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1. Build permanent incomes for them.
2. Permit them to borrow money upon approved security.
3. Develop for its members better homes, better farms, business opportunities, schools, churches, etc.
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5. Bring about more economy, lasting thrift, greater race pride, better social relationship between its members, and a greater tendency to act as a UNIT.
6. Make the country a better place in which to live, and help reduce the cost of living by plans of the association.

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He has promoted and financed in Washington, D. C., the Windburn Apartment House, at 2004 Eleventh Street, N. W.; the Laborers' and Mechanics' Office Building, 2006 Eleventh Street, N. W.; the Hiawatha Theatre, 2008 Eleventh Street, N. W.; the Industrial Savings Bank Building, and banking business 1101, 1103, 1105, 1107 and 1109 U street, and the Whitelaw Apartment House Hotel, covering nearly the whole block at Thirteenth and T streets, N. W. He also saved the old True Reformers' Hall, at Twelfth and U streets, N. W., to our race, the same being now occupied by the Knights of Pythias. The total property above mentioned aggregating in value over ONE MILLION DOLLARS.

THE OFFICERS WHO WILL DIRECT THE COMPANY'S AFFAIRS:

JOHN W. LEWIS, President

WILLIAM R. WILLIAMS, Secretary

L. E. MURRAY, Treasurer

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 CHANDLER OWEN for Assembly in the 21st Assembly District.
 FRANK POIREE, State Senator in the 28th Senatorial District.

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Inter-Colonial Steamship & Trading Co.

198 BROADWAY

MAIN OFFICE:

NEW YORK CITY

THE CRUSADER

VOL. III. No. 3

NOVEMBER, 1920

WHOLE No. 27

THE SEED OF ABRAHAM: WHO ARE THEY?

By REV. HARVEY JOHNSON, D.D., of Baltimore, Md.

THE Jews of the present day are so called, but they cannot be traced by their genealogy to Abraham, and if they cannot be so traced, it cannot be done at all; for any other plan is theory, which fails for want of historical basis.

The Jewish race, which claims to be the direct descendants of Abraham, Isaac and Jacob, are not, because the line of descent passes from Isaac and Jacob, to Judah, and from Judah to Pharez, as the following verses in the 4th Chapter of Ruth will show, which read: "Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadah, and Amminadah begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." So these verses show that the genealogy of Abraham has been superseded by Pharez and his descendants, and that in no age of Jewish or Hebrew history, has it ever reverted to Abraham, Isaac and Jacob. Then why is it preached and taught that the Hebrews have brought to us the knowledge of God, and the religion of Jesus Christ? For under the Judges they soon went astray, worshipping strange and false gods, and intermarried among the nations, contrary to the command of Joshua.

To further prove that Jesus Christ brought the seed of Abraham through Pharez, a descendant of Ham, and not through Abraham, Isaac and Jacob, I quote Matthew 1st, as follows: "The book of the generation of Jesus Christ the son of David, the son of Abraham." "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren; and Judas begat Pharez and Zara of Tamar; and Pharez begat Esron and Esron begat Aram and Aram begat Aminadab; and Aminadab begat Naason, and Naason begat Salmon; and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the King; and David the King begat Solomon of her that had been the wife of Urias." The above passages just quoted of the genealogy of Jesus, show plainly that He came neither through Abraham, Isaac or Jacob, but by Pharez, who was a Canaanite, and therefore a Hamite, and Tamar, his mother. So since that is a Biblical fact so plainly stated, why all this ado about the great

value of the Jewish life and history to the world, and why credit the work and history of Ham, to Shem, for Pharez, as has been shown, was a descendant of Ham?

Now I here assert, that the Jewish race, in all ages of their history, in whatever country they lived, have been a greatly disturbing element, for they have been expelled from nearly every country in which they have dwelt. Then again the idea goes amiss when we think that God's choice of the Jews was a religious one, for the fact is, the purpose of God was the establishment of a nation for Himself. The promise to Abraham when He call him was, that He would make of him a great nation. The very name Abraham means "Father of nations." Neither was the law of circumcision religious in its purpose but national. And it is falsely taught that circumcision originated with the Jews. This is a false idea, for the fact is, the custom was practiced by the following nations, long years before Abraham was called out of Chaldea, as the following extract will show: "The Egyptians, Idumeans, Ammonites, Moabites," and a number of other nations. And I here further assert that the Jews, during their entire history, worshipped idols. It was they who introduced idolatry first into the Land of Canaan. Rachael, Jacob's wife, brought her father Laban's idols with her from Haran (See Gen. 31:30.) "And Laban said to Rachael, 'Wherefore hast thou stolen my Gods?'" And Rachel kept those gods with her, until Jacob took them, and buried them under an oak, at Shechem, after the sons of Jacob had made themselves so vile and corrupt that he could stay there no longer. This brings to mind the fact that Jacob is now reminded that he has not kept his pledge he made to God at Bethel, when God appeared to him while he lay on the hill at Bethel, when he was fleeing from the wrath of his brother Esau. It was there he pledged to God a tenth of all he received, if God would keep him in his journey and return him to his father Isaac, in peace. That pledge he failed to keep, and God is now reminding him of it. But let us revert again to the introduction of idolatry into Canaan, for the fact is, that the Land of Canaan was the only country in the world that God had preserved from idolatry, and the Canaanites were the only people who worshipped the true God, and who gave to Him

the title of "Most High God." It is used by Melchizedek, priest of The Most High God. (See Gen. 14:18-20.) "And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

It may be thought that the words of Moses in giving the Law to Israel where it says, "The Lord our God is one God," is the same as expressing the knowledge of a personal God. But not so.

The Hebrew words "El, Eloah, Elohim and Yehovah,"—none of these signify personality, but powers multiplied. As to who Melchizedek was in his race connection, he, being a Canaanite, shows that he was a descendant of Ham; and he was officially King of Salem; and religiously, Priest of The Most High God. Now these are the plain statements of the Scripture. Yet, because there is no record of his birth or death, he is said to be without beginning of days, or the end of life. For this reason some have said he was an angel. But when did an angel ever reign king on earth over any people? Others say he was Jesus the Son of God. This was yet over two thousand years before Jesus was born. But when did Jesus ever reign king on the earth? So it is useless to follow up these discussions, for they explain nothing, but simply make confusion more confounded. Therefore let us retrace our steps, and take up again the idolatry of the Jews, for it is almost endless. I here call attention to the fact that there was no idolatry in Canaan during the whole of the first stay of Abraham, Isaac and Jacob in the land. But it grew up there during the 450 years of Jewish bondage in Egypt. Laban's daughter, Rachel, it will be remembered, stole and brought her father's gods with her, when Jacob returned from Haran to Canaan. The greatest proof that there was no idolatry in the land during Abraham's day, is, that he found the people everywhere in the land, worshipping the true God for Abraham, wherever he went, would worship Him, and was never molested nor prohibited from so doing. But as I have said, it grew up there during the 450 years of bondage in Egypt. Also the fact that Abraham built altars, and dedicated them to God, and was never molested, all this shows that the Canaanites were not in any sense idolatrous in their early history.

I have already asked why credit history that belongs to Ham, to Shem, calling it Hebrew? For example, the language of Canaan: Why call it Shemitic and Hebrew, when the fact is, that they who are called Hebrews, never had a language that was their own, but adopted and used the language of Canaan? For Isaiah called what is now known as Hebrew, "the language of Canaan." (See Isaiah 19:18.) It is held by some historians that the language spoken before the flood was the Hebrew, when the fact is that the Hebrews themselves, did not exist until Abraham's day, which was about two thousand years after the flood. Thus we see how vain it is for writers and theorists to try and make out a case for Jewish history and greatness, that did not then, and does not now exist.

I wish still further to call attention to the strenuous efforts made from time to time, to credit Shem with Ham's history. For example,

the first national governments established on earth, were by Nimrod, (See Gen. 10:8) which reads, "And Cush begat Nimrod—and the beginning of his kingdom was Babel, and Erech, and Accad and Calneh, in the land of Shinar." This kingdom was the first ever established on earth, hence the first National Government was Hamitic. And the Hebrew Bible says that this same Nimrod went forth out of Shinar, into Asshur, and "buildd Ninevah, Rehoboth, and Calah." These same scriptures say that "Nimrod began to be a mighty one in the earth." (See verse 3.) Not only so, but the descendants of Ham were the inhabitants and settlers of Europe, Asia and Africa, including Egypt, Ethiopia, and Abyssinia, and indeed, all of the postdiluvian world. These are Bible facts, yet the libraries of the world groan with volumes upon volumes, to prove to the contrary.

And I may further say, that the Jews in all stages of their history, have been a nation of rebellious ingrates. Why yes, since they did not even wait for God to form them fully into a nation, and had given them the law by which they were to be governed, before they were in open rebellion against Him and Moses had to take the sword and slay thousands of them. (See Ex. 32:24) which reads as follows: "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." Not only so, but they created idolatry in the camp that same day; read Exodus 32:25, "And the Lord plagued the people, because they made the calf which Aaron made. Not only so, but they went off into rebellion against God, and so provoked Him until He destroyed all of them but two, namely Caleb and Joshua. You will bear in mind that these are all of the seed of Abraham, who went into the Land of Canaan. No, not even the two leaders by whom God brought them out of Egypt, were permitted to enter the Land of Promise, because of their disobedience to Him, namely Moses and Aaron. Yes, they both died on the mountain. Thus we see that none was permitted to enter the land but Caleb and Joshua. How then can it be taught in any historical sense, that Jesus was a descendant of Abraham? Of course, there is no basis for this fallacy. None whatever.

