms in the Com-
munity House until September 15th of this
year. At that time the church plans to
form classes in Domestic Science, Christian
Education, Stenography and Typewriting,
Civil Government, Physical and Beauty
Culture. The program also provides for a
Visiting Nurse and an Employment Bureau.

On Sunday, June 17th, after a long
and impressive dedication, the church was
formally thrown open to serve the needs of
the community.

Double Trouble
A Story

JESSIE FAUSET

(Anghélique Murray, a school-girl of charming personality not allowed to have "com-
pany" is meeting young Malory Fordham clandestinely every day after school. For-
dham's family is one of the best of Edendale while Anghélique's is somewhat clouded
the more so because her beautiful pensive cousin, Lauretta, is known to be the illegitimate
child of Aunt Sal, and of Ralph Courtney, formerly white owner. Lauretta dis-
likes Anghélique intensely, but Anghélique is sorry for her and when Lauretta's white
half-sisters come to see her Anghélique is always doubly sympathetic. There is a mystery
about Anghélique too, but the girl is not aware of this except to notice that people shun her
and that the boys are sometimes rude. One boy, Asshet Judson, however, who used to
live in Edendale writes her constantly urging her to "be good, to be decent" and some
day he'll come for her. Anghélique reads his last letter and then goes to bed to dream
that she is painfully but futilely pursuing Malory Fordham.)

II

EDENDALE, like many another Jersey
town, as well as all Gaul, was divided
into three parts. In one section, the prettiest
from a natural point of view, lived Italians,
Polacks and Hungarians who had drifted
in as laborers. In another section, elegant
and cultivated, dwelt a wealthy and leisure
class of whites, men of affairs, commuters.
having big business interests in Phila-
delphia, Trenton, Newark and even New York.
Occupying the traditional middle ground
were Jews, small tradesmen, country law-
yers and a large group of colored people
ranging in profession from Phil Baltimore,
successful ash-contractor to the equally suc-
cessful physician, Dr. Thompson. This last
group was rather closely connected with
the wealthy white group, having in far pre-
ceding generations, dwelt with them as
slaves or more recently as house servants.
Sometimes as in the case of Aunt Sal
Fletcher and the Courtneys, who following
the Civil War, had drifted into Jersey from
Delaware, they had served in both capaci-
ties.

Malory and Anghélique came to know
the foreign quarters well. Here on the old
Hopewell Road beginning nowhere and go-
ing nowhere they were surest of escaping
the eye of a too vigilant colored townsmen
as well as of the occasional white cus-
tomer for whom the girl's cousin sewed.
Malory was in no danger from a possibility
like this last for the Fordhams on the ma-
ternal side had been small but independent
householders for nearly a century. Even
now Mrs. Fordham lived on a small income
which came partly from her father's legacy,
partly from the sale of produce from a
really good truck-farm. Her husband had
showed a tendency to dissipate this income
but he had died before he had crippled it
too sorely. Malory was determined to have
more money when he grew older, money
which he would obtain by his own methods.
He never meant to ask his family for any-
thing. The thought of a possible contro-
versy with the invincible Gracie turned him sick.

He would be an engineer, how or where he did not know. But there would be plenty of money for him and Angélique. Already all his dreams included Angélique. He had not told her but he loved her fervently with an ardor excelling ordinary passion, for his included gratitude, a rapt consciousness of the miracle which daily he wrought for him in the business of living. She was so vivid, so joyous, so generous, so much what he would wish to be that almost it was as though she were his very self. Every day he warmed his hands at that fire which she alone could create for him.

He it was who fought so keenly against the clandestine nature of their meetings. Not so Angélique. This child so soon, so tragically to be transformed into a woman, was still a romantic, dreaming girl. Half the joy of this new experience lay in its secrecy. This was fun, great fun, to run counter to imperious, unhappy Laurentine, to know that while her cousin endured the condescending visit of the son of the architect in the hope that some day, somehow she might receive the son of the colored physician, she herself was the eagerly and respectfully chosen of the son of the first colored family in the county. This was nectar and ambrosia, their taste enhanced by secrecy.

But Malory hated it. He had not told his family about the girl because clearly for some fool reason they were prejudiced against her, and as for Angélique's family—no males allowed. Hence this impasse. But he wanted like many another fond lover to acquaint others with his treasure, to show off not only this unparalleled gem, but himself too. For in her presence he himself shone, he became witty, his shyness vanished. The Methodist Sunday School picnic was to be held the first week in June. His sisters never went; proud Laurentine would not think of attending. He told Angélique that he would take her.

"Wonderful!" she breathed. She had a white dress with red ribbons.

They met on that memorable day, rather late. Laurentine could not keep Angélique from attending the picnic, but she could make her late; she could make her feel the exquisite torture which envelops a young girl who has to enter alone and unattended the presence of a crowd of watchful acquaintances. Angélique inwardly unper-turbed,—she knew Malory would wait for her forever,—outwardly greatly chafing, enjoyed her cousin's barely concealed satisfaction at her pretended incom- 

fiture. With a blithe indifference she went from task to task, from chore to chore. "Greek tragedy," she whispered gaily into the ear of Marcus, an adored black kitten.

Malory did not mind her lateness. Indeed he was glad of it. So much the more conspicuous their entrance to the grounds. As it chanced, practically the whole party was in or around the large pavilion grouped there to receive instructions from Mrs. Evie Thompson who had charge of the picnic. A great church-worker, Mrs. Evie. When the two arrived the place was in an uproar, Mrs. Evie, balanced perilously on a stool tried to out talk the noise. Presently she realized that her voice was unnecessarily loud, the sea of black, yellow, and of white faces had ebbed into quiet but not because of her. Malory just outside the wide entrance, in the act of helping Angélique up the rusticate steps caught that same fleeting shadow of horror and dismay, that shadow which he had marked on the faces of his household, rippling like a wave over the faces of the crowd, touching for a second Mrs. Thompson's face and vanishing. Appalled, bewildered, he stood still.

Mrs. Thompson rushed to them. "You just happened to meet Angélique, Malory? You—you didn't bring her?" Her voice was low but anxious.

"Of course I brought her," he replied testily. What possessed these staring people? "Why shouldn't I bring her?"

"Why not indeed?" soothed Mrs. Thompson. She herself came from a "best family" in some nearby big city. "It's such luck that's all. I was wishing for Angélique. She's such a help at a time like this, so skilful. I want her to help me cut sandwiches."

Malory, rather sulkily accepting this, allowed his guest to be spirited away to exercise this skill. The crowd drawing a vast, multi-throated breath dispersed. Mrs. Thompson was anything but skilful herself. In the course of the afternoon she cut her assistant's hand. "I don't anticipate any infection," she remarked, peering at the small wound with an oddly unrepentant air.
"but you'd better come home with me and let Doctor dress it. Sorry I can't invite you too Malory, but there's hardly room in the buggy for four. Evie and I are both fat."

Malory passed a night of angry sleeplessness. "I don't know what to think of these people," he told Angélique when they met the next day. "Do you know what I want you to do? You come home with me now and meet my mother and sisters. When they get to know you, they'll like you too and I know they can make these others step around." It was the first time he had betrayed any consciousness of the Fordham social standing.

Angélique, nothing loth, agreed with him. She too had thought Mrs. Thompson extraordinary the day before, but she had not seen as Malory had that strange shadowy expression of horror. And in any case would have had no former memory to emphasize it.

The two moved joyously up the tree-lined street, Malory experiencing his usual happy reaction to Angélique's buoyancy. Nothing would ever completely destroy her gay equanimity he thought, feeling his troubled young spirit relax. There was no one like her he knew. His people, even Gracie, must love her. He was living at this time in the last years of the nineties and so was given to much reading of Tennyson. Angélique made him think of the Miller's daughter, who had "grown so dear, so dear". What of life and youth and cheerfulness would she not introduce into his drab household, musty with old memories, inexplicably tainted with the dessication of some ancient imperishable grief!

At the corner of the street he took her arm. They would march into the house bravely and he would say, "Mother this is Angélique whom I love. I want you to love her too; you will when you know her." He perceived as he opened the gate that Angélique was nervous, frightened. Timidity was in her such an unusual thing that he felt a new wave of tenderness rising within him. On the porch just before he touched the knob of the screen door he laid his hand on hers.

"Don't be frightened," he murmured.

"Look," she returned faintly.

He spun about and saw pressed against the window-pane a face, the small, brown face of his sister Gracie. In the background above her shoulder hovered the head of the oldest girl Reba, her body so completely hidden behind Gracie's that for a second, it seemed to him fantastically, her head swung-suspended in space. But only for a second did he think this, so immediately was his attention drawn, riveted to the look of horror, of hatred, of pity which was frozen, seared on the faces of his sisters.

"For God's sake, what is it?" he cried.

Gracie's hands made a slight outward movement toward Angélique, a warring off motion of faintness and disgust such as one might make involuntarily towards a snake.

"I'm going in; come Angélique," the boy said in exasperation. "Has the whole world gone crazy?"

Before he could open the door Reba appeared, that expression still on her face, like a fine veil blurring out her features. Would it remain there forever he wondered.

"You can't bring her in Malory, you mustn't."

"Why mustn't I? What are you talking about?" Strange oaths rose to his lips.

"What's the matter with her?" He started to pull the door from his sister's grasp when Gracie came, pushed the door open and stepped out on the porch beside him.

"Oh Malory you must send her away! Come in and I'll tell you. She burst into tears.

Gracie his tyrant, his arch-enemy weeping! That startled him far more than that inexplicable look. The foundations of the world were tottering. He turned to his trembling companion. "Go home, Angel," he bade her tenderly. "Meet me tomorrow and we'll fix all this up." He watched her waver down the porch-steps then turned to his sisters:

"Now girls?"

Together they got him into the house and told him. . . .

III

Angélique said to herself, "I'll ask Aunt Sal,—Cousin Laurentine,—but what could they know about it? No I'll wait for Malory. Can I have the leprosy I wonder?" She went home, stripped and peered a long time in the mirror at her delicate, yellow body.

Next afternoon near the corner of Cedarwood and Tenth she untied and retied her shoes twenty times. Malory did not come. She shook out bushels of imaginary dust. He had not come, was never coming.
At the end of an hour she went to the corner and peered down Tenth Street. Yes—no—yes it was he coming slowly, slowly down the steps of the Boys' High School. Perhaps he was sick; when he saw her, he would be better. . . He did not look in her direction; without so much as turning his head he came down the steps and started due west. Cedarwood Street lay east.

Without a second's hesitation she followed him. He was turning now out of Tenth north on Wheaton Avenue. After all you could go this way to the old Hopewell Road. Perhaps he had meant for her to meet him there. A block behind him, she saw him turn from Wheaton into the narrow footpath that later broadened into Hopewell Road. Yes, that was what he meant. She began to run then feeling something vaguely familiar about the act. On Hopewell Road she gained on him, called his name, "Malory, oh Malory" He turned around an instant, shading his eyes from the golden June sunlight to make sure and spinning back began to run, almost to leap, away from her.

Bewildered, horrified, she plodded behind, leaving little clouds of white dust spiraling up after her footsteps. As she ran she realized that he was fleeing from her in earnest; this was no game, no lover's playfulness.

He tripped over a tree-root, fell, reeled to his feet and, breathless, found her upon him. She knew that this was her dream but even so she was unprepared for the face he turned upon her, a face with horrid, staring eyes, with awful gaping lips, the face of a Greek tragic mask!

She came close to him. "Malory," she besought pitifully. Her hand moved out to touch his arm.

"Don't come near me!" His breath came whistling from his ghastly lips. "Don't touch me!" He broke into terrible weeping. "You're my sister.—my sister!" He raised tragic arms to the careless sky. "Oh God how could you! I loved her, I wanted to marry her,—and she's my sister!"

To proud Laurentine sitting in haughty dejection in the littered sewing-room, fingering a dog-eared postcard from Niagara Falls came the not unwelcome vision of her stricken cousin swaying, stumbling toward her.

"Laurentine, tell me! I saw Malory, Mal-
ory Fordham; he says,—he says I'm his sister. How can that be? Oh Laurentine be kind to me, tell me it isn't true!' She would have thrown herself about the older woman's neck.

Inflexible arms held her off, pushed her down. "So you've found it out have you? You sailing about with me your pitying ways and your highby-tighty manner. Sorry for Cousin Laurentine,—weren't you?—because her father was white and her mother wasn't married to him. But my mother couldn't help it. She had been a slave until she became a woman and she carried a slave's traditions into freedom.

"But her sister, your mother," the low-hating voice went on, "whom my mother had shielded and guarded, to whom she held up herself and me—me—" she struck her proud breast—"as horrible examples,—your mother betrayed Mrs. Fordham, a woman of her own race who had been kind to her, and ran away with her husband." She spurned the groveling girl with a disdainful foot. "Stop snivelling. Did you ever see me cry? No and you never will.

Angélique asked irrelevantly: "Why do you hate me so? I should think you'd pity me."

Her cousin fingered the postcard. "Look at me." She rose in her trailing red dress. "Young, beautiful, educated,—and nobody wants me, nobody who is anybody will have me. The ash-contractor's son offers,—not asks,—to marry me. Mr. Deaver," she looked long at the postcard, "liked me, wrote me,—once—"

"Why did he stop?" Angélique asked in all innocence.

Laurentine flashed on her. "Because of you. You little fool, because of you! Must I say it again? Because my mother was the victim of slavery. People looked at me when I was a little girl; they used to say: 'Her mother couldn't help it, and she is beautiful.' They would have forgotten all about it. Oh why did your mother have to bring you home to us! Now they see you and they say: 'What! And her mother too! A colored man this time. Broke up a home. No excuse for that. Bad blood there. Best leave them alone.'"

She looked at Angélique with a furious, mounting hatred. "Well you'll know all about it too. Wait a few years longer. You'll never be as beautiful as I, but you'll be pretty. And you'll sit and watch the years go by, and dread to lock in your mirror for fear of what you'll find there. And at night you'll curse God,—but pshaw you won't.—" she broke off scornfully, "you'll only cry—"

Angélique crept up to her room to contemplate a future like Laurentine's.

Hours later Aunt Sal come in, her inscrutable dark face showing a blurred patch against the grey of the room. In her hand something gleamed whitely.

"Thought you might want more letter," she said in her emotionless husky voice.

Her letter, her letter from Asshur! Her letter that would reiterate: "Be a good kid and I'll come for you. . . ."

She seized it and fell half-fainting in the old woman's arms. "Oh Asshur I'll be good, I'll be good! Oh Aunt Sal, help me, keep me. . . ."

A REVIEW OF FOUR BOOKS

Abram L. Harris, Robert Bagnall, Leslie Pinckney Hill, Joseph Gould


Bert Williams, Son of Laughter. By Mabel Rowland—The English Crafters, New York.


This book is the result of a reflection by the author upon his thirty years experience with the Bantu and other African peoples. Its possession of current racial sentimentality is almost nil. As a layman's production "The Black Man's Place in South Africa" is an able refutation of Gobinism and the anthropological persiflage of the Stoddards and Grants.

In this book Mr. Nielsen exhibits the
peculiar faculty lacking in so many writers on race questions of penetrating beneath white man’s civilizational coating and the externalities of crude African culture to find the “world ground” of humanity. Despite other criticisms which automatically follow the reading of this book, the author’s belief in the fundamental oneness of white and black man affords much interest. Nor does he fail to show that prevailing opinion as to black man’s inability to think abstractly and to construct eschatological concepts on a rational basis, or the native’s mental inertia is a myth parading as science which has been created by the prejudice of distorted intellects. A number of instances of rational thinking by native Africans uninfluenced by white man’s civilization, are cited in refutation of various advertisements of the puellility of the African’s mind, his incapacity for sustained and purposive thinking.

In determining the formative factors of civilization and consequently those causes that have made for African stagnation, the author while not wholly discrediting climatic or physico-environmental influences expresses doubt as to its generally accepted potency. He rather thinks that an “instinctive fear of innovation” or “innate tendency to conservatism” is the mainspring of social stagnation. On the other hand a “divine discontent” is advanced as the motive fundamental to social progress and achievement. If one accepts the current notion of Africa’s having always been one of the universal enigmas, and at the same time concurs with Mr. Nielsen in his indeterminism, one finds one’s self confronted with the unexplained phenomena. The question which logically follows the author’s position is, “Why has this mysterious factor of ‘divine discontent’ not entered the African equation? Or why have the African blacks evinced a greater tendency to conservatism up to date than have other races?” We venture that this super-natural element could hardly be stimulated in an environment as gratuitous as Africa’s. It is at this point that the author leaves us in the dark. If by “divine discontent” he means individual creativeness we accept the interpretation as far as it goes. But has he not overlooked “historic relationship” between groups which stimulates social change, the transfer of ideas and the dissemination of commodities? Is not social intercourse between races facilitated or handicapped by physical environment? These factors which escaped the author’s notice might have been used to explain the African mystery.

In South Africa where races of extreme physical dissimilarity have been brought together, racial strife is possibly greater than in our own United States. To bring about harmony the author suggests segregation of the two races into separate territories. Obviously the author believes that the strife is caused by color or race prejudice. Were the situation so occasioned segregation would not be the expedient. Color or race prejudice has an instinctive basis of repugnance or hostility to strangeness whether objectified by human form or inanimate objects. Yet a period of continued association soon eliminates the fear of the alien. Separate the two races, according to this plan of Mr. Nielsen’s, the black with a growing race consciousness and indignation to insult, and the white with its inflated nordic superiority and they will become more foreign to each other. Thus, hostility will easily be increased to the point of precipitation. Eventually a race war will occur of more terrorism than any occasional conflict between groups living in the same locality. However, the author is mistaken in maintaining that difference of race is the sole cause of the strife. In South Africa like our own dear fatherland, America, we have color prejudice augmented by certain economic and social factors of which the desire of the superior to exploit the inferior is the most predominant. When a so called inferior group and a superior group of different customs, languages or color are brought into contact, the latter bent upon exploiting the labor of the former or the resources of its native habitat, a situation which at the beginning may be called race prejudice soon becomes inextricably bound with class prejudice, particularly as miscegenation progresses. This seems to be the situation in South Africa although not so stated by the author.

