

# THE CRUSADER

Onward for Democracy

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Upward with the Race

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"The settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship, upon the basis of the free acceptance of that settlement by the people immediately concerned."

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By MAUD SEARLE

Woman's Page

Drama

Poetry

and Miscellaneous.

SEPTEMBER, 1918

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# The Crusader Magazine

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## AFRICA FOR THE AFRICANS

**V**ictory for the Allies must usher in Democracy for all the people—regardless of race, creed or color. First, because all races are engaged under the flags of the Allies in the war on Germany, Kaiserism and autocracy. Secondly, because the leaders of the Allied nations have specifically declared that they are fighting for World Democracy and the President of the United States has declared that "henceforth security of life, worship, industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of governments devoted to a faith and purpose hostile to their own"; preceding this declaration with the remark that "No peace can last which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed."

The President is plain and explicit, and we are not aware that he has issued any foot-notes with his notes and speeches to the effect that the principles he has declared are not applicable to all the branches of the human family. We therefore look for a free Africa, as well as a free Poland, Serbia and Belgium as one of the guaranteed results of an Allied victory—emphatically promised by the Chief Executive of a great people and the man who is also the recognized leader of Allied diplomacy.

A free Africa will mean that Africa will no longer be exploited by a ruling caste of European overlords, that the natives no longer will be crushed under the heel of alien rule superimposed by unrighteous

force; that the civilization of Africa by machine guns and bad gin will cease and that "government of the people, by the people and for the people" shall be the rule in African as in European affairs as the truly democratic nations recognize and accept the principle inlaid in the American Declaration of Independence, and once more emphasized at the hands of President Wilson, that, "governments derive all their just powers from the consent of the governed."

In that principle lies one of the chief reasons why we are in the war to-day. The Hun must be driven out of Belgium and Northern France, out of Serbia and Russia. The Kaiser must be taught that it is wrong for him to enforce or superimpose his rule upon others, simply because they are too weak to resist his organized force. He must be taught, so say our American leaders and newspapers, that Might does not constitute Right, and, of course if it is wrong for a nation in Europe to superimpose its government upon another nation in Europe, it is also wrong for a nation in Europe to superimpose its government upon a nation outside of Europe. Liberty and Democracy cannot be denied peoples upon mere geographical lines. There can be neither geographical nor racial lines where Democracy is concerned. It is for all or for none.

Nor can self-government be longer denied certain peoples upon the fantastic pretext that there are "superior" and "inferior" peoples. Reduced to its last anal-

ysis the pretense that "superiors have the moral right to superimpose their authority upon "inferior" peoples is a mere euphemism for the vicious proposition that the stronger have the moral right to subjugate the weaker.

Is it not this very proposition that we are fighting in Europe? What difference is there in Germany trying to superimpose her authority upon the Serbians, Poles and Belgians, and other nations trying to superimpose their rule upon those Asiatics and Africans who have not yet learned Europe's dominant philosophy of FORCE. Wrong for one, it cannot be right for others.

Again, if "superior" peoples have the right to superimpose their will upon "inferior" peoples, would it not follow that "superior" individuals have the right to rule "inferior" individuals? And in the one case as in the other, the test of superiority must be superiority of physical power. And if the right of the physically superior to govern is recognized would not this mean universal monarchy, since there must be in the world at any given time a man superior in physical strength to all other individuals? Would the apostles of the "superiority doctrine" stomach Jack Johnson as such a king?

And is the rule of the so-called "superior" best? Is it not true, as the Outlook some time ago pointed out, that even the mistakes a people make in governing themselves are more to be desired than the perfectly correct decisions that may be made for the people by the ruling caste?

And are the decisions of the "superior" always correct? Is the government of a ruling caste or a ruling nation better than government of the people by the people and for the people? That the European Powers can hardly claim success in their "government" of Africa is amply attested by the following quotations chosen at random from a mass of documentary evidence:

"... European penetration of the Dark Continent, far from bringing civilization to the natives, had brought them barbarism and misery. Herbert Adams Gibbon in "The New Map of Africa --1900-1916."

"The natives have had harsh treatment from the Europeans. Many unjust things, many cruel things, many things which would excite horror if practiced in European war-

fare have been done against them. James Bryce, in "Impressions of South Africa."

"...Certainly civilization finds itself on the wrong side of the account. It has brought more evil than good to the African. The plain and ugly fact is that in many parts of Africa the natives would be better off physically and morally, if European enterprise had never come. The best authorities do not differ on the subject.—Cornelius H. Patton, in "The Lure of Africa."

Is there really any such thing as government of one people by another? One of the greatest thinkers of the world, Mills, scoffed at its existence:

"The government of a people by a people has a meaning and a reality, but such a thing as the government of one people by another does not and cannot exist. of provisional administration. Either a people governs itself or that people has not a real government but only a system of provisional administration."

Europe's principal excuse for being in Africa is that occupation is necessary for the promotion of civilization among the Africans. She does not state if her purpose is merely to civilize them off the face of the earth with punitive expeditions and vile booze. Yet she can hardly be accused of trying to do anything else. Education is neglected - often denied. Herbert Adams Gibbons tells us that "Government action seemed to have done nothing at all to raise the economic and moral level of the blacks" and Maurice Evans, in "Black and White in South Africa" writes. "It will come as a surprise to many to learn that missionary effort is the only force which has yet in any direct way attempted the education of the Bantu people over a large portion of Southeast Africa. Governments have given grants in aid of the work only amounting in all to a niggardly percentage of the direct taxes by the natives, but there are no Government schools or a single institution in the whole country run solely by Government for the training of the natives in the art and industries."

No. The great promoter of civilization is not conquest and subjugation as Rome thought of old and as modern imperialists to-day claim. Undoubtedly Louis F. Post speaks the truth when he declares:

"The great promoter of true civilization is not military conquest, nor conquest of

any kind by means of force. The great promoter of civilization is trade. Not the trade that is said to follow the flag. Not the trade that exists in exporting without importing. Not any kind of strangulated trade.

"Left to itself, in obedience to a natural law as obvious and persistent as it is beneficent, trade penetrates from every center into every nook and corner and cranny of the globe. As it extends, it carries with it a knowledge of the best customs and the best ideals, as well as the best goods that the world has to offer the world. And with knowledge of what is best, comes voluntary selection of the best. Thus the best in all things conquers peacefully, when trade is free to simulate peaceful intercourse and exchange."

Was not this the case in ancient times? Did not the Egyptians, the Phoenicians and the Greeks spread and gather the best of the different contemporaneous civilizations through trade. Nor would the country of the weak, so-called "Inferiors" have to be occupied and subjugated to insure Free Trade, as claimed by some. For as Mr. Post says;

"But this natural and peaceful and serviceable conquest of inferiors by superiors is artfully checked. With deceptive phrases about protecting trade, trade is obstructed. Nor are the "inferior" peoples the great sinners in this particular. They always give the warmest welcome to foreigners until they find that foreigners are bent upon plunder. China, for instance, did not shut herself in commercially for commercial reasons. It is because the civilized barbarian began to lord it over her."

It is highly significant that this normal Christian kind of alliance, finds no favor with imperialists.

Another claim of those who would superimpose their rule upon others is that certain peoples are not fit to govern themselves. Only recently the British Labor Party informed the world that "no one claims that the Black races are able to govern themselves." Certainly no Negro thought such a claim necessary after Ethiopia, Meroc, Benin and yes! Egypt and an hundred other ancient African States, which, although autocracies, were no worse than present-day Germany and some of her neighbors. Yet no one claims that the German people are not able to govern them-

selves. Nor even that the uncultured and backward white peoples of the Balkan do not possess this faculty of self-government. However, the absurdity of this argument of "unfitness" is fully exposed by John M. Robertson, M. P. when he says:

"Only by development out of unfitness, obviously is fitness attainable. Yet the bare fact of unfitness is constantly posited as if it were the fixed antipodes of fitness."

Macaulay, too, riddled this autocratic plea that some people are unfit for self-government when he said:

"Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into the water till he had learnt to swim."

And again:

"There is only one cure for the evils which newly acquired freedom produces; and that cure is freedom. When a prisoner first leaves his cell he cannot bear the light of day; he is unable to discriminate colors or recognise faces. But the remedy is not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it."

And, to again quote Mr. Post:

"Self-government is the only natural government. It is the only kind of government that all were intended for. This is well enough proved by the fact that no one has ever come into the world with a divine commission, not a legible one at any rate, to govern others. All claims of natural rights to govern others without their consent have rested upon might instead of right and have turned out in the end to be only claims to misgovern."

"Nor is it any answer to say that the alien people are incapable of self-government. No one is capable of self-government, in the eyes of those who wish to govern him. What is our warrant for declaring a people incapable of self-government? Any people are far better to govern themselves than any other people to govern them. Superimposed government may exterminate a people; it cannot elevate them."

The Crusader intends to save the African people before they are exterminated. Will you help? The task is long and hard. And mighty the forces of sin and imperialism. But on our side are the eternal moral rights. The stars in their courses fight for us and the right. The victory of right over seemingly irresistible might is thus assured. The battle will be sharp, but the victory is assured. Ethiopia shall yet stretch forth her hand to Freedom and to God! And not Ethiopia alone, but ALL the oppressed of the earth. This is promised by the stars in their courses fighting on the side of moral right. And promised, too, by the leaders of the great Allied Nations that fight against the German ideal of Might triumphant over Right. Now, then, is our opportunity. The present our Salvation. We are fighting for Democracy. We must see to it that it is applied to African as well as to European, to the Negro as well as to the white man.

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## THE RECALL

I am the land of their fathers'  
 In me the virtue stays;  
 I will bring back my children,  
 After certain days

Under their feet in the grasses  
 My clinging magic runs,  
 They shall return as strangers,  
 They shall remain as sons.

Over their heads in the branches  
 Of their new bought, ancient trees,  
 I weave an incantation,  
 And draw them to my knees.

Scent of smoke in the evening.  
 Smell of rain in the night,  
 The hours, the days and the seasons  
 Order their souls aright;

Till I make plain the meaning  
 Of all my thousand years--  
 Till I fill their hearts with knowledge,  
 While I fill their eyes with tears.

Kipling.

## AIMS OF THE CRUSADOR

To spread the Eternal Truths of the Creator-endowed equal rights to "life, Liberty and the pursuit of happiness" of every human being; the ultimate triumph of the forces of moral righteousness over the sordid utilitarianism, which influences the powerful to superimpose their rule upon the weak and to subordinate what is morally right, to what seems to be practically more expedient.

To supply the necessary Historic Background—the racial backbone—and to eradicate the evils of Alien Education—which exalts the white man and debases the Negro—by authoritative articles dealing with the ancient cultures of the African races, as well as with their more recent achievements and present capabilities.

To support our African kinsmen in the propagation and enforcing of the righteous doctrine of "Africa for the Africans."

To awaken the American Negro to the splendid strategic position of the Race in the South American and West Indian Republics, and the fine possibilities in those countries for trade, nation-building, LIBERTY and the unhindered pursuit of happiness, under conditions guaranteeing "security of life," free development and the highest advancement.

To 'carry on' here an uncompromising fight for Negro rights to the end that it may be known once and for all time whether the nation stands with the Negro for an equitable solution of the Race Problem that shall be fair alike to both races, or with the South for the intolerable, unjust, inhuman and humiliating solution which that section has already begun to put into execution through the workings of peonage laws and convict farms outrages, jim crowism, terrorism and segregation.