Robert N. Owens, a Negro lawyer, formally announced his candidacy for National Congressman from the 12th (St. Louis) Missouri district on the Farmer-Labor ticket. The Negro vote in this district exceeds the white vote by 8,000. L. C. Dyer, Republican, the present Representative, is seeking re-election.

Notice to Advertisers

When change of ad. is desired, new copy must be in by the 15th, otherwise old copy will be run. Proofs are sent when requested, and must be returned within 24 hours to insure attention.

Our Olympic Championships Representatives



Left to Right—Sol Butler, Hurdler; Benny Ponsou, Boxer; Earl Johnson, Distance Runner.

903

HAITI AND THE BLACK STAR LINE

Haitian Letter, Part Two

Port au Prince, Haiti, Sept. 16, 1920.

The steamship Yarmouth sailed for Kingston, Jamaica, on the 31st of July. A letter was sent to the captain that the passengers and freight are still waiting and must return here within six days. On her arrival there the agent here cabled for her. She replied she was on repairs. Another cable from here got a reply to send \$200. Mr. Dorsinville, in order to get her back here, sent \$112. Some days passed in silence. Another was sent, the reply was, "Waiting orders from New York." Mr. Dorsinville cabled New York to the effect and asked them to give her orders to return here, then on the 4th of June two radio messages were received, one to the captain of the steamship Yarmouth asking him to wait, for a representative is coming down to arrange transshipment of passengers. The other to the agent asking him to keep the steamship Yarmouth here for the same reasons stated above. No representative turned up as yet—still waiting. Mr. Dorsinville took his papers and went to the British Vice-Consul here and asked him

to telegraph to the government of Jamaica to order the boat to come back. All these means failed to get the Yarmouth here. All these times the people were storming at the office for their money. Some, of course, were reimbursed, but there was no money to meet everybody. Claims from lawyers were pouring into the office. The agent was repeatedly called to court for claims against the agency of the Black Star Line, Inc. The agency here kept New York office alive to all these incidents, yet they never replied. One could not understand it. It was provocative.

On the 15th instant Mr. Dorsinville received a letter from New York dated the 30th of July. They acknowledged receipt of all letters sent, also letters given to some people who could find other money to proceed to New York for a reimbursement of their money at the office of the Black Star Line. Re the question of coal they argued that it will be a hard matter for the steamship Yarmouth to call at Haiti

(Continued on Page 21)

EDITORIALS

A DOUBLE APPEAL

The Socialist party appeals for the vote of the Negro on the two grounds of class and race.

The Socialist party is the party of the workers. The Negro race is pre-eminently composed of workers. We have few of the parasitic class among us. We are essentially a race of workers. Can anything be plainer than that our interests as workers lie with the party of the workers?

On the grounds of race, the Socialist party is alone among American parties in its unequivocal stand for equality of opportunities and rights for the Negro. The Socialist party not only states in clearest terms, free from the slightest trace of ambiguity, its promises to the Negro, but has time and again to the fullest extent of its power translated those promises into action, as in its nomination of Negroes for the highest offices. It has done more than merely bid for the support of the American Negro. It has gone out of its way to denounce the exploitation of Africa by European imperialistic pirates, and has not hesitated to declare its belief in the right of the African to self-government.

A vote for the Socialist party is the very best possible use that you can make of your ballot, and the most effective protest you can make against existent wrongs. A vote of protest is never a vote lost.

RANDOLPH FOR STATE COMPTROLLER

Colored New York will have an unprecedented opportunity on election day to help elect to a high office a Negro who is widely known for his progressiveness and sterling ability.

The Negro is Philip A. Randolph, one of the editors of our brilliant contemporary, the *Messenger*. The office is that of State Comptroller. The party which offers the Negro voters of New York this splendid compliment to their manhood and ability is, of course, the Socialist party.

The party that has Debs for its Presidential candidate and Steadman for its Vice-President has on its New York State ticket six Negro candidates for office. Philip A. Randolph for State Comptroller; Grace Campbell for Assembly in the 19th Assembly District, Chandler Owen for Assembly in the 21st Assembly District; Frank

Poiree for State Senator in the 28th Senatorial District, and William Williams for Assembly in the 19th Assembly District.

Following, perforce, the lead of the Socialist party in nominating colored candidates for election in colored districts, the Republican party has given its stamp of "regular nominee" approval to a few colored men for districts that were overwhelmingly colored; but what other party has ever matched the Socialist party in its courageous nomination of colored men to run for office in white (Socialist) districts?

FUTURE PILGRIMAGES

This time next year, should Harding be elected, the Negro pilgrimage industry will again be in full bloom. The only difference between those future pilgrimages to Washington, conditional upon the election of Harding, and those now taking place with Marion, Ohio, as the political Mecca will be in point of the reception accorded the pilgrims. Whereas, now the Negro leaderettes who go to pledge their allegiance and feast their silly souls upon the ambiguous promises of Candidate Harding are warmly received with both hands, then—one year from now—they will be received by President (?) Harding with the other pair of his extremities.

And then there will be gnashing of teeth and a terrible wailing among the tribe that never learns from experience, no matter how bitter, and ever and anon we will be pestered with the fool who "never would have thought it of Harding."

One year from now the perenial political-kitten will have another nine-day shock and another belated eye-opener.

THE KU KLUX AGAIN

The cracker is organizing his Ku Klux Klans and plans a campaign of terrorism in the South, backed up by one of vicious propaganda (of the kind which 100 per cent. Americans introduced into France) in the North. The race issue is to be agitated. The Negro race is to be brow-beaten in the South and maligned in the North by broadsides of lying propaganda. An aspiring, rising race is to be crushed to earth in the interest of the maintenance of "white supremacy." Such is the purpose of the survival of the Ku Klux Klan already effected in "seven Southern States."

How will the Negro counter? Will he meet organization with organization, attack with defence, terrorism with reprisals of a sort that will make the next white mob hesitate? Or will he lay down a cowardly victim on the slaughter-block that is being erected for the maintenance of "white supremacy"?

All of us must at some time or other, sooner or later, cross the dark-watered styx. How much better to cross with head erect and marked with the flaming badge of indomitable courage than to be ferried across by Charon a fearful, huddled shape.

THE ISSUE

It is well for those who would intelligently discuss the problem of black and white in America to bear in mind the following:

First, that there need be no trouble and no "race problem" between the 93,000,000 white Americans and the 12,000,000 Negroes were the latter prepared to accept the dictum of the white majority as to "staying in their place" and "staying out." It is only when the Negro tries to emerge from the ditch of racial inferiority (whether by the process of the acquirement of property or of the attainment of knowledge) that he is likely to run up against the snag of an acute race problem. But let us consent to all the superior airs of the supercilious white animal, accept with crawling servility all the injustices heaped upon us, lay down under the rape of our women and the lynch-murder of unarmed men and tender children—consent to all this and the thousand and one indignities of the jim-crow car, segregation ordinances, etc., and we will have absolutely no trouble with the whites.

Second, that there has never occurred in all recorded history a solution of a race problem in the sense that the numerically stronger group has ever voluntarily accorded full rights to the weaker, or forced by temporary conditions to recognize these rights, has not at the first opportunity acted to revoke them and to force the weaker group back to an inferior status.

ALIEN EDUCATION

It is with pardonable pride that the editor of THE CRUSADER notes the increasing interest being displayed in a problem the existence of which was, to all intents and purposes, unrecognized before, under the coined phrase of "alien education," he attacked it in the *Amsterdam News* while editorial writer of that paper (one of the

owners posed as "editor") and later in THE CRUSADER.

Since that time many publications have quoted his articles on the subject, among the latest being the *Indianapolis Freeman* and the *Crisis*, and now comes recognition of the problem and helpful aid in its solution upon the part of the National Child Welfare Association, whose program is outlined by Leet B. Myers in the *Survey* for October 9, as follows:

"In order that the Negro child may receive a concept of his real self instead of the concept of a white child," the National Child Welfare Association is planning a special line of child conservation posters for use among Negro children. These posters will visualize the essential facts of child conservation in terms of Negro life and experience.

Lantern slides illustrating Negro life and needs will be prepared. Series of lectures will also be provided for colored communities with or without the panels or lantern slides, and institutes will be arranged for colored social workers, physicians and nurses, as well as for white workers who are interested in the Negro.

The association has noted the fact that nearly all the educational material used among Negroes speaks in terms of white people. In the text books Negro children use there is practically no reference to any race but the Caucasian. The histories are of white peoples. Practically all the pictures Negro children see are white. The literature they read is by white authors and deals with characters that are white. If they go to the theatre or motion picture show, the same is true. Where a Negro appears occasionally in story or drama he is likely to be a caricature.