Abram L. Harris

An inartistic hotch-potch is this little volume, but it does give a picture of Bert Williams and his tragedy. Its author or editor knew him and was his friend. The book contains an interesting preface by David Belasco, an account of Bert Williams’ parts and his career, a number of his songs, statements of friends, obituary comments, and an attempt at character portrayal. As
one reads it he gets a clear picture of an easy-going, but ambitious artist of superb talent, whose sensitive nature, naive credibility in business matters, over-modesty and timidity prevented him from breaking through the barrier of race to the opportunity he merited. Bert Williams had within him the genius of a Joseph Jefferson, but because the sun kissed him too ardent, and his hair crinkled a little overmuch, he was doomed to live and die in the part of a clown. He made a world laugh while his own heart was cracking.

Once his chance was near. David Belasco, who believed that he was capable of big things, sent for him. It was after Erlanger had engaged Williams and signed him for three years in the Follies, that this opportunity came. Belasco told Williams that he would present him in a play which he could find or write. Failing to find courage to tell Belasco that he was already under contract for three years, he went to his friends for advice. They urged that he tell Belasco the facts and seek his release from Ziegfeld to whom Erlanger had passed him. This, he promised to do, but rather than risk an argument and possible criticism, states the author, Williams stayed with Ziegfeld for ten years, and pleaded timidity to Mr. Belasco. If this account is true, here is a pitiful side of Bert Williams' character—that when his opportunity came, he did not have the aggressiveness to fight for it.

Bert Williams' sensitive soul was constantly hurt by the slights and prejudices to which his race subjected him. At hotels and in places of public service, and even in his profession, this prejudice sorely wounded him. He would give his services to a benefit, and the stars would pair off in dressing rooms, leaving him alone on the stage unless some thoughtful actor came along and invited him in as partner.

"Williams was the funniest and saddest man I ever knew," says one of these, commenting on his life. He met with a great many unpleasantly limiting conditions, and as time went on he seemed to feel that craving for a club, or some place where he could meet those of his own profession, and talk shop as other actor-folk do. With all his philosophy, he would occasionally say, "Well, there is no way for me to know this or that thing which you say is going on. I'm just relegated—I don't belong." It was not said in a bitter tone, but it did sound sadly hopeless, and it did seem a pity that any artist who contributed so much that was of the best to our theatre, should be denied even the common comforts of living when on the road in cities like St. Louis and Cincinnati."

Tender, thoughtful, loving, kind, sympathetic, modest, gentlemanly, a lover of children and animals, simple as a child in money matters, but generous to a fault, loyal and true to his friends far beyond rules and law, a lover of good books and music, a thinker and philosopher—this is the picture given of Williams in the crudely arranged pages of the book. He never used an unclean line on the stage and always his audience felt the great reserve that was his. A look, a gesture, a word and he was moved to tears and laughter. A noble soul, torn on the ranks of the prejudice of the cold and cruel white world that boasts of superiority, but crushes talent and robs the world of genius, unless it be embodied in a white skin—this is the tragedy the little book unconsciously narrates.

ROBERT W. BAGNALL.

TWO readings of Mr. Clement Wood's recent volume of verse entitled The Tide Comes In leave some clear impressions. The first of these is that we ought to be glad that a man so capable of genuine poetry dares to be old-fashioned enough to write so that he may be understood. A new book of poetry ought always to be an important experience. "The poet is the only potentate," and we ought to be keen to know who now aspires to the crown. With this curiosity I find myself again and again persisting in these days through hundreds of lines whose meaning I never fathom. Allowing fully for my own limitations, it is nevertheless a disheartening trial. I am always wondering why a poet will do this. Mr. Wood does indeed himself say in the three stanzas entitled Poetry,

"O, I am careful that these lines
Tell nothing to you."

But the corners of his eyes are wrinkled into 'crow's' feet here, I am certain. He is having a fling. He is capable of absurdities as helpful and nourishing as Swift's. I know what he means when he says, for instance, that

"A poet who is well and whole
Is not a poet."

Mr. Wood is both well and whole. You can
understand him, and for the most part gratefully.

In the next place, I am glad that the book stands for poetic form. Art without form is self-contradictory, a kind of spiritual anarchy. The formless, flashy jargon of the average free verse seems to me to be a corrupting literary excrescence. It requires neither discipline, nor serious studentship, nor any of the mighty self-possession of the sincere craftsman. At best it appears to be a pardonable aberration reflecting a disordered world. It is one of the misty phases through which poetry must struggle to the more reserved legitimate expressions of the high things, new and old, of the human spirit. I am glad that Mr. Wood has a contemporary model in Edwin Arlington Robinson, who seems, by all measurements, to be the present high priest of disinterested American singers. We must welcome with some ado any man who comes with form into a formless world.

My next impression is that The Tide Comes In represents a fine growth of the man himself. Divisions 1 and 2 are tentative. They give Mr. Wood a place in the choir, and illustrate his lyric faculty. I should like to quote much that is quite as delightful as the little poem, Culture, in which an old, gray, withered tree standing on a hill is seen to be

"As lovely as an old man
Smiling at the sun."

All through these divisions there are

"Songs as light as tumbling spray,
Dirges heard where the heart has been
Humbled and couched with kinsman clay.
Stars that glitter and stars that fall,
Love, that haunter of shore and hill,
Noon, and the final night of all.

Take what you will."

It is in divisions 3 and 4, however, in the poems on Time, and especially in the Eagle Sonnets, that Mr. Wood reveals his widest comprehensions, and gives us to feel the development of his powers. That development is clearly not yet ended. There are whole worlds of moral and aesthetic appreciation untouched by these poems. But there are breadth, a cosmic view that sets the spirit free from little mortal prejudices, and mastery of form and technique. Some months ago I marked and laid by for re-reading the January number of The Yale Review, because of the impression made on me by the only lines of Mr. Wood’s I had seen—the two sonnets beginning

"Since all is vanity—O shrewdest Preacher.
I wanted more of this happy assurance of the worth of the life struggle wrought into almost perfect form. I rejoice to find them again in the Eagle series with others as high-pitched. The whole disadvantaged colored world is raised in hope when a seer of the white stock can wither up in song the blighting race prejudices and the terror of the war spirit of our times by such a sonnet as the one beginning

"How petty, then, the me above the you,
The birthmark moles of race and shade and breed."

Mr. Wood goes highest and farthest in these sonnets. Lloyd Miflin seems to me to be still our finest artificer in this medium. Mr. Wood can, by consecration and severe self-discipline, match him. He has flaws—who has not?—but he has certainly been granted the authentic commission. I should like to quote widely in proof of this, but space is not mine, and you must not stay from the book. If you want to look into a young advancing mind, and glimpse the burgeoning of some of the best things that our poetry has to offer, read The Tide Comes In.

LESLIE PINCKNEY HILL.

MR. WOODSON’S “The Negro in Our History” has passed into a second edition. It is remarkable for its scholarship and its impartiality. When a race is struggling for freedom its worst handicap comes from within. Each leader is sure that he sees the true light and is impatient with those who differ from him. Mr. Woodson manages to stand above these quarrels and presents the good side of each program. He shows that the Negro and the question of slavery are interwoven with all phases of American history. He knows more about the education of the Negro than any other authority and has delved deep into the inspiring history of the Negro church.

The part played by the Negro during reconstruction has been grossly misrepresented. Mr. Woodson defends his race against this hostile propaganda. He resents the slur that the leaders of his race at that period were illiterate field hands. He says “most of the Negroes who sat in Congress during the eighties and nineties had more formal education than Warren G. Harding now President of the United States.”
Much space is devoted to Booker Washington though Mr. Woodson does not entirely approve of him. He says, “When his influence as an educator extended into all ramifications of life, even into politics to the extent that he dictated the rise and fall of all Negroes occupying positions subject to the will of the whites, that constituency was so generally increased that before he died there were few Negroes who dared criticize him in public or let it be known that they were not in sympathy with his work.” Yet, Mr. Woodson asserts, “Booker Washington did not object to higher education knowing that the race had to have men to lead it onward.”

This author shows that despite prejudices the Negro soldier won laurels abroad:

“Many a white soldier, many a white officer returned with the testimony that they were braver than any white man that ever lived.” The 8th Illinois, officered throughout by Negroes, rendered such gallant service that it received more citations and croix de guerre than any other American regiment in France.”

Mr. Woodson is militant in his counsels for the present day. He describes the race riot in Washington. He says: “The Negro helped to save democracy abroad, but he must fight to enjoy it at home.” He says that the N. A. A. C. P. keeps before the Negroes “the ideal which they must obtain if they are to count as significant factors in this country.”

JOSEPH GOULD.

SHAKESPEARE’S SONNET

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I read a sonnet from the magic pen,
And in that sonnet was a liting line,
And from that line I culled a haunting word,
And through that word I saw a crystal mountain,
And from that mountain rose a million voices—
I heard them singly and I heard them jointly—
And some were whispering and some were shouting,
And some were squeaking like a trothsome fieldmouse,
And some were fluting like the Hamelin piper,
And some were singing like a thrush at evening.

And some were wroth or sad and some were merry,
And some lipped notes that rose and splintered sky-ward,
And some tongued tunes that fell and fused the world-heart,
And all the insects halted, strained and listened,
And all the bird-folk trilled a wonder chorus,
And Spring, in sandals, sidled up to Summer,
And Summer, laughing, gripped the hand of Autumn,
And Autumn filled her lap with grief and greetings,
And, when I saw “mailed Winter doff his doublet,”
I hurried back, O Shakespeare to thy sonnet.

THE “Y” CONFERENCE AT TALLADEGA

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F EW people know that there are more than 600 local student Associations which through the National Student Department are affiliated with the National Young Women’s Christian Association. Through this organization a fellowship of some 90,000 women students has been established. “It is the necessary machinery which has been created to build bridges of understanding and to open channels of communication.”

A word about the National Student Department. This is really the executive body of the National Student Assembly and func-
tions in the time lapsing between Assemblies. It consists of an Executive Committee and of a National Student Council which in turn is made up of 84 undergraduate faculty and alumnae members chosen by the Undergraduate Representative Assemblies meeting in connection with summer conferences. Four members of the Council are colored students.

All this absolutely new information came to me because it was my privilege this summer to be one of the speakers, along with the Rev. Channing Tobias and Dr. Oscar Buck at the Student Conference held at beautiful Talladega College at Talladega, Alabama. As a speaker I was supposed to give a certain amount of instruction to these young women who formed the personnel of this conference. I did my best but I was the one who was instructed.

It was the first time that I had ever seen so large a group of trained Southern colored girls, and I was greatly impressed by their intelligence, their appearance, and their beautiful spirit.

The days were spent in recreation, study and discussion. It was surprising to see, for all their immaturity, how deep a sense these girls had of the importance of the part which they would have to play in the near future in an attempt to solve or at least adjust the race question. For of course the conference tended to become inter-racial.

What else? How can the discussion of Christianity in America on the part of colored people resolve itself into anything other than a survey of the ways and means by which the Christian religion and the fact of being Negroes may be made compatible.

Out of this group of young workers are going to rise executives, thinkers, writers, women of initiative. There is in this body of young colored women, a vast mental and physical energy waiting to be directed toward some constructive end.

Not too much credit for the discovery and
the fostering of this energy can be given to the four colored student secretaries, Juliette Derricotte, Executive; Ethel Caution, Frances Williams and Juanita Saddler who, with Dr. Sara Brown, Medical Director, and Mrs. J. F. Lane, Hostess, managed the conference.

That conference was in many ways a new and valuable experience for me. Not only because it made the work of the "Y" more concrete, nor because it opened my eyes to the promise of our Southern girls but because it brought me for the first time into contact with a colored school of the South.

Beautiful Talladega College! Imagine leaving the hot Jim-Crow Car which brings one from Anniston to spin along the rust-red roads of Talladega and suddenly to stop short before a stretch—an 880 acre stretch—of green campus and trees and fields, dotted with beautiful and picturesque buildings, an ivy covered chapel, residence halls, a Carnegie Library, lecture halls, and know that all this peace and quiet and beauty are yours!

One of these buildings, Swayne Hall, filled me with an abiding satisfaction. It is a broad, squarish structure with vast pillars such as the South affects—and it was built by slaves for white boys in 1852. But the sons of those slaves are students there now. Oh glorious portent!

Talladega College was founded in 1867 and for more than thirty years over five hundred students have been in attendance in the various departments each year. Its curriculum, I am creditably informed, compares favorably with that of Atlanta, Fisk and Moorehouse. Certainly the instructors whom I met, Professors Holloway, Jaquith and Lawless, were capable, scholarly men.

The village shows marks of progress, too. Dr. Brummit has a drugstore where one might purchase all sorts of things and Dr. Jones, guardian angel, by the way, of the college, showed us a fine, large suite of offices.

The conference was a memorable one and happily located. What I like most to remember, however, was that troop of merry, efficient, striking girls filing in and out of Swayne Hall, built over a half century ago by slaves for the children of—free men.

National Association for the ... Advancement of Colored People.

ON TO KANSAS CITY!

By the time this issue of The Crisis reaches its readers the Fourteenth Annual Conference of the N. A. A. C. P. will be about to begin. It is to be held at Kansas City, Kansas, from Wednesday, August 29th through Tuesday, September 4th. Delegates will be in attendance from every part of the United States and every indication points to the most largely attended conference of its kind ever held. Speakers of national repute will address the meetings including Governors Arthur M. Hyde of Missouri and Jonathan M. Davis of Kansas; Miss Mary E. McDowell, Commissioner of Public Welfare of Chicago; Scipio A. Jones of Little Rock, who fought so valiantly and successfully for four years to save the lives of the victims of the Elaine, Arkansas riots in 1919; Mrs. Thomas W. Bickett, widow of the late governor of North Carolina, and one of the outstanding figures working for inter-racial peace in the South; Congressman L. C. Dyer; Arthur B. Spingarn of New York; Mrs. Alice Dunbar-Nelson of Wilmington; and many others. The National Office urges as large attendance as possible and extends a hearty invitation to every person who is interested in the great problem of justice regardless of color.

Among the vital subjects to be discussed are migration, the Arkansas Cases, the fight against mob violence, the Tuskegee Hospital situation, the Negro voter's political future, the combating of segregation and Jim Crowism in the North, ways to inter-racial peace, the question of health and other pertinent matters.

One of the most interesting features of the conference will be the awarding of the Spingarn Medal to Dr. George W. Carver of Tuskegee. Dr. Carver will bring with
him to the conference some exhibits of great interest and value with which he will demonstrate the great contributions to science which he has made and for which he has been awarded the Spingarn Medal.

One final word. When you purchase your ticket to Kansas City be sure and get from the ticket agent a Certificate. The railroads have granted reduced rates of one and one-half fares for the round trip (not one and one-third as was stated in the August CRISIS through an oversight) provided we have at least two hundred and fifty delegates and members attending the conference by rail. In previous years we have been unable to get this reduction because so many delegates forgot to ask for certificates. We hope none will fail this year.

THE TUSKEGEE HOSPITAL MUDDLE

IN 1921 the Veteran’s Bureau of the United States Government decided to locate at some suitable point in the South a hospital for the treatment of Negro veterans of the World War. Despite vigorous protests from Negroes in all parts of the country, among them the National Board of Directors of the N. A. A. C. P., against the location of such an institution in the South, the project was carried through. Authorized agents of the Government sought a location at numerous places but in every instance local whites objected. Finally, in desperation, the Tuskegee Institute was approached and requested to help the Government out of its predicament by allowing the hospital to be built there. For this purpose Tuskegee Institute gave three hundred acres of land to the Government. Forty odd acres were purchased by the United States from a white woman of Tuskegee and a small parcel of land for a road was given by local white people.

Naturally, the question of under what auspices the hospital was to be conducted arose. The heads of Tuskegee Institute were informed verbally that before anything was done on this important matter they would be consulted. Instead a Major Kenzie was sent from Washington to Tuskegee to sound out local white sentiment, and he promised the local whites the hospital would be manned by a white personnel.

The hospital finished, Colonel Robert H. Stanley (a Southern white man of the rabid type) was ordered to and reported at Tuskegee to assume charge of the hospital, being on the ground two days before any of the heads of Tuskegee Institute knew of his presence there.

In a letter dated February 14 Dr. Moton, principal of Tuskegee Institute, wrote to the N. A. A. C. P. enclosing a copy of a letter to the President in which he urged that the staff of doctors and nurses at the hospital be at least a mixed one. In his letter to the Association Major Moton requested its aid in preventing the installation of an entire white staff. This the N. A. A. C. P. gladly promised.

When it appeared that whites were about to be placed at the hospital the N. A. A. C. P. put the issue squarely up to President Harding who stated through his secretary that:

"... the task of selecting and completing the colored staff for the management and administration of Tuskegee Hospital is well under way. It is the plan of the Director of the Veteran’s Bureau, with the approval of the President, to man this institution completely with a colored personnel."

Meantime, lured by various considerations, not the least prominent of which was the monthly payroll of upwards of $65,000, certain white citizens of Alabama began active agitation for a white staff. The laws of Alabama specifically prohibit a white person’s nursing a colored patient but this was to be evaded by the appointment of white nurses at the stated salaries of $1680 to $2500 per year while to each nurse there would be assigned a colored nurse-maid who would receive about sixty dollars a month and do all the work. In other matters the law was to be evaded in order that the considerable sum in salaries be turned over to whites.

The agitation of Alabama whites for the privilege to white doctors and nurses of nursing colored patients culminated in a parade of the Ku Klux Klan at Tuskegee on July third.

Following the parade, according to the testimony of reliable witnesses whose statements are on file at the Veteran’s Bureau and the Department of Justice at Washington, about twenty Klansmen in hoods and robes went to the hospital and were admitted to the Government property by the armed guards who saluted the Klansmen and permitted them to pass. Disrobing in a patch of woods near the hospital, the Klansmen entered the institution, searched
it for John H. Calhoun and were served in the commissary with a mid-night luncheon prepared from Government food by Miss Gubtil, Chief Dietician at the hospital. Mr. Calhoun is a colored man who took the Civil Service examination for Chief Accountant at the hospital, passing with a very high mark. He was ordered to Tuskegee to succeed a Miss Hunnicutt, the white incumbent who had taken the examination and failed.