ARE YOU WITH US? DON'T MERELY SAY YOU ARE. SHOW YOU ARE BY SUBSCRIBING TO, BOOSTING OF, AND ADVERTISING IN, THE CRUSADOR. THIS IS YOUR FIGHT!!!!

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The real believer in democracy holds that even mistakes that people make in governing themselves are more to be desired than the perfectly correct decisions that may be made for the people by a ruling caste.—THE OUTLOOK.

## ALIEN EDUCATION

Far more injurious than lynching to the progress and vitality of the Race is the perverse and malicious system of education in vogue in American schools wherein the white race is unduly exalted in the eyes of the children and the Black race correspondingly debased. The young minds are taught that progress, culture and the faculty of self-government are inherent to the trinity of the caucasian race, a white skin and the Christian religion. The Negro is dealt with on the basis of a slave race—the only slave race in history. The children are rarely, if ever, told of the slavery of white Christians (among them Anglo-Saxons) in the Barbary States of North Africa not so very long ago; the sale of Anglo-Saxon slaves in the markets of Rome, or of the virtual slavery of Scotch and English sent to the American Colonies prior to the full development of the African slave trade.

Our children, along with the white children, are taught of "the glory that was Rome and the grandeur that was Greece" but naught of the first dawn of civilisation upon the banks of the Upper Nile, nothing of Meroe, of Ethiopia, of the Songhai Empire, or of the Negro's part in the civilization of Egypt. If mention is made of the ancient civilization of the latter country it is in the sense—long since proved erroneous—that it was of foreign origin, entering Africa by way of Asia Minor, and not indigenous to the Nile Valley or coming from the country to the south. In fact, not only does the white man's system of education effectually cover up the ancient glories of the race when the Ethiopians were "the most mode of mankind," and were looked upon as akin to the gods, but covers up as well the recent and by no means insignificant achievements of the Race in modern times, i. e. its part in the exploration and development of this country and the important part played by it in the defence of the Flag from the time of the Revolution down to the present struggle with Germany.

The historic background necessary for pride of race is carefully supplied in the case of the white child, but both the Negro and the white child are taught to despise a black skin and African origin. This is mak-

ing the Negro child see his own race through the spectacles of white prejudice with a vengeance! Can any one doubt its ultimate effect if allowed to continue? Are not many signs already evident of the spreading cult of "What's the Use?" and of that most despicable of despicable things, the trait of disparaging one's own and aping and exalting the not-always superior qualities of the alien.

But for Alien Education the internal problems of the Race would be much more simple and far further advanced upon the road of solution.

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## DR. BUNDY

Every Negro has heard of Dr. Bundy, the heroic dentist of East St. Louis. Lately we have been told, by white men and white men 'niggers' that Dr. Bundy, the man who risked his life for his Race, is no good—that he is an imposter and other things. To all of which we say, that any man who acted as Dr. Bundy did when white mobs were shooting down the defenceless of his Race is a Good Negro. Of course, we do not refute the claims of the whites that Dr. Bundy is a "bad nigger". Any Negro with red blood, in his veins is a "bad nigger" in the sight of the white man. But we are satisfied with Bundy. In fact, we are proud of him. And to show how proud we are of him we now announce the subscription on the part of this magazine of \$11.80, five per cent of the recent Liberty Dance, to the National Fund for his defence. We will also gratefully accept and credit to this Fund any amount that may be sent in by readers of this magazine who are proud of red blood. This is an instance where we should all give, and give TILL IT HURTS. Dr. Bundy's case is of vital concern to the Race. In September, he goes on trial for his life. Surely no Negro can stand still and see this champion of the Race sacrificed for the simple act of standing up against a murderous mob bent on the shedding of Negro blood! Surely not! Then give, and give TILL IT HURTS!

## FAMOUS NEGROES

By C. Valentine

Negro blood has in the past contributed greatly to the culture and advancement of the French nation. Two of the most famous French writers, Alexandre Dumas the elder, and Alexandre Dumas the younger, were of Negro blood, as was the famous French general, Thomas Alexandre Dumas, the father of the elder Dumas and who himself was the son of Antoine Alexandre Davy, marquis de la Pallaterie and a Negro woman, Marie Cessette Dumas.

Dumas Pere is known as the greatest French romantic novelist, and one of the most universally read story-tellers of the world. After a short apprenticeship to an attorney in Soissons (around which our troops are now fighting) Dumas Pere came to Paris with no more capital than his pen and a determination to make his fortune by writing for the stage. His play, "Henri III and His Court," produced in 1829, signalled the revolt against the classic stage and was the first real triumph of the romantic school. From then, he, a Negro became the recognised head of that school.

However, it is for his novels that he is best loved. In 1844 he produced the first of his "sword and cloak" romances, "The Three Musketeers," that world-famous and gripping story of the adventures of d'Artagnan and his comrades, the gigantic, good-natured Porthos, the clever Aramis and the melancholy noble Athos, who unite to defend the honor of Anne of Austria against the machinations of the powerful Richelieu. This was immediately followed by two sequels, "Twenty Years After" and "The Vicomte de Bragelonne". These are as popular in English as in French. Thackeray could read about d'Artagnan from sunrise to sunset with utmost contentment, and, among others, Andrew Lang and Robert Louis Stevenson have paid tribute to the creations of this Negro's brains.

Here is an extract from Stevenson's essay on Dumas, included in "Memories and Portraits":

"One or two of Scott's novels, Shakespeare, Montaigne, Moliere, the egoist, and the Vicomte de Bragelonne form the inner circle of my intimates. My acquaintance with the Vicomte began somewhat indi-

rectly in the year 1863, when I had the advantage of studying certain illustrated desert places in a hotel in Nice. My first perusal was in one of those pirated editions that swarmed at that time out of Brussels and ran to such a troop of neat and dwarfish volumes. I understood but little of the merits of the book; my strongest memory is of the execution of d'Eymeric and Lyodot, a strange testimony to the dulness of a boy who could enjoy the sough and tumble in the Place de Goeve and forget d'Artagnan's visit to the financiers. My next reading was in the winter time when I lived alone upon the Pentlands. I would return in the early night from one of my patrols with the shepherd; a friendly face would meet me in the door, a friendly retriever would scurry upstairs to fetch my slippers; and I would sit down with the Vicomte for a long, silent, solitary, lamplit evening by the fire. And yet I know not why I call it silent when it was enlivened with such a clatter of horseshoes and such a rattle of musketry and such a stir of talk, or why I call those evenings solitary in which I gained so many friends. I would rise from my book and pull the blind aside and see the snow and glittering hollies checker a Scotch garden and the white moonlight brighten the white hills. Thence I would return again to that crowded and sunny field of life in which it was so easy to forget myself, my cares and my surroundings. A place busy as a city and bright as a theatre, thronged with the memorable faces and sounding with delightful speech. I carried the thread of that epic into my slumbers; I woke with it unbroken; I rejoiced to plunge into the book again at breakfast; it was with a pang that I must lay it down and turn to my own labors, for no part of the world has ever seemed to me so charming as these pages.

"Since then I have been going to and fro at very brief intervals in my favorite book; and I have now just risen from my last (let me call it my fifth) perusal, having liked it better and admired it more seriously than ever."

Almost equally famous are "The Count of Monte-Cristo" and the series of Valois novels which have for their central figure King Henry of Navarre.

Dumas' pen brought him in enormous returns, but nevertheless in 1853 he was forced to flee from his creditors and be-

come a wanderer in Europe. He died at Dieppe, on the day of the occupation of that city by the Prussians, December 5, 1870.

The younger Dumas is famous chiefly for his play "La Dame aux Camelias". This famous play was first written as a novel, and when dramatised in 1849 was not produced for three years owing to the strictness of the censor. Upon its production it brought the Negro author immediate success and popularity and is still produced in many languages—the English version not long ago appearing at the Lafayette. Dumas the younger died a wealthy man in 1895. He had been elected to the French Academy on the 30th of January 1874.

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## THE CALL

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By W. Francis, Jr.

Out from the clamor of war and strife  
 Comes forth an echo clear and bright,  
 Bidding all Afric's sons unite  
 Their strength to aid a common fight.  
 A call is issued unrestrained,  
 Throughout the land—in each domain,  
 To every soul, to every frame  
 That Negro blood flows through the veins.  
 Let every Negro in the land  
 Remove his cloak and take his stand :  
 And pledge to give a helping hand  
 To aid the cause of Afric's band.  
 To you—the shirker in our fold :  
 Can nothing spur you to enroll  
 Your help—your very heart and soul,  
 To aid a cause so manifold ?  
 Let every tongue that strives to teach,  
 Let every man that loves to "preach,"  
 Insert the message in their speech  
 That every Negro's soul be reached.  
 To learn the word "unite" again,  
 To know its meaning clear and plain ;  
 That "Unity" will surely reign  
 Ere long and evermore the same.  
 In every clime—on land and sea  
 May all the race in "Unity"  
 Help this grand universe to be  
 A truly great democracy.

## ADVERTISEMENTS THAT INSULT

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You have noticed them? Advertisements that caricature and insult the Race. Aunt Somebody or other with her midnight black, wrinkled face, thick red lips, and totally ugly and repulsive expression? And other advertisements that use the Race to represent ugliness, depravity and subservience. You have seen them in the subway and "L" and have burned red hot with impotent rage, no doubt. They are part of the white man's propaganda to demean, ridicule and insult the Race. They are malicious targets aimed at what he considers a powerless people. But we are not half as impotent as our enemies imagine or as even ourselves are in the habit of judging. Thousands of our women, as the buyers for their homes, thousands more as the buyers for the homes of others, can boycott these goods and strike home respect for the Race into the hearts of its enemies. The men, too, have their chance of retaliating when the goods advertised are in the line of men's furnishings. We can all do our bit. Let's to it! List the names and products of the advertisers that insult our Race and strike home at their sales, at their success, and see what results.

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The government of a people by a people has a meaning and a reality, but such a thing as the government of one people by another does not and cannot exist. Either a people governs itself or that people has no real government but only a system of provisional administration.

**MILL.**

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If We were a Cricket Fan and anxious to see a Good Cricket -Match and -also help establish the Game on a more popular basis we would walk up to Lenox Oval, 145th street and Lenox Avenue, every Saturday and Sunday, and there dig down in our jeans for our own admission, and thank the Lord that we could get our lady in gratis, escape a confoundedly uncomfortable trip and a roasting in the Hot Sun and see a Snappy Game under the hotel canopy and with Good Music nigh and Her to enjoy it with.

## THE NEGRO CANDIDATES

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For the first time in the history of politics in this State a political party has of its own free will chosen three Negroes to represent it before the people. This party is the Socialist Party. Its action stands in sharp contrast to the pleading and fighting that was necessary before Johnson was given a chance to represent his Race in the New York Assembly. And in the case of a Negro running for Congress not even the long loyalty of the mass of Negro voters to the Republican Party could influence that party to give Ransom and his race a square deal in the last congressional elections. Now the Socialist Party not only offers two seats in the New York State Assembly but a seat in Congress as well.

Now, while this magazine is neither pro-Socialist, pro-Republican nor, least of all, pro-Democratic, it is distinctly Pro-Negro! The Party that gives the Negro a square deal is the Party that The Crusader Magazine is going to support. When the Republicans give the Negro a square deal we will back the Republican horse. When Tammany throws overboard its graft-bund (we are for good government!) and gives a square deal to the Negro, Tammany we will support. When the National Democratic Party can change its spots and eject the South from the saddle and give the Negro a square deal, we will support the National Democratic Party. And when the Socialist Party, as now, shows a disposition of cooperating with and rewarding its Negro members, the Socialist Party we will support. We are pro-Negro through and through!