It hardly seems fair to the Negro child that all his idealism, all his sense of the good, the great, the heroic, and the beautiful should be definitely associated with white people only. He is in danger of getting the notion, unconsciously, that the white child only has a chance to be good or heroic or beautiful.

Twice as many Negro children die before birth and twice as many within one year after birth as among white children. The general tuberculosis death rate among Negroes is more than two and one-half times as high as among whites and in some communities it is from four to five times as high. The morbidity among Negroes from all causes is very high. This high death and morbidity rate lays on the race an economic burden that is holding it back in all lines of development. By attacking the Negro child problem, helping to conserve the health, and cultivating the higher psychological traits of the Negro child, The National Child Welfare Association is offering assistance at the most strategic point.

PROGRESS OF THE AFRICAN MOVEMENT

It is a wide cry from the present in which interest in Africa and things African is almost universal among the New World Negroes to the time when in all the land there was to be heard but one voice calling for "Africa for the Africans" and for greater interest in the motherland on the

part of Negroes of the Dispersion, and the following letter, reprinted from the first issue of THE CRUSADER, should be interesting for more than one reason:

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 honored 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.

We think the letter speaks for itself, both on the matter of a free Africa and on the patriotism of its author.

GIVING DANIELS THE LIE

Administration efforts to whitewash the lurid record of the United States marine force in the island of Haiti have not been eminently successful. The usual cant and casuistry have operated at a huge disadvantage on account of having been preceded by a thorough exposure through the columns of the *Nation* (New York) of marine atrocities against Dominicans and Haitians and of the scrapping by armed (American) force of the Constitutions of the two republics which together share the island of Haiti. Usually truth suffers the disadvantage of falsehood having the start, but in this case it is falsehood that suffers the

handicap—thanks to the *Nation* and its investigators in the island of Haiti: Messrs. Lewis S. Garnett, Herbert J. Seligmann and James Weldon Johnson. And truth has not yet ceased to operate against the perpetrators of the rapes of Haiti and Santo Domingo. The beautiful stories emanating from the Navy Department of the wonderful love of the Haitians for the noble Marine Corps were no sooner issued than they were thoroughly refuted by the report of General Barnett, written while commandant of the "forces of occupation," under date of October 2, 1919.

IGNORANT, AND PROUD OF IT!

The same slave psychology that makes many of our people proud of the shameful slave-loyalty of our misguided ancestors to their "masters" during the American Civil War is evidently responsible for the present curious phenomena of various Negro editors and other "leading lights" evincing their ignorance on Africa and things African in a manner that leaves no doubt that they are *hifalutingly proud* of their abysmal ignorance on a subject in which every Negro should be versed. Gaily and proudly do they flaunt the disgraceful fact that they "know nothing about Africa," that "this country (America) is the only country that they know," and other palpable rot, *ad infinitum*. Apparently under the impression that ignorance, and not knowledge, is the prerequisite to leadership they unblushingly inject their half-baked ideas and their thousand and one exploded solutions of the insoluble into the councils of serious men and women who are trying to lead the Negro to freedom and greatness by the road which history teaches is the only one by which either can be attained—national existence: government of the Negro, by the Negro, and for the Negro.

How long will these ignoramus be tolerated in a race whose intellectual standards are daily moving upwards? How long, O Lord?

MUSICAL SATISFACTION

By CHAS. T. HENRY

(Our musical columns are a permanent and highly popular feature of THE CRUSADER. Here alone among the greater Negro magazines can you get news of the colored composers and musicians and their works.)

HERE have been in every age of musical art those whose insight seemed to carry their imagination far beyond the ken of their contemporaries. No one who is perfectly satisfied with the existing state of art in any age is likely to produce anything very novel.

Progress is usually the product of artistic discontent though this does not infer that all progress is necessarily good—perhaps "change" is a better word than progress.

How long will it be before our best musicians will look upon art as a high mode of

expressing moral beauty which is too chaste and holy to suffer prostitution. And while we write, we ask, how many artists feel that they can attain the height (God has placed for them) or better still how can they be filled with that spirit of God; and how do they expect to catch that faint gleam of the parting of the cloud of mortal earth to see the beyond to really do a great work of art if they allow their morals to deteriorate, as we know some have.

Read the lives of the great and notice at what period in life their best work was produced through them (not by them).

MUSICAL NOTES.

The Columbus Avenue A. M. E. Church Choir of Boston (Dr. W. O. Taylor, director; Prof. Fred P. White, organist) are to render the oratorio, "The Messiah" (composed by G. F. Handel in 1741), during Christmas week.

"In a Persian Garden," a cycle for four solo voices, with piano accompaniment by Lina Lehman; words by Omar Khayyam was rendered in Jordan Hall, New England Conservatory Building, September 30, 1920, by Miss Revella Hughes, soprano; Miss Marion Anderson, contralto; Mr. Harry Delmore, tenor; Mr. Edward H. S. Boatner, baritone; Mr. Wm. S. Lawrence, pianist. In every way it was an artistic success. Omar Khayyam was a Persian tent-maker, was born about the middle of the eleventh century, and died 1122 A. D. He was one of the most learned men of his age, thoroughly versed in all the Greek sciences, especially philosophy and astronomy. It would pay students to read his works and gain wisdom thereby.

"You cannot lead an idle life if you are going to be an artist, otherwise there would be a surfeit of geniuses! If an artist's scope is not big, his art will not be big, and for that he must be educated as a human being as well as a technician."

The Coleridge-Taylor Association announces the following Sunday afternoon talks on music and kindred arts to be held at 464 Massachusetts avenue, Boston, Mass., beginning promptly at 3:45 p. m.: October 31, 1920, Prof. Benj. Brawley, of Morehouse College, Atlanta, Ga., author of "The Negro in Literature and Art"; November 28, 1920, Mr. John Orth, the distinguished Liszt pupil, on "The Artistic in Piano Playing"; December 26, 1920, Rev. Clifford L. Miller on "Music and Religion" January 30, 1921, Mrs. Maud Cuney-Hare on "Creole Folk Music"; February 27, 1921, a recital of original compositions by the Association members; March 27, 1921, Mrs. Meta Warrick-Fuller on "Sculpture."

A high-class program was presented at Mother A. M. E. Zion Church, New York, October 11, under auspices of Class No. 9. Artists on the program were: Prof. W. Arthur Calhoun (featured), organist; Mrs. Blanche Smith Eckles, soprano; Mme. Fannie Belle De Knight, reader; Mrs. John H. Eckles, tenor; Mr. W. H. Holland, basso; Mr. Marion Cumbo, 'cellist. Some of the numbers were: Pipe Organ, "Fanfare," (Lemmens); "A Song of Steel," (Spross); "The Battle"; "Calm As the Night," (Bohm); "Will O' the Wisp," (Spross); "Where My Caravan Has Rested," (Lohr); "Elegie," (Joz. Schravessande); "Largo," (Handel).

907

FREEDOM'S RENAISSANCE

By **BEN E. BURRELL**

FREEDOM'S RENAISSANCE

I see well written on a fairer page
The noble teachings of a nobler age;
And so I sing, not of an age of gold,
Not of a future with its wealth untold,
Not of a future when men shall seek power,
Their weaker brethren of the earth to lower;
I sing of man's blood-bought eternal faith—
Freedom—the password, life for man or death.

Far east, far west, man's spirit grows apace,
Outstripping Thralldom in a long-fought race;
O'er China's walls there comes the battle-cry,
In India's dreamland men grow bold to die.
Chains cannot hold the Afric chieftain bound,
Nor stone walls gird his destiny around;
Each day the sun gives to our world a smile,
Man's ideals transcend the granite pile.

Just yesterday the kings went out to war;
Their bugle notes came sounding from afar.
Captains of labor walk the earth today,
Peace, Progress, Love emblazoning their way.
Tho' broad may be Atlanta's prison walls,
Yet thro' her gates the light of Freedom falls;
There one fair page of Liberty we scan—
Eugene V. Debs—the martyr, and the man.

And so, O brethren of the Niger's banks,
We boldly call, "Close up, close up your ranks."
O heroes of old Egypt, keep the faith,
Defend your country with your parting breath;
Freedom is the unfolding of earth's page;
Freedom is man's eternal heritage;
A thousand spirits, matchless, brave and free,
Guard yet the passes of Thermopylae.

KNOWLEDGE THE CURE

By THEO. BURRELL

"Look to This Day
For it is Life, the very Life of Life.
In its brief course lie all the Vereties and
Realities of your existence;
The Bliss of Growth;
The Glory of Action;
The Splendor of Beauty;
For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived makes every
Yesterday a Dream of Happiness, and
Every To-morrow a Vision of Hope.
Look well, therefore, to This Day!
—From the Sanscrit.