Charges regarding the Klan parade were made by the Association and Colonel Stanley denied absolutely that any Klansmen had been permitted to put foot on any part of the Government property. This denial was proven to be untrue and a very close connection between Colonel Stanley and the Klan was indicated by the facts which later came to light. One of these was in connection with the case of Mr. Calhoun. When he reached Tuskegee he was handed a letter, which was neither postmarked nor stamped, by Colonel Stanley. Suspecting its contents Mr. Calhoun had presence of mind enough to keep the letter without opening it. Leaving Tuskegee he went to Atlanta where he placed the unopened letter in the hands of General Frank Hines, Director of the Veterans' Bureau, who was then on his way to Tuskegee. Director Hines opened the letter and found it to be a threat against Calhoun's life from the Ku Klux Klan.

Following the parade, one of the patients at the hospital by the name of Jackson, who for four years has been suffering from tuberculosis, wrote a letter of protest to General Hines against the Klan parade and the treatment of the ninety-odd veterans at the hospital and requested protection for the colored nurses. Word of this complaint got back to Tuskegee. Though still dangerously ill Mr. Jackson was given a certificate of discharge from the hospital certifying that he was entirely cured and he was given transportation to Arizona, ostensibly to get him out of the way before he could talk to representatives of the Department of Justice. Similarly, three of the colored nurses who had refused to bow to the indignities placed upon them were dismissed from the hospital by an order signed by Colonel Stanley and given less than twenty hours to get off the hospital ground. These three young women, Mrs. Evelyn G. Robinson and Miss Adella Woode of Germantown, Pa., and Mrs. Zel'da H. Peck, immediately left for their homes. Mrs. Robinson and Miss Woode first went to Washington.

On July fifth when it appeared that the situation was exceedingly critical and upon securing evidence which showed that threats had been made which would undoubtedly result in trouble the National Office of the N. A. A. C. P. wired President Harding, who was then on his way to Alaska, as follows:

"National Association for the Advancement of Colored People representing one hundred thousand American citizens asks that Federal troops be sent to Tuskegee, Alabama, to protect colored doctors sent to United States Veterans hospital to care for Negro World War Veterans. Lives of these United States doctors and security of Tuskegee Institute have been threatened by masked mobs. Tuskegee Institute as internationally known agency making for interracial goodwill should have protection against lawless defiance of Government. We urge especially Federal protection for R. R. Moton successor to Booker T. Washington whose life has been threatened."

This action by the Association was taken only after mature deliberation and focused national attention on the situation.

In addition to this Walter F. White, Assistant Secretary, went to Washington for a conference with the Department of Justice officials to request an official investigation of the tangled situation and the apprehension and punishment of those responsible for the threats. In the absence of William J. Burns, Chief of the Bureau of Investigation of the Department of Justice, Mr. White in company with Mr. Shelby J. Davidson, Executive Secretary of the District of Columbia Branch of the N. A. A. C. P., presented to Mr. J. Edgar Hoover, Special Assistant to the Attorney-General, evidence proving violation of Federal laws by certain individuals and the Ku Klux Klan in Alabama.

Mr. Hoover felt, however, that he would not be able to order an investigation unless the Bureau of Investigation were given specific authority by the Attorney General's office to make such an enquiry. Mr. White and Mr. Davidson thereupon secured an appointment with Mr. Crim, Acting Attorney General of the United States in the absence of Attorney General Daugherty, who gave as his official opinion that not only did the Bureau of Investigation have the right
to investigate the situation at Tuskegee but since Government property was threatened the Bureau was obligated to investigate the situation. Upon being requested, Mr. Crim wrote an official memorandum to the Bureau of Investigation authorizing the investigation.

Mr. White made a second trip to Washington and with Dr. M. O. Dumas, acting for the Medical Association and Mr. James A. Cobb, attorney for the N. A. A. C. P. at Washington, secured an interview for Mrs. Robinson and Miss Wood at the Veterans Bureau where the full facts regarding the situation at Tuskegee were placed before that bureau. An appointment was also made when these facts were presented to the Department of Justice. An official request was made by the N. A. A. C. P. on July 24 for the immediate removal of Colonel Stanley based upon information on file in the Veterans Bureau "establishing conclusively the failure of Col. Stanley as commander of the hospital to protect Negro subordinates against mob threats; and showing that Colonel Stanley tolerated, if he did not actually connive at Ku Klux invasion of the hospital and use of hospital supplies; further, that Negro nurses have been summarily discharged without cause."

On the same day the following letter was written to President Harding:

"Dear Mr. President:

"Unfortunately during your absence, the Tuskegee Hospital situation has reached the stage of a national scandal. We have seen a body of lawless mobbists in the name of the Ku Klux Klan, attempting to defy the United States Government, driving out colored men who had been appointed to work at the Tuskegee Hospital. We have seen the white commander of that hospital, Colonel Robert H. Stanley, failing to protect his colored subordinates who had been threatened with mob violence, and tolerating if not conniving at Ku Klux activity in the Government Hospital under his command.

"Let me recall to you the exact words of a letter written on April 28 to this Association by your Secretary, Mr. Christian, at your direction:

"Is it the purpose of the United States Government to change its plan because a few mobbists make threats? Is political pressure in Washington going to retain in office a commanding officer who has shown himself so unfit as has Colonel Stanley? These questions colored people throughout the nation, and white people as well, are now asking. We cannot do otherwise than present them to you, for we have steadily and persistently warned your Administration of the danger in making any concession whatever to the mob sentiment represented by the Ku Klux Klan and by certain white people of Alabama.

"We have already asked Director Hines to remove Colonel Stanley. We ask your approval for this action, preceded of course by a thorough investigation and substantiation of the charges against this officer. We ask furthermore for the exact continuance of the government's plan, that is, a complete colored staff of qualified physicians and nurses, from the commanding officer down, and, if necessary, United States troops in Alabama to see that they are not interfered with in the work to which their government has called them.

(Signed) "JAMES WELDON JOHNSON, "Secretary."

MORE COOPERATION

THE Citizen's Club of Philadelphia, of which Mr. Edward W. Henry is president, recently passed this resolution:

"That the Citizens Club create a group membership in the N. A. A. C. P. to be known as 'The Citizens Club Contributing Membership,' by requesting every member to pay one dollar per year in addition to their regular dues and assessments."

The National Office wishes to express publicly its sincere appreciation of this action on the part of this active and large organization.

The club of which Mr. Henry is president has for many years been a dominant factor in the life of the colored citizens of Philadelphia and this tangible demonstration of its interest in and support of the work that the N. A. A. C. P. is doing is deeply appreciated. The National Office hopes that other organizations will emulate this splendid example.

CONGRESSMAN DYER

CONGRESSMAN I. C. DYER, father of the Federal Anti-Lynching Bill which he will reintroduce in the coming session of Congress, is continuing his work in arousing public sentiment throughout the country on this vital question. During August and September, in addition to speaking at the Annual Conference of the N. A. A. C. P. at Kansas City, Mr. Dyer will make another tour in the interest of anti-lynching legislation and the work of the N. A. A. C. P., speaking in Rochester, Buffalo, Lackawanna, New York, Atlantic City, Zanesville, Ohio; Springfield, Ohio; and Cincinnati.
In Jamaica, B. W. I., J. L. King has recently been made a Judge. Mr. King is a graduate of London University and after a brilliant career at Gray's Inn, was called to the English Bar six months earlier than students ordinarily complete their law course at the Inns of Court. At the Jamaica Bar, he has been a successful advocate and has served as a member of the Kingston City Council, the Wolmer's High School Trustee Board, as government prosecutor in circuit courts and as secretary of the Legislative Council. He is now acting Judge of the Resident Magistrate’s courts in Clarendon.

Hastings Thompkins and W. E. Morrow of New York City have both been graduated in pharmacy at Fordham University. Aaron Smith of Tampa, Florida, has been appointed Deputy Collector of the second district of the United States Internal Revenue, New York City under Frank Bowers. Geraldine O. S. Satchell, whose picture appeared in the August Crisis without caption is a Batchelor of Arts of Oberlin College.
The 23rd annual convention of the Ohio Federation of Colored Women's Clubs was held in Dayton. There were 187 delegates and 23 state officers representing 34 cities. These clubs expended $15,336 in their year's work. Mrs. E. R. Davis of Cincinnati was re-elected President. The delegates were received at the Club House of the white City Federation.

Numbers of colored Baptists attended the Baptist World Alliance at Stockholm, Sweden, July 21. Dr. L. K. Williams of Chicago, and Dr. Joseph A. Booker of Litt'e Rock were among the speakers, and Dr. C. H. Parish of Louisville, Kentucky, Dr. E. Wilson of Dallas, Texas, and Mrs. Sarah W. Layton of Philadelphia attended.

The Wage Earners Bank of Savannah, Ga., under President L. E. Williams, has capital and surplus of $75,000 and nearly a million dollars in deposit. Its assets have increased from $102 in 1900 to $1,131,148 March 21, 1923.

Maude J. Wanzer, Supervisor of Music in the colored public schools of Charleston, W. Va., received her Bachelor's degree in music at the Chicago Conservatory of Music. At the Cosmopolitan School of Music in Chicago, Mrs. Elnora Manson presented a program with several of her original compositions. Mrs. Mildred Bryant Jones received her degree of Master of Music at the same institution. Mrs. Jones was a pupil of Clarence Eidam and gave from memory at her recital Schumann's difficult Concerto and the Bach-Liszt Prelude and Fugue in A Minor.

At the Memorial Day exercises in the Philippine Islands the colored citizens were well represented. Captain T. N. McKinney was a member of the some of the important committees.
GEORGE WASHINGTON CARVER, NINTH SPINGARN MEDALIST, IN HIS LABORATORY AT TUSKEGEE INSTITUTE.
The ordination last June of Rev. Joseph A. John, member of the Lyons African Missionary Society will be peculiarly interesting to those of our readers who followed the articles on Colored Catholic Priests published three years ago in *The Crisis*. Father John is a native of Grenada, B. W. I., but his studies have led him far afield. His education was obtained at St. Joseph's College, Baltimore, Laval University, Quebec; with the African Missionary Fathers in Holland and in Carthage, Africa. Poor health, however, forced him back to America where he completed his training at St. Anthony's Mission House of Studies, Highland, New Jersey. When Father John celebrated his first Solemn Mass on June 17 at the church of St. Benedict the Moor in New York City, the right Rev. John E. Burke making a plea for more colored priests said: "Agitate in prayer for colored vocations. . . . Agitate by co-operating with those who have taken up the work of educating young colored men and girls for the priesthood and the Sisterhood." A brother of Father John is a Dominican friar in France and a sister is a nun in Trinidad.

The death of Charles Spencer Smith, Bishop of the African Methodist Church, removes from church leadership one of its striking figures. Bishop Smith was born in Canada in 1852, educated in the public schools and at Meharry and was elected Bishop in 1900. He had a varied career. He was ordained in 1872; was a member of the Alabama House of Representatives; founded the Sunday School Union of his church and traveled and preached in Africa and the West Indies. He was a strong and fearless man. He leaves a widow who was formerly Miss Josephine Black of Nashville and a daughter.

One of the most earnest workers of the North California branch of the N. A. C. C. P. is Mrs. Alice Butler of the firm of Hudson and Butler, Undertakers, of Oakland, Calif. Mrs. Butler in order to raise funds makes a specialty of brilliant and novel entertainments. This year she planned an affair known as the "Branch New Year Party" at which she raised $296.50. She has generously offered to repeat this entertainment annually so as to assist the Branch in raising its apportionment.

From her childhood Mary McLeod Bethune has been a leader. She grew up, the child of slaves, in a little log cabin in Mayesville, S. C., walking five miles to school every day and proving herself so capable and dependable that when a white dressmaker of Denver, Colorado, offered to give a scholarship to a worthy girl, Mary McLeod was chosen. She was sent then to Scotia Seminary and to the Moody Bible School in Chicago and thence to Haines Institute under Miss Lucy Laney. After an interval in which she taught, married, and worked among prisoners in Palatka, Florida, Mrs. Bethune went to Dayton in 1904. With only $1.50 in her pocket she took a firm resolve to help needy girls. Here was where her innate sense of leadership developed to the nth degree. Seventeen years later this woman's "resolve" has grown into an institution consisting of a splendid truck farm, seven buildings (two of them brick), and a beautiful campus. The property is worth at least $250,000 and there is no indebtedness. There is a High School course with teacher training and seven industries. A woman such as Mrs. Bethune needs plenty of scope for her activities, so she has branched out into community interests, inaugurating a Mission at Tomoka and found-
ing a hospital and training school for nurses. Moreover she was very active in War Work. She is also Vice-President of the National Association of Teachers in Colored Schools, Vice-President of the National Association of Colored Women, President of the South Eastern Federation of Colored Women’s Clubs and member of the Executive Committee of the Urban League. Her latest and most remarkable piece of work has been the completion of a three story fire proof dormitory with all modern improvements, at a cost of $82,000.

William T. Greenwood, for forty years porter and messenger of the Pennsylvania Railroad in Baltimore may now spend the rest of his days, if he chooses; riding free of charge as passenger over the Pennsylvania lines. A pass permitting him this and a pension are the fitting rewards of his long years of service. Mr. Greenwood is a native of Baltimore, and graduated from its schools in 1875. He has spent much of his 68 years in fraternal, religious and civic work. He is Past Grand Worthy Shepherd of the Grand United Order of Nazarites, a Past Grand Senior Warden of the Masonic Order and an active worker in Asbury M. E. Church. He was also the first president of the Y. M. C. A. and served for seven years. He established the woman’s auxiliary headed by the late Martha E. Murphy out of which grew the Y. W. C. A. He was afterward elected secretary of the Association and held his position for a number of years.

John D. Gainey who has just been appointed Assistant Chief Clerk in the Railway Mail Service with headquarters at Washington, D. C., was born in 1873 in Savannah, Georgia. He was educated at Atlanta University and at Columbia Univer-
sity of New Orleans, La. For a time he traveled for the International Publishing Company of Philadelphia, but left this to serve in the Spanish American War with the 25th U. S. Infantry. In October, 1900, he received an appointment to the Railway Mail Service operating in Montana. When the Burlington Railroad built its lines through Montana he opened up the service on the Billings and Shelby Railway Post Office. Later after several transfers he came to the Union Terminal at Chicago. His new appointment assigns him to Railway Failures and makes him a member of the Commission on Grievances. His commission read: “He will be obeyed and respected . . . by mail contractors, postmasters and all others connected with the Postal Service.”

The High School of Galveston, Texas, has had one principal, John R. Gibson, for nearly 40 years. He was born in Virginia but reared in Selma, Ohio, whence he went to Wilberforce receiving there the degree of B.S. in 1882. Twenty years later he took the degree of Master of Science. He began to teach in Galveston in 1888. In 1885 he organized the High School and has been its head ever since. Moreover he has conducted three Summer Normals for the State and has served as president of the Texas Teachers Association. In addition to his scholastic duties he is consul of Liberia for Galveston, an appointment conferred upon him by President McKinley in 1901.

The entrance of the Negro into business is usually looked upon as a latter day event but as far back as 1880 the late R. N. Hyde of Des Moines, Iowa, had established a business of house, office and carpet cleaning. His success in this last item inspired him to invent an electric carpet dusting
MEHARRY GRADUATES IN DENTISTRY
COLLEGE GRADUATES, ATLANTA UNIVERSITY
COLLEGE GRADUATES, MOREHOUSE COLLEGE
machine and a cleaning compound. In 1882 he entered into partnership with T. W. Henry and the two patented the H & H soap. Mr. Hyde continued in this business until 1905 when he sold out to Mr. Henry. Later he invented two other cleaning compounds. Mr. Hyde was greatly interested both in his race and in civic causes. He prosecuted the first segregation case entered in the district court. Also he served often as juryman, as delegate to the county and state Republican conventions, the national Republican convention at Philadelphia in 1904, and at Chicago in 1912 and 1916. He was also a guest of President Roosevelt’s party from Keokuk to Des Moines in 1903. Besides Mr. Hyde belonged to numerous lodges and served for 23 years as custodian of the house of the Iowa legislature. In appreciation of this he was awarded by the Thirty-fifth general assembly a gold medal. Although Mr. Hyde’s life was spent in Des Moines he was born 71 years ago in Culpepper, Virginia. He leaves a wife and three children, all of whom are college graduates.

Sergeant Frank Lampton was born in Hopkinsville, Kentucky, February 24th, 1823, where he spent his childhood life. At the age of twenty-five, under Rev. Ned Jones, he joined the A. M. E. Church where he was steward and class leader. In 1863 he married Lucinda Campbell. In January, 1864, he enlisted in the Civil War at Nashville, Tennessee, and was discharged April 30, 1866, at Chattanooga. From there, he moved to Clarksville. He was ordained Deacon in the St. Bethlehem Baptist Church and served until he moved to Chicago, Illinois, in 1902, where he lived until his death.

The Rocky Mountain Student Conference, representing students from Kansas, Nebraska, Colorado and Wyoming, passed a resolution demanding a Federal law against lynching and mob violence. Dr. W. H. P. Westbrook and Mr. Cary of Denver were among the speakers.

Miles Memorial College graduated three Bachelors of Arts.

The Osage Indians of Oklahoma number only 2,118 but their total wealth is estimated at about $31,312,605. They are the richest people per capita in the world, and own the richest producing oil fields in the United States.

Edward Waters College of Jacksonville, Fla., has innovated a school of Insurance and Salesmanship. This was founded in 1922 by A. L. Lewis, President of the Afro-American Insurance Company in response to the demand for an Institution to train Insurance Salesmen competently.
We asked Mr. Young, formerly President of the Florida A. and M. College, and today President of Lincoln University, Missouri, to state the circumstances of his giving up the presidency at Florida. His answer is so clear, concise and fine that we are publishing it verbatim:

"I am retiring from the presidency of the Florida A. and M. College after twenty-two golden years of service, and that too for an appreciative people. I am leaving them not on theirs nor on my own initiative, but upon the initiative of the 'powers that rule' to whom I have become a 'persona non grata', because, forsooth, I refused to sneeze when the local Federal Vocational agents took snuff. I refused to endorse their program for this college. They, assisted by the Governor of the State, undertook to redirect the activities of the College, to give it a more industrial trend. When it came to a showdown, however, they found that their policy could not be legally carried out, that the academic status of this College could not be changed by a resolution of the State Board of Education. I had anticipated this very thing, and, consequently, kept the growth of the College well within the law.