And now, a word to the three Negro candidates on the Socialist ticket. Every live Negro knows who Dr. George Frazier Miller is, and what he stands for. We have long listened in admiration to his thunderous voice uplifted in an uncompromising demand for Negro rights. We know the man. We admire his character and his principles. We thrill at his courage. We trust absolutely in his integrity. A better man to represent us in Congress it would be difficult to find. He is to-day undoubtedly the most fearless and upright leader of the Negro

Race in America. While coward and traitor leaders have been falling like nine-pins, surrendering and selling the Race they claim to lead, Dr. Miller has stood forth the same out-spoken gentleman in these days when it takes courage to be a radical as in the days before the war when the radical group still held such men as Dr. DuBois and Kelly Miller. Such is the man chosen by the Socialist Party to run for Congress in the 21st Congressional District. Surely every Negro of that district will rally to his support!

The two gentlemen chosen for the State Assembly by this same party are A. Philip Randolph in the 19th Assembly District and Chandler Owens in the 21st Assembly District. Both of these men, like Dr. Miller, are possessed of a high courage and intelligence. All three are types of the new leaders who lead by virtue of their popularity with the Race and not by virtue of the white man's favor. They serve but one master, but one Race. Every Negro who is pro-Negro before he is anything else will vote for these three Colored men. And, as one good turn deserves another we advocate the support by the Race of the entire Socialist ticket! Of course, you will be handed that political buncombe that you will be throwing away your vote. Well, then, throw it away! Is it not better to throw it away on a Party who recognises you and on candidates of your own than to throw it away on an ungrateful Party and on white candidates who never represent you?

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### GET THE IDEA!

A prediction that embassy buildings housing the representative of a Hebrew nation would stand in Washington soon was made by Yehudah Barak, Special Commissioner from Palestine to the United States, at the State Convention of the Sons of Israel. "When that time comes," he added, "the social position of Jews all over the world will automatically be changed, because the Jewish people will then be on an equality with all the other free nations."

## DOES IT PAY TO ADVERTISE?

By Gertrude E. Hall.

This is the question often asked and seldom satisfactorily answered. Though these can hardly be found at complete and satisfactory answer in this article. But as many persons are yet engaged in the quandary as to whether it pays to advertise while others are running like sheep, hither and thither, in search of buyers or bleating their complaints of poor business because many thoughtless and busy creatures never read. This article ought at least give food for thought.

Let us now view the art of advertising from a practical stand-point. Suppose we say that it would be well for the business young woman or man to theoretically adopt the two-fold system of advertising in this way: As each year brings forth its change of seasons, so each season has its harvest of some practical luxurious or essential business, for example: For a music teacher to advertise his luxurious wares at vacation time most certainly would not add either dollars or cents to his waning capital. Nor would it increase the capital of a man who lavished money in booming up the best ice cream in the dead of winter. But, this much toward an answer in the affirmative that so successful a feat is advertising that it's no longer necessary for the hair culturist to insert a photograph in every corner of a page in the magazine displaying a contrast in the beautiful tresses to that which was once so short and stubborn.

Notwithstanding this fact, it is hard to ignore still another fact that many tradesmen believe it is a waste of money to advertise. Doubtless in many cases it is, for prejudice has a firm hold on the minds of the people. Though the tradesman might be more encouraged in the use of printer's ink if patrons kindly mentioned the periodical when patronising its advertisers. Here is a peculiar idea, as you know in one's travels peculiar ideas are often encountered.

An unusually fortunate novice in her answer to being asked if she advertised, answered as calmly as if one swallow makes a summer, that she already had more on her hands than she could do, of which she

was advised that it was high time to advertise and increase the business to the extent of employing help.

If a tradesman is so unfortunate as to have never had a single purchase after giving an advertisement a fair trial, seemingly it's about time to lay the null advertisement to a probable inappropriate time of year. While the firmly established business man may, with grace, run one or several advertisements the year round the young manager with limited capital must, like the farmer or the blacksmith—learn to realize the exact time of his harvest.

Also another item that plays an important part in the game of advertising, is the photograph. There are many valuable assets obtained through the discovery of sincerity, the bright eyes, the keen desire of attainment and many other effects of good intention that ought always and seldom fail to mark the personality of every real business man.

Advertisements must also be skillfully worded in order to kill prejudice. The public is always doubtful of innovations; only a few people are willing to venture at first. And often then only after prejudice is removed by persistent demonstration. The first advertisements of the fireless-cooker, if you remember were greatly pooch-pooched. "How can anybody cook without fire," many asked. I remember one man telling how he had had a fireless-cooker costing sixteen dollars given to him and because no one showed him how to use it he gave it away again untested. Another person bought one, carried it home on his shoulder, tried it once, condemned it, and gave it away without fair trial. When today the fireless-cooker is the gem of many households, distrust is one of the great detriments to the Colored people in the business field. And the quicker we learn to trust to reliable magazines and learn all the tricks in the advertising trade the quicker will we recognize that it pays to advertise and will therefore find the slogan an

incentive and useful friend in the business field of to-morrow.

**MOTTO:** "Better to read a thousand advertisements than miss the one you need."

WHEN THE WHITE MAN GOVERNS HIMSELF, THAT IS SELF GOVERNMENT, BUT WHEN HE GOVERNS HIMSELF AND ALSO ANOTHER MAN, THAT IS MORE THAN SELF-GOVERNMENT; THAT IS DEPOTISM.

—ABRAHAM LINCOLN.

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## LYNCHING AS

### IT MIGHT BE

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Under the heading of "Another Northern Paper Meddles," the Rushville (Ind.), **Republican** (white), takes a peep into the near future and sees what, if the South is left alone, might be the case and brilliantly reports the "occasion," as follows:

A pleasant lynching was enjoyed at a park near this city last evening. The hosts were in full mask costume. The sheriff laughingly turned over the prisoner when courteously requested to do so, and the party, in high spirits, carolling joyous songs, rode to the beautiful hillside selected for the touching ceremony.

The occasion was all that could be desired. Never was the chivalry of the Old South shown to better advantage. Always eager to do anything that would help the advancement of Georgia, most of the population of the central part of the State turned out for the event.

There was a pleasing diversion, when, before the rope was stretched, Col. Blank, with true Southern courtesy, kicked the prisoner in the face. The colonel was heartily cheered, but took his honors modestly. He hoped, he said, he knew the duties of a true son of the South, and he would ill wear the name of Southern gentleman if he did not occasionally perform some little act to deserve it.

The prisoner was allowed to hang for

five hours, so that all could enjoy the spectacle becoming, alas! too rare in our fair State. Special arrangements were made by the committee to allow the children to feast their eyes to the full on the happy side, so that the little minds might be brought to a real appreciation of the honor and dignity and chivalry of dear old Georgia.

At last the occasion, as all others must, came to an end. The body was taken down, the face duly stamped on, and the guests departed to their pleasant homes hoping to see many happy returns of the day.

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## TO YOU

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Do YOU know that the Fight is on, the War begun for Negro Freedom throughout the world? What part do you intend to take in it? Will you continue to sit still and wait for your Rights to come and hunt you up or will you go out into the field after your Rights? Will you be the mat or the Man?

Two Negroes have given two hundred (200) dollars each to launch The CRUSADER MAGAZINE upon the Fight for the Negro's Rights. Others have given in five dollars, two dollars and ones to make this Fight possible. The staff is giving its services during the initial stages. The CRUSADER MAGAZINE is going to help the United States win the war by urging active support of our people, and The CRUSADER MAGAZINE is going to INSIST that the Negro be rewarded for his work for democracy and civilization. Are YOU with us for the winning of Negro Rights? If you are not with us you are against us—and against yourself, your Race and your children! THERE CAN BE NO NEUTRALS! The least you can do to show you are with us is to send a dollar for a year's subscription to The CRUSADER MAGAZINE, then get your friends to do likewise. THIS IS YOUR FIGHT. HELP WAGE IT!

# RACE CATECHISM

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(Teach it to the little ones, learn and practise it yourself)

**Question:** How do you consider yourself in relation to your Race?

**Answer:** I consider myself bound to it by a sentiment which unites all.

**Question:** What is it?

**Answer:** The sentiment that the Negro Race is of all races the most favored by the Muses of Music, Poetry and Art, and is possessed of those qualities of courage, honor and intelligence necessary to the making of the best manhood and womanhood and the most brilliant development of the human species.

**Question:** What are one's duties to the Race?

**Answer:** To love one's Race above one's self and to further the common interests of all above the private interests of one. To cheerfully sacrifice wealth, ease, luxuries, necessities and, if need be, life itself to attain for the Race that greatness in arms, in commerce, in art, the three combined without which there is neither respect, honor nor security.

**Question:** How can you further the interests of the Race?

**Answer:** By spreading Race Patriotism among my fellows; by unfolding the annals of our glorious deeds and the facts of the noble origin, splendid achievements and ancient cultures of the Negro Race to those whom Alien Education has kept in ignorance of these things; by combatting the insidious, mischievous and false teachings of school histories that exalt the white man and debase the Negro, that tell of the white man's achievements but not of his ignominy while relating only that part of the Negro's story that pertains to his temporary enslavement and partial decadence; by helping Race industries in preference to all others; by encouraging Race enterprise and business to the ends of an ultimate creation of wealth, employment and financial strength within the Race; by so carrying myself as to demand honor and respect for my Race.

**Question:** Why are you proud of your race?

**Answer:** Because in the veins of no human being does there flow more generous blood than in our own; in the annals of the world the history of no race is more resplendent with honest, worthy glory than that of the Negro Race, members of which founded the first beginning of civilization upon the banks of the Nile, developing it and extending it southward to Ethiopia and westward over the smiling Sudan to the distant Atlantic, so that the Greeks who came to learn from our fathers declared that they were "the most just of men, the favorites of the gods".

## THE AMERICAN RACE PROBLEM

### No. 1. What is it.

The American Race Problem is the problem of Black and White. Other race problems there are in this country, but before this problem of Black and white all others sink into pale insignificance. It is one of the most written of and talked about of American public questions and the one least understood.

It is based upon hatred of the unlike—the white man's hatred for his racial opposite and for other types that are in any way different from his selected standard. It derives most of its virulence from the firm conviction in the white man's mind of the inequality of races—the belief that there are superior and inferior races and that the former are marked with a white skin and the latter with dark skin and that only the former are capable and virtuous and therefore alone fit to vote, rule and inherit the earth. This belief finds strength and support in the partial decadence and almost complete submergence of Negro culture from the time Arabs over-ran North Africa and the Sudan offering, by virtue of SUPERIOR FORCE, the Sword or the Koran, and implanting the Mohammedan religion and Arab civilization where formerly had flourished Negro theology and culture of such a type as to excite the whole-hearted admiration and emulation of the ancient Hebrews and Greeks.