TO OUR STUDENTS:—

SCHOOL opens again and you enter the cloisters to seek the foundation of knowledge. Learn your lessons well. Get all the wealth in knowledge you can, which an eminent maestro told me was "nothing other than the sum of facts and truths, gleaned from experience, education or comprehension, without prejudice to the channel through which the influx comes." Be sure to make a study of the customs of other peoples as your knowledge of them will help to solve many of our local problems. Learn well about your place in the sun and thereby make secure your equal footing with the men of other races. Study the principles pertaining to the heritage left you by old Mater Nature—the grand heritage of liberty. Learn well of the change in the contours and appearances of human life which is going on about us—a change which is as rapid and as wonderful as the swift ripening of adolescence to manhood after the barbaric boyish years. Be sure to know that it is not as if old things were going out of life and new things coming in, but it is rather that the altered circumstances of men are making an appeal to the elements in his nature that have hitherto lacked proper training; that have been overstimulated and probably overdeveloped; that we have not so much grown or altered our essential beings as we have turned new aspects to the light. These turnings around of ours, although great, are not entirely new, but the world had never seen them on so grand a scale before.

Some of the people who call themselves civilized and supermen, who proclaim almost everywhere their right as the guardians of liberty, for example, were cruel and blood-thirsty robbers in the seventeenth century, but now some of their descendants are conspicuously honorable men. If you study well you may excel them, for after all, when we balance up, we find that they can still be depended upon for some very cruel massacres. Learn that the free, frank, kindly, gentle life of the caucasian before his massacre in Europe the other day showed that through his search for knowledge, he had really excelled his fathers of a century before and that the present dingy, suspicious, secretive and uncharitable existence of their respectable poor, or the constant personal violence, the squalor and naive passions of the statesmen of the same race can also be made better if they will devote much

more time to practical things for the promotion of knowledge.

Knowledge will bring greater prosperity. It has already lengthened life and mitigated pain. It has spanned rivers, brightened night with the splendor of days, extended the range of vision, accelerated motion, annihilated distance, facilitated intercourse and enables man to descend into the sea and soar into the air.

In turning to our individual instances between one portion of life and another upon a moral conversion, I find a standing example of the great possibilities of the human nature which we may easily discern with the proper educational background. The atomic bombs which shook men out of cities, out of business and economic relations, shook them also out of their old fashioned habits of thought; hence out of their weightily held beliefs and prejudices that came down through the past. The moral effect of their shocking one another to death has been a profound one. All the Occident is now delving into Oriental learning! For a while then, at least, the cunning side of the human animal will be overpowered.

Learn enough, then, that you may be able to think sanely before you seek mean advantages in the face of your unusual eagerness to realize these new aspirations of ours, so that when at last the weeds revive again and "claims" begin to sprout they may sprout upon the well reformed codes of morals some of you may write out of the teachings received to-day in your classrooms; out of reformed America rather than bloody battles on torrid plains of savage empires in the Hinterland of Africa; out of sane arbitration of philosophy rather than the blood-dripped sword held high in phantom by some Joseph-coated (?) lusty-lunged potentate; out of reforms under the blazing banner of the sunshine of a transforming world.

There is a new literature, a new interpretation of history springing into existence; a new teaching is already in the schools, a new faith in the hearts of the young. I see the crystal cup of human knowledge perpetually brimming. I see the fires of human thought rise from ten-thousand altars of research and flare into the wilderness of space! I see the time when men will no longer be content with thought life on this plant! Go on then through this term with the greatest zeal to conquer newer fields in learning confident that if you do your best and fail, other men will follow you in your eternal adventure for knowledge. Forge ahead, and we will wait your daily success. We will await words of your intellectual progress with the same faith as that expressed in Tennyson's well-known lines:—

Every day brings a ship,
Every ship brings a word;
Well for those who have no fear,
Looking seaward, well assured
That the word the vessel brings
Is the word we want to hear.

The word the vessel brings us from your different educational centres we hope will be the word we want to hear.

FACTS, FUN AND FANCIES

FAMOUS FORTIFICATIONS

From the Time of Cave Men to the Campaign of the Wets and Dries.

WE have, by authorities well informed, compiled the following statistics, but if anyone can prove wherein we have made a mistake, just send in a corrective and ten dollars and you may win the handsome rubber piledriver (for men) or the wonderful celluloid oil-stove (for home breakers). Proceed:

In the historical times when Cave men encumbered the earth, it was agreed that some method must be adopted besides that of holding up the hands for protection against the onslaught of hostile tribes. Hence the Cave came into existence, and as we were not living before that time we honestly believe it (the Cave) was the first model of fortification.

Time advanced and so, of course, did men's minds likewise. Therefore bringing us to the time of walls of which examples still remain in some countries.

Then man began to fortify himself. Wherein we have proof by the shields of knights, also their armored suits for themselves and their mounts and so forth. Then the moats and draw-bridges and T-H-I-C-K modern ships. Time flies.

Now we come to the time of Napoleon and the famous German forts. To the time of Dewey and the forts at Manila. But the most famous fort of all is the one that the United States was driven behind when that terrible menace, prohibition, stalked through our beloved country in 1918. Every citizen stocked up with a supply of ammunition, enough to last for years. They made a good stand. "Sunny Brook," which was surrounded by Rock and Rye on July 1, 1918, and as the monster advanced the whole country was filled with fire (water) and then with shrieks of anger they all charged up and at him. Yea, verily they charged and recharged, and when their vigor gave out they were refilled with hope at the sight of dear old Paul Jones, a strong enemy of the menace, who told them that the fortification of "Sunny Brook" was too weak, so they fell back in "Green River" (which was stronger)! At the same time New York was horrified by a terrible charge on the champagne (district), but sad to relate the shots with which the country was filled finally caused the loss of all, and gradually the people fell, drunk with remorse. Though they lost, they "still" brew trouble now and then. But prohibition has many spies and everything has almost quieted. This was a terrible battle for freedom, fought bitterly on both sides (dry and wet) and it will go down in history with lots of recipes for the cure to the slavery without bonds.—Parker.

ON THE EVE OF HIS ELECTION

Bait, Hook and Sinker

Ladies and Gentlemen, Comrades and Fellow Citizens:—

The divine radiance upon your faces and your applause tell me that I shall receive your

votes in November. As I look into your faces I am reminded of my old black mammy who used to rock me to sleep in her arms. She is dead now. God bless her, God bless her! "Those who have tears, prepare to shed them now."

I was raised on the farm. My father had six cows that gave milk. What this country needs most in this great political crisis is more milk bottles. "Man can not live by bread alone."

Your boys fought in France, so did the English. Many of your boys died, so did Jesus. A vote for me means: "In His footsteps."

These are the important issues upon which your destiny hangs, and upon which this election depends. On such an occasion as this I always feel my love for the colored people.

From your hearty response I see no reason why I should worry. There will be no difference after the election. Politics is politics. I thank you.

Our white appointed leaders are sure that the Negro is going to stay under the heel of Caucasian domination and so perpetuate their Judas opportunities around election time.

"The Republican Party is the ship, etc.,"—and the Negro is the ballast! Thrown overboard in times of prosperity, he comes in handy when the hold is empty.

**BE LOYAL, LITTLE DOGGIE, 'SPITE
OF CUFFS AND KICKS, MASSA
MEANS YOU WELL!**

GARVEY'S DANGEROUS INCITEMENTS

To the Editor of The World:

It is timely that some minister of the Gospel should speak to our large colored colony and show them the fallacy of Mr. Garvey's teachings. I was indeed pleased to read the Rev. E. Daniel's remarks made from his pulpit in St. Philip's Church at 134th Street and Seventh Avenue.

The colored people are simple, affectionate, loving, loyal people, and the majority of them love this country, where they have every opportunity for progress that the white people have. This man Garvey is trying to stir up discontent and strife among them, and I consider it the duty of every minister, both black and white, to point out the bunk this man Garvey is uttering.

All the colored people have to do, as their own Booker T. Washington told them, is to respect themselves and educate themselves and they will command the respect of the whole world.

MARGARET ROBINSON.

New York, Aug. 23.

The New York Academy has announced an Autumn Dance for November 12, at Laurel Garden, 75 East 116th Street, for its students and their friends.

WHO ARE THE REAL JEWS

By JAMES N. LOWE

(Note.—Mr. Lowe was specially requested to write on this subject by the Editor)
In two parts. Part I.

TN endeavoring to answer the question which race are the lawful Jews, it was fortunate for me to come in contact with Mr. Stoddard's book, "The Rising Tide of Color." Because the truth is immortal, in all ages God raised up prophets (even though they be false) to expound a never dying truth else mankind would be lost. A fine example of God forcing his will even through the mind, mouth and pen of them that are false, is the oration of Herod against Christ, in as much as though it was not his intention, he uttered a prophecy in favor of the Christ. The book is the expression of the impure conviction of the Anglo-Saxon mind. It has been originated out of a corrupted and falsified philosophy, a philosophy built up by pharisees and kings, in alliance with blind priests and false prophets. It is this philosophy with its false text-books that has engulfed the Negro leaders in political gloom and reduced them to an almost earthly nonentity rather than any natural inferiority in black racial peculiarity.