"Having failed to accomplish their purpose by the use of direct methods, they resorted to indirect, political methods to secure another man to head up this enterprise, in the hope, evidently, of finding a man whom they could control. Whether they can find such a man remains to be seen. In the meantime the alumni and patrons of the College are on guard to see that the College suffers no detriment by any change in the Presidency.

"Strange to say, promptly upon my denial of continued service here, a larger field opened up for the second time before me in the presidency of Lincoln University of Missouri, where a full day's work awaits me. I hope to find in Missouri the opportunity snatched from me in Florida to help make that school what its new name prophesies, a first-class institution of higher learning, a Standard College for the Negroes of the Middle West.

"Now, as to my life in a biographic way. It has been exceedingly uninteresting."

Since graduating from Talladega College, Alabama, and Oberlin College, Ohio (which admitted me to the first and second degrees in the Arts), I have taught here and there in the lower South—in Mississippi, in Alabama, in Georgia and in Florida, including five years in Tuskegee Institute during the days of its small things. Of the latter service I have ever since been glad for it was indeed a privilege in those days to work along side of Booker Washington, to be inspired with his fine spirit even though it became necessary occasionally to disagree with his educational views and methods.

"In addition to teaching I have had a small hand in promoting the economic life of our group in a banking and in an insurance sort of way. I helped to establish the second Negro banking enterprise in this country—the Penny Savings Bank of Birmingham, Alabama, that did successful business for a quarter of a century.

"I am also a charter member of the Board of Directors of the Standard Life Insurance Company and I have never missed a board meeting. These two enterprises have given me an avocational experience that has
helped me very much in my vocation activities.

"I think that this is about all that is worth while in my professional career. My personal career began in Alabama too many years ago to recite. My quest of an education in school and college was about like that of the average Negro youth of that day. There were no thrills connected there-

with. What my parents did not pay toward my schooling, I earned and borrowed, with an occasional gift from friends.

"I believe that is about all. Select from this statement what you may wish to print."

This is the way the South treats Negroes who are men once it gets them in its power. There are few colored state schools left in the South whose presidents dare to call their souls their own.

The Outer Pocket

Boston, Massachusetts.

I LIKE your heroic stand in Philadelphia—"when we are driven to segregation by the very gods, as it were, to make the most of it; to blame no one thus driven but rather the drivers". Indeed it seems to me that this very thing that hatred is imposing upon us will prove our salvation if we can only catch the wisdom of your words recently spoken in Philadelphia.

WALLACE A. BATTLE.

Detroit, Michigan.

In reply to yours of the 11th instant, enclosing statement re your Philadelphia speech, permit me to say that I have read the statement, also the CRISIS editorial (August), and I feel that I can safely endorse all I have read in both statement and CRISIS.

R. B. ST. CLAIR.

New York City.

I want to tell you how heartily I appreciate your fine, thoughtful editorial, "The Tragedy of 'Jim Crow,'" which I have just finished reading. It went right to the heart of the matter, to my mind, and separated the true from the false. I congratulate and thank you.

ERNESTINE ROSE.

New York City.

I want to thank you for your message to the people of Philadelphia, last Sunday. The true, clear-thinking logic of your talk is just what the people of Philadelphia need, particularly at this time, when their minds are so bitterly biased towards the colored teachers.

Topeka, Kansas.

I am writing to congratulate you on your address in behalf of Cheyney Training School and Mr. Hill. Cheyney should not be dragged into the dirty tub of politics just because it is now receiving state aid.

The poor equipment in colored schools is due very largely to the lack of people to head them whose tastes and education can demand the same thing as may be found in other schools.

G. R. BRIDGEFORTH.

Chicago, Ill.

Two articles and a poem appeared in the August number of THE CRISIS which I sincerely believe ought to be given much study by every American of African descent, and particularly by those in position to help direct and promote the welfare of this group.

The article written by William S. Nelson on "The American Negro and Foreign Opinion" contains a number of very valuable comments and suggestions on the necessity and procedure for presenting our cause in such a way as to "assure an approving judgment from the opinion of the world court."

The article by W. E. B. DuBois, "The Tragedy of Jim Crow" while dealing specifically with certain incidents and conditions in Pennsylvania, contains an outline of procedure worthy of broader application than to the educational conditions in that state alone.

The poem, "A Prayer for Pain" by J. G. Neihart, contributes a thought that may be connected with these two articles.

The migratory movements of Negro laborers from the more uncivilized, barbarous southern states, northward is bringing more directly to us individually, problems of the
"color line" that were not so keenly felt before. Many of us who were born in communities where the percentage of the Negro population was very small, have "viewed with alarm" this influx, followed as it generally is, by the growth of racial friction, and we have frequently sought to do the unmanly thing—that is run away to other northern localities where the results of this movement are not yet apparent.

The Looking Glass

LITERATURE

OUR Boys and Girls publishes this skit under the title "Fastidious."

A Cracker said, "From now till death I'll hold my breath—I swear!

Unless some one puts through a bill Providing "Jim-crow" air.

* * *

It is in the spirit in which Miss Millay might write of herself, if she was to awake in the shell of one of another race, that Georgia Douglas Johnson writes "Cosmopolite"—surely the strangest, gayest and most pitiful word which has ever come from the colored race in America. Indeed, it could not have come until now, for its voice is the voice of the modern—hardly troubling to challenge; merely stating:

COSMOPOLITE

Not wholly this or that,
But wrought
Of alien bloods am I,
A product of the interplay
Of traveled hearts.

 Estranged, yet not estranged, I stand
All comprehending;
From my estate
I view earth's frail dilemma;
Scion of fused strength am I.
All understanding,
Nor this nor that
Contains me.

* * *

The same spirit is in her "Fusion." Who of her race has had the detachment, the modernity, almost the humor of tragedy to write like that of destiny?

The American Indians never had one of their number to speak out of their woe and injustice in English verse. Withdrawn, incurious of an audience, and without hope, they lamented or prayed or sang, wrapt in absorption, intent on their own paths and their own gods. But the colored peoples have voices, crying with power over barriers, and among such utterances the lyric voice of Georgia Douglas Johnson, both passionate and plaintive, again wins its hearing in her little volume called "Bronze". She speaks for the colored people of America, "the mantled millions", "children of sorrow, dethroned by a hue," those, in fine, "who walk unfree, tho cradled in the hold of liberty". Her tragedy is almost trenchant, so unfailing is its restraint. But it is a tragedy which she goes far to body in a new way, so that it carries a content as arresting as if we were to find it, three thousand years old, in a tomb; the tomb of one, "pent in a sable face", who had not only exquisite sensibility but a denied passion for union with humanity.

All my being broods to break
This death-grip from my soul.

—Zona Gale in the Literary Digest Book Review.

* * *

We have the fourth number of Lightbourn's Annual and Commercial Directory of the Virgin Islands of the United States. It is a little book of 200 pages and is full of information.

LIBERTE, EGALITE, FRATERNITE

PARIS Temps says editorially according to a translation published in the New York Times:

We have nothing to do with the attitude which prevails in America among her citi-
zens. That is not our business. But this is France, and with us the color line is totally unknown. Our forefathers didn't write the Declaration des Droits de l'Homme (declarations of the rights of man) for us to forget its letter and its spirit.

Besides, our lack of all discrimination against colored men is not inspired alone by patriotism. We are sincere about it. The blacks, with whom we come in contact, come from the French colonies. Whatever their status—citizens, subjects, or protegés—they are our compatriots, and we treat them as such. How could it be otherwise when so many of them fought by our side to save France?

That small number of our American visitors who forget that the French Republic makes no differentiation among the inhabitants of its immense Empire, whatever their race or color of their skin, will, we hope, regard our black citizens as good as the rest of us. They will not forget that their country also accepted the services of black men in time of need.

We promise in return that when we are in the United States we will obey the dry law which American legislation has imposed on everyone. And we expect our visitors to obey our rule, which proceeds not from law but from our character and customs, in virtue of which all Frenchmen form one grand family, from which none of them is disinherited.

AN INSURANCE COMPANY

A CORRESPONDENT writes us:

Twenty-five years ago the National Benefit Life Insurance Company was organized by Mr. S. W. Rutherford, who came to the National Capitol from Lynchburg, Virginia. His cash capital was $6.00 but he was possessed with untiring energy and faith. He gathered around himself a few loyal supporters, and then hustled out after business. His office furniture consisted of a table and a chair. His salary was $35 a month, and he had to earn it by selling policies and collecting premiums, which he did by pedalling his way around the city on an old bicycle.

But from that tiny beginning The National Benefit Life Insurance Company, owned, officered and conducted entirely by colored people, has grown into the large and commanding position which it occupies today, with an unbroken record of twenty-five annual dividends paid to stockholders, with 125,000 benefited policyholders, and $20,000,000 of insurance in force. Its assets are $750,000, including several valuable real estate properties in the District of Columbia and four states; a reserve fund of $465,592, a surplus of $100,000, and it has on deposit $236,000 for the protection of policyholders.

The National Benefit Life Insurance Company is now doing business in the District of Columbia and in the states of New Jersey, Rhode Island, Virginia, Ohio, Kentucky, West Virginia, Pennsylvania, Delaware, and Maryland, and within a short time will office and establish an administrative force in the states of Tennessee, Kansas, Arkansas, North Carolina, and Missouri. As soon as the present stock issue has been sold, application will be made for license to do business in the states of Wisconsin, Indiana, Illinois, Alabama and Nebraska. The laws of some of the latter states require a capitalization of not less than $200,000 before license will be granted to do the several kinds of business now written by the company.

The company is located in its own five-story building at 609 F Street, N.W.—where 25 years ago young Rutherford had his table and chair and paid $6 the month rent as a tenant, and which is now only one of the properties owned by the company. To carry on its present business the company has a force of 1,200 employees, 110 district managers and assistants, 40 local agents and 950 field agents.

A VOICE FROM THE WEST

JOHN STEVEN McGROARTY in the illustrated magazine of the Los Angeles Times:

A few nights ago we went down to the roaring town and had an opportunity to observe at close range a thing that has deeply interested us as a vague onlooker for many a day. And the way it came about was that on a Sunday afternoon a party of Negro men and women—old friends of ours—appeared at San Gabriel to witness the Mission Play. And in the party was a stranger. And we were introduced to him. And it turned out that he was Burghardt Du Bois.

Now, if there was one man in the world more than another that we had been longing to see, that man was Burghardt Du Bois. And here he was at last, sure enough. A quiet, dusky man. Somewhat diffident, he seemed to us. A man thinking too deeply to be fully happy.

Years ago we had been thrilled inexpressibly by his amazing book, "The Souls of Black Folk." A book that we had read through blinding tears. The finest book we had ever read as to literary style and pure expression. A book of such deep and bitter protest that it left us weak and shamed at every burning word it uttered.

So, our old friends said, "Conductor, come down to the roaring town tomorrow night and hear Du Bois speak". And that's how we came to go.

And there was a great auditorium in the roaring town filled with dusky faces, that night. And a lithe young woman, dark as Egypt, mounted a platform and led a chorus of singers in an amazing flood of melody. A song by a great composer, rendered with perfect technique made glorious by soft, velvety Negro voices. And a young fellow, black as ebony itself, stood before that vast throng and played music on a violin such as
we have not heard since one night, years and years ago in a far place, we heard Edouard Remenyi play. And there on the platform was a Negro lawyer and a Negro priest. And, sitting between them, was Burghardt Du Bois.

For an hour and more we listened enrapt, as in a dream, to what he had to say. He spoke as a scholar, which he is. The universities of two continents have given him all they have to give. He stood before me with the easy grace of the savant, and the calm decision of a man of the world wholly sure of himself. And if it had been that we had ever drawn a line between us and a black man—which, thank God, we have never done—that line would have faded and disappeared in that hour when the voice of Burghardt Du Bois was in our ears.

And yet the thing was strangely anomalous. For, although Du Bois is not now the same bitter soul that flamed out in blazing anathemas in "The Souls of Black Folk" against the unspeakable wrong and injustices done his race, he is still a protestant. But his protest is tempered with an unmistakable sense of the ability of the colored races of the world to successfully withstand and oppose any future onslaughts that may be made upon them.

There is a widely read book called "The Rising Tide of Color" in which, we are told, the author prophesies a time, not long in coming, when the colored races of the world — Negroes, Hindus, Asians and all — will overwhelm and subjugate the white race.

It is, of course, a silly book. There is no danger that the white race will be overwhelmed and subjugated.

And, listening to Burghardt Du Bois the other night in the roaring town, as he spoke to that vast concourse of his people, we were easily convinced that the Negro, for one, has no desire to overwhelm and subjugate the white race.

What the Negro asks, and what he demands, is to be left free and untrammeled to work out his own destiny. To be treated with the same fairness that other men are treated. Not to be economic chattel and a thing forever exploited by the greed of wealth and commercial lust.

And, as to the rest, let him alone. He offers to look out for himself, which he is able and willing to do.

And the impressive thing of it all is that a time has come when the Negro can make these demands stick — the American Negro who only sixty years ago had the shackles of slavery upon him, and was bought and sold in the mart as cattle are bought and sold today.

IN HIS OWN COUNTRY

THE Daily Gleaner of Kingston, Jamaica, has a long editorial on Marcus Garvey which we quote in part:

The trial lasted for over one month and every opportunity was given the head of the U. N. I. A. to clear himself of the accusations made against him. Indeed, so tolerant was the Court towards Garvey, that he was allowed to take his defence out of the hands of his lawyer and to ask witnesses questions which a legal man would not have been allowed to put to them. No question can therefore be raised as to the fairness shown in the conduct of the proceedings against the accused. This conviction, in our opinion, sounds the death knell, of Garveyism.

The end of the trial of this man who has been declared by a number of American citizens to be an unblushing imposter must be of great interest in this island, from the fact that Garvey is a Jamaican and that there are hundreds of people here who own shares in the Black Star Corporation. Of course any person of normal intelligence who listened to Garvey when he was in Jamaica advertising the Black Star Line would have known that the project was foredoomed to failure. But the person of normal intelligence in nearly every portion of the globe is the exception — a man of common sense not a common man, and in this connection we might recollect what Carlyle wrote about the majority of those whom God has made. Simple people at all times and in every clime have served as the dupes of knaves. And so many of those who crowded the Ward Theatre and drank in the eloquent promises made by Marcus, left the building and went to the Savings Bank, drew their hard-earned cash and invested in Black Star stock. It was in vain that these people were told by men to whom they had been accustomed to look as leaders, that they were being deceived, and that their money would in the end be used only for providing Garvey and his favorites with a comfortable living. Garvey knew his enemies. He cried until he was hoarse in denunciation of such opponents. They were held out to be the enemies of the people, while he set himself up on high as the Moses who would lead the Black Race from the Land of Egypt, namely, Jamaica to the Promised Land, even Africa.

We daresay there will still be found followers of Garvey in Jamaica, who will look upon this transparent charlatan as a martyr. We can only hope that one day even they will realize that Garvey has not shown himself to be of the stuff of which martyrs are made. Garvey is no more a martyr than Horatio Bottomley was a martyr. Martyrs do not fare sumptuously out of the plunder of the poor. They do not seek to obtain material reward for their efforts towards uplifting their fellow creatures. . . .
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Hampton stands for "a sound body, a trained capacity, and an unselfish outlook on life".

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Vol. 26 No. 6 OCTOBER, 1923 Whole No. 156

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<th>Registration</th>
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<tr>
<td>Autumn Quarter</td>
<td></td>
<td>September 29, 1923</td>
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<tr>
<td>Winter Quarter</td>
<td></td>
<td>January 2, 1924</td>
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<tr>
<td>Spring Quarter</td>
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<td>March 13, 1924</td>
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</table>

**FOR CATALOG AND INFORMATION WRITE**

F. D. WILKINSON, Registrar

HOWARD UNIVERSITY

Washington, D. C.

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J. F. LANE, President, Jackson, Tennessee.
OUR CHILDREN

OUT of 300 photographs of the most interesting children in the world we have picked out 150 for reproduction. It was heart-breaking work. We left out dozens of pictures just as striking and beautiful as those we publish. We apologize to 150 fond parents; but what could we do? Our space and our purse are limited, but, believe us, our affection for the kiddies present and absent is unlimited.

JOY

My friend turned her great dark eyes upon me and said:

"Can't you put anything joyful and happy into THE CRISIS?"

I surveyed her with thoughtful astonishment. Why, said I with a puzzled wrinkle—why there's the Horizon each month—

"Yes," she persisted, unrelenting, "there's the Horizon and it stands alone. All else is sorrow and complaint. Even the stories and the poems end wrong."

I fingered the last three numbers thoughtfully and then I replied.

Few have more joy in life than I. The sunshine of morning—the patter of rain at night; the delight of movement; the rollick of laughter; the love of dancing and charm of friends; a good novel and my Lady Nicotine; candy and giggling children; the silent colorful movie and the theatre; an argument in verse or intricate prose and the beauty and wonder of human souls—all these appeal to me so tremendously that it seldom occurs to me that most men do not find life supremely beautiful and interesting.

And because life is essentially good and fine, I fight Death and Evil with the more abandon and joust in full and mad career against prejudice, murder and insult because, without these, life could be even more marvellous than it is.

I dare to look Hell in the face because I believe in Heaven. I dare to tell the Truth because I believe that ultimate Truth joins hands with Beauty and Goodness. Our stories may often end "wrong" but they "dream true" and find in the very evil and disappointment of life a far off beauty of form and some fine glory in bitterness.

And yet—and yet, perhaps my good and frank friend is right, perhaps because there are so many to echo the Good, that the CRISIS with over-weening grimness uplifts the Bad, "lest we forget". Curious and
thankless duty, God wot! But which is more dangerous: the joy that knows no evil, or the joy that faces it full and lives?

THIRD PAN-AFRICAN CONGRESS

PAN-AFRICA is still an idea rather than a fact. Two Pan African Congresses have been held and a third is planned to push this idea nearer realization. The first was a war congress, held under the martial law of Paris in 1919. Both England and America refused passports to delegates. The second held in 1921 in England, Belgium and France began to gather aspects of a real world movement but met internal difficulties based on particularism and the economic jealousy of Imperialism.

M. Santos-Pinto, a Portuguese mulatto of the finest type, invited the Third Pan African Congress to assemble in Lisbon. Suddenly he died and M. Isaac Béton, a black French assistant professor in a Paris high school found his work as secretary greatly hampered by apparent lack of interest and poverty of funds. In truth M. Béton did not realize that he was dealing not with an established institution but only with a great dream. He finally postponed the meeting of the Third Congress from its original date in September.