The American Race Problem is further accentuated by the history of the country and the fact that the Negro a little more than a half a century ago occupied here a most subservient and helpless position. He was a slave and unlike the Anglo-Saxon and other European races who made up the mass of the slaves of the Roman Empire, the freed Negro, on account of his color, was not able to merge with the rest of the free citizens. He remained, therefore, a thing apart. In the American body but not accepted of it. In many sections of the country he has not the status of an American citizen—since an American citizen VOTES; And in those sections he is not alone disfranchised but made to feel in many other ways the cau-

casion-proclaimed inferiority of his Race. So that he may know that he is inferior he is Jim-crowed on public conveyances, segregated into undesirable and unhealthy locations, and even in the public schools, theatres and moving picture houses the controlling white man assiduously toils to convince him of his inferiority. This caucasian propaganda aims to exalt the white races into the heaven of the little tin gods by the blatant declaration of the inferiority of the darker races and the more or less effective attempt to cover up their achievements in the past so that the white man may claim credit for all that has been done in the development of civilisation. And when all this fails, and the Negro still feels himself a Man, the 'superior' caucasian descends to the savagery and terrorism of lynching!

Such are some of the most salient phases of the American Race Problem. To fully appreciate the difficulties of the problem, however, it is necessary to go afield a bit. In the first place we must remember that racial antipathy is not exclusively confined to the caucasian, that the Negro dislikes the white man almost as much as the latter dislikes the Negro. We must remember secondly, that this racial antipathy is not of modern origin, that it probably existed before the dawn of history, that it certainly has been a factor in all times and countries of which there are any records; that never before in history have the two races lived together on terms of peace, justice and equality. That to-day, only in Brazil and for the first time is this phenomena presented and that between the NEGRO, INDIAN AND LATIN RACES, but nowhere on earth in the present or in the past between the Negro and the Nordic—Anglo-Saxon; Teuton, Scandinavian. And that in Brazil the darker races enjoy equal opportunities and complete equality merely, because they greatly outnumber the white races in that country. But that in ancient lands, as in most modern countries, the relations of the two races have always been on the basis of slave and master, inferior and superior. And so strong was this racial antipathy which the Negro in the past felt

## DIGEST OF VIEWS

### DEMOCRACY NOW, OR LATER?

Democracy now, or later? That is the question on which Negro opinion is divided. That is, the opinion of the leaders. Among the masses there is no division. Some of the leaders have it that this is no time, during the war, for democracy in Europe, to press the Negro's claims for Democracy at home. Others hold the contrary. For example, James Weldon Johnson writing in "The Liberator," a white radical magazine, says:

"The Negro has been counseled to refrain "at this time" from pressing his claim to the full rights of American citizenship. He is being told that this is not the time to wait. These counsellors seem to feel that the Negro is asking favors, that he is asking for something which belongs to somebody else. We are not heeding such counsel. America's participation in the war is based solely upon the determination to secure for the peoples of the world a larger degree of democracy: so we feel that in pressing the claim for a larger degree of democracy for the Black people within the borders of the United States, we are not only not hindering the war, but acting in fullest harmony with its ultimate aims."

And Hubert Harrison in the rejuvenated and resurrected "Voice" strikes the same chord, sharply critising those who counsel surrender and compromise. Says Harrison:

"These silly souls when Negroes ask that the principle of "Justice" in War time be applied to Negroes as well as to whites, reply, in effect, that this should not be; that Negroes should not want "Justice" in war time—and that any such demand on their part "is disloyalty." On the contrary, it is the fullest loyalty to the letter and spirit of the President's war-aims. To say that it isn't is to presume to accuse the President of having war-aims other than those which he set forth in the face of Europe.

And The Amsterdam News, too, in its editorial columns, hints at the same op-

inion, with a plea to Negroes to help win the war:

"Eventually all autocracy must perish from the earth as the first step toward the realization of permanent world peace. Permanent peace can only be founded upon justice and equality. German autocracy in its preachment of a race of supermen and the supremacy of might over right is the worst menace to such a peace. If the German idea is maintained and the blond brutes allowed to superimpose their rule upon weak Europeans, the supremacy of might will have been vindicated and the international conscience drugged once more by the long dominant European philosophy of FORCE, and European superimposed rule in Africa and Asia will go on without protest, or sympathy with the oppressed, from the common people of Europe and America. But with the Allies victorious and the German right of forcing their rule upon others denied, the same thing will be automatically denied to other nations, since what is wrong when done by the Germans cannot be right when done by others, and what is wrong in Europe cannot be right in Asia and Africa. German defeat will thus make for the universal recognition and application of the doctrine of the Creator-endowed equal rights of ALL MEN to "life, liberty and the pursuit of happiness."

As one of the leaders who are counselling patience and a surrender, during war time, of Negro rights, Dr. Du Bois, editor of The Crisis, has come in for almost nation-wide criticism. His editorial "Close Ranks" in the July Crisis has been hailed as a "Surrender Editorial". In that editorial Dr. Du Bois said, in part:

"We of the colored race have no ordinary interests in the outcome. That which the German power represents today spells death to the aspirations of Negroes and all darker races for equality, freedom and democracy. Let us not hesitate. Let us, while this war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy. We make no ordin-

ary sacrifice, but we make it gladly and willingly with our eyes lifted to the hills."

On this editorial and other alleged actions of Dr Du Bois the Washington Branch of the Advancement Association is reported to have taken strong objections. The New York News tells us in a news article that

Washington, July 14— The stormiest meeting ever held by the local branch of the N. A. A. C. P. here was held last Wednesday evening. Because of the question of endorsing Dr. Du Bois' desire to continue as editor of *The Crisis* while holding a commission as captain in the army assigned to duties in the Intelligence Bureau and the matter of repudiating his editorial in the last issue of *The Crisis* urging the race to "bury our grievances", an exceptionally large attendance was present. Many of the speeches were radically denunciatory of Editor Du Bois' alleged selfishness in desiring to draw salary from two positions and "traitor" and "Benedict Arnold" were some of the endearing terms applied to him by speakers because of his "Close Ranks" editorial in the last issue of *The Crisis*.

The same paper, taking up the matter editorially, warns the N. A. A. C. P. that: "The Advancement Association, if it would remain true to its name, must rise up and ask its spokesman, Dr. Du Bois, to recant and reverse his "Bury our Grievances" position as taken in the last issue of *The Crisis*."

The meeting at Washington was not the only one at which Dr. Du Bois was hauled over the coals. At Palace Casino, New York City, July 19, Dr Du Bois was roundly hissed by a large audience and sharply criticised by Dr. George Frazier Miller, the militant Brooklyn pastor and Race Leader of the New Type, and Chandler Owens, another of the New Type leaders.

But to return to the press, one of the hottest' references to the matter is contained in *The Voice* of July 18, and is here republished in full:

#### TO THE "SOLDS" OF BLACK FOLK

Dedicated to a Certain Negro Leader

"If these things are done in a green tree what shall be done in the dry".—New Testament.

And they were exceedingly sorrowful and

began every one of them to say unto him, Lord, is it I?—Matthew 26-22.

"Smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones".—Zachariah 13-7.

## THE LOST LEADER

(By Robert Browning)

Just for a handful of silver he left us.

Just for a riband of stick in his coat—  
Found the one gift of which fortune bereft us,

Lost all the others she lets us devote;  
They, with the gold to give, doled him out silver,

So much was their's who so little allowed:  
How all our copper had gone for his service!

Rags—were they purple his heart had been proud!  
We that had loved him so, followed him, honored him,

Lived in his mild and magnificent eye,  
Learned his great language, caught his clear accents,

Made him our pattern to live and to die!  
Shakespeare was of us, Milton was for us.  
Burns, Shelley, were with us,—they watch from their graves!

He alone breaks from the van and the freemen,

He alone sinks to the rear and the slaves!

We shall march prospering,—not through his presence;

Songs may inspire us,—not from his lyre;  
Deeds will be done while he boast his quiescence,

Still bidding crouch whom the rest bade aspire.

Blot out his name, then, record one lost soul more,

One more task declined, one more foot-path untrod,

One more devils'-triumph and sorrow for angels,

One wrong more to Man, one more insult to God!

Life's night begins; let him never come back to us!

There would be doubt, hesitation and pain,

Forced praise on our part—the glimmer of twilight,  
 Never glad, confident morning again!  
 Best fight on well—for we taught him—  
 strike gallantly,  
 Menace our heart ere we master his own;  
 Then let him receive The New Knowledge  
 and wait us,  
 Pardoned in heaven, the first by the throne!

## THE PRESIDENT'S ADDRESS ON LYNCHING

Last month President Wilson in a solemn address to the American people admonished them against the perpetration of mob murders and arranged every lyncher as a traitor to America. Some of the salient points of the President's address are:

"No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the Government of the States and Nation are ready and able to do their duty.

"...I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this great democracy, but its betrayer....

"I can never accept any man as a champion of liberty, either for ourselves or for the world who does not reverence and obey the laws of our own beloved land, whose laws we ourselves have made...."

While no specific mention was made to the lynching of Negroes, The New York World accepts the President's address as:

"...Aimed straight at lynchings who in many parts of the country find their victims in a single race. It comprehends also a great deal of counterfeit patriotism which in various places has expressed itself in outrages upon people merely suspected of sympathy with the enemy."

The World thus puts the lynching of Negro citizens as the prime motive for the President's address, with the lynching of alien enemies merely as a secondary con-

sideration. Not so, however, is the President's address interpreted by The New York Sun and Mr. Hearst's Evening Journal. Says the former:

"In admonishing Americans against perpetrating mob acts against Germans, President Wilson has given of his time to attend to a matter easily underestimated but in reality secondary to few of the national concerns. His remarks explain how and why it is so important that no mob violence be dealt to alien enemies, their descendants or their sympathizers."

This paper does not interpret the President's address as applying to the Negro at all, but only to "alien enemies, their descendants or their sympathizers." Of the same mind is the Evening Journal which prefaces the President's appeal with the following:

"The President's statement, addressed to 'My fellow countrymen,' was inspired by the numerous lynchings of which suspected pro-Germans were the victims. It is understood, however, that the lynching of Robert P. Prager at Collinsville, Ill., last April, was responsible more than any other for the President's appeal to-day."

On the other hand a dispatch to the Negro press from the offices of George Creel tells us that the President's appeal for law and order is a result of the recent conference in Washington of Negro editors and "leaders." Says Mr. Creel:

"The first in importance and human interest of the helpful results that may be said to have grown out of, directly out of, the recent conference of editors, and the co-operation of Negro leaders and friends of the Negro people, is the frank, positive and unequivocal declaration of the President of the United States against the mob spirit which has been sent to the four corners of the earth by cable and through the newspapers of this country. President Wilson's firm stand for law and order ranks with the finest of the great state papers that have emanated from the White House, and it has electrified the entire country as it has seldom been thrilled before."

Comment among the Negro press is almost as divided as among the white press. Under the heading "Two Victories for Democracy." The Amsterdam News has this to say:

"Democracy has won two notable victories within the American body during the last week. First, in order of sequence, the War Department's announcement, through Special Assistant Emmet J. Scott, of its instructions to the Surgeon-General to accept for service in the Army bases in this country the Coloured nurses who have so long constituted a beam in the eyes of those who are engaged in extracting the mote from the German eye. Coloured nurses will not as yet be sent "over there" to give aid and comfort to the dusky warriors who are "making the world safe for democracy." But this will doubtless follow when the Federal Government learns through its agents that a half loaf does not in this day satisfy the Negro who, in giving his life to his country's cause is making the Supreme Sacrifice and naturally does not see why he should be satisfied with less than the full rights enjoyed by others, since those others can do no more than he is doing—giving his life for his country."