Black boys and girls in your struggle for the truth in white institutions of learning you will detect something very remarkable, and that is no two white authors ever agree on a subject-matter, except the subject be distinctly false. The philosophy of this is, that anybody can treat on falsehood for falsehood is made of rough material picked up anywhere in low places of evil and disdain. But the truth is of God in nature and can be seen only through nature's light; this light is wisdom itself. It is given only to the simple and pure in heart to analyze and expound the truth. They that are without clean hands and are deceitful at heart cannot be admitted in this hill of wisdom in which dwells God the author of truth. All attempts on the part of the deceitful at heart to treat on the truth must lead them into confusion, contradictories and pitfalls. In this atmosphere (the truth) God dwells and devils must flee. And so we can find little harmony in the writings of white authors.

In Mitchell's high school geography, it is stated that Africa was unsuited to the growth of great nations. Again we have an article by Sir Harry Johnston, published in the African Telegraph (London), December, 1919, which says that the Britains, the boastful ancestors of the American white man, are inevitably bound up with Africa in all their needs. Mitchell in his treatise on the human race, lauded his own white race and says they are of highly formed features, but the Negroes, he says, are generally lazy in habit. Now it is apparent that it is because white men are lazy in habit why most of them seek to gather riches in abundance and so live in idleness, circulate their capital, even in the most infamous practices ruinous to the happiness of man, so as to sustain their idle life. It is because white men are lazy why they like to buy and keep slaves. Johnson's "History of the American Negro"

says that before the introduction of African slaves in America one of the governors of Virginia made a law that he who did not work should not be allowed to eat. This law was made to compel white men to work as before they would not, and caused the interests of the State to go down. It is certain that the working of African slaves in America has played a vigorous part in the building of the North American Republic. After hundreds of years of forced labor in 1863 they were thrown out of the most terrible yoke of bondage (at least partially) without money, without clothes, without food, and without a home. Battering against cold on the one side and lynch law on the other, they have fought against nature and devils indeed, and are what they are through their desire to work, even though white men hinder their employment.

Books are not true because they are authorized, for indeed the philosophy of our white friends is mixed with falsehood from its basic structure, the Bible, to the newspaper on a city stand. However, books are good to read, through them we can discover knowledge for ourselves. Although Mr. Stoddard denies that the Blacks ever built a civilization, he admits or confirms my previous discovery published in the "Revealed Secret" that Black or Hamitic people are also in India. The truth is not that the black man never built a civilization, but that those which he built were destroyed by European vandalism. The armies of Alexander, Philip, Caesar and Pompey accomplished untold ruin to Asiatic and Afric-Societies. It is hardly necessary to recall the many acts from history and logic that the white race is the race in truth that has not built a civilization. If the white race is the race that had built Babylon, Egypt and Phoenicia as the white man claims, well we, the sons and daughters of Ham, may well be contented with the power we once possessed in that we had driven the miserable and boastful children of Jephth into Europe, that place of darkness and forgetfulness in the bright days of Egypt, Babylon and Phoenicia. It is certain that in the bright days of the countries of our black ancestors, or before the rise of the Medo-Persians and Hebrews, that the white race was in a brutal state of savagery in Europe, cut off from all knowledge of the great world and knew not the difference between light and darkness. So ignorant were these white people that just yesterday Columbus came to America and they thought he had found a new world. But America was inhabited by people when Columbus came, and we shall prove later that the American Indians were colonized here by Egyptians or Phoenicians.

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BOOK REVIEW

"DARKWATER"

DR. DU BOIS has written a book. In fact, Dr. Du Bois has written several books. But the book that has received the greatest comment and the widest publicity is his latest book under the caption, "Darkwater."

"Darkwater" is too long to be a lyric, too inaccurate to be classed as history, too passionate and unscientific to be science, and too much lacking in literary technique and congruity to be a novel.

This will, no doubt, explain the title which covers a multitude of literary sins—sins both of omission and commission. Under the title "Darkwater" may be discussed anything from the launching of a ship to Noah and the flood. The author has taken advantage of this subject-matter, and has expressed himself accordingly.

"Darkwater" may be described as a series of disconnected essays with only a remote relationship, and embodying many inconsistencies. Many of these, however, are only apparent, and will disappear when it is remembered that "Darkwater" was written under the spell and passion of a morbid poetic mind.

The redeeming feature of "Darkwater" is its style. Here the author shows himself capable of performing something noteworthy outside of his chosen subject-matter. The style has a remote resemblance to that of Carlyle. As a whole, it is rugged and poetic, and here and there borders on the dramatic. It is lacking, however, in the sweep, movement and intensity characteristic of that of the great Englishman.

This lack of great movement is due largely to an over-indulgence in the use of description and imagery. The description is gorgeous to a great fault, and detracts greatly from the serious purpose of the book. Dr. Du Bois works as an artist who not only invites you into his workshop, but as one who shows you his whole equipment and the use of that equipment. Says the artist: "Watch me paint." Little dots of red, little spots of blue and little specks of green to brighten the hue—little bits of the sky and a slice of the ocean—see, and here's your picture!" In short, the author can hardly plead innocent of the crime of literary affectation.

Scattered here and there through "Darkwater," both in its verse and prose, is a gem of rare and rugged poetic beauty. An excerpt from "The Riddle of the Sphinx," in which the author denounces the hatred of the white man is convincing:

"I hate them, Oh!
I hate them well,
I hate them, Christ!
As I hate hell!
If I were God
I'd sound their knell
This day!"

He continues:

"Who raised the fools to their glory,
But Black men of Egypt and Ind., etc?
The following is noteworthy:
"And they that raised the boasters
Shall drag them down again—"

Down with the theft of their thieving
And murder and mocking of men,
Down with their barter of women
And laying and lying of creeds;
Down with their cheating of childhood
And drunken orgies of war—
Down,

Down,
Down,
Down,
Till the devils' strength be shorn.
Till some dim, darker David ahoing
of his corn,

And married maiden, mother of God
Bid the Black Christ be born!"

In this passage the author has produced a very pleasing effect through the skilful use of alliteration.

Here the author assumes the role of poet and prophet. Here is a threat.

In spirit, "Darkwater" is consistent with the public career and utterances of its author. Dr. Du Bois has always championed the cause of Negroes. Being a Negro himself no less was expected. Conditions have forced him to live among them, but in spirit he has never been bone of their bone and flesh of their flesh. Like some god standing high over the world he has looked down and spoken for the Negro multitude. So in "Darkwater," probably his greatest work, he has never spoken to them. Never once does he take the Negro into his confidence. And this, in spite of the fact that the Negro is approaching the most critical period in his history. There is little wonder then that to Dr. Du Bois all is "Darkwater," and that he now finds himself thrown upon the ashheap of despair! Any man, white or black, who attempts single-handed to solve a thing so complex and so vast as the race problem, will find himself kicking, wriggling, squirming, strangling—drowning in "Darkwater."

It takes all the Negroes in the world, working all the time to solve the Negro problem. Some day the Negro race will come to see the fallacy of allowing one man, or group of men, to dictate their destiny.

"I hate them, Oh!
I hate them well,
I hate them, Christ!
As I hate hell!
If I were God,
I'd sound their knell
This day!"

So writes Dr. Du Bois in "The Riddle of the Sphinx."

Here, in truth, Dr. Du Bois is the mouthpiece of the Negroes of the world, and he is the mouthpiece of every weaker group in the midst of a stronger group. But he came to the water and would not drink; he danced up to the issue, became frightened, wrapped himself in the garb of poesy and went away singing.

"I hate them." What a world of woe is wrapped up in these words. Here, then, is one of the fundamental issues which underlies all race problems. Then, wherefore all this tommy-rot about the black man's righteousness and humility? If the black man has seemed more righteous than others, it is because he had to be, and because the other man

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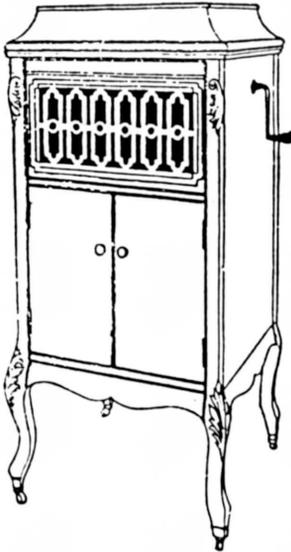
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was in the saddle. The black man goes to the limit of hatred under the conditions. He then philosophically dismisses the whole thing by leaving it to Divine Providence! And hence, his righteousness. No, Mr. Reader, it is not a question of black and white, it is first and last a question of power. Of course this is in conflict with our ideals. So is all reality. Hence the struggle.

Dr. Du Bois finds no fault with his black brother. With such an attitude, no sane step is possible, much less a solution. The white man, no doubt, will find the whole bill of the author's indictment. But the black man is also guilty, not so much of the sin of aggression (because conditions have not permitted him), but of the sin of inactivity, and in his efforts of trying to solve his problem without paying the price.

"Darkwater," as a whole, is negative, and sums up all of the fallacies, tirades and trite theories of the last fifty years. The following, however, furnishes a relief:

"What, then, is this dark world thinking? It is thinking that as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown men and yellow men must and will make unless their oppression and humiliation and insult at the hands of the white world cease. The dark world is going to submit to its present treatment just as long as it must and not one moment longer."

