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# The Crusader

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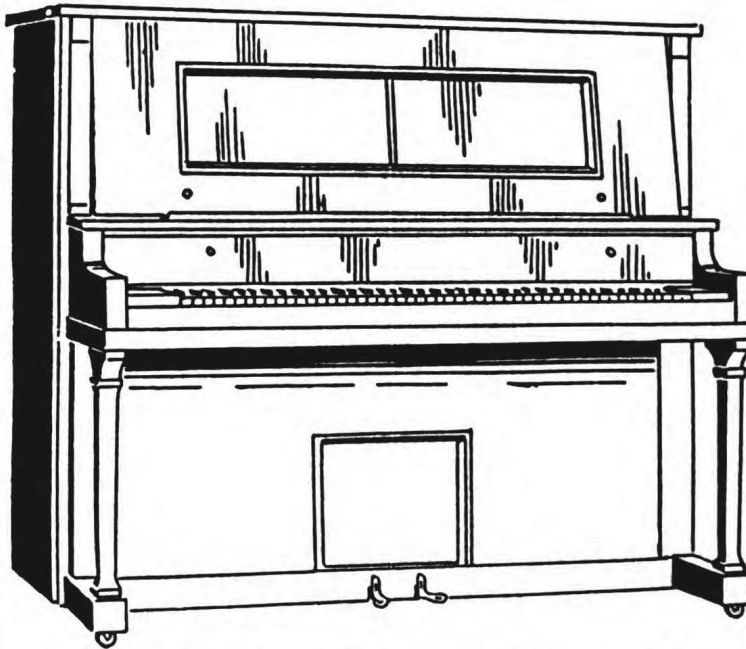


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# THE CRUSADER

VOL. II

AUGUST, 1920

No. 12

## THE POLITICAL SITUATION

THE intelligent Negro voter must find himself in a mental quandary as he reviews the results of the conventions of the various parties—old and new.

The platforms of the two oldest parties are meaningless so far as he is concerned. Their candidates are stamped all over with the machine-politics brand and are both so servile to their party lords and the latter's Wall Street bosses that neither of them can be expected to rise above their instructions. Cox represents the party of Wilson, under recognized Wilson leadership, and by that single fact is eliminated from consideration by the intelligent Negro voter. And Harding, as the tool of the Republican Old Guard section, deserves even less consideration, when it is remembered that that section has been fully as antagonistic to the Negro's legitimate aspirations and ambitions as the open enemy: the Democratic party.

With the fizzling out of the "48-ers" only one other party is left to consider. That party, the Socialist party, has an ideal platform from the Negro's point of view and interests. It declares unequivocally for equal opportunities for both races, for the stamping out of lynching, jim-crowism, segregation, disfranchisement and all other handicaps now suffered by the Negro. It declares, moreover, for the right of the Negroes of Haiti and Africa to choose their own form of government. It stands staunchly against discrimination at home and imperialism abroad. It has as its candidate a man who has always spoken out for the Negro, a man who several times has refused invitations to speak to white audiences when it was hinted that it would be best to leave the Negro out of his discussion. That man is in Atlanta prison for a "crime" of conscience. Because he did not believe in war and expressed his views on the mat-

ter, because, while the war was on and hypocrisy rampant and privileged, he branded the war as a trade war—as a war between two different groups of financial imperialists, Eugene Debs is today in the penitentiary. Woodrow Wilson, the man responsible for Debs' persecution and imprisonment, gave expression to identically the same views as to the trade-war feature of the late war. But Wilson is President of the United States and a Democrat. Debs, a Socialist, had not the immunity against Wilson's own minions that Wilson had, therefore the latter is free and "at large," while the greater spirit is in confinement.

It is often advanced as an argument by the Negro serviles of the Republican party that a vote for the Socialists is a vote thrown away. These asses base their arguments—when these are sincere—upon the unlikelihood of the Socialists electing their candidates. Now, this argument—if we may dignify such a curious mental process by the term argument—has been shattered again and again at the polls. Socialists have many times elected their candidates. And this year, the political prognosticators are agreed, the Socialist vote will be bigger than ever. Of course THE CRUSADER does not believe that the Socialists will be able to elect a President this year. But there is another side to the question. Just as by joining the I. W. W. in large numbers, Negroes forced the A. F. of L. to put down the bar, so in voting the Socialist ticket can Negroes force the Republican party to make concessions and in other ways give serious consideration to the Negro. But so long as Negroes vote the Republican ticket *en bloc* the Republicans will have nothing to worry over, and therefore no reason for revising their policies in re the Negro. The colored voter should show the Republican bosses

that they are not bound hand and foot by a foolish and often unfounded sentiment to any party, and the sooner they make the demonstration of their independence the better for the Negro race. There is no use of further bandying with the Republicans. They have had their chance for the greater part of the last fifty years and have done nothing. The Negro has lost under the Republican administration many of the rights won by emancipation. The policy of several Southern States of disfranchising the Negro was carried out with the acquiescence of Republicans *in power*. An anti-jim-crow bill was defeated within the last year by a Republican Congress at Washington! This same Congress has broken every promise to the Negro voters made at the time when its members were campaigning for election. It has taken no step to end lynching. It has shown absolutely no interest in the inequalities of segregation and disfranchisement suffered by the Southern Negro. And it is a clique of the upper house of this Congress that put through the nomination of Harding, and that, as Harding has admitted in his speeches, controls the thoughts and dictates the policies of the Republican can-

didate for the Presidency. The Republican party needs no further opportunity to reveal its real attitude to the Negro. As said before it has been in power for the greater part of the last fifty years, and a Republican Congress has been in control at Washington for the past two years. To further dicker with a party that has so plainly shown its disregard of the Negro would be to voluntarily commit political *hari kari* for the next four years. Better a Democratic vote in 1920 than a vote for the treacherous Republican party. A vote for either the Socialists or the Democrats would at least have the merit of stirring up things and forcing a reconsideration of the Negro all along the line as an important, *because politically uncertain*, factor. A vote for the Republican party is a vote to continue our present pathetic political impotence. In your hands, on your own heads, the sin and the saving lies. We shall simply state the facts and the arguments in the case from time to time. But we cannot cast your ballot. We do not seek to control it or to make capital out of it for ourselves. We shall give you the facts; the rest is in your hands. In your hands, and on your heads!