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"...On the face of it, then, the President's pronouncement aids our cause. But how will the communities take it? The President wisely says that lynching "cannot live where the community does not countenance it." And the history of lynching has shown that both Federal and State laws are powerless to curb it in communities where the sentiment is, either in favor of it or passively disinterested. Will the President's message to the Nation be more potent in curing this disgrace to American democracy than the guarantees of "life, liberty and the pursuit of happiness" of the Declaration of Independence, and the special provisions of the Federal and State laws? President Wilson's prestige is great throughout the country, and in no section more so than in the lawless South. We sincerely hope that his message will have the effect of protecting in their life and property rights not only the white enemy alien but the twelve million Coloured Americans."

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Wherever man oppresses man,  
Beneath Thy liberal sun;  
O God! be there Thine arm made bare,  
Thy righteous will be done.—JOHN HAY.

## THE MOTHER OF NATIONS

One of our leading articles this week has to do with the rise of a new empress to the throne of Ethiopia. It is an event that has caused much worry to the diplomats of Europe, because it may mean to them much trouble which they would like to avoid. The new empress has little love for the Europeans and she knows that their colonies scattered around the borders of the Abyssinian Empire would sweep it if they dared. But they don't dare—just now. The Italians tried it and they swore they would never try it again. To one who knows the history of Abyssinia there is a conviction that she is tolerably safe.

The history of Abyssinia goes further back into antiquity than that of any nation living or dead, China not excepted. To the ancients she was "a land shadowing with wings," old, wise, brave, inscrutable. The Greeks called her people "the blameless race," and Homer tells how the gods of Olympus went forth annually to mix and mingle with them. No nation has ever completely conquered the Ethiopians. Many Egyptian rulers tried it to their sorrow. Cambyses, the Persian, tried it and personally took command of his vast army. They went one-fifth the distance, provisions gave out, plague and the desert sands wiped out thousands, and a remnant returned disappointed and disgraced. And then the mighty Cyrus swore he would subdue the proud and stubborn race. He took another great army and had it cut to pieces by the black warriors. He himself fell by the hand of Tomyris, the Ethiopian queen.

This is an excerpt from the history of Ethiopia, and yet there are Negroes who are ashamed of their race and blood.

The (Omaha, Neb.) MONITOR.

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For are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord.—Amos.

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Government of the people, by the people, for the people, shall not perish from the earth.—ABRAHAM LINCOLN.

## TRIUMPHANT MARY

By Maude Searle

"Oh! I'm so tired and I've just received another of those letters from Percy. In spite of my feelings I cannot resist the temptation of reading it through.

"Percy is a nice fellow and I like him I suppose because he writes so well. Really, he seems to have revived the old-fashioned way of writing letters, but I'd like him ten times better if he would only quit sending me letters done with lead-pencil. He writes the most beautiful descriptive letters of sermons, or lectures or anything he wants to write under the title of a letter and his penmanship ought to be wonderful, but I tell you what, it is, my pride is scorned everytime one of his letters arrive.

"It seems to be if I were blind-folded and placed in a Greenland post-office and then unbandaged and I began to sort the mail and found an out-going letter addressed with pencil I should begin at once to scour Greenland's icy mountains for a Negro.

"This is an enlightened age, and a day of dawn for us Colored people, and if we who know better do not tell our short-sighted friends and relatives in a friendly manner about this detestable habit, we will seem no better off in the next fifty years in the eyes of the people around than we do now, though I do hate to tell Percy! But I think we do dislike to begin new things especially when we are fairly forced to tell our quick-tempered and intractable-minded friends what they should do to increase neatness. Besides, it's rude to tell them, so what must one do? It seems so strange that people won't break themselves of that custom without being told. It's not likely we are excused for writing letters with lead pencils just because we did our school-work with lead pencils. And besides ink is cheap. A small bottle lasts a long time,

"As soon as I began to write letters I used ink and I've always kept it up. But it's something awful the way those letters fly through the post-offices. One can see the abominable things everywhere on the streets, in the theatres, on trains, and in fact anywhere that Colored people dwell.

"Why one man even wrote a check with his pencil, but of course I told him that was illegal so he tried to erase it and was about to use the same check again but he smudged it and after all he had to get another blank.

"Well, anyhow I wish they'd all stop writing to me with pencils. Aunt Rose always writes with a pencil and Uncle Tom and Cousin Jane, too; and if I'm with any of my friends when I get their letters I certainly do feel ashamed. It's bad enough if those execrable things, such writers as they, call letters were kept in this country; but just think they are now over there. They have crossed three thousand miles of water. And by this time I imagine some of them have even been passed around in "The Garden of Allah"!

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### RILLS FROM PENS HERE AND THERE

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Confounding smut with wit makes a man confoundly witty.

In Harlem, 'tis not what you are but what you make yourself out to be.

The White Man's "Dixie land" is the Coloured Man's Hell land.

The man who tries to drown his troubles in drink usually goes down with his troubles.

He who buys what he does not need will soon need what he cannot buy.

Sometimes, a man remains at the foot of the ladder for the purpose of pulling others down.

Seeds of discontent will take root in any soil.

A woman who whistles is preferable to one who whines.

It is no exaggeration to say that our national sin is exaggeration.

Man is made of clay, and, like a meerschaum pipe, is more valuable when highly colored.

The African Race is like an india-rubber ball. The harder you dash it to the ground the higher it will rise.—**Bantu Proverb.**

## PLAYS, GOOD AND BAD

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By Geo. M. Bell

Under the above title, I shall endeavour to review two plays, which were produced at the Lafayette theatre, during the weeks of June 10th, and 17th respectively. I shall endeavor to place them in their respective categories, and by argument point out my reason for so placing them. The plays to which I refer are "The Divorce Question" by William McQuire, and "Camille" by Alexandre Dumas. I shall deal with these plays in the order in which they were produced, this brings us then to "The Divorce Question"; I consider "The Divorce Question" a badly constructed play—it is with Play construction that I am dealing. If you are a good catholic, or if you are thoroughly opposed to divorce, you can enjoy the play, by ignoring its technique, but if you are more interested in Dramatic art, than in "The Divorce Question," then you will agree with me. Let us analyse the play; Mr. McQuire raises the Question: Can two persons legally married and with children be divorced one from the other without endangering the future of these children? Before beginning his argument the question is answered in the negative by him, and in the play itself he attempts to answer the more pertinent question, why is the future of the offspring endangered? This he answers by appealing to the most delicate of human emotions. He seemed to have known that crowds are more emotional than the individuals which compose them. He knew they liked to sympathise with some one, so he created Doi Doe, and Mamie, he also knew they liked some one to hate, so he created Mr. Lockwood and Mrs. Manners, and to love he created Father Jerome. We have the principals, now let us begin the show. There must be someone with whom the question must be discussed therefore Mr. Eugene Lawrence is brought into being, he lends Father Jerome a book, presenting certain arguments on the divorce question, they discuss this book and the arguments pro and con, but before Eugene could get home his point they were interrupted, he asked to be excused, but vowed—and this with

emphasis—that he would return in the morning to convince the good Priest, (I will refer to this later). In the exposition we learn that Mrs. Manners and Mr. Lockwood had been previously man and wife, and that they were the parents of two children, a boy and a girl, these children were now supposed to be grown up, but neither parent could tell the Priest where they were, nor what they were doing, the priest was in the act of reprimanding them for this negligence, when lo and behold these two children came rushing into the presence of their parents, as though sent there by some good or rather bad angel. How inconsistent! While not thoroughly impossible, how improbable! The Author deliberately brought these poor miserable creatures into the presence of their parents, and with what result? The result that to get rid of Mamie, who refused to be got rid of, so he had to kill her. You are surprised at such a harsh statement, well, pray tell why did Mamie die? You don't know? Well let me tell you. She didn't die. She was killed, because there was nothing else to do with her. Father didn't want her, mother couldn't have her, what can I do with her? Let her die, and of course she dies. Now to return to act 1, Mr. McQuire prepared us for that scene in which Eugene was to return. Did he show it to us? No, he did not, we are sore at him, he deceived us, he promised us something, and never kept his promise, now do you wonder why I call "The Divorce Question" a badly constructed Play? Now, let us turn to "Camille." I could give just two reasons why Camille is considered good and everyone would be satisfied. First the Play was written by Alexandre Dumas, who has been considered by the best Dramatic Critics as a master in his line, secondly the play has been used by Mr. W. T. Price as a model for his dramatic students to follow. Either of these reasons should satisfy the most skeptical, but I shall endeavour to point out some of the reasons which caused Mr. Price to use "Camille" together with a few other plays as models

for his students. I shall here make comparisons with the previous play, let us take the deaths of Mamie and that of Camille.

They have already shown that Mamie's death was unnatural, unexpected and uncalled for; not so Camille's. Camille's was the natural result of all that preceded it in the play. From the first scene in which Victor mentioned his Mistress's illness, through the coughing spell in the same act, to the trip to try and regain her health, and the final break-down caused by the strain on her system on account of the sacrifice which she made, all of these were veritable sign posts which seemed to be labeled "Camille must die." There were no accidental droppings in and out in this play, every entry was prepared for or justified afterwards. Begin with Nichette, why did she come in for a package that had been left for her by Camille, in the conversation we learn that she and Camille were fond of each other, so if we see them together again we know already of the previous relations. Now the supper: One of the guests is late, Why? we don't have to wait, Camille soon finds out, how? She goes to her window and calls Prudence. What do we thereby discover? Prudence is the absent guest, she is also a neighbour, what detained her? She has a friend. Notice how much information is conveyed in this simple way. Camille asks Prudence to bring the friend over, you see this was a clever way the writer adopted to introduce Armand to Camille and incidentally to the audience without getting into deep water; quite unlike that of the entrance of Doi Doe and Mamie in "The Divorce Question." Now a little further, Camille and Armand must become friends and how is this brought about? Well we know already that Camille suffers from a cough, it is quite natural then for her to have a coughing spell, during this she asks to be left alone, the other guests leave, but Armand lingers, he has something to say and he says it. And again, when Armand in leaving Camille meets the Count coming in, it was quite natural that he should feel hurt, to have been turned out of her presence as he supposed, to make room for the Count, hence the letter, but upon reflection he returns, but to whom does he go? Why to his friend Prudence of course, she will explain to Camille, she does, Camille will see him

again, what happens? Prudence goes to the same window from which Camille has called her earlier in the Act and calls Armand, now do you see the real reason for that window. Camille has promised Armand's father that she will give him up, how will she succeed, only by making him think she loves another, who shall this be? Why the Count, yes, we already know him, Armand was suspicious of him in the first act, so this is easy, then follows the Fete, the card game, the insult, etc., all this causes a complete break-down and the ultimate death of Camille. No woman suffering as she was could have gone through all that she did without finally succumbing. This care in preparing every scene for what is to follow, thus making cause and effects paramount issues in his plays, is what made Dumas the Master Dramatist that he was, these are the things which caused Mr. Price to use "Camille" as previously stated. These are the things which compels me to class "Camille" as a good Play and "The Divorce Question" as a bad play.—By GEO. M. BELL.

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## THE AMERICAN RACE PROBLEM

[Continued from page 12]

for his racial antipodes that history records that the Negro women of a Sudan town about to be captured by besieging white enemies committed suicide by flinging themselves from the walls rather than fall into the hands of the hated caucasian.

Is race prejudice then so light a thing, so shallow an emotion that we can airily prate of an ultimate solution while allowing matters to drift along their own way or rather, the way of the white man, and without taking some action to assure the future "security of life" and happiness of our Race? The solution this magazine has to offer is not easy. It calls for Sacrifice and Service! But at least it leads to Glory and Respect! The other way leads to degradation and hell upon earth. But read of it in the next article: No. 2 THE WHITE MAN'S SOLUTION.