This is a step in advance, and a threat that cools off somewhat at the end. Dr. Du Bois has offered a suggestion. He is rather late in doing so, for what he is now suggesting has already become the established programme of large numbers of Negroes. THE CRUSADER, The Negro World and a few other Negro publications have advocated this long ago. These journals were conceived with such a purpose. They are no longer threatening, but are already engaged in the serious task of building up a psychology in the dark world, and the further task of striking at the heart of the misconceptions which have kept this dark world in slavery.

After reading "Darkwater" one feels somehow that the author has left something unsaid—something which he must say some day. Let it be said here and now. There is no place in the United States of America for the expanding aspirations and ideals of the Negro race, just as there would not be for white people were the conditions reversed. No further proof of this statement is needed than the whole historical background of the human race.

In "Darkwater" the author has attempted a difficult thing—a thing in which few men have succeeded. He has attempted to take a purely social problem out of the domain of the social sciences, and place it in the field of literary art with the too frequent result of producing something that has no permanent literary value, and at the same time something unworthy to be called science.

All in all "Darkwater" is an interesting book, but one feels after reading it that the author is capable of writing a book more commensurate with his training and long experience.

M. FRANKLIN PETERS.

"THE VOICE OF THE NEGRO"

By Prof. Robert T. Kerlin.

Publishers: E. P. Dutton & Co.

IF any one asked you what could a white friend say in publishing a book entitled "The Voice of the Negro," whither would your mind drift? What could he say? How does the white writer know the mind of the Negro? As incredulous a task as it sounds we are now to proclaim a work of sincere recognition of what the Colored Press has said.

A Little over a year ago when race riots in Washington and other American cities were the topic of the day, it was Professor Robert T. Kerlin who set about to learn the wants of the Negro, and know his mind on matters of national importance. And in turning to the Colored Press, there amidst "two dailies, a dozen magazines and over three hundred weeklies" he finds and divulges to white Americans the pregnant thoughts back of the Negro's mind.

Robert T. Kerlin is professor of English in the Virginia Military Institute and has had published by E. P. Dutton & Co., publishers, a 188-page book of editorials and excerpts from eighty of our publications. Each article is pleasingly introduced by Professor Kerlin, and his compilation ought to hold the attention of the most promiscuous reader.

According to the introduction of his book, he applied to Negro papers and magazines for copies dating onward from July 1, and made a selection of fifty-three periodicals and papers which, after much study, he judged to be the most representative, and covered a subscription period of four months in 1919.

To indirectly quote him, these clippings he selected, read, perused, sifted and resifted from The Crusader, The Crisis and The Messenger (New York), The Vigil (Portsmouth, Va.), The Guardian (Boston), The Memphis Times, The Chicago Defender, the Associated Negro Press and divers other sources.

The papers and magazines from which he has compiled his work is not the effect of the Negro's sudden discovery of the importance and power of the press. Because a resort to history proves that this we have always recognized. But more from a sudden ability—the result of time, money and education, to express his thoughts drawn from a vast resource which mob-violence, segregation, disfranchisement, etc., have unwarrantedly furnished.

But from whatever source it originated a book of staunch editorials has been published. We are making some headway. This work should be in every home.

Professor Kerlin has found that our publications are read and passed from hand to hand and reread until they are worn out. Not so in the North. In conversation and in viewing the pile of Negro literature in homes, one will fail to perceive such sterling qualities of our faith in each other, however painful it is to make the admission.

"The Voice of the Negro" should be a supplement to getting to know ourselves. For a few to say that we expected white friends to come hunting our papers and periodicals to find out what we are doing and thinking, is to voice the thought of the large number of Negro writers. The field of Negro journalism is large and the labors few, and they who have read his works

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must agree with Professor Kerlin that "the like of this utterance in angry protest and prayerful pleading the entire rest of the world does not offer."
 GERTRUDE E. HALL.

BOOKS RECEIVED DURING AUGUST

"THE VOICE OF THE NEGRO," by Robert T. Kerlin. E. P. Dutton & Co., Publishers. An excellent and inspiring volume that should be in every Negro home.
 "THE DEFENSE OF A REVOLUTIONIST, by Himself." The story of the trial of James

L. Dolsen on the charge of criminal Syndicalism in Oakland, Calif. Published by Jas. H. Dolsen, Oakland, Calif.
 "ELECTROCHEMISM IN THE ETIOLOGY AND THERAPEUSIS OF CANCER," by Edward Percy Robinson, M.D., New York.
 "KELLY MILLER'S AUTHENTIC HISTORY OF THE WORLD WAR." Austin, Jenkins Co.
 "NATIONAL CAPITAL CODE OF ETIQUETTE," by Green, with short stories by Silas Floyd. Illustrated. Austin, Jenkins Co.

A VALUABLE BOOK

Kelly Miller's Authentic History of the Negro in the World War. Illustrated. Austin Jenkins Co., Warder Building, Washington, D. C., Publishers.

Every race-proud Negro, interested (as every race-proud Negro should be) in learning of the glorious record of his race on the "poppy fields" of Flanders, will want to have this book in his home, for his own study and enjoyment and to pass down to his children as a most precious heritage. The chapters dealing with the trench experience of the valiant colored soldiers are most important, whatever may be said for the theories and conclusions of Prof. Miller on the causes of the war, inventions, etc.

The work carries over 700 pages, is profusely illustrated with the most interesting photographs of war devices, machines, etc., has a summary of the peace terms imposed upon Germany, with also a condensed chronology of the war at the end of the volume.

Written by a Negro, this work is eminently fair to the race in so far as the ability and vision of the author allowed. To the many who are not familiar with the events leading up to the war and with the many phases and periods of that war the work is especially adapted, since a great part of the book is devoted to the diplomatic exchanges of the powers following and prior to the assassination of the Austrian Archduke.

The section directly dealing with the Negro's part in the World War begins at page 507 and tells of his status and treatment during the years before the war, as well as the many humiliations which he suffered in answering the call to arms. Then begins the gripping story of his mastery of the big blonde (Nordic) soldiers of Germany; of his bravery and sacrifice in the cause of a country that has never shown the slightest appreciation of such virtues upon the part of its submerged and persecuted minority, of the personal exploits of Needham Roberts and Henry Johnson and hundreds of Negro heroes who fought and beat the white Germans at odds often more than 20 to 1, of the grandeur of the record of the "Fighting Fifteenth" whose fighting began on this side of the ocean when they had to defend themselves against attacks in the various camps (as in that stirring morning when they formed in fighting formation, bayonets fixed to give the Alabamans the fight they seemed—before the bayonet fixing—to be looking for); and who were the only regiment to be decorated wholesale by the French Government.

That this book is appreciated by the Negro race is amply demonstrated by the fact of over 200,000 sales to date. Nor is there the slightest apparent decrease in the demand. The publishers are still averaging something like \$30,000 in monthly sales.

917

HAITI AND THE BLACK STAR LINE
 (Continued from Page 7)

if you cannot supply coal. Did these people bring a supply of coal here? Did they give money to secure any? (A copy of the letter is enclosed.) In another paragraph they asked how many passengers more are in Haiti, as it might be possible to have the Yarmouth call at Port au Prince. Would the Haitian people patronize this ship again after their treatment by her officers on her first trip here?

The last paragraph shows up how much the officials of this concern give themselves over to lying reports. Re stockholders' money, it is just as equal a criminal negligence for the captain to take a woman's money—\$28 to take

her to New York, the ship not going there again, this agency had to refund it. Also the purser failed to pay the fee for the Haitian Government head tax taken from a passenger to Jamaica.

BLACK STAR LINE
 No. Amount..... From..... to Mr.by the Steamship estimated to sail onissued.....

BLACK STAR LINE,
 General Agent.
 COPY
 17th August, 1920.
 The Black Star Line, Inc.,

Universal Building,
54-56 West 135th Street,
New York City, N. Y.

Gentlemen:—We are in receipt of your letter dated the 30th ult. which has had our careful attention.

COAL.—For some time no coal can be secured in this island. Ships of other steamship lines calling here carry a sufficient quantity to last them in their incoming and outgoing trips. Can any blame be attached to this agency because there is no coal in Haiti? It is a regrettable thing that the ships of the Black Star Line cannot call here because there is no coal here. I wonder on whom the blame falls owing to the dearth of coal in Haiti?

EXPENSES.—At your time of writing we believe that you did not yet receive our statement for the month of June, hence your caustic remarks. We here clearly see that you are under the influence of the "unpleasant things" you stated you heard. Bosh! Do you know that it is a fact that the head office of the Black Star Line in New York did not deposit a cent in any banks of the banks in this island for the use of the agency here? Did not passengers try to board the S.S. "Yarmouth" after paying their passage in this office and were put off the boat, the Captain having changed his mind at the last moment? The passengers had to be reimbursed and the agency found it very difficult to do so because

the purser, having demanded some money, was given the sum of \$300. We do not want to create any bad feelings as my integrity can be seen and verified from my statement for the months of June and July.

We regret to state that the Haitian public has lost all confidence in the Black Star Line owing to the treatment meted out to the passengers on their first trip, intending to go to New York. Therefore there is none on hand that would warrant the "Yarmouth" or any other ship of the Black Star Line calling here.