Thereupon the Executive Commit-tee through its acting Chairman, Dr. DuBois came to the rescue. They were unwilling to let the slow but encouraging work of six long years seem to stop or even lag and they have therefore decided to hold the Third Pan-African Congress in London and Lisbon in November. Robert Broadhurst of London, Rayford Logan of Paris and José de Magalhaes of Lisbon are the local centers of cooperation and it is hoped that the greatest of all Pan-African Congresses will assemble in 1923.

Interested persons may write the editor of THE CRISIS.

SLEMP

The appointment of Bascom Slemp as Secretary to the President of the United States is a blow so serious and fatal that we have not ceased to gasp at it.

Slemp is a white Southerner.

He has grown rich from monopoly and low wages.

He has been openly shown in Congress to be a collector of political blackmail.

He is the leader of the “Lily whites” and has physically kicked Negroes even out of his own party convention so that they were compelled to run an independent ticket. He has brazenly declared himself opposed to Negro suffrage.

He voted against the Dyer Anti-lynching Bill.

It is openly charged that he has
been appointed in order to buy up venal Southern votes in the next Republican convention.

And this is the man who is the official representative of Calvin Coolidge and through whose hands every letter and every person must pass before they get to the eye and ear of the President of the United States!

**MR. BOK**

R. BOK wishes to stop War. That is easy. Stop despising men. Stop hating and suspecting “foreigners” and fearing yellow men and enslaving brown and black men. It pays to do these things today. It pays to make and sell arms and ammunitions; it pays to “develop” the tropics; it pays to kill “niggers.” If white men believed Negroes were men even as they are, they would not murder each other in order to mortgage the labor and raw material of Asia and Africa. Reverence for humanity is the end of war.

If you want to know about the Bok Peace prize of $100,000 write to The American Peace Award, 342 Madison Avenue, New York.

**SHADEN FREUDE**

We are taking a mean, almost criminal and utterly indefensible joy these days at lynching, licking and mob rule in these lawless United States. With our thumbs shamelessly locked in our arm pits we are leaning back at a perilous angle and singing “I told you so!” in the most cheerful of voices. For fifty years you have murdered our men, raped our women, stolen our property and maimed our children body and soul; and when we told you that this failure of government, decency, morals and mercy was your problem more than ours, you grinned at us pityingly and sent bibles and red shirts to the heathen. But it’s coming home, Old Top—it’s coming home. It is the lynching and murder and insult of white folks that is reddening this awful land today and you cannot stop it. It is not simply the Ku Klux Klan; it is not simply weak officials; it is not simply inadequate, unenforced law; it is deeper, far deeper than all this: it is the ingrained spirit of mob and murder, the despising of women and the capitalization of children born of 400 years of Negro slavery and 4000 years of government for private profit.

We’re sorry we’re glad. We wish we were big enough to be dissolved in tears at the present plight of the Associated White Lynchers and Murderers of America. But we’re not; we’re just plain tickled at this blood-soaked land.

**PHOTOGRAPHY**

Why do not more young colored men and women take up photography as a career? The average white photographer does not know how to deal with colored skins and having neither sense of their delicate beauty of tone nor will to learn, he makes a horrible botch of portraying them. From the South especially the pictures that come to us, with few exceptions, make the heart ache.

Yet here is a fine and paying career for artist and artisan, for man and woman. Scurlock in Washington, Battey and Bedou in the South...
and several in the West have attained high rank in their artistry. Good incomes are possible and excellent social service. Why are there not more colored photographers?

FROM OUR WHITE FRIENDS

A WHITE attorney in Florida writes us:

"Permit me to express the utmost admiration of yourself and of your associates who conduct THE CRISIS. I am sorry it hasn’t a larger circulation here and I was obliged to make inquiry as to the reason. I found what you no doubt already know that certain ill-advised and self-appointed guardians of the colored people here had suggested that it was ‘safer’ to discontinue the solicitation of subscriptions and the delivery of copies of your paper. Personally, I am convinced that your paper should be in the hands of every intelligent Negro, as well as that if the truths which you so eloquently and so appealingly present, could be realized by colored people generally there would be no ‘problem.’"

One who signs herself a “southern white lady” writes us from Texas concerning a man convicted five times for alleged murder:

"Enclosed you will find a clipping from a local Texas paper. This Negro, an ignorant and poor man has been charged with all the murders committed in and around Waco, Texas, during the last fourteen months. He has no counsel except that appointed by the biased local court, because of his inability to employ one. The Negroes of Waco have been threatened with serious trouble if they got money together to hire lawyers for him.

"Won’t you have your organization investigate this case and see if some sort of justice cannot be rendered? Please place this in the hands of someone who will do their utmost to do something worth while. While there are lots of things I do not believe in, still being the descendant of a true old-fashioned southern gentleman, there are some laws we ought to respect even ourselves, if we are to continue as a nation."

EDUCATION IN ALABAMA

<table>
<thead>
<tr>
<th>1920-1921</th>
<th>White</th>
<th>Colored</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditure per pupil—rural schools</td>
<td>16.35</td>
<td>4.41</td>
</tr>
<tr>
<td>Expenditure per pupil—city schools</td>
<td>34.81</td>
<td>12.10</td>
</tr>
<tr>
<td>Total for State</td>
<td>20.35</td>
<td>6.09</td>
</tr>
<tr>
<td>Average number days attendance per pupil, rural</td>
<td>81</td>
<td>64</td>
</tr>
<tr>
<td>Average number days attendance per pupil, city</td>
<td>138</td>
<td>112</td>
</tr>
<tr>
<td>Total for State</td>
<td>94</td>
<td>74</td>
</tr>
<tr>
<td>Average salary (male)</td>
<td>676</td>
<td>240</td>
</tr>
<tr>
<td>Average salary (female)</td>
<td>621</td>
<td>284</td>
</tr>
<tr>
<td>Total teachers employed (male)</td>
<td>2,110</td>
<td>925</td>
</tr>
<tr>
<td>Total teachers employed (female)</td>
<td>8,135</td>
<td>2,140</td>
</tr>
<tr>
<td>Kindergarten enrollment</td>
<td>907</td>
<td>33</td>
</tr>
<tr>
<td>High School enrollment</td>
<td>38,206</td>
<td>1,730</td>
</tr>
<tr>
<td>(No Negroes in County High Schools or State Secondary Agricultural Schools)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Only provision for training colored teachers at Tuskegee)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Value of buildings, sites and equipment per pupil enrolled, 1920-1921</td>
<td>48.97</td>
<td>13.88</td>
</tr>
<tr>
<td>Percentage of teachers holding 2 lowest grades of certificates</td>
<td>60.5</td>
<td>93.5</td>
</tr>
<tr>
<td>Population, 1920</td>
<td>1,298,382</td>
<td>908,283</td>
</tr>
</tbody>
</table>

The Stirling Discrimination bill permits and encourages this state of things to continue with Federal funds to emphasize it.
Harriet P. Taylor
Tucson, Ariz.

Thomas C. Tinsley
Durham, N. C.

George O. Carrington, Jr.
Wilmington, Del.

Dorothy O. Stallworth
Americus, Ga.

Francis M. Turner
Winston-Salem, N. C.

John C. Henderson
Winston-Salem, N. C.

Robbie E. Eastland
Mobile, Ala.

Juanita E. McCoy
Pittsburgh, Pa.

Elizabeth Breckenridge
North Kenova, O.

Barbara H. Farrow
Oak Lawn, R. I.

Osmond H. Brown
Hartford, Conn.

Kate Agnes Holmes
New York City

Alberta W. Snowden
Covington, Ky.

Claude E. Heard
Chicago, Ill.

Leroy W. Washington, Jr.
El Paso, Texas
THE STERLING DISCRIMINATION BILL

Florence Kelley

WHEN the new Congress meets, in December, a powerful propaganda is to be expected, for a new federal Department with a new member of the Cabinet at its head as Secretary of Education. President Harding announced his desire to create a new Cabinet position, and repeatedly endorsed the idea of a Department of Education and Welfare.

For the colored people in recent years the Anti-Lynching bill alone compared in importance with this measure. And this will be true in the coming Congress, because the danger that the Sterling Education bill may pass is now great.

If this measure becomes a law in its present form, it will legalize discrimination against equal public education for Negroes in the fifteen Southern States which are the home of Negro illiteracy. It will back that discrimination with a federal law and one hundred million federal dollars a year.

The National Education Association has renewed its endorsement of a Federal Department of Education, this proposal having been before several Congresses. It was first known as the Smith-Towner and more recently as the Sterling-Towner bill. In the new House of Representatives it will get a new name, for Representative Towner has been sent to govern Porto Rico. But in the new Senate it will doubtless remain the Sterling bill, having been sponsored by Senator Sterling of South Dakota, since Senator Hoke Smith, who first introduced it, was defeated.

The National Education Association has engaged Miss Charle Williams, of Memphis, Tennessee, to advocate this bill before Congress, and to represent the Association in the Women's Joint Congressional Committee. This is the ablest body of women at work for legislation in this country. It represents 13 national organizations of women, and three composed of men and women. Of the three, one is the National Education Association, which joined for the express purpose of pushing the Sterling bill.

This association means business. It means to pass the bill, obtain a Federal Department of Education with a Secretary in the Cabinet and one hundred million dollars annually to be distributed, fifteen million for maintaining the Department and eighty-five million among the States under the observation, but by no means under the control or effective guidance of the Secretary.

As to this the bill is explicit. It says (Section 13): "All the educational facilities encouraged by the provisions of this Act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto; and this Act shall not be construed to imply Federal Control of Education within the States, nor to impair the freedom of the States in the conduct and management of their respective school systems." Can language be clearer?

Why should this apply in the fifteen Southern States? Why should Federal funds derived chiefly from Northern States which educate White and Black, native and alien, be used to perpetuate discrimination

PAUL V. EDWARDS
Mehane, N. C.

JOSEPH W. THOMPSON
Miami, Fla.

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and to give it specific, statutory approval and backing of Congress? Why give this power to States which have specialized in producing illiteracy both White and Black? Why is the Secretary thus shorn of all administrative power?

For colored people, American, Japanese, Chinese or Indian, the interest of the National Education Association in the Sterling bill is a menace. For what has the Association ever done for the public education of the Negroes? What is its record? To have no record on this vital subject is, for an old established organization of that name, to have a bad record, and calls for the closest attention of colored voters to any measure endorsed by it.

The Sterling bill, in its present form, is its own worst condemnation. It is not new. It is by no means a trial draft. Its worst vices have been amended into it. As first introduced, before the World War, it was free from the provisions which now make it a menace to the Negro Race, and call upon all enlightened citizens to oppose it as actively as they push the Anti-Lynching bill.

The Sterling bill misleads by its noble statement of its purposes, in distributing millions of dollars annually among the states. People who do not personally know conditions of Negro life in the South are attracted by the title and the phrases "in order to encourage the States to remove illiteracy", "to encourage the States to equalize educational opportunities", "to encourage the States in the promotion of physical education", "to encourage the States in the preparation of teachers for public school service". The ordinary reader does not look sharply at the arrangements for carrying them into action.

The title tells us, in brief, that it is to create a Department of Education, and appropriate money for it; and to provide funds to encourage the States in the promotion and support of education "and for other purposes". But not until we reach sections 7, 9, 10, 11, 12 and 13 do we see the five times reiterated provision, quoted above, for the reinforcement of white domination in the field of public education in fifteen Southern states by giving explicit sanction and continued power to the "State and local authorities" in all the states, these fifteen included.

Public School administration in these states has been for a half century America's one great monument to incompetence. It is the "State and local authorities" in these states whose achievements were revealed to the whole world in the illiteracy found by the draft.

Three of the four specifically stated aims of the bill particularly affect colored people, and our criticisms are here confined to these. There are other vices which will affect other States, among them what looks like deliberate provision for unpunished waste of Federal funds. But they are aside from the main theme of this article which is to appeal to Negro voters, men and women, to ward off a grave danger in the field of Southern public education.

Section 7 "to remove illiteracy" allots $7,500,000 for the instruction of illiterates fourteen years old and over, not including the foreign born. They are taken care of elsewhere. But the money is to be spent by the "State and local authorities" "in accordance with the laws of the State" "in like manner as the founds provided by state and local authorities for the same purposes; and those authorities shall determine the courses of study, plans and methods for carrying out the purposes of the Section within the State".

This is the fatal vice of the measure. We have seen it coupled with the denial of

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GLORA O. FITZGEROLD
New Brunswick, N. J.

JAY R. HICKS
Topeka, Kan.
power to the proposed Secretary of Education. It recurs and vitiates each of the noble aims. Those who have failed in the past are commissioned to go on failing in the future. They have varied all the way from the recently adopted standards and efforts of North Carolina to the 100 per cent discrimination of Crisp County, Georgia, without one single public school for colored children within the boundaries of the county.

The largest single sum of Federal money dealt with is $50,000,000 in section 9, and this is accordingly an especially alarming section, particularly when considered in connection with a clause in Section 12. This latter forbids the use of the Federal funds for the purchase, rental, erection, preservation or repair of any building or equipment, or the purchase or rental of any land. This gives an ironical significance to the noble aims set forth in section 9. No public school buildings for Negro children!

Fifty millions are to be spent “to encourage the States to equalize educational opportunities for the children of the several States”. Standards have to be met by the States which share in this. The money is to be used—in public, elementary and secondary schools—for the partial payment of teachers’ salaries, for better instruction and longer school terms, especially in rural schools and schools in sparsely settled localities, more and better libraries, etc.

The burning question arises “Which children in the several States?”

Only those States are to share in the fifty million (according to Section 9) which by law provide: (a) A legal school term of at least 24 weeks in each year for the benefit of all children of school age; (b) a compulsory school attendance law requiring all children between 7 and 14 years to attend some school for at least 24 weeks a year.

Unfortunately nothing guarantees the faithful execution of these provisions. The states need only provide by law. Nothing more! And to make life easier for “the State and local authorities” this noble Section 9 provides, in the very next lines, that “funds may be paid to a state prevented by its Constitution from full compliance with these requirements, if they are approached as closely as Constitutional limitations will permit”.

In some Southern States, a compulsory education law has to be accepted County by County. Instead of requiring a State to modernize its Constitution first and get its federal money afterwards, it is to get the money anyhow. But why should this be? Why should such ultra laggard states be treated with ultra laxity? Why should not all participants in the fifty millions change their constitutions to meet such elementary requirements as a legal school year of 24 weeks and compulsory attendance of all children 7 to 14 years old?

Section 9 is one long, complicated deception for the colored people of the South. For how can children be compelled to attend school for whom no public school buildings exist, and none can be built from the federal funds?

Has the leopard changed his spots? Does any experienced person believe that the “State and local authorities” in Alabama, Florida, Georgia, Louisiana, Mississippi and South Carolina will suddenly increase taxes to build sufficient public schools to enable the Negro children to obey a sweeping compulsory education law? They do not build schools enough for the white mill children. What will they do with the Negro children?
Wherever the great mass of Negro children attend school, if at all, not in public school buildings taught by public school teachers, but in churches, lodge halls or in private homes where colored teachers are paid by Negro parents, there the allotments of Federal money should be correspondingly reduced. But these are the States taken care of by Section 9 which lets them have Federal money because their State Constitutions are bad!

This release from compliance with the modest standards set up for the States robs Section 9 of what might have been a considerable merit, namely, the stipulation that the fifty millions fund is to be allotted to the States only one half in the proportion that their children of school age bear to such children in the whole country; and the second half in the proportion that their public schools teachers holding public school positions bear to the whole number of public school teachers so employed. When no public school buildings can be built with the federal fund for Negro children, where are the public school teachers to hold public school positions while teaching them?

A second complicated deception for the Southern Negroes is Section 11. This provides an annual sum of fifteen million dollars for preparation of teachers for public school service. There are to be “scholarships for talented young persons” and facilities for improvement of those who are already in service.” But these millions like the fifty millions mentioned in Section 9 are to be “distributed and administered in accordance with the laws of the States” by “the State and local authorities”.

The answer is that we can foretell the Future only from the Present and the Past. And actions continued over half a century reveal settled policies and indicate determined intention. North Carolina alone seems to have entered upon a modern path. But one swallow does not make a summer, and moreover North Carolina’s changes are far from revolutionary.

It may be asked: Are you then so hopeless of federal aid for Negro education that you oppose the policy? By no means! Illiteracy must go and for this Federal aid is absolutely necessary.

But this bill must be fundamentally rewritten, or it will do more harm than good, confirming ancient evils, while experimenting with reforms that, if properly safeguarded, might prove of great value.

Finally, it will certainly be asked: What can we do? We can act! The Colored Press should inform itself and its readers about the misleading character of the bill so far as it concerns Negro education in the Southern States.

The rest of us can register as voters and use our votes in the twelve states whose legislatures will be in session, in electing friends of the Anti-Lynching bill and similar bills in the States. These friendly legislators can also be pledged for a Resolution calling upon Congress to provide Federal aid to education in a form safely including Negro education in the South.

Finally, all who readily inform themselves about the bill can help greatly by writing to their Senators and Representatives, asking to have the Sterling bill so rewritten as to safeguard the interests of the Negro children in the South.

BUNDLE of jollity
Of the best quality—
Baby’s the sweetest thing under the sun;
Prattling so merrily,
Child thou art verily
Symbol of Heaven—its joys begun.

2
Message from Heaven thou,
Teaching all creatures how
Faith well directed brings every boon.

God’s love reflecting, see
How it illuminates thee!
Babyhood days pass but only too soon!

3
Into thine eyes so clear,
Hopeful and glad we peer,
Seeing thy fame penetrate every clime;
O, may thy purity
In thy maturity
Cling to thee always as now in thy prime!
A GREAT game is in progress among the children of today. It is a game that children love to play for it brings fun and laughter and wholesome competition. It is the game of Health. Time was when the teaching of health habits was confined to the family dinner table, where sonny received a box on the ear if he refused to drink his milk or a good spanking if he shoved aside his morning cereal in favor of a second helping of jam.