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Next Month: The Blond Beast: His depravity revealed by his deградations in Europe and his "Scrap of Paper" Attitude.

## THE PLAY OF THE MONTH

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Under this heading each month The Crusader will review what in its opinion is the best play presented at the Harlem theatres during the thirty days preceding the closing of its forms—in all forty days before its appearance on the newsstands.

The play chosen for a short review this month is F. Marion Crawford's "The White Sister", a play presented with eminent success at the Lafayette Theatre during the week of July 29.

Into the literary and dramatic virtues



MISS ABBIE MITCHELL

and sins of this play we will not delve. Our concern this month is chiefly with the work of the company that presented it. We will only say for the play that it gave an excellent opportunity for the best work of the players.

Miss Abbie Mitchell gave an extremely clever interpretation of Sister Giovanni.

William "Babe" Townsend as leading man did good work and promised better should he be held in that position. As it was his love-making was a welcome relief from a certain style bordering on the maudlin and amusingly suggestive of how a hog might make love that has of late been exceedingly popular among the stage cavaliers.

Tom Brown was at his best as Monsignor Sarinesca. He has seemingly dispensed with the melodramatic gestures that so often marred his work.

A. B. de Comathiere demonstrated his versatility by adding to his long list of characters that of a gay blade of a soldier.

Miss Inez Clough made quite a charming Countess Charmonte, and of course, she was convincing. It is always in such roles that she does her best work.

Miss Susie Sutton in speech and dress presented a perfect type of an Italian woman of the lower class and might be accepted as Madame Bernard and a governess though she did not quite convince us of the appropriateness of her dress.

Misses Alice Gorgas, Edith Jones, Marie Thompson, Alice Jackson and Minnie Ellis made charming nuns, though only Miss Gorgas had a speaking part, which she effected admirably.

Will A. Cooke gave a fine interpretation of Bresea, a minor villain in the play.

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### J. FRANCES MORES:

#### AN APPRECIATION

J. Frances Mores is one of the few players of the Lafayette companies who combines a high intellectuality, refinement of manner and great vocal accomplishments with splendid ability as an actor. Both as singer and actor he is one of the greatest artists that the Race has developed. In the latter role he has shown wide versatility and great ability. His work in certain of his roles, as the department store head and father in "Within The Law", will for a long time remain landmarks in the history of his Race in the drama. Artist of wide versatility, we salute him as a great actor and singer, charming companion, genuine gentleman and fervent Race Lover!

## THE REAL SOUTH AFRICA

By Ambrose Pratt

BOBBS-MERRILL COMPANY

On Sale at Young's Book Store

This book will open the eyes of the reader to the true conditions obtaining in South Africa. The author's point of view is novel and some of his statements are astonishing, yet the reader can only accept them as facts. And those statements show, first, that the Union of South Africa is the greatest autocracy on earth, secondly, that like all autocracies it must perish from the face of God's earth, thirdly, that the time is not far off, and fourthly, that South Africa is and will always be a Black Man's country—a country in which the Ethiopian is even now stretching forth his hand to freedom and to freedom's God.

This land is essentially a Black Man's country. The race problem is the deepest and most vital of all issues in South Africa and in this consideration particularly the book holds much of pertinent value for Colored Americans. The attitude of the whites is much like that of our own South. But the Black Man's case is not so hopeless in South Africa as in the South. In the former he is in the majority and likely to remain indefinitely so. And there is strength in numbers. And irresistibility in organized numbers. The Negroes of South Africa are organizing. The word has gone forth from the chiefs, and especially from the paramount chief of Basutoland, to organize and acquire education and money. And the order is being unquestioningly obeyed.

The chief products of gold, wine, ostrich feathers, wool, measlies are fascinatingly described. Descriptions of Victoria Falls, Rhodes' grave, scenic splendors lighten and diversify the canvas.

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"Eternal vigilance is the price of Liberty."

THE STATUS OF ONE SECTION OF THE RACE MUST AFFECT THE STATUS OF OTHER SECTIONS—NO MATTER WHAT OCEANS ROLL BETWEEN.

## THE JAPANESE COURTSHIP

In "The Fairy Islands", a book of verse by "Valley Flower" (Cornhill Company, Boston, the stanzas of "The Japanese Courtship" exhibit their metric charm thus:

Little dream-home in the vale of Kumaria,  
Shrouded in mists from the sea ;  
Realm of the rose and the scented wistaria,  
Lovely to-night thou must be.  
Fuji, the snow-capped; moon-silvered mountain,  
Guardeth my small paradise ;  
Frail little insect stars spangle the fountain,  
Dewy-winged fireflies.

Little dream-home, where the moon's opalescence  
Shimmers afar down the vale.  
What thinks my love, in the soft iridescence  
Listing the wild nightingale?  
Sweetest of dwellings, the heart of Wistaria  
Calls me to her and to thee ;  
Soon shall the mists o'er the vale of Kumaria  
Fold round my home and me!

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## THANKS FOR TWO CENTS

"The man that keeps the news-stand where I buy my papers," said Mr. Johnson, "always says 'Thank you' when I put down my two cents.

He doesn't say this humbly, nor loudly, nor perfunctorily, but just simply and quietly and naturally, as if he meant it, which I have no doubt he does. He likes to have people come and trade with him and he tries to make things pleasant for them, and people like to trade with him.

I don't doubt that he has doubled his business just by being polite to people and meaning it. Everybody likes to be treated with courtesy."

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Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into the water till he had learnt to swim.—**Macaulay.**

## ROLL OF HONOR

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Herewith are given the names of those patriotic Race men and women who helped and made possible the launching of The Crusader Magazine upon its fight for world justice and unity for the Negro Race. May their names be ever bright upon the roster of Ethiopia's roll of honor!

### Antony Crawford of 31 Broadway

Whose noble donation of \$200 led to the founding of The Crusader Magazine. There have never been any strings attached to Mr. Crawford's donations—strange as it may seem to some who are not yet so highly educated in Race Patriotism. But read his letters :

January 24, 1918.

Cyril V. Briggs, Esq.,  
2293 Seventh Avenue;  
New York City.

I am a stranger to you. And am writing you to tell you how much I enjoy reading your articles in the "AMSTERDAM NEWS" and "THE GLOBE".

Your writings have inspired me with a desire to help finance an organ—especially suited to your propoganda of "Africa for the Africans"—to educate the caucasian in African History.

For many years I have looked for a real leader, one capable of turning the hearts and faces of the race, with pride, towards Africa—I feel confident that you are that man and you can rely upon me to assist in any feasible project you have in mind. As you are a thinker I know you have plans for the Race.

Yours very sincerely,

(Signed) ANTHONY CRAWFORD

No. 2 followed after a short correspondence and an interview with Mr. Crawford and reads:

February 25, 1918

Dear Mr. Briggs:—

Confirming the conversation I had with you yesterday afternoon, I am enclosing herewith my cheque for one hundred (100) dollars as my first three months' payment towards the maintenance of your projected publication. Also three notes to cover the

balance which upon maturing will be duly honoured by my bankers.

As I explained to you, I give the above amount with the stipulation that the other two subscribers shall agree to let you be the sole owner of the paper and have absolute control of the policy of that paper—That you may be free to lead Our People.

Whatever other arrangements you make with them will be satisfactory to me.

My object is to do "my bit" towards my race. In these days when the Jewish People are working for a united Israel and Palestine, I feel it my duty to do something towards supporting the ONE VOICE in all America calling for Africa for the Africans. And I feel only great thankfulness to God for producing you—THE MAN—at the right moment. You are inspired and cannot fail.

Yours very sincerely,

(Signed) ANTHONY CRAWFORD

With such an example and such a letter is it any wonder that the Negroes throughout the country rallied at the bugle call? and that men and women like the following came to our aid?

**W. H. Willis, 440 Lenox Avenue**

Who loaned, on generous terms, the sum of \$200 to help make the world safe for the Negro.

**Gertrude E. Hall,**

Who, "instant, alert and accoutred" answered the Call for Sacrifice and Service and is now giving of both in the Cause, working and writing as though (to quote her) she was the highest paid writer in the land.

**Robert L. Douglas**

Who took out the first subscription while yet The Crusader was but a literary expression, and subsequently helped greatly in the staging of the First and Second Liberty Dances.

**Mr. Rossi, and the other gentlemen**

Of St. Mark's Social Committee, who together with Father Plunkett, gave encouragement and material aid.

**Edward Waldron**

Who showed himself one of the few of the opposite race who are real friends of

the Negro, by his instant donation as soon as he understood the Cause at the Manhattan Casino for the Second Liberty Dance.

**Hubert H. Harrison**

Editor of The Voice, who gave us many favorable mentions in his lectures and addresses as well as in his paper.

**Edward H. Warren**

Managing editor of The Amsterdam News whose broad-minded, manly attitude made possible the wide advertisement of The Crusader and its purpose.

**Mrs. Annie De Basco**

Who helped greatly in the staging of the Liberty Dances.

**Mrs. Ida Reeves**

Who rallied to the Cause and helped in a number of ways.

**George Ralston**

For a donation of \$5.00.

Miss Mary Garret Hay for don. of \$	2.00
E. M. Patterson " " "	2.00
Rev. Richard A. Bolden " " "	1.00
Mrs. David Adams " " "	1.00
B. M. Hall " " "	2.00
Mr. Denley " " "	1.00
Miss Annæ Adams " " "	1.00
A Friend " " "	15.00

And the following persons for subscriptions given while yet The Crusader was but a name :

R. L. Douglas, E. W. Gray, L. P. Cooke, Miss Emma Smith, Miss Emma Herbert, Mrs. Julia McLoughlin, Mrs. Spencer, H. Adams, Mrs. Louise Harris, Miss Mary Lynch, William W. Walker, R. L. Brown, Miss Mary Tucker, Mrs Frank L. Johnson, R. L. Dougherty, Joseph Stewart, Miss Annæ Brown, and

The Lafayette Theatre for its pledge of \$25.00 upon the appearance of the first number of The Crusader.

Thanks are due, too, and are hereby rendered, to the many who attended the two Liberty Dances, as well as to Prof. H. Gladstone Marshall's orchestra whose delightful music helped to make those events memorable in the amusement annals of this city.

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Atticus!..... the stupidest and ugliest slaves from Britain.—**Cicero.**

**A PRIZE OF \$5.00**  
will be awarded by  
**THE CRUSADER MAGAZINE**  
to the writers of the best  
**SHORT STORY**

submitted to this magazine.

**Conditions:** The story must deal with the Race. It must not be over 3,000 words, and must be legibly written. A stamped addressed envelope must be enclosed for possible return. Contest begins August 20 and ends November 20. Should a tie occur in the minds of the judges, both stories will be awarded \$5.00. For all stories used during the contest this magazine will pay the sum of \$1.00, apart from the prizes.

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**DRESSMAKING**

Department connected with the store.  
We make Gowns, Wraps, any style you wish within short notice, with your own material or out of our Goods.  
Walker or Murray System  
Taught With Diplomas

25

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For though the laws of Justice seem to sleep,  
They never sleep; but like the ocean's flood  
They creep up to the water mark of God,  
And when they ebb there is but silent slime.

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**OPPORTUNITY ADLETS**

For Sale or Exchange: Everyman's Encyclopedia ten convenient-sized volumes beautifully bound, full of information. Crusader Office.—2299—7th Avenue.

Furnished Rooms To Let—43 East 131st Street.. All conveniences. Rates reasonable. Apply on premises.—Huggins.