The action of listening to reports unofficial about this agency we consider small. Had you commissioned a representative to come here and see conditions and make an official report it would be a decent thing to do. We regard it a criminal offence that the purser takes on a female passenger to Jamaica who paid him her passage, and he failed to pay the fee for the Head Tax to the Haitian Government, though he had been notified of the procedure, and in every such case a fine of \$500 is imposed.

It may interest you to note that we are representatives for many business houses in the United States of America and France, and in none our integrity has been questioned.

Before the arrival of the S.S. "Yarmouth" we secured cargo, but owing to your silence as to what time the boat would be here, the

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merchants had to turn their cargoes to the other steamship lines. On proving the fact to the Haitien public that there does exist a boat for the Black Star Line by her presence, we secured cargo up to an amount of \$30,960.00 immediately after departure, and all means used to get her back proved a failure. Was it right for the officers of the "Yarmouth" to take the passengers' money, put them off the ship, leaving the heavy debt of \$547.84 to be paid; the captain on arriving at Kingston sent for \$200, and we sent \$112 in order that he return to take the passengers and freight? Is it right for the captain to take \$28.00 from a passenger who intended to go to New York and then refused to take her on the ship, she having brought her receipt to this office when we had to refund it? We had to take all our papers to the British Consul and requested him to telegraph to the Governor of Jamaica to order her to return here which was done, and from cables received from the captain assured us that they would return.

The matter of having no coal in Haiti should not be the reason for the Black Star Line not to live up to their contract. More sales would have been made if the ship was not so dirty and there was not a white captain on the ship, also if the passengers were treated better on boarding the vessel. You can see from the clippings of the newspapers sent to you how the people were glad to have a boat to travel easily. We have certified papers to show that

the respective sub-agents in this island had in the Custom House freight, and passengers were waiting for the ship.

Re the sale of shares, the stock book is numbered; very good! We will readily show up our account of those who have paid cash and those that are cancelled. Cancelled because after the meeting at the Parisiana Theatre we issued a lot of blanks. But as stated above the people would not worry again as they lost confidence in the line.

We again wonder that such an organization should fail to communicate with its agency about once in two months. Well, well! Urgent replies were to be got, even to satisfy anxious people here. All communications from this agency were thus sneared at, no doubt, from the fact that unpleasant things were heard about this agency.

We have no doubt you will see our position more clearly from the above and we await your early reply with interest, especially in the reimbursements of passengers' moneys, and will also remind you of the amount due this office for moneys advanced to the agency of the Black Star Line in Haiti.

As the Black Star Line does not live up to its contract I herewith beg to confirm my letters of July 31st, 1920, in regards to cancelling my contract, and reserve my right.

Faithfully yours,

(Signed) LUC DORSINVILLE.

919

THE NEGROES IN BRAZIL

By FRANK C. CARPENTER

AT the beginning of the last century Brazil had less than 500,000 whites and something like 1,500,000 Negroes. There were also 700,000 Indians, and they so developed the country that they had a foreign trade of about \$10,000,000. At this time 20,000 Negroes were being annually imported and 5,000 were sold in the market of Rio de Janeiro. Many of the slaves were the property of the crown and others were attached to the convents. The Negro population was employed in every kind of occupation, both civil and criminal. It is said that some of the masters played the part of the old Jew, Fagin, in "Oliver Twist." They would send out from about twenty to one hundred slaves in the morning without their breakfast and compel them to bring in a certain amount of money at night. What they got over that amount belonged to themselves. The builders made each slave bring back with him a stone fit for construction and white mechanics had slaves to carry their tools. Today, the Negroes of Brazil have more rights than the Negroes of the United States. They are proportionately far greater in number, although the white race is said to be increasing more rapidly than the colored. This is not so in the United States. In 1850 the colored population in our country was a little over 15 per cent. In 1880 it had fallen to about 13 per cent., while in 1900 it was a little more than 10 per cent. We had then over 9,000,000 people with more or less African blood in their veins, whereas Brazil, with less than one-fifth of our population had 5,000,000. Of these more than one-third

were pure Negroes, and this is probably the proportion among the colored people of Brazil today. The fewest are now to be found right on the equator, while the most live in the state of Rio de Janeiro, forming a part of the capital city. There are ten times as many Negroes in the state of the Rio as in the state of the Amazonas.

Going further north between the equator and Rio de Janeiro we find the black spots of the republic. It is estimated that 80 per cent. of the people of these states of Bahia and Pernambuco have a sprinkling of Negro blood in their veins. Going south this proportion dwindles until on the borders of Uruguay the colored man is a rarity.

I am told that the white man is increasing in all these states, and especially in the warmer ones. The most colored people are found in the states where the slaves were most numerous and in the cities to which they have emigrated.

Bahia was for a long time the center of the slave trade, not only for South America but for North America also. The kidnapers caught their cargo along the coast of Guinea and in Portuguese West Africa and ran them across to Brazil. They landed them in Bahia and from there shipped them to the United States and the West Indies. Thousands were smuggled into New Orleans after we had prohibited the slave trade, and they were landed in Cuba and Porto Rico the same time. It was with one of these importations that the yellow fever first came to Brazil.

The freeing of the slave was accomplished

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CORRESPONDENCE

"OUR LONE MONOPOLY."

New York City, Oct. 3, 1920.

Mr. Cyril V. Briggs,

Editor of The Crusader.

Dear Sir:—Allow me to commend you on your article in the October issue of The Crusader on, "Our Lone Monopoly."

You clearly showed up the ignorance of Charles W. Anderson on the problems with which our race is confronted in this and other countries.

This me-too-boss hat-in-hand type of Negro which Mr. Anderson represents, and which white exploiters pick to represent us, is fast losing a following before the onward march of intelligent Negroes who are thinking.

May your wide-awake magazine ever live to turn on the searchlight on these racial parasites.

Very truly,

(Signed) JAMES EDWARDS.

AFRICAN BLOOD BROTHERHOOD.

San Pedro de Macoris,

Dominican Republic, West Indies.

September 12, 1920.

Parent Body,

African Blood Brotherhood,

New York, U. S. A.

Dear Brothers:—With your permission, my colleagues and I (D. S. Hennessey) are organizing San Pedro de Macoris, Dominican Republic, Post of the African Blood Brotherhood.

We are enrolling the most efficient, respectable and race-interested men, women and children of this community.

Until our War College rules otherwise, we are collecting \$1.00 entrance fee and 20 cents weekly dues to raise funds for real work.

As we are moving fast we expect you to do likewise, so that you may not impede our progress by waiting for rituals, signs, passwords, etc.

When you have designed our banner, please have one made for us and forward same by parcel post mail, and we will do the rest. In the meantime we are trying to obtain a suitable temple. Yours sincerely for racial uplift and African redemption.

DAVID S. HENNESSEY,

Temporary Post Commander,

142 Calle Sanchez.

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ALAN JORDAN,

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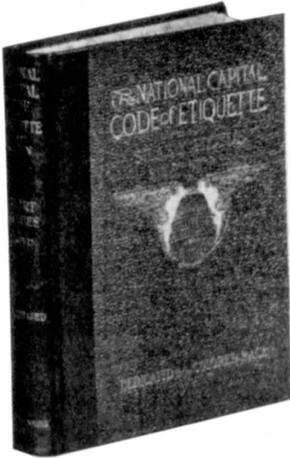
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924

OVERSEAS CORRESPONDENCE

"Across All Frontiers the Negro Race Is One!"

TRINIDAD NEWS LETTER.

By V. P. M. Langton.

Trinidad, B. W. I., Oct., 1920.

SOMETIME ago Mr. R. R. Cuffee was raided by the police of Couva, headed by Inspector Power, for The Crusader, Messenger and Negro World. Had any copies of these publications been found in his possession he would have been arrested for "sedition."

It appears the Trinidad Divisions of the U. N. I. A. are rotten with "false Negroes" in the know. Its private business is heard outside. Whenever the police go in for a Negro for "sedition" (i. e., being in possession of periodicals with Negro thought and Negro genius) they go to the correct man—only they do not find what they look for!

I overheard one Mr. R. C. Pierre of Tabaquite say that he was sent for by the police sergeant in charge of the Cran Couva and warned not to spread seditious matter because of his efforts to raise some funds for the building of a hall to aid in the uplift and education of the Negro. An attempt in this line at Tabaquite is most necessary, for here, more than in most districts of Trinidad, drunkenness and vice are rampant.

At this time of the year the farmers in the sugar cane districts are wearing haggard faces, the cause being that the capitalist owners of the lands they work do not advance them in any way near to a just ratio to work the land from which they must get cane for the same owners. These men can be seen from 4 a. m. to 7, walking with their wives and children (from seven years up), trotting behind, equipped with tools and half rations, going to the farms to work and returning in the same manner from 5 p. m. to 12 p. m. from work. Fine education, eh? Fine progress? Are you not told that Trinidad is the most progressive island of the West?

The laboring colored population are at last attempting corporation enterprises. There are many old corporations here with laborers as shareholders, but in none of these can a laborer rise to the rank of director, and the laboring shareholder is, in most cases, a victim of graft and other forms of dishonesty.