But that time is past. Today, children are surprising their parents by calling for milk and whole wheat bread, for green vegetables and all the other foods that build strong bodies. In many cases they are teaching their parents what to eat. The reason for this miracle is not far to seek. Go to the public school and there you will find a health program in progress. The health program consists of object talks, illustrated stories, classroom games, simple dramas, songs and motion pictures. The modern way of teaching health habits has put punishment in the shade. It has relegated the birch rod to the attic.

And the colored children in Philadelphia and nearby cities are going in for the health game as well as the white children. Not one feature of the game is denied them. Almost twenty thousand colored children, enrolled in the public schools of Philadelphia, have—during the past school term, traveled up the road to Healthland.

The guiding genius of the journey is Mrs. Madalene L. Tillman, nutrition worker on the staff of the health department of the Philadelphia Inter-State Dairy Council. Mrs. Tillman does not confine her work to the class-room. She is reaching children through the cooperation of churches, Sunday Schools, community houses, women’s clubs and, more particularly, in the summer months through the Daily Vacation Bible Schools of Philadelphia.

During the past year Mrs. Tillman has also brought the health game to three thousand colored children in the Atlantic City public schools, twenty-four hundred children in the Camden public schools, two thousand in Chester, four thousand in Trenton, N. J., and lesser numbers in Lancaster, Harrisburg, and many small towns in Eastern Pennsylvania.

“Most popular among the health features of this past school year,” said Mrs. Tillman, “is the story of ‘David and the Good Health Elves.’” David was a little boy who wanted to grow big and strong, and Mrs. Tillman brings forth the doll—David. She tucks him into a toy bed to show how David sleeps to keep him well and strong each day. Then she brings forth a miniature tray of foods. There are beets and carrots to put iron in his blood, spinach to sweep out his system and plenty of brown bread and good rich milk to make him grow. That is his dinner. She fills the tray with other foods to show what David eats for breakfast. There is a big dish of warm cereal, an egg perhaps, and a cup of hot chocolate. She points out that coffee is absent because coffee is not good for children, and David knows it will not help him to grow big and strong. And so Mrs. Tillman carries the children through the entire day with David. And every step of the way is acted out with the doll, toy furniture and other illustrations.

For older children Mrs. Tillman has other attractions. “Putting Pep in your Motor” is used for boys of the 7th and 8th grades of school, where anything mechanical makes a strong appeal. She first shows them how power is generated through batteries and is then sent through wires to the motor. She then takes another box where small milk bottles are used to represent batteries, and illustrates how certain foods generate power and strength in the body.

For girls of the 7th and 8th grades of school she has a special attraction. It is called “Inside Paint” and is a talk on the beautifying properties of wholesome foods. Of course, every girl wants to be beautiful, and the talk has proved a popular one during the past year. It tells what foods to eat for healthy glow, smooth clear skin, bright sparkling eyes, and strong white teeth. She speaks of foods in terms of cosmetics, complexion creams and skin lotions.

The best thing about this health program is that the children themselves take an active part in putting it across. There are four short playlets, each requiring a cast
“LE MONDE OU L’ON S’ENNUIE”

Walter Ricks, Jr.
Kings Mountain, N. C.

Leonard A. Beasley
Lexington, Ky.

Minnie L. Bell
Los Angeles, Cal.

Walter T. Ellis
Nashville, Tenn.

Vivian A. Barnett
Columbus, Ohio

Jeanne C. Moses
New Orleans, La.

Constance Shaw
Jamaica, N. Y.

Johannes Andom
Khartoum, Sudan

Rowena V. Littlepage
Oklahoma City, Oklahoma
of ten or less children, that can be given with very little preparation. These playlets deal with the importance of milk, with its journey from the farm to the table, and with its use in other countries.

There is one large play, requiring a cast of about sixty children, "The Milk Fairies". It deals with a little boy who wanted to grow big and strong and athletic but who just wouldn't drink milk. He falls asleep and dreams. To his bedside come troupes of fairies. One group tells him they are mineral fairies and have come to give him strength, a group of sturdy boys, dressed in baseball togs, call themselves the protein boys and offer to build him a strong body and good muscles. There are three dainty fairies who call themselves vitamines.

The Mask Game is frequently used by Mrs. Tillman in teaching health to younger children. There are four large masks—the coffee face, a long, drawn, frowning face with deep furrows and wrinkles; the milk bottle face, wearing a bright, wholesome, congenial smile; the fruit face, made up of rosy apples for cheeks, a big luscious banana for a mouth and a pear-shaped head; and the vegetable face, a kindly, beaming little face, made up of carrots, beets, spinach, and other wholesome vegetables surrounded by a head of cabbage. These masks are worn by four children while Mrs. Tillman tells the story of the food kingdom, about to elect its king. Coffee is aspiring for the honor and, if chosen, promises to rule with a mighty hand, giving headaches to the children, stunting their growth and spoiling their appetites. He promises to make all children his slaves. Milk enters, accompanied by the vegetable and fruit children. He promises, if chosen king, to help the children grow well and strong and to keep them happy. He is supported by his allies, the fruit and vegetable children who offer to stand by him in making the children sturdy. The children of the entire group are then permitted to vote for the king, and, of course, Milk is elected. And to make the whole lesson extra convincing, the vanquished candidate and the chosen king are then allowed to indulge in a real fist fight, and as the milk mask is worn by the sturdiest boy the coffee boy is vanquished and pushed out of the class-room.

THE MASK GAME

Without their aid, they tell him, he can never grow as he should. Johnnie is delighted and asks them to help him. But they run to a large milk bottle and tell him if he wants their help he can find them all in the milk bottle. Johnnie doesn't like milk and he tells them so. In comes a fine, sturdy, little boy—larger and stronger than Johnnie. He is The Boy-Johnnie-Might-Have-Been. Music starts up and the whole group join in a series of calisthenics. Johnnie joins in but is soon tired and has to stop while The-Boy-Johnnie-Might-Have-Been is still going strong. After the drill Johnnie agrees to seek the aid of his milk bottle fairies so that he, too, will grow as big and strong as The-Boy-He-Might-Have-Been.
FOURTEENTH ANNUAL CONVENTION

THE CRISIS goes to press too early for full reports of the 14th annual conference of the N. A. A. C. P. The program of the main sessions was as follows:


Thursday, August 30: Ways to Interracial Peace. George W. Gross of Denver, presiding; Walter F. White; Mrs. Thomas W. Bickett, of Raleigh, N. C.; William Pickens; Dr. G. W. Lucas of New Orleans.

Friday, August 31: Meeting the Challenge of the Mob. Isadore Martin, presiding; Representative Leonidas C. Dyer of 8th Missouri district; T. A. MacNeal, editor Kansas Farmer and Mail and Breeze; T. G. Nutter, Charleston, W. Va.


Tuesday, September 4: Spingarn Medal Award. Dr. G. W. Lucas, New Orleans. Hon. C. B. Griffith, Attorney General of Kansas; Professor George Washington Carver of Tuskegee; William Pickens, Field Secretary of the Advancement Association.

President Coolidge sent the following message: "I have long regarded this gathering as representative of one of the most useful and effective efforts in behalf of the colored people of the country, and sincerely trust that its sessions this year may be as productive of beneficial results as they have been in the past."

Extracts from some of the speeches follow. Mrs. Thomas W. Bickett, widow of Governor Bickett of North Carolina said:

"We are a long, long way from solving the race problem in the South but we have made a hopeful beginning. As interested, thoughtful, white men and women we are seeking through our civic and religious organizations to meet in a spirit of cooperation the leading men and women of the Negro race in the community in which we live. We are cooperating in a study of Negro community life, in housing and sanitation, better neighborhood conditions, educational opportunities and the needs of Negro women and children especially. We are becoming increasingly conscious of the fact that as those in authority, our responsibility towards the Negro cannot be evaded and many of our people are going forward with a determination that no unfair advantage shall be taken of the Negro, but that he shall receive justice and fair treatment which are his due, and which we cannot withhold if we wish to retain our self-respect."

Congressman L. C. Dyer said:

"Without relaxation and with confidence we will continue the fight for legislation by the 68th Congress that will make lynchings a national crime in the United States. It is now a national disgrace. We are in a better position now for cooperation and assistance by all law-abiding people to accomplish our purpose than we have been before. This is due to the knowledge gained by the people generally with respect to this crime, its causes, and the fact that it is purely, with little exception, simply a matter of race persecution and mistreatment.

"Those who have in the past countenanced this crime of lynching have made, as an excuse, that lynchings were the results of certain crimes committed by Negroes. We have been able, very generally, to show that
this is not a fact. The lynchings that have occurred in the United States during the first six months of this year compare favorably, as to the causes, with lynchings that have occurred during the past thirty-five years. I include a statement touching those of this year. They are as follows:

JANUARY
2—Rosewood, Florida—Samuel Carter, colored; charge, assisting a Negro to escape. Shot to death.
3—Lawrence County, Miss.—Benjamin Webster, colored; charge, killing a road contractor. Taken from a deputy sheriff who was bringing the prisoner from Jackson where he had been held for safekeeping. Hanged.
4—Shreveport, Caddo Parish, La.—Leslie Legget, Spaniard; charge, that he was a Negro trying to associate with white women. His employer, a white grocer, with whom he roomed, said he was a Spaniard. He was shot to death.
5—Rosewood, Florida—Lesty Gordon, a colored woman. No charge. In the general burning of dwellings of Negroes in connection with the attack on the colored settlement by whites, she was shot to death as she was leaving her burning dwelling.

FEBRUARY
1—Bishop, Nueces Co., Texas—J. G. Smith, colored physician; charge, trying to act like a white man and not knowing his place. Had been arrested and placed in jail for reckless driving. Was taken from jail and killed and body partly burned.
2—Hancock Co., Ga.—George Butts, colored; charge, wounding an officer of the law. Shot to death.
3—Hancock Co., Ga.—Unnamed man, colored; charge, wounding an officer of the law. Shot to death.

APRIL
29—Columbia, Boone Co., Mo.—James Scott, colored; charge, attempted rape. Mob burned iron door of jail with acetylene torch, took prisoner and hanged him from a bridge.

JUNE
7—Palm Beach, Palm Beach Co., Fla.—Henry Simmons, colored; charge, suspected of having shot and killed policeman. Appears that no attempt was made to arrest him. Hanged and body riddled with bullets.
11—Ashland, Benton Co., Miss.—Unnamed man, colored; charge, that in February, 1923, he had stabbed a white man named Byrd to death who had charged the colored man with having stolen some property from Byrd. The two men worked for the same construction gang. The white man is reported to have attempted to search the Negro and was stabbed so severely that he later died. The colored man was later arrested and placed in jail. Mob took prisoner out of town, hanged him and riddled body with bullets.
15—Homestead, Dade Co., Fla.—Simmons, colored; charge, shooting and killing marshal of town in a liquor raid. Did not come into the hands of the law. Bound to tree and shot to death.

"The only thing that will put a stop to lynchings is the enactment into law of legislation that will punish members of mobs, county and state officials, and communities that cause and permit this crime.

"There is scarcely an intelligent person today who makes the claim that such a law is unconstitutional. Practically everyone recognizes now that the Congress has the power, by appropriate legislation, to enforce that part of the 14th Amendment of the Constitution of the United States, which says that no State 'shall deny to any person within its jurisdiction the equal protection of its laws.' Our right to do this, so far as the 14th Amendment is concerned, is the same upon which we acted in providing a law for the enforcement of the 15th Amendment.

"Practically the only opposition we hear now against a Federal Anti-Lynching Law is the cry that the Congress is invading 'States rights.' How silly this claim is, is made known to every person when it is shown that in the last 35 years, there have been more than 4,000 known lynchings in the United States and that in scarcely an instance have there been any convictions of members of mobs and those responsible for this crime. If we should recognize 'States rights' in this matter, we will be simply conceding the fact that mobs shall be permitted to lynch people without thought or possibility of punishment by the States. This opposition to this legislation is nothing more than the desire that this crime of
lynching shall continue to go unpunished, that mob law shall continue to prevail and take the place of the courts.

"It is surprising that newspapers will continue to argue against this legislation for this reason. Some splendid newspapers are now supporting this legislation, but many others are not and are trying to excuse their opposition by crying out that the Congress is invading States rights and State laws. In most cases, newspapers take this position because they find it pleasing to their subscribers, a great many of whom are yet so filled with race prejudice that they are in favor of continued lynchings. If the great newspapers of the country would all help us in this campaign for law and order and not think so much of pleasing their subscribers and advertisers we would soon be able to put this law upon the Statutes of the United States."

Mary E. McDowell, Commissioner of Public Welfare, Chicago, said:

"Because of abnormal conditions in many cities, we are compelled to consider the housing of the colored people as if it were an emergency health problem. Prejudice has made housing an emergency matter that has to be met by both races, black and white, cooperating to secure for all the children of all the people the best conditions of living.

"Every child has certain inalienable rights, the right to be born and reared in rooms that have sunshine, fresh air and space; the right to an education; the right to play and work under conditions that develop, not stunt, body and soul. The nation also has the right to demand these rights for every child of every complexion. Dark rooms are a menace to health and to morals in any house where a family is crowded into a few rooms. Germs of immorality are bred in darkness and in overcrowding quite as much as tuberculosis germs.

"The rumor that Negroes depreciate property is only a half truth. Colored people have been compelled to enter neighborhoods after whites had begun to move out. Wabash Avenue in Chicago illustrates this point. The white people wanted to go to the North Shore, leaving behind very good buildings, which then became the homes of colored people, but the depreciation began when the white people first became ambitious to join the Lake Shore society and moved from the neighborhood."

The following message to the People of the United States was unanimously adopted:

A MESSAGE TO THE PEOPLE OF THE UNITED STATES

The National Association for the Advancement of Colored People, in Fourteenth Annual Conference assembled, reaffirms the principles for which it has always stood and most solemnly pledges itself to use all of the means at its command to the furtherance of the task which it has undertaken until that task is done.

It sends greetings to the eleven million of American colored people in whose behalf it is working and the one hundred thousand members, both white and colored, it represents.

The National Association for the Advancement of Colored People feels gratified over the measure of awakening of the public conscience as touching the evils it is combating affecting the colored people. It is a fact that the indifference and lethargy with which these evils were treated in the past are breaking away. Agencies have been put in operation in various sections of the country to remedy if not to uproot some of these evils since the Association has been holding them up to the public gaze and demanding that they be done away with.

The National Association for the Advancement of Colored People, speaking directly for its membership of one hundred thousand and feeling that it represents the sentiments of twelve million colored people of the United States, calls the attention of the American people to the following truths:

1. That the destinies of the Negro and white races of the American continent are inseparable; that the races must, therefore, in the fullest sense work together for the realization of the principles on which the American nation was founded.

2. That spurious science and mendacious propaganda alleging racial inferiority are treason to the brotherhood of man without which no nation can endure.

3. That unless the humblest citizen is guaranteed his citizenship rights there can be no true security for anyone in the land.

4. That the mob and the spirit of intolerance which the mob represents are a danger to all achievements of mankind represented in all organized society.

We therefore urge upon the American
people that they take the first indispensable step toward combating the mob and the shame and the disgrace which the mob has for thirty-five years put upon the name of America.

We ask the American people to insist upon the enactment of the Dyer Anti-Lynching Bill which would place punishment of the mob in the hands of the Federal Government when the states refuse or are unable to do their duty as they have refused and have been unable for thirty-five years.

We ask the President and the Congress of the United States that the Fourteenth and Fifteenth Amendments to the United States Constitution be made something more than a scrap of paper, and that the Negro universally deprived of the vote in the Southern States be granted the ballot upon the same condition and with the same qualifications as those imposed upon all other citizens and thus remove the injustice of taxation without representation.

We ask that the troops of the United States be withdrawn from the black republic of Haiti, illegally seized in 1916 and since then lawlessly held by virtue of superior force.

We ask that the President of the United States, representing the spirit of fairness in the American people, redeem the pledges made by the late and regretted President Harding that the Tuskegee Hospital built for colored World War veterans, upon ground given to the nation by Tuskegee Institute, be manned entirely by a colored personnel.

We ask that the American people demand the release of the fifty-four members of the twenty-fourth Infantry now incarcerated at Leavenworth Federal Penitentiary for their connection with the Houston, Texas, riots of 1917, a riot provoked by continued insults and contumely and finally by violence perpetrated upon colored men wearing the uniform of the United States and dedicated to the service of their country in war time.

To American citizens of African descent we have a special word to say:

The time has come when allegiance to any party on historical grounds is no longer required or expedient. We urge them to a new political emancipation. We urge them to promulgate their demands upon the basis of the welfare of the entire race and in casting their votes in the coming election to hold that welfare paramount to allegiance to any political party.

We urge every man and woman of color in the United States to realize that this is an age in which power can be exerted only through organized effort, and that the most effective instrument that we have now for exerting this power is the National Association for the Advancement of Colored People. We therefore appeal to all persons in favor of common justice and equal opportunity to unite with us and join this organization. It is not necessary to recapitulate the achievements of this body and it would be impossible in any brief document to do so. For the sake, however, of recalling to colored Americans and to United States citizens generally what we stand for, we desire to reiterate our insistance upon the following program:

1. Complete and full citizenship rights for the American Negro in the exercise of the ballot, before the law, in the courts, in the protection and sanctity of life and property rights, in the use and in the accommodations of public conveyances and in places of public resort whether railroads, street cars, restaurants or places of amusement.

2. Respect for the colored American citizen as an individual in accordance with his achievements and his merit, and respect for the race in view of its progress of half a century unparalleled anywhere in the world at any time.

We denounce the use of the word Negro in connection with crime in newspaper headlines giving the malignantly false impression that the Negro is more prone to commit crime than any other race and especially the lie that the Negro is by nature a rapist.

We make this appeal to the people of the United States in the interest of our beloved country, realizing as all good citizens will realize that race hatred and prejudice founded upon ignorance and oppression are dangerous to every citizen, white and black, and that it is the duty of every citizen to cooperate with us in holding that true Americanism consists in tolerance, respect and a determination to uphold the human as well as the citizenship rights of every man and woman of whatever race or creed.
John E. Hodge
Kansas City, Kan.
Dorothy H. Hodge
Kansas City, Kan.
Lloyd S. Hathcock
Dayton, Ohio

Helmar B. Thomas
Charleston, W. Va.
Eugene Rowley
Maysville, Ky.
Hilda E. Turner
New Orleans, La.