Furnished Rooms to Let. Every convenience. Nice neighborhood. 2109 Madison Avenue.—Pennyfather.

## JAPANESE WISDOM

The late Negus of Abyssinia, Menelek, once told his court something to the effect that Experience was a good thing but that the smart man would let the other fellow get bit by the rattlesnake while he took the experience. We think his remark was in reference to a little incident that happened at Adowa when the pride and flower of the Italian army was shattered, and broken by the freedom-loving black men of Abyssinia. Anyway, both incident and remark will go to show that the white man has no monopoly on wisdom, despite his blatant claims to the contrary. The proverbs of the Chinese are famous the world over. African proverbs are full of sound common sense and pep, too. And the Japanese are not only famous for their free acceptance of the white man's philosophy of FORCE to settle every question, but for their wisdom as well.

Yoritomo, one of Japan's most illustrious thinkers, said that Common Sense is made up of various ingredients, of which five are Reason, Moderation, Penetration, Consistency and Wisdom.

Dealing with Wisdom, he writes :

"It is from the never-ending lesson which life teaches us that wisdom of old age is learned.

"But is it really necessary to reach the point of decrepitude in order to profit by an experience? Why give to old age alone the privileges of wisdom? Why should its beauty be unveiled only to those who can no longer profit by it?

"What would be thought of one who prided himself on possessing bracelets when he had lost his arms in war?

"It is, therefore, necessary not only to encourage young people to profit by lessons of wisdom and experience but, still further, to indicate to them how they can accomplish the result of those lessons.

"To those who insist that nothing is equivalent to personal experience, we point out that a just opinion can only be formed when personal sentiment is excluded from the discussion.

"Is it necessary to have experienced pain in order to prevent or cure it?

"The majority of physicians have never been killed by the disease they treat.

"Then why could we not do for the mind

that which can be done for the body?

"We may all possess wisdom if we are willing to be persuaded that the experience of others is as useful as our own."

## IN LIGHTER VEIN

Bobby—"Mother, how did Madame Walker get all her money?"

Mother—"By attending to her own business, Bobby."

Tailor—"What size shall I make the pockets of the trousers, sir?"

Customer—"Make them just a size too small for my wife's hand."

Atlee—"What shall we do with the Negrophobo white man?"

Jenkins—"Who, me? Keep him so busy looking to see where I'm going, that he won't have time to make any plans to keep me back.

A white minister of a Northern church asked the Colored gardener if the Negro has a soul.

"Yes, came the calm reply. "the Negro has a soul. And it's about the only thing he has got that the white man hasn't taken from him."

When little Marie saw for the first time a horse being led by the bridle she exclaimed with all the sympathy that her little baby voice could express, "Oh, look at the horse—he hasn't got a wagon." School and Home Ethical Culture.

The small boy sometimes sees straight and far. He reads the signs of the times unabashed. John at a coeducation school in the West Indies, cut quite a good figure at the examinations, but failed to get the highest marks awarded in his mixed class. His father was astonished and incensed. John beaten by a girl! "John, I am surprised to find that you have allowed yourself to be defeated by a mere girl." "Yes, father," says John, unblushingly, "I have; but I can tell you something—girls are not so very mere after all." New York Globe.

## AMUSEMENT GUIDE

"Let Joy be Unconfined"

If We were You, and were anxious to have a real Good Time August 22 we would trend us to Ulmer Park for the Annual Field Day and Basket Picnic of the Alpha P. C. C. You know the Alphas? Of course you do. Then there's enough said. We are going and so are you.

## THE DECISIVE HOUR

When a deed is done for Freedom, through  
 the broad earth's aching breast  
 Runs a thrill of joy prophetic, trembling  
 on from east to west.  
 And the slave where'er he cowers, feels  
 the soul within him climb  
 To the awful verge of manhood, as the  
 energy sublime  
 Of a century bursts full-blossomed on the  
 thorny stem of Time.  
 For mankind are one in spirit, and an in-  
 stinct bears along,  
 Round the earth's electric circle, the swift  
 flash of right or wrong,  
 Whether conscious or unconscious, yet  
 Humanity's vast frame  
 Through its ocean-sundered fibres feels the  
 gush of joy or shame;—  
 In the gain or loss of one race all the rest  
 have equal claim.  
 Once to every man and nation comes the  
 moment to decide,  
 In the strife of Truth with Falsehood, for  
 the good or better side;  
 Some great cause, God's new Messiah, of-  
 fering each the bloom or blight,  
 Parts the goats upon the left hand, and the  
 sheep upon the right,  
 And the choice goes by forever 'twixt that  
 darkness and that light.

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We see dimly in the Present, what is small  
 and what is great,  
 Slow of faith how weak an arm may turn  
 the iron helm of Fate,  
 But the soul is still oracular; amid the mar-  
 ket's din,  
 List the ominous stern whisper from the  
 Delphic cave within,—  
 'They enslave their children's children who  
 make compromise with sin.'  
 Count me over earth's chosen heroes,—  
 they were souls that stood alone,  
 While the men they agonized for hurled  
 the contumelious stone,  
 Stood serene, and down the future saw the  
 golden beam incline  
 To the side of perfect justice, mastered by  
 their faith divine,  
 By one man's plain truth to manhood and  
 to God's supreme design.

—Lowell.

## A NEGRO STAGE DIRECTOR

Born April 13th. 1891—Camden, South Car-  
 olina. Studied in the Public Schools of  
 South Carolina, Worcester, Mass., and  
 Mater Academy. Resident of New York  
 City since 1909 (at the age of 18.)



DAVID K. BRISBANE

Member of National Republican Speakers  
 Committee during campaign of 1916.

Began career in Theatrical World Sep-  
 tember 10th 1917 in a minor Role in "The  
 Silent Witness".

Assumed duties of Ass't Director Novem-  
 ber 19th, 1917.

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**Curried Fish With Rice.**

This recipe can be prepared from a small  
 fish finely and mix with a brown sauce, sea-  
 soned to taste with curry powder. Arrange  
 alternate layers of the fish and cooked rice  
 quantity of left-over cooked fish; Flake the  
 in a bittered baking dish, with the rice on  
 top, brush over with beaten egg and bake  
 for about thirty minutes.

— "While wrong is wrong, let no man  
 prate of peace."

## HELPFUL HINTS FOR WOMEN AND THE HOME.

The problem of running the home to-day is greater than ever before and we might say that it is one of the most difficult, for with the ever soaring prices and the inferior quality of almost every marketable article that it is only when the food is most carefully purchased and prepared that the home can be kept up to its usual standard on less than a millionaire's income. And our object is to lighten as far as possible the burden that every housewife must carry through these strenuous times.

The following recipes have been tested and approved. All measurements are level, sixteen level tablespoonfuls equal a half-pint. Flour is sifted once before measuring.

### Country Chicken Pie.

Cut up a chicken as for fricassee. Wash well and place in a kettle with two carrots cut into cubes, a chopped onion and enough water to cover. Cook slowly until tender. One hour before dinner prepare as follows:—Place chicken in a shallow pan and season each piece with a dusting of salt and pepper. Now take two tablespoonfuls of butter and four tablespoonfuls of flour and rub together, adding a little of the stock to rub smooth. Heat two cupfuls of the remaining stock and stir in the dissolved butter and flour and cook until smooth, season to taste and pour over the chicken. Roll out the crust a little larger than the top of the pan and place it over the chicken. Cut a gash in center and bake in hot oven until crust is well done. This pie is an economical way of serving this delicacy, for fowl, which is much less expensive than chicken may be used for a pie. If you would have a treat try fried tomatoes with this dish.

### Crust For Chicken Pie.

.. Take two cupfuls of flour, two teaspoonfuls of baking powder, one half teaspoonful of salt, one half cupful of lard and butter, two thirds cupful of milk. Sift all dry ingredients together. Rub in the shortening with finger tips, then stir in milk, using a fork and handling it lightly. As soon as combined place on floured board

### Spanish Beefsteak.

Another very tasty dish is prepared in the following manner:

Take a piece of round steak weighing two pounds and about an inch thick. Pound until thin, season with salt and pepper, cover with a layer of salt pork sliced, on this place two sliced onions and three carrots sliced, roll and tie with a cord. Place in a covered baking dish. Pour around it one cupful of water to which two tablespoonfuls of catsup have been added.

Cook two hours, basting occasionally.

### Near Opossum.

The cheaper cuts of fresh pork may be used for this savory dish. Have the butcher run two pounds of pork with a little fat through the meat grinder. Add two-thirds of a teaspoonful each of minced onion, sage, black pepper, and grated nutmeg. Soften two cupful of bread crumbs by covering them with equal parts of hot milk and water; then squeeze them dry, add to the meat and mix well, adding one lightly beaten egg and one teaspoonful of salt. Shape the mixture in loaf form, and lay in a greased baking dish and bake in a hot oven for half an hour. Baste occasionally with a little hot water or soup stock. At the end of the half hour lay around the meat parboiled sweet potatoes and cook until potatoes are done.

### Cornmeal Souffle.

Scald one cup of cornmeal with boiling water and let stand one hour. Mix together four tablespoons of flour, two tablespoons of sugar, two teaspoons of baking powder and one teaspoon salt. Mix thoroughly and sift into the meal. Add one tablespoonful of butter, two eggs well beaten and one cup of milk. Mix well. Put in a buttered pan and bake in a moderate oven for thirty minutes, or until firm. Serve hot.

No starchy vegetable is needed when this transfigured cornmeal is served. Cornmeal is one of the few cheap things left, and served this way it is a treat—not a sad economy.

### Rice Omelet.

Beat a cupful of cooked rice and two cupfuls of milk to a smooth paste. Add two eggs well beaten and salt and pepper and with a rolling pin pat into required size.

to taste. Turn into a hot pan with a tablespoonful of melted butter.

Bake in hot oven. When brown, cover with powdered sugar and serve.

#### **Peach Ice Cream.**

Prepare a rich boiler custard from a pint of milk, one heaping tablespoonful of cornstarch dissolved in a little cold milk, one heaping tablespoonful of cornstarch dissolved in a little cold milk, a pinch of salt and two eggs beaten with two tablespoonsful of sugar. Cook the cornstarch and milk, stirring constantly in the upper part of a double boiler, for seven minutes, then add the eggs and sugar and cook for two minutes longer. Cool, add a cup and a half of sweetened peach pulp and half a pint of cream that has been whipped solid with two tablespoonsful of powdered sugar. Turn into a chilled freezer and freeze slowly until firm and smooth.

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### **THINGS YOU OUGHT TO KNOW.**

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If a joint of meat should be too underdone to eat, and several slices have been carved out, it can be cooked again and served up as a fresh joint if the hole is filled up with mashed potatoes and it is cooked in a brisk oven for half an hour.

Remember that in dying anything, that to get the best results the things that you dye must be free from dirt.

Boil them clean in a boiler of water and then rinse them thoroughly in clear cold water.

Brass bedsteads will keep in much better condition if occasionally rubbed over with a little sweet oil. Afterward wipe well with a dry cloth.

Cabbage can be quickly shredded with scissors.

Damask tablecloth with colored borders and napkins to correspond are again coming into vogue. It is very attractive for informal occasions, and pretty sets with pale yellow, green, or blue borders are appearing in the shops.

One piece frocks, so easy to slip on and off are the favorites for both morning and afternoon wear. The old style costume with a multitude of hooks and eyes has gone out of favor and the easy to get into frock is hailed joyfully by womankind.