In investigating the failure of a certain Negro corporation which by all signs should have succeeded, I discovered that the organizer was given 1,000 shares for his services and that as soon as the corporation had 1,000 paid up shares this same organizer sold out his rights to a capitalist. The latter manouvered and made his cruel claim. The corporation could not stand an action and it went under. Will the Negro never realize that every piece of villiany he practices upon his race is an obstacle to his personal progress and another handicap to the progress of his race?

1240 Grand Rue,
Port au Prince, Haiti,
30th July, 1920.

Mr. Cyril V. Briggs, Editor,
"The Crusader,"
2299 Seventh Avenue,
New York City, N. Y.

Dear Sir:—I beg to state that I am a con-

stant reader of "The Crusader." They are so interesting that those I received after reading them I usually hand them over to my friends, and owing to this I am always sought after for the same.

There are lots of us here who are stockholders in the U. N. I. A. and the Black Star Line, Inc., therefore the articles in the May number about the U. N. I. A., and in the July number about "Garvey's Joker" and "Those Responsible" are giving us much concern. We became suspicious owing to the way the agency

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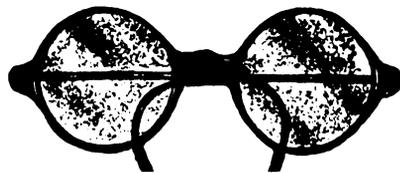
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I thank you so much for your frank criticism and showing up the bad administration. We do suspect it.

Please accept my best regards and trust to hear from you soon, I am,

Very truly yours,
(Sgd.) D. E. Nanuthon-Smith.

"AFRICAN BLOOD BROTHERHOOD."

Mr. Cyril V. Briggs.

Dear Sir:—Your esteemed communication, dated July 28th, in re the organization of a post of the A. B. B. here, received and contents duly noted. Now, I am not seeking to affiliate with this gigantic movement in any haphazard mood. But in strict harmony with a deep-seated and whole-souled ideal, which I have adopted and pursued ever since adolescence. I have sown the seed in every walk of life, wherever I may have happened to have been. I have preached the gospel of race solidarity as the essential prerequisite of race regeneration, in season and out of season. I have never become identified with any of the so-called societies for the advancement, etc., etc., because they are all built on the sandy foundation that the dominating Anglo-Saxon has allotted to them. And any structure, however elaborate, that is reared on such a foundation, cannot stand when beset by the adverse storms of racial antipathy. I am satisfied that the A. B. B., with the exception of the U. N. I. A., for which I hold great regard, is the only organization among us that has gone down to rock-bottom, and is rearing a structure on our own foundation. And so, in my puny way, I am determined to get down with you and help you build.

I have redoubled my efforts at propagating, and I am glad to be able to inform you that I have got a few tried and true spirits already pledged to be with us to the limit. And I am anxiously awaiting further instructions from you. Believe me to be,

Sincerely yours, (Signature deleted.)

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Seattle, Wash., Sept. 15, 1920.
1306 20th Ave. So.

The Crusader,
2299 Seventh Ave.,
New York City.

My Dear Mr. Briggs:—Allow me to express my views on your wonderful work which you have achieved and are achieving. Your magazine is a publication every school should be proud of. Especially the New Negro of whom I am one. May I say long may you live and your good work. I am,

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF THE CRUSADER, published monthly, at New York N. Y., for Oct. 1, 1919.

STATE OF NEW YORK
COUNTY OF NEW YORK}ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Cyril V. Briggs, who, having been duly sworn according to law, deposes and says that he is the publisher of The Crusader, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are: Publisher, Cyril V. Briggs, 2299 Seventh Ave., New York, N. Y.; Editor Cyril V. Briggs, 2299 Seventh Ave., New York, N. Y.; Managing Editor, None; Business Manager, Bertha F. Briggs, 2299 Seventh Ave., New York, N. Y.
2. That the owners are: Cyril V. Briggs, 2299 Seventh Ave., New York, N. Y.; Bertha L. Briggs, 2299 Seventh Ave., New York, N. Y.
3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

CYRIL V. BRIGGS, Publisher.
Sworn to and subscribed before me this 7th day of October, 1920.

[SEAL.]

JOSEPH L. PRITCHARD.
(My commission expires March, 1924.)

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after a different method from that in the United States. The Brazilians did not require a war to free more than one-third of their people. The first law for the liberty of the colored people went into effect in 1871. It provided that all colored children born after 1872 should have the right to purchase their freedom for sums ranging from \$450 to \$550. In 1885 all the Negroes over sixty-five years were liberated, and in 1888 the institution of slavery was abolished. In order to bring about this act great agitation was necessary. The campaigning for the freedom of the slaves began 30 years before they were liberated and among the agitators were two Negroes who ranked there much as Frederick Douglass ranked in the United States. These men were Louis Gama and Jose de Patrocino. Each of them was probably the weight of Douglass and together they had great weight with the republic. There were also associations inspired by the abolition movement, and Emperor Don Pedro II encouraged the cause.

Today a large number of Negroes own property. Some of them have bought this with their earnings; others were given small allotments by their masters. Many of them make money as mechanics and a few have found place in the professions as lawyers, doctors and editors. Not long ago the Bishop of Amazonas was a colored man, and the chief editor of a most popular newspaper in Rio had Negro blood in his veins. By the way, we wish to say that Amazonas is about one-fifth the size of the United States.

Brazil has never had a color line and there has never been a popular prejudice here against the mixing of the races, although some of the leading whites deny that there is now much intermarriage between the whites and blacks. Dr. Jos. Carlos Roderiguez, the editor of the *Journal de Commercio* of Rio, tells that the whites and blacks do not marry at present. He says that there is no prejudice in Brazil against the Negro. Others say that the social objection does not obtain, and, as far as I can see, the whites and blacks move along side by side, and arm in arm, on the same level. There is an absolute equality as to the street cars, railroad cars, hotels and steamers. No one thinks of objecting to any man or woman in the dining room on account of his or her color. On the coasting steamer were many passengers of color, well-dressed, very intelligent and not a few property owners. I have already spoken of the Bishop of Amazonas. I met him one evening at a reception of the American minister. He wore the dress of the cardinal, and often on the streets of Rio are seen women wearing dresses which came from Paris. Not a few have diamonds. One day while in the street car two Negro women boarded the car and sat near me. One had three diamonds in each ear and the other wore a ring set with two solitaires. Here in Bahia nearly three-fourths of the population have colored blood in their veins. Many of them wear gay-colored wraps and are usually loaded down with jewelry. They are of a jolly disposition and their merry laughter can be heard a block off. Most of the colored people I have seen in Brazil are happy.

When one sees leaves and branches hanging

over the door of a house, you may be certain that there is a party going on.

The most of them are religious and many of the priests and preachers have African blood in their veins. The Negroes have their own churches everywhere. There are more than 400 churches in this place alone. One of the worst vices of the colored man is drunkenness. Liquor is cheap and sugar brandy can be bought so cheap that a man's day's wages will keep him drunk for a week. The prohibition movement has not taken any particular stand in Bahia as yet. The city of Bahia is very beautiful, it has a population of over 250,000 and is rapidly growing. It is one of the oldest cities on the American continent, having been founded in 1549, and it was the capital of Brazil for over 200 years. At present it is the capital of the state of Bahia and one of the chief commercial ports of the republic. It has 700 miles of coast line and an area about five times that of Kentucky. The country produces great quantities of tobacco, coffee, sugar and cotton. It is the Cuba of Brazil as far as tobacco is concerned. As to cotton it grows wild in Bahia and sugar can be found anywhere. There are cotton and sugar mills in different parts of the state. The city of Bahia is known as the Bay of all the Saints. The town stands on a bluff lining the shore; its houses are three or four stories high and from the sea they look like pigeon houses and the windows in the distance look like holes. The business section is near the coast and the chief residences are on the heights, the city running far back into the country. Palm trees stand here and there among the houses, the streets along the river are paved with asphalt. The custom house officers are colored. The policemen are colored. They are dressed in blue suits. The market house came from the United States. It was ordered for Buenos Aires, but was brought to Bahia. It is a great building of glass and steel, standing in the lower town close to the sea. The market is filled with fruit, vegetables, meat and merchandise of every description. There is no cold storage plant and all the meat must be sold the day that it is killed.

Another American product is the elevator that carries passengers up the bluff. Its tower is made of American steel and the native power is electricity. There are also electric railways between the two sections.

With all these improvements, it is surprising how the new tramps on the heels of the old. Some of the houses in the lower section have been there for ages. Mules haul cars side by side with the street cars and automobiles fly by the line of Negroes carrying loads of goods on their head. Many of the people are illiterate, nevertheless the town has a medical and engineering school and a normal school with a children's kindergarten adjoining. It has geological and historical institutions.

Bahia will sometime be the largest city in South America. It may reach a million inhabitants. Among the new buildings is the state capitol or rather the old capitol which is being rebuilt. It was almost destroyed during the revolution a few years ago, when it was cannonaded by the federal troops from the harbor. One of the cannon balls went through the clock of the municipal building, others damaged the capitol.