Kelsey Pharr, Jr.
Miami, Fla.
Robert E. Smith, Jr.
St. Augustine, Fla.
Robert C. Richards
Jersey City, N. J.
THE ORIGIN OF NEGRO SLAVERY IN BRAZIL

ROY NASH

It is strange that Prince Henry "the Navigator" should have been the founder of the African slave trade, but so it was, and the reasons are not hard to find. The provinces of the Alentejo and the Algarves had never been thoroughly populated since their conquest (from the Moors), and the great lords and religious military orders, the owners of those districts, had never been able to bring them properly under cultivation. In 1444 Ançarote, with a fleet of eight ships, went upon a slave-taking expedition, and brought home two hundred captives, who were set to work on the domains of the Order of Christ.

And the Order of Christ kept the slave trade going briskly from that moment. It is interesting to note, in passing, that these first slaves were brown men on the fringe of the desert and not forest Negroes; exploration had not yet reached the black belt.

By 1530, when India had been draining off the best blood of Portugal for thirty years, this was the condition:

The king, the nobles, and the military orders were, however, quite undisturbed by this extensive emigration and rapid depopulation, for their large estates were much more cheaply cultivated by African slaves, who had been imported in such numbers that the Algarves was almost entirely populated by them, and in Lisbon itself they outnumbered the free men by the middle of the sixteenth century. (Stephens, p. 152.) And not only were Alentejo and Algarves black, but the Azores and Madeira, where sugar was being cultivated with African labor.

Now to Brazil.

The country was discovered in 1500, the first explorers reporting land, jungle, and naked savages; no cities to sack, no gold to loot; whereas every ship returning from India described riches beyond the dreams of avarice, cities full of the accumulated treasures of the ages, a flourishing trade to be wrested from the Infidel—of course nobody with any sense of real values would dream of going to Brazil. It was like offering a diplomat the choice between the Court of St. James and Siam.

Two royal ships only for a long time were despatched to Brazil every year to take out and land there condemned convicts and women of bad character, and to bring back parrots and different varieties of wood,

INASMUCH as so authoritative a work as The Negro in the New World, by Sir Harry H. Johnston, makes the statement that African slaves were not introduced in Brazil until the Dutch began raiding the coast in the seventeenth century, it is perhaps worth while setting the matter straight. "From 1612 the Dutch made efforts to establish plantation colonies in northeast Brazil, and began to introduce Negroes from west Africa to assist them," says Johnston. "Their slave-trade with North-east Brazil probably introduced the first Negroes into that region." R. B. Cunningham states dogmatically, "Negroes were unprocurable, as the slave trade in Brazil only began in 1574."

I first ran into conflicting testimony in an old History of Brazil written by Andrew Grant, M.D., in 1809:

The new governor (i.e. Thomas de Souza, first governor-general, 1549-53) when fully convinced of the impossibility of reducing the natives to a state of slavery, or of compelling them to submit to the labours of agriculture, next formed the equally unjust and cruel project of importing a sufficient number of Negroes from their newly-acquired settlements in Africa.

Then in Portugal, by H. Morse Stephens, I read, in regard to the establishment of the Inquisition in 1536 and consequent driving of many Jews to Brazil:

It was owing to their perspicacity that the sugar-cane, the greatest source of Brazilian wealth, was introduced into the colony from Madeira in the year 1548 and they started the direct slave trade with the Guinea Coast.

Whereupon, I decided to find out what really did happen. A very brief excursion into Portuguese history will set the matter straight:

In 1441 Antão Gonçalves went a hundred leagues further than the Rio d'Ouro, and in the same year Nuno Tristão, the greatest and most daring of all Prince Henry's captains, reached the cape which closes on the south the sort of shoulder formed by north-west Africa, and named it the Cabo Blanco or White Cape. He did more than this; he brought home several captives, including a native prince. The capture was hailed with enthusiasm, and from this time the slave trade on the coast of Africa really began.
Richard and Shelton Granger
Harrisburg, Pa.
George and Edson Blackman
Reidsville, N. C.
Dorothy and Martha Jones
New Orleans, La.

BROTHERS AND SISTERS

Olla and Gertrude Lawless
Talladega, Ala.
Willa and Lilia Thomas
Potlach, Idaho
Marjorie and Virginia Greenidge
Detroit, Mich.

Winthrop and Dorothy Ross
Jacksonville, Fla.
Gertrude and Laura Brown
Rome, Ga.
Elizabeth and Gene Robinson
Ft. Smith, Ark.
notably the brazil wood which gave the new country its popular name. A few families of settlers, partly from Madeira and partly from northern Portugal, also went out on their own account, and established themselves in various chosen spots, where they introduced agriculture and tried in vain to make the natives work for them as slaves.*

As neither gold nor silver mines had been found, the government contented itself with sending thither condemned criminals and profligate females. Two ships were freighted annually from Portugal to carry these unfortunate beings to the new world, not an individual could be found voluntarily to emigrate to America.†

Then the rumor drifted back to the old country that the precious metals abounded in Brazil, and apathy vanished as mist in the effulgence of the sun. No tale was too wild to be credited at par. Dreams of an El Dorado haunted the sanest of men, and from 1530 adventurers from all over Europe began to trickle toward equatorial America. The Spaniards with Cortez had just struck it rich, why not they in Brazil? The Crown of Portugal saw that if Brazil was to be held against these freebooters, she had to plant colonies, and quick!

Having her hands more than full in Asia, the Crown fell back upon the feudal system from which she had shaken herself free with such difficulty, and in September, 1532, divided the whole coast of Brazil between thirteen noblemen, with instructions to get busy and defend their new possessions against the corsairs of the French.

Where would they turn for labor in such an emergency? Little Portugal had a population of less than three millions, and Asia was bleeding her white; she had no surplus free labor. This whole gang of fidalgos and holy men for ninety years had shown such a preference for Negro slave labor that they drove the peasants off the land south of the Tagus. Slavery was an organized, going concern, and the only means by which a Portuguese nobleman could get labor on short notice. The whole institution of Negro slavery went to Brazil along with sugar-cane in the winter of 1532-33: i.e., before any really serious attempt by competent, properly armed men, had been made to enslave the Indian!

My authority for this is Joao Ribeiro, whose Historia do Brazil (9th ed. 1920) is the standard text in Brazilian collegios today:

Brazil did not possess mammals that could be domesticated and cattle were introduced from the Portuguese isles; the culture of sugar cane was introduced from the same source (i.e. Madeira) to S. Vicente in 1532 and from there it spread into all the cap- tancies. This was the backbone of agriculture, in such an age and clime the only one possible with the slaves who came from Guinea at the same moment. Large-scale agriculture commenced with slavery and was the origin of the troubles with the Indians, whose induction into bondage (of doubtful legality) had not up to that time assumed dimensions of importance.*

The testimony of these three historians is not conflicting. Grant apparently was a doctor who went out to Rio Janeiro with the flight of the Court of Portugal in 1808; the resources were not open to him that modern scientific historians have. H. Morse Stephens was a distinguished professor, first at Oxford, then at the University of California; his history of Portugal is the first in English and it is not surprising if he were in error about a minor point like the date of introduction of sugar into Brazil. Ribeiro is the best authority of the three by far, on the history of Brazil, and his facts tally with the internal evidence.

With Negro slavery the deep-rooted institution it was in Portugal and the Islands at the time of the discovery of Brazil, it is absurd to suppose that the greatest slavers and plunderers of their day would wait a century and a quarter for the Dutch to teach them an obvious trick which they had been most devoutly practicing for over half a century before Brazil, or North America, was discovered.

Beautiful, untamed Brazil was born a slave, even as her old mother in Europe was a slave. When the first blacks were sold in Virginia in 1619, the heavy chains of bondage for nearly a century had hung about the neck of the great daughter of Portugal growing up toward freedom south of the Amazon.

*O Brazil não possuía mammíferos domestíca eis foi o gado introduzido das ilhas portuguesas; introduziu-se então e igualmente a cultura da cana de açúcar em S. Vicente em 1532 a d’ahi se espalhou por todas as capitanias. Essa era a grande agricultura, em tal clima etempo só possível com os escavos que no mesmo momento vinham de Guiné. A grande propriedade começou com a escravidão e foi a causa de tumultos com os índios, cuja escravização dubiosamente legal não tinha então assumido caráter de importância. (Page 70.)
DISTINGUISHED DESCENDANTS
of
Bishop Cottrell, Bishop Coppin
Byrd Prillerman, Bishop Hurst
Channing Tobias and Mrs. Maggie L. Walker
LITERATURE

EFFIE LEE NEWSOME in "Our Young People's Book of Verse":

Venitia is so lovely,
So sparkling-eyed, so gay,
Her friends, her very parents
Just worship her all day!
Their great bright cars flash past us
To where Venitia reigns,
Queen of the rarest dresses,
Of lace and gay sateens.

And my girl Jane sits watching!
I know her heart sinks low
To see Venitia's parents
And friends adore her so.
But as I gaze, this sentence
Keeps flashing through my brain,
"I'd rather be the mother
Of little homely Jane!"

*I * *

"I believe that we are but at the beginning of a great catastrophic era in which shall disappear a great part of our old 'white' civilization, with its virtues, its vices, its beauty, its ugliness. Another again shall flourish, a new order shall take birth. I am not anxious for the destinies of life. They are infinite. But those of our Europe are not so. And those that are taking birth at present will have to face fierce assaults. Only a small number of men in Europe still possess a free and clear mind, as well as a fraternal heart towards the miseries and errors of millions of beings blindly given over to the fate which carries them away. It would be a good thing if they could unite themselves—and I have tried to help to this end as far as I could. Any effort in this direction will be met with my sympathy, especially those for bringing the elite of the thinkers in Europe and Asia."

(Extract from a letter of Romain Rolland.)

ART

SAYS the New Orleans Item, a Southern white daily:

A Negro vaudeville troupe recently gave an entertaining midnight performance for white folks in the Lyric theatre. Albert, age four, was "headliner." Looking mighty small when alone on the stage, he played his part and danced with such vim and naturalness that the white folks could not help appreciating and applauding. Part of it was training, but most of it was the natural expression of his racial instinct for rhythm, music and gesture. His play, or his acting, was so natural that it was hard to distinguish between them. That is why his performance was so good.

A reporter, describing the scene backstage, told how the Negro actors, waiting for their cues, joked, practiced steps, pantomimed and eagerly watched the ones on the stage. Even off stage they are minstrels, fun making actors. A white minstrel, off stage, would have sat upon a trunk and glumly cursed the heat.

The Negro has an art, music and manliness all his own. The white man cannot imitate them. It isn't in his blood. We've borrowed the Negro's jazz and danced to it, but we cannot create it. Our ancestors were born in the wrong place for that. There is a haunting, pulling, minor strain in the true Negro melody and jazz that the white man cannot imitate. No white man could have composed "Swing Low Sweet Chariot." He hasn't the background, the background of centuries of oppression. The Negro's music, and his minstrel art are his own. Neill O'Brien and Al Fields through long years of practice are clever imitators, and amusing as such, but after all, they are only imitators.

The Negro has his art, and there is something pathetic in the picture of a true artist denied expression of his art because of a black skin.

*I * *

Science comes to confirm this. Sir Arthur Evans, examining the ancient art of Crete, which flourished 3500 years ago, says in the New York Times:

Of special interest is the recurrence among the fresco remains of monkeys, these being appropriately depicted amidst exotic thickets of plants with bright-beaded flowers in papyrus-like tufts; the genus represented, as I am informed, is cercopithecus, and from the reconstruction of a nearly complete figure of one animal it may be now possible to establish the species. These monkeys are not found nearer than the Sudan, but from the careful rendering of characteristic points and the sureness of touch displayed it is clear that the artist had had long practice in drawing them from life.

So far, indeed, as African connections are concerned, still more astonishing evidence was supplied by some fragments of small painted stucco frieze, its field alternating blue and white, found at a slightly higher level and therefore probably belonging to a somewhat later Minoan structure. . . .

We see here a Minoan captain, armed with two spears and wearing embroidered loin cloth and cap made of a black goat's scalp, including the horns, leading his troop at a run. Of his men, who seemed to have been armed with only a single spear, but who wore an otherwise identical uniform, fragments only of two figures have been preserved. But their skin is coal black.
POLITICS

CALVIN COOLIDGE, now President of the United States, told the colored people of Atlanta, in January, 1921: (Italics are ours!)

But as great as all that may be, all that the commonwealth of Massachusetts and your friends there have done for you, does not compare with that which the people around you have done for you, are doing for you now and will continue always to do for you; and friendly though the people of Massachusetts have been, and helpful though they may have been, you have no better friends than those who live about you here and contribute always to your welfare, your success and your happiness. And if you want to make good for the work that has been done by the men and women of Massachusetts, continue to co-operate with the people around you here; continue in your industry, in your work day by day.

* * *

We were at the time somewhat puzzled to know just what the "friends" were doing for us but now we know, having received the "Address of the State Wide Conference of Negroes in Georgia."

* * *

These are some of the delicate attentions mentioned:

In our cities the closely crowded tenements, with poor sewerage streets and lights, make it most uncomfortable for the people who are forced to live there. In our rural communities, the shanties grouped together in quarters on the plantations, without light or paint, or places for privacy, are not only uncomfortable, but are prolific breeders of disease, immorality and crime. . . . Overseers, in most cases, have absolutely no interest in these laborers, excepting the amount of work that they can extract from them by long hours and hard driving. Many of them are known to lend encouragement to gambling, whisky making, adultery, and crooked living in general, as a means of holding his labor on the farm under the threat of the law, if said laborer should choose to withdraw.

Four-fifths of all the public schools for colored are taught in churches and lodge halls, with absolutely no equipment whatever to aid the teachers in imparting the instructions which they are supposed to give. In many of them, there is not a sign of blackboard, nor a single desk, to say nothing of maps, charts, etc., while the public schools of the white people are equipped with the necessary appurtenances essential to modern ideas in education, at the expense of a public school fund. Nine-tenths of these rural colored schools are taught by teachers who have never completed as much as a first-rate eighth grade grammar school course, and who know absolutely nothing of the advantages of a normal school training, such as is necessary to prepare people for the holy task of developing the human mind. The salary of these teachers in many instances is smaller than the wage of the plowhands laboring on the same plantations.

Accommodations for travel are a constant menace to every self-respecting colored person who boards our passenger trains. It is not unusual to find the coach provided for colored passengers to be at the same time the baggage car, mail car, the butcher's booth and the conductor's desk, where our wives and daughters are frequently subjected to the most uncouth manners and forced to hear language too vile to be uttered.

In practically every instance of personal difficulties between a white man and a colored man, the colored man alone must suffer. If he strikes in necessary defense of himself or habituation, he invariably suffers the extreme penalty of the law, if perchance he escapes the fury of the mob. If his life is taken by an individual white man, the coroner's jury invariably denominates it justifiable homicide. If his life is taken by a mob, even in broad daylight, it is always found that he came to his death at the hands of parties unknown.

Unskilled colored labor in Georgia has suffered grievously by the operation of the iniquitous labor contract law. Under the guise of this law, colored laborers have been held in a state of involuntary servitude, for long periods of time, subjected to corporal punishment, murdered with impunity, confined to certain restricted quarters, their downsitting and uprisings being as closely guarded as in the days of old slavery. From all of which conditions and cruelties he has often been wholly unable to escape.

The most disturbing menace of all evils which we now suffer is the menace of the mob. No influence has done more to drive colored people away from the state, to give Georgia a bad name in the mouths of those who live without its borders, to deter both capital and labor from our state, and to keep up the unsettled conditions of colored labor here, than the influence of the mob. In the midst of it, no colored person, however honest, industrious, humble and law-abiding, can possibly feel himself safe overnight.

* * *

And finally comes this: The cause of most of the trouble to which we have above referred lies in the fundamental error of attempting to run a democracy without all the people. The leaving of 45 per cent of the population of Georgia out of its governmental affairs, in our judgment, is largely responsible for the one-sided program which the state is operating,
and the neglect that the colored people now sustain.

* * *

This statement is signed by colored bishops, school presidents and teachers, editors, bankers, merchants, lawyers and farmers. As a result of these expressions of deep and abiding love, we learn from the Macon Telegraph that 77,500 Georgia Negroes tore themselves from their “best friends” last year and came to live with Calvin Coolidge in the cold and cruel North.

CHILDREN

"THE Child and the Home," by Ben Zion Liber, has questions and answers in the discussion. We extract the following:

Question: Would you permit white children to play with colored children?

Answer: Of course, I would! And, as conditions stand nowadays in the United States, association between children of both races should be encouraged. In fact, the only hope to ever solve the race problem in this country is in the children, who, if left alone, would soon wipe it out, so that the next generations will forget all barriers and prejudices created and maintained by those who have or have had an interest to divide in order to rule—and to enslave. Look at the children of both races in some sections of the Northern cities: They play, fight and have fun together, entirely forgetting the color of their skin. Children, by themselves, do not see any class or other distinctions. If they like a companion, he is unceremoniously admitted to their society and becomes a friend. Uninfluenced, the most “aristocratic” or the richest child will enjoy the society of the poorest and socially lowest little playmate. Just permit one generation of all white and black children of the South of the United States to frolic and romp together and refrain from telling them anything about the struggle that is going on or about the days of servitude and slave-ownership; let them grow up with the sentiments gained personally from one another through direct contact, and the face of this great commonwealth is changed.

I know, you fear that the colored child may be an inferior being. But you are not so careful when it comes to white playmates. Your child may associate with the progeny of mentally deficient, unsocial, physically and morally deteriorated, criminal individuals; of prostitutes; of characters for whom you may have nothing but pity or contempt and whose hands you would never shake; but they are all right if they are white. The difference between the thin layer of culture and breeding which covers our instincts and our barbarous and primitive inner beings and that of the freshly civilized Negro is one of quantity and is not always to our advantage. It takes only a generation or two of imitative upbringing to change a “savage” into a “civilized” person and it would take no more for our descendants to revert to the “savage” state if left at the mercy of primeval customs in some African village.