### **CURRY AS A SEASONING.**

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It is to the housekeeper's advantage to know a number of good ways of serving which have been made prove satisfactory legumes. Fresh green lima beans, when at their best have a delicate, spicy flavor which to some palates at least suggests curry. This suggested the possible use of curry as a seasoning for lima beans, and the tests which have been made prove satisfactory results with dried and canned as well as fresh beans. When preparing dried Lima bean soak them for an hour and cook until tender. Then add the curry powder (in the proportion of one-half teaspoonful to each pound of dried beans rubbed into a tablespoonful butter and mixed with a spoonful of hot water. Add salt and pepper to taste, and cook slowly until the curry flavor is well distributed through-out the beans. This method can also be followed in preparing canned lima beans for the table as well as in canning them, as in the case of dried beans, the amount of curry powder used should be just sufficient to give a delicate flavor. For variety a little onion may be used with or without curry.

Curry is a fairly well known though not very common spice, (any grocer can get it) which is perhaps most familiar in such dishes as "curried lamb" or "curried veal".

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### **THE WIDOW'S SACRIFICE.**

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By Vernon Ritchie.

I gave my son, my only boy  
To heed Columbia's call,  
To do or die, tho' death be nigh  
Or wounded he might fall.

He is a widow's only mite  
Born of fighting stock.  
Go forth my boy, and proudly fight,  
For God will bring you back.

You are my own, my pride, my joy.  
I miss you every hour.  
Within my garden of true joys  
You are my best, my only flower.

**CORRESPONDENCE  
FROM ONE WHO FIGHTS TO "MAKE  
THE WORLD SAFE FOR DEMOCRACY."**

Cyril V. Briggs, editor,  
The Crusader Magazine.

Dear Mr. Briggs :

You will be interested, I am sure, to learn first hand, some of the facts that have come to my notice since my enlistment in the Naval Reserve, some of which I am glad to say, were agreeably surprising to me.

At the training camp at Polham Bay there is no segregation or discrimination in any way on account of race or color that I have been able to see or learn of. There is a spirit of democracy rarely, if ever, seen in civil life, Jew and Gentile, Colored and white, all eating, sleeping, working, and playing together—and not complaining.

There seems to be a unwritten law (if not a written one) that Colored men shall be kept within the Messmen Branch of the service but there are, I am glad to say, machinist, yeomen, hospital apprentices, firemen and barbers right here at this camp. I merely mention this to disprove the statement so often repeated that there is very little chance for advancement for a Colored man in the Navy. The enrolling officer stated positively to me that he had no orders not to enroll a Colored man for any branch of the service for which he could qualify. Many of the best men and highest paid are Chief Commissary Stewards and more are needed.

I never knew or realized what militarism or any form of it meant until now. I am fully convinced that this war is going to do more for the American Negro than most of us can possibly conceive. No Colored man who remains one month under military discipline will return to civil life the same man that he was. What Force can do when intelligently applied has never been taught us before—time, will prove, I am sure, that we are going to be our own emancipators, we are going to set ourselves free, when the war is over. By ourselves I mean our People. **THEY ARE TEACHING US HOW TO USE FORCE !**

Our treatment here, as I have said, could not be better. Nothing is denied us that any other sailor gets. We eat and

sleep wherever our name or rating places us, with no thought of the color line suggested.

Most of the boys look for a long hard struggle but with few exceptions most of the men here hate and detest militarism as much as the writer. When peace is declared we will be the happiest body of men in the world. But before that we are going to whip the Kaiser and his gang of cut-throats!

While I believe in all sincerity that great good is coming out of the war, I am constantly reminded that I am to fight to protect those very men who may burn and destroy, without provocation, the home and loved ones I am forced to leave. While I am fighting in France to "make the world safe for Democracy," my own brother may be lynched at home for failing to say "Yes Sir" to some white cad.

It is to be hoped that the men who must make the "Supreme Sacrifice" before the end, will not have died in vain; that each individual is playing an important and vital part in the making of a new nation, the kind that Lincoln dreamed of but never realized"—conceived in liberty and dedicated to the proposition that all men are created equal." We who fight can but hope that the next generation will be able to see a realization of that which has been to us only a mockery, "the right of the weaker peoples to have a voice in their government."

A Colored Sailor.

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For those who see Truth and would follow her; for those who recognize Justice and would stand for her, success is not the only thing. Success! Why, Falsehood has often that to give. Injustice often has that to give. Must not Truth and Justice have something to give that is their own by proper right—their in essence, and not by accident? That they have, and that here and now, every one who has felt their exaltation knows.—HENRY GEORGE

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## WHAT THEY SAY OF US

Erè yet The Crusader was born the wise men of the East noted signs of the Star of Hope in the morning skies and issued the word of the coming of the magazine that many believe is to bring a true solution to the Negro's problems. Among those who read the signs of the coming magazine were Anselmo Jackson of The Voice and Romeo L. Dougherty of the New York News. Among the good things said to us by the former we quote:

"Three thousand persons attended the Second Liberty Dance held at Manhattan Casino on Monday night, July 29.

"This memorable gathering of men and women presented an interesting spectacle. They had gathered at Manhattan Casino, not merely to dance (for there were many who did not know how, and others, though knowing how, for some reason or other, refrained from dancing, but **stayed to give their moral and whole-hearted support to the launching of The Crusader Magazine**, which is to be edited by Mr. Cyril V. Briggs.

"The friends of The Crusader Magazine, believing in its mission, are confident of its success and have pledged their continued support to Mr. Briggs in his ambition to edit and publish a magazine which will promote the best interests of our race."

And Romeo L. Dougherty is hardly less enthusiastic in his opinion of both the Liberty Dance and the mission of The Crusader Magazine:

"An enthusiastic audience and a very patriotic one, too, which packed Manhattan Casino on last Monday evening, gave an emphasis of approval, which left no room for doubt of their appreciation of the efforts of Cyril Briggs, editorial writer of The Amsterdam News, in his efforts to launch the new magazine, "The Crusader," which shall have for its purpose, intelligent agitation for a real, true and unvarnished democracy for the darker peoples of the world. The large crowd which nearly overran the Casino demonstrated its patriotism by the very virtue of their attendance, which helped to further make it possible, for the stability and continued appearance of this proposed deserving organ."

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## SOWING DISSENSION

(From The Amsterdam News)

There have been several attempts made of late to sow the seeds of dissension and hatred between the American Negro and his West Indian brother. The most important of these have been made by one, whose chance position in the community rather than any reputation for a high intelligence, earns for him an audience and the privilege of inflicting his two-hours long and now familiar speech upon the patient and long-suffering people who attend mass meetings.

The attacks made upon the West Indian are of necessity of the same brand as used by the white man against the Negro Race. They are marked by lying and malicious arguments, false conclusions and dense ignorance of the people attacked.

In the attacks of the white man upon the Negro there is reason—both of racial antipathy and of strategy. The white man recognizes that dissension between the Coloured races is necessary to maintain his dominant position. He therefore creates it. And, as a familiar example, witness how fatuously we ape him in his prejudiced attitude toward the Mexican and other Coloured peoples, even to the extent of adopting for the former his insulting epithet of "greaser," an invention mind you, of the same insulting prejudice that invented "nigger."

The white man's efforts at dissension between the Coloured races are intelligible, even if not of very high morality. But can the same be said of those Coloured men who would do the dirty work of the white man by themselves creating dissension within the Race? A house divided against itself cannot endure. The Negro Race has witnessed the humiliation of its divided members and has rightly read the need of the hour to be unity and cohesion. Toward this end all

efforts have been bent for several years past. Whoever would now retard this process of necessary cohesion, whoever would create group or sectional hatred within the Race is an enemy of the Race and must be recognized and treated as such, no matter what his claims, pretenses or camouflage.

The American Negro and the West Indian Negro are one in blood, one in achievement, and one in the aspirations for equal rights and opportunities. They are both of the seed of Africa. To both belong her glorious traditions. And while it is desirable that the West Indian in this country should naturalize and so increase his opportunities for co-operation in the fight for better conditions, it is sheer nonsense for another Negro to tell him that he must naturalize or get out—that if he is not satisfied with "the glorious conditions existing in this country of the free" he should go back to his native land. The West Indian came here because here live the majority of his Race in the New World, and here, more than in the European-ruled West Indies, there appears a bettered his material condition in the majority of cases. Unfortunately, however, he has not the same stimulus for becoming a citizen that is given to the white Slav or Teuton. There are few privileges in American citizenship that are enjoyed by his Race. He sees his American brother bearing all the burdens of citizenship, yet denied most of the privileges and in a moment of disgust, not untinged by selfishness, he decides that there can be no gain in a change of status. He still ignores or has not yet seen that his duty as a Negro lies in naturalizing as an American citizen and so politically allying himself with the most important group of the Race in the New World: and aiding at the polls the devoted band of American Negroes who seek remedy for their ills through this means.

The West Indian is not responsible for the accident of birth which gave him a cradle in the Caribbean Sea. (Nor is every

West Indian responsible for the marital woes of the daughter of a certain one of his maligners.) There is, however, no accident about his color or his Race. He is, in pigmentation and in heart, a Negro. Burdened some times with the remnants of a foolish pride in the British Race, early instilled by alien education, he, nevertheless thrills at the record of Negro achievements and even in this century and in this country is proud to be a Negro! And only as a Negro does he desire to be known. And as a Negro alone should he be known. The Jew sets us no greater example than in his refusal to weaken and divide his race by differentiating between the Russian Jew, the German Jew, the American Jew or any other branch of his widely scattered race. Let us, recognizing that in unity there is strength, focus our eyes upon, and move forward toward the consummation of a united Race that shall recognize neither geographical lines nor Eu-

ropean superimposed governments; smoking out in the process all the conscious or unconscious traitors to the Race who would create a rift between any of its members.

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### WATCH OUR NEXT ISSUE.

Among the leading articles for the next number of the Crusader will be "The Truth About Africa," "The Missing Link in the 'Patronize your Own' Slogan," and "The Blond Beast" by the editor, powerful articles by Anselmo Jackson of The Voice, Gertrude E. Hall of The Crusader staff; the same up-to-date Woman's Page and many new features. Watch for us. Engage your copy now of your newsdealer or better yet, from our point of view, send us one dollar for a year's subscription.

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## RING OUT THE OLD!

(Apologies to Tennyson)

Ring out the old, ring in the new,  
 Ring happy bells, across the snow;  
 Empire's going, let it go;  
 Ring out the false, ring in the true.

Ring in the valiant man and free,  
 The largest heart, the kindlier hand;  
 Ring out the darkness of the land,  
 Ring in the Christ that is to be!

## DYNAMIC WOMAN

Though Adam gloried in the world's content,  
 And sunned himself in rich complacency,  
 The thought that there was something  
 more than joy,  
 Beyond all beauty, greater than singing  
 peace  
 And tranquil happiness, vexed all my hours.

34

"While Wrong is wrong let no man prate  
 of peace."

## THE DIFFERENCE -

Let them who call for sacrifice in this  
 awful hour of Pain fight for the rights that  
 should be ours.— Dr. DuBois in The August  
 Crisis.

To recapitulate the progress of woman  
 suffrage in war time is to show how pre-  
 eminently it has come to be considered as a  
 war question that must be settled—and  
 settled affirmatively—in war time.— The  
 Woman Citizen for July.

"HE WHO WOULD BE FREE, HIM-  
 SELF MUST STRIKE THE BLOW."

— The Poet.

And, of course, if we were a Dance Fan  
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