You have acquired the Negro by plunder and barter, you have worked him and stolen the products of his labor. While liberating him officially, you have implanted into him the slave psychology and debased him so as to keep him down, weighted by the mass of callumies with which you have surrounded and chained him. Hypocritically you de- plore his low mental state while you are doing everything to arrest his progress. You are fiendish toward him and in your relations with him lawlessness is a virtue. You are mean and stingy in the recognition of his rights and you administer him your much vaunted education by the drop. But in spite of all that his genius which is equal to yours has escaped from your shackles and is soaring higher than we would expect in a people with bruised wings. He begins to show attainments which are not only his pride, but yours as well. And if he can produce a thousand, a hundred, ten, even one learned, talented, cultivated individual, he has in himself the potentialities and the material which can make him as good or as bad as you are. Oh, give him a chance, give him a fair chance!

* * *

The United States Children’s Bureau has been studying child mortality:

Census figures for the entire United States birth registration area show that the Negro infant mortality rate is considerably higher than the white rate.

Facts were secured from more than 1,000 Negro families in which babies were born during the year of the study. Thirteen per cent of the entire number of births for the year were in these families.

The infant mortality rate among these colored families was higher than that among any other group, either native white or foreign born, except among the babies of Polish mothers, which had a slightly higher rate than the Negroes. The Negro rate was 158.6 per 1,000 compared with 95.9 for native white mothers and compared with 51.0 for babies of Jewish mothers, who had the lowest mortality rate of any nationality group in the city.

Among the colored babies, then, the greater poverty of the fathers (with the attendant evil of poor housing), the more general employment of the mothers, the tendency toward larger families and shorter intervals between births, and the wider prevalence of venereal disease indicated by the high mortality assigned to syphilis, were increasing mortality, while mothers' nursing of their babies, prenatal care, and instruction and supervision received from infant-welfare agencies were tending to reduce mortality.
The Outer Pocket

Wilmington, Del.

YOUR statement of position in the August Crisis is perfectly splendid. It’s exactly what every Negro—if he is honest with himself—must know is true and right. As a former teacher of colored youth in both mixed and separate schools I thank you, with sincerest appreciation.

ALICE DUNBAR-NELSON.

Dallas, Texas.

Your statement regarding your Philadelphia speeches satisfied me completely.

GEORGE F. PORTER.

East Dedham, Mass.

I wish that I could tell you how much I enjoy and thoroughly appreciate your editorials and articles in The Crisis. Your article in this issue, the tragedy of “Jim Crow” is particularly clear, sane, and illuminating, and best of all points to the plain duty of all of us.

MEDORA W. GOULD.

Shabani, Rhodesia, South Africa.

My object in writing “The Black Man’s Place in South Africa” was to refute the allegation, so strongly believed by nine tenths of the whites all over the world, that the black man is inherently inferior to the white, for I can see no hope of amelioration till that belief is shattered. And obviously, testimony to that end must come from a white man who can speak with authority, as I can. I am a magistrate in this country. I have dealt with the Natives of South Africa, lived amongst them many years and learned their languages like one of themselves, and I am a Dane by birth and education. As to the policy of separation, I have supported it because of the hardness of the white man’s heart which, as a student of history, I do not think can be freed from the prejudice that springs from physical difference even when his mind has been freed from the preconception of his racial superiority. But whether I am right in this or not I think you will agree that the first thing to do is to destroy the fetish of “The Black Man’s Inferiority” and that, as I think, can be done only along the lines I have attempted together with actual proof of equal capacity, which is now accumulating. . . . I have had a large number of letters from white men of all kinds and persuasions in this country acknowledging that the book has made them think and that it has changed their opinions. The whole of the South African press has reviewed it, mostly in leaders, and not one paper has dared to join issue with me over it. I am convinced that it has done a greater service to the Negroes of South Africa than all the missionaries have so far rendered, not because I wrote it, but because it speaks the truth.

PETER NIELSEN.

Wilberforce, Ohio.

Look out for the crackers in that Tuskegee hospital; if they win their point it will soon degenerate into a slaughter-house and a brothel, unless they abandon their crystallized form. How much longer must the social clique of slaveholder descendants rule our country, because of the weakness of the whole mass of the population saving what is left of the New England stock and the old Quaker element of eastern Pennsylvania? Be encouraged. Keep on fighting as long as God lends you vitality here! Truth, right and justice will win in the “Eternal years of God.”

T. G. STEWARD.

Washington, D. C.

With the decided object of electing one or more of our men to the House or Senate forces should be put at work at once to educate the newcomers to the North from the South in the proper use of the ballot, and to impress upon them the necessity of electing some men of color to represent us in Congress. These newcomers are settling in large numbers in certain districts, and in such districts there is a glorious chance of our men carrying it in an election. If the regular parties will not—in such districts—put up a colored man as its regular candidate, then let some Negro run as an independent, and our folks should carry him to success.

WILLIAM H. WILKERSON, JR.
MAIN STREET, PARIS
EDWIN MORGAN

MONTMARTRE, Rue Fontaine. Café-Bar, two in the morning. Outside the gray calm of Paris night. Inside, America! American drinks, American drunks, American hair parted in the middle, American hop-and-shake dance, American attitudes, American ideas, lumbering, bumping in the smoke-fog, large, overpowering illogicalities—America!

Enter two black men.
America!
"Garsong!"
"Ga-r-r-r-sun!"
Outrage!
The proprietor: "Portez-moi ça, et vive-moi!"
Gesticulations. One large gesture. Six waiters. Two blacks.
"Nigger!"
Two black men rise from the gutter, Rue Fontaine. One picks up his broken spectacles, quietly. Laughter. An American boy staggers from his woman toward the door.
"You—black—!"
The men walk away, quickly. America!
White faces turn toward the light again.
The French orchestra labors at "Yes—We Have No—", etc. The French women laugh like actresses. The clientele is immaculate. It is over.

But no! The next day the proprietor is arrested. His place is closed. There is a law protecting men of color. Since the Great American invasion from overseas, there has to be. Besides these men are princes, sons of an African King; Frenchmen, wounded and decorated in the Great War; Doctors of the University of Paris, and one a special pleader in the Court of Appeals of the City of Paris.

But the Americans! Nothing! The innuendoes and the sarcasms of the newspapers, the next morning find them without apology. Reminder that this is France and not the States discovers them without remorse. In their spacious craniums still circulate little, comfortable ideas.

Though the French government may toady a little for American money, and the French public overcharge, in such circumstances as these, their position is clean and clear.

But so is the Americans'!

A NEGRO-MOTHER’S CRADLE-SONG

COLONEL CHARLES YOUNG

SLEEP, little son! Rest, ebon head!
Sad, your mother mourns your soldier-father dead,
Who on the soil of France bravely fought
and bled;—
Sleep! Sleep!

When grim and gruesome War took its terrific toll
And grey Grief filled the heart with sorrowing of soul,
He answered then the call of the world for Freedom's right.
Sleep, little son! Good-night.

Shade of my dead! Oh warrior one!
Watch from your realm upon our little son.
Teach him that you died that all might rise
and run;
Watch! Watch!

Make for him a place in the world's new March of Man;
And be, oh spirit fine, his leader in the van.
Ah grant, dear husband mine, your sad wife's fond request;
Rest, warrior one! Then rest!

Sleep, little son! Sleep, little son!
I pray your Living Lord that victory is won;
That all the daring deeds by our dear soldier done—
Deeds done—

Up to the throne of God will rise in surging Throgs,
Holding high hands to Heav'n to right a Race's wrongs.—
Mind not, my darling son, your mother's eyes that weep:
Sleep, little son! Now sleep!

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LUCILLE LYLES
Chicago, Ill.
J. P. SCOTT
Cleveland, O.
GRACE E. JACKSON
New Bern, N. C.

GWENDOLYN M. BELASCO
Washington, D. C.
VERTNER W. TANDY, JR.
New York City

SHEIKS AND VAMPS
Camp Pleasant, Blue Plains, D. C., which Mrs. Laura B. Glenn manages so successfully, is filled with happy youngsters who write us:

"Here we are—a group of happy campers. We are smiling because we just can’t help it, we’re so happy. Don’t you see our pavilion and our tents? We only wish you could see our shower, our Baby Shack, our see-saws, our merry-go-round, our dining room and oh, so many other things, and next summer we do hope we’ll be back here to enjoy the wonderful, new, swimming-pool. Oh yes, our mothers and baby brothers and baby sisters are all out here, breathing this delightful fresh air and eating this delicious, wholesome food. Won’t we be sorry when our two weeks are up and we have to leave Mrs. Glenn?"

Dr. Inman E. Page is the new principal of Douglass-High School in Oklahoma City, Oklahoma. Dr. Page was formerly president of Lincoln Institute of Missouri, and then of Langston University, Oklahoma. He was recalled to Lincoln but has finally returned to Oklahoma City. He is a graduate of Brown University and has spent twenty-five years in educational work in Oklahoma—fifteen of which were spent as President of Langston University.

The International Council of the Women of the Darker Races of the World held its session recently in Washington, D. C., and elected new officers. Mrs. Booker T. Washington is president. The chief work of the Council during the past year has been the investigation of the condition of Haitian women and children. The purpose of the Council is to disseminate knowledge of colored people the world over.
Harry and Truxton Kingslow
Williamson, W. Va.

Jiblas, Soloma, Abba and Esther Ockbit
Abyssinia, Africa

Strethen, Marjorie and Escoe
Jackson
Perry, Kansas

Calvin, Irving and Kenneth
Merchant
Davenport, Iowa

James, Sarah, Alpheus and Jesse
Merchant
Chicago, Ill.

Bettie and Scott Stewart
Ogden, Utah

Vivian, Robert and Syliva
Robinson
Gary, Ind.

Ruthlyn, Katherine, Willis and
Annie Cole
Louisville, Ky.

Charlotte and Burghardt Patton
Tyler, Texas

"SOME ONE TO PLAY WITH"
Two young men who have been preparing for Harvard University have won unusual distinction this year at their respective preparatory schools. One of these, Malcolm Dade, son of Mr. and Mrs. I. C. Dade of New Bedford, Mass., was awarded the Dickinson prize of $25 for excellence in declamation and reading at the commencement exercises of Williston Seminary. He also received the Albert S. Hill prize of $20 for having done the most effective work in the Adelphi Debating Society. Benner Creswell Turner, the other young man, is the son of Dr. and Mrs. E. J. Turner of Columbus, Ga. Young Turner was graduated with "cum laude" in June from Phillips Andover Academy. During the year 1921-22 he was awarded the Harvard Andover Scholarship prize of $300 for high standing in the preceding 3 years. The principal of Phillips Andover writes of him: "I don't think we have ever had a more consistently strong record on our books than the one which he has contributed during his course here. It places him among the best half dozen boys in a school of over six hundred, an achievement deserving the highest commendation. Best of all, he has taken his honors with modesty and sanity."

Terre Haute, Ind., can boast of two clever young girls. Hattie and Vivian Hammond. Hattie was only 5 when she entered school and only 16 when she finished the High School. In all that time she has missed only 1 1/2 days. In addition to her interest in her studies she has shown marked proficiency in music for she plays both piano and violin and has been pianist at the Calvary Church for 5 years. Now she is in the State Normal school and plays in the orchestra there. Her sister Vivian is only 13 but she is in the Junior High School and gives promise of becoming an artist.

Two other youngsters of High School age won and deserved recognition at their Commencement, but their pleasure was marred through the selfishness and stupidity of their schoolmates. Bertie Burton and Douglas Shorts of Penns Grove, N. J., were to have taken part in the Commencement Program. Douglas stood sixth in his 3 1/2 years’ studies and had made an extra good record for his last six months. His work in trigonometry added over 200 points to his record. Bertie Burton's standing placed her among the first six honor pupils. Consequently both these children deserved the recognition on the program which is ordinarily accorded to such merits, and it is a pleasure to know that the faculty accorded them such a place. But their white classmates “because of certain unlooked for causes” did not “feel justified in taking their seats on the platform at Commencement.” One of the sweetest pleasures of youth was therefore sacrificed to silly, unreasoning prejudice.

Three of the 93 pupils graduating this June from the High School of Monmouth,
Illinois, were colored. One of these three pupils, Ellen Diggs, led the entire class with an average of 99.5 per cent! The Chamber of Commerce of Monmouth gives annually three prizes. So naturally this year the first prize consisting of $15 and a gold medal went to young Miss Diggs.

C Thoughtful little Frances Mary Lee of East Orange, N. J., won a place recently among 16 prize winners throughout the country, by writing an essay for a contest held by the national organization of the Veterans of Foreign Wars. She was the only New Jersey girl to receive a prize. Her subject was “The Life of George Washington and his Service to his Country.” When asked why she had chosen Washington for her subject she replied: “I thought he had done more for his country than any other man and I thought he had done it with a better will than any other man.” Isn’t that a good answer for a girl of eleven?

C Jessie Carter Hurst of Barbourville, Ky., is 8 years old and in the sixth grade. For a whole term she made 100% every day in spelling which is much better than the Editors of the Crisis can do; also she plays the piano for the Sunday School at the First Baptist Church.

C Nineteen year old Roger Grant is the 1923 tennis champion of Grand Rapids, Michigan. He won his title by defeating J. D. Macpherson in a hotly contested five-set match on the courts of the Grand Rapids Boat and Canoe Club. The score was 2-6, 5-6, 1-6, 6-2, 6-0. Grant’s method was to play deep in the court, thereby forcing his opponent to do all the footwork at an exhausting pace. The play in the first set was very cautious, but the second set was a hard fought battle. Here Grant’s strong back hand was his greatest asset. The last set found the boy still in fine shape and able to slash the ball across the court with an appalling accuracy which constantly found his opponent off balance. Mr. Macpherson played a game match however and was the first to congratulate the victor. Grant has had to labor hard for his tennis knowledge for his work has often interfered, but his perseverance at the game which he loves has brought him a well merited success.

C Ernest Norris was salutatorian to the graduates of Tuskegee this year.

C Philadelphia has lost two of its most honored citizens in the deaths of Miss Louise Venning and Dr. William Myers Slowe. Miss Venning belonged to a well-known Philadelphia family of the highest standing and was a teacher for many years in the Philadelphia public schools. Dr. Slowe was born in Clark County, Virginia, and was a graduate of Lincoln and Howard Universities. During the World War he was commissioned as first lieutenant of the Dental Corps and received an honorable discharge in 1919 with the rank of captain. He was an active figure in the civic and political interests of Philadelphia.

C In Cincinnati, Ohio, A. Lee Beatty, 54 years old, colored attorney and former member of the Legislature, has been sworn in as Assistant United States District Attorney.

C The South African National Congress which held its annual assembly at Bloemfontein, passed resolutions declaring the indisputable rights of the Bantu population of the four provinces of the Union of South Africa “to unrestricted ownership of land in this the land of their fathers.”

C At the final session of the National Negro Business League, held late this summer
Elizabeth,
Soudan, Africa
Nedra A. Pemberton
Marshall, Texas
Carolyn B. Williams
Charlotte, N. C.

“Ireta Davis
Thomasville, Ga.
Mary F. Bullett
Morganfield, Ky.
Ruth Tate
Morganfield, Ky.

Garnett L. Merriman, Jr.
Lynchburg, Va.
Marcus L. Morison
Gate City, Va.
Raymond B. Thomas, Jr.
Washington, D. C.

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at Hot Springs, Arkansas, Robert R. Moton was re-elected president.

C The Baltimore Bulletin of Education published in a recent issue the articles of Mason A. Hawkins and Harry T. Pratt, principals of public schools, on "Summer Schools and Colored Pupils". This is the first time articles by colored principals have been published.

C At the next session of Congress, Secretary Work of the Interior Department will request an appropriation of $500,000 for the construction and equipment of an addition to the Medical and Dental Schools at Howard University.

C The excavation for the building of the new $80,000 dormitory for boys at Tuskegee has begun. This building is greatly needed because of the increased number of boys seeking training at the Institute.

C One of Boston's colored baritones, Mr. Moses Hodges, has for years been a successful teacher in New Zealand.

C The Director of the well-known Martin-Smith Music School, Inc., of New York City, David I. Martin, is dead. He was 44 years old and had been in New York City since his 14th year engaged in the pursuit of music. He was the first director of the Music School Settlement for Colored People.
He resigned this position in 1913 to establish his own school. Mr. Martin was a member of many associations and also president of the New York Local of the National Association of Negro Musicians. He is survived by his wife and three children, one of whom, Eugene Martin, has gained considerable reputation as a violinist.

THE 56th annual convention of the Independent Order of St. Luke was held this summer in Richmond, Va. The presiding officer was Madam Magzie L. Walker, Right Worthy Grand Secretary. Mrs. Walker mentioned the fact that the Independent Order of St. Luke is the only Negro member of the National Association of Fraternities.

THE LITTLE FRIGHTENED CHILD

LANGSTON HUGHES

A LITTLE southern colored child comes to a northern school and is afraid to play with the white children.

At first they are nice to him, but finally they taunt him and call him "nigger".

The colored children hate him after a while, too.

He is a little dark boy with a round black face and a white embroidered collar.

One might make a story out of this tiny frightened child.

THE NEGRo IN OUR HISTORY

By

Dr. CARTER GODWIN WOODSON

$2.15 by mail

Published in June, this book has already been adopted as a textbook for schools conducting courses in History and Sociology. The following desirable features make it the most useful book on the Negro:

- It contains 20 chapters, 126 illustrations, references for future study and important documents in the appendix.
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- It has a logical arrangement, accurate citations, a vigorous style and positive statements to avoid ambiguity and inspire clear thinking.
- It shows an admirable balance between the economic and the political, between the purely narrative and the material.
- It analyzes and discusses every phase of Negro life and history without the bias of many writers on social problems.
- It is the only textbook on the Negro written from the point of view of the student and in conformity with the requirements of the classroom.
- There is no better volume to recommend either to the man in the street or to the serious student.

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TUESDAY, SEPT. 27, 1923

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T. R. PARKER, President

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      Sara Martin and Clarence Williams

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      Ye Shall Reap Just What You Sow
      Sara Martin and Clarence Williams

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      Era Taylor and Clarence Williams

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      Just Thinkin' Blues
      Sara Martin and Clarence Williams

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Here Is the Record of the
National Benefit Life Insurance Co.

<table>
<thead>
<tr>
<th>Capital</th>
<th>- - - -</th>
<th>$100,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assets</td>
<td>- - - -</td>
<td>$750,000</td>
</tr>
<tr>
<td>Reserve</td>
<td>- - - -</td>
<td>$461,592</td>
</tr>
<tr>
<td>Surplus</td>
<td>- - - -</td>
<td>$100,000</td>
</tr>
</tbody>
</table>

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