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## THE COMING CONFLICT

By BEN E. BURRELL

I should not sing of war; the world is sad  
O'er wrongs undone, o'er weaker tribes  
oppressed;

I should not sing of war; the earth needs  
rest

From tears and bloodshed. Let mankind  
be glad

In the high prowess of the arts and of peace,  
In the great things that give true nobleness;  
The higher longings that true minds express;

The soul of brotherhood to give increase.

I should not sing of war. (The faith of  
man

Is weak in his own kind.) But stronger  
states

Have thrown o'er weaker ones their petty  
hates.

Yet, this has ever been since Time began;  
And man is learning, and he still must  
grow

From step to step, toward the distant light  
That throws its glimmer thro' the intense  
night,

Revealing paths to take, the good to know.

I should not sing of war; wounds are un-  
healed.

With tears undried, how can the world be  
blind

To all the sorrowings of humankind  
To fresh-made graves, to hungry mouths  
unfilled?

Yet what is all this arming that I see,  
These cannons massed, these burnished  
swords and spears?

Another rain of blood, and death, and tears;  
Another terror to the world and me.

I should not sing of war, but yet I hear  
From the Far East, the Darker Races come;  
I hear the armed step; I hear the drum;  
I see the flood pennons in the air.

I see them swarm the mountains, range on  
range,

A hurricane of war, a flaming tide;  
I hear their battle-cry flung far and wide,  
Shaking the hills and plains, the word  
Revenge.

**BUDS OF ETHIOPIA**



Thirty of the fifty-seven or more colored children graduates of P. S. 119, Manhattan, "The James Russell Lowell School." The individual photographs, taken by New York City's leading photographer, Walter Baker, were specially grouped together for The Crusader. The full list of colored graduates in which is included the names of those children whose photographs appear in the group, follows: Gertrude Barnes, Olga Callender, Violet Cummins, Marion Storrs, Olga Mayo, Zata Hunter, Martha Hembrick, Ruth Peterson, Almena Allen, Auby Greenidge, Beatrice Ford, Eleanor Downey, Carrie Davis, Clementine Mahon, Alexandria Glasgow, Alois Crawford, Cynthia McIntosh, Dorothy Foye, Ellen Meadows, Mable Vanstory, Mayloyd Portlette, Lucille Carter, Edith Thomas, Edna Woodlet, Henrietta Donish, Blanche Wharton, Edna Harrison, Ethel Ogburn, Barbara Hare, Marion Henley, Etheline Chaplin, Consuella Adams, Helen Cornelius, Pearl Stephenson, Carlotta Branch, Muriel Bodie, Willa Lyles, Ruth Richardson, Irma De Basco, Lillian Stokes, Nellie Williams, Theresa West, Marion White, Marie Canty, Linnie Yancey, Beatrice Adams, Mattie Cole, Marjorie Webb, Ella Carter, Freda Stevens, Ethelyn Brooks, Winifred Harewood, Ruth Crosby, Marion Edwards, Edna Phoenix, Mabel Wilkins, and Beatrice Wallace.



## EDITORIALS

### CO-OPERATIVE BUYING

Agitation by the Negro press over a long period of years has resulted finally in a support of race enterprises by the Negro people that, although not as hearty and complete as Negro business men might wish, is at the same time greatly in excess of the meagre support of former years.

That Negro enterprises are not more cordially supported by the race is not altogether explainable on the basis of the business man's suggestion that "colored people don't like to patronize their own." This seems sheer idiocy in face of the large patronage already extended. The fault too often lies at the door of the Negro business men themselves. Their stores are very often dirty and unattractive appearing. Their prices are usually above those charged by their competitors. Negro groceries, in particular, are sinners in this respect. The few progressive groceries maintained by the Inter-Colonial Supply Co. and by S. A. Heyliger and one or two other concerns are outnumbered by the many others that are devoid of the faintest suspicion of progressive policies or ideas. These latter make it bad for themselves and the others by their dirty appearance and prohibitive prices.

In re the latter the claim is often made that colored merchants have, perforce, to charge more on certain goods than their white competitors for the reason that they are not able to buy in as large quantities as the white merchants, and so are unable to avail themselves of the savings which large purchases effect. But this, to our thinking, is the colored merchant's business. A saving to the housewife is as important a matter as the merchant's escape from loss. Charging up to the customer his business inequalities is neither fair nor wise. There are other means available to protect himself from loss than penalizing his customer for patronizing him. One of these is for Negro merchants to get together and pool their resources and buy goods in large quantities for distribution to each other as his needs or the exigencies of the case require. Then let them get out and drum up trade in their respective neighborhoods by offering values as good or better than their white competitors. Let them get into the business to *compete* and not merely to exist from hand to mouth!

And let the colored restaurants and other

places of business whose existence is based solely and wholly upon Negro patronage recognize that race patronage must include *all* race concerns, and that Negro restaurants existing solely by virtue of Negro patronage must in turn buy their groceries and meats from Negro grocers and butchers. THE CRUSADER believes in race patronage all the way up the ladder and is of the opinion that those restaurants and other businesses, doctors, lawyers and other professional men who do not patronize Negro concerns when they have the opportunity to do so upon a basis of equal values should in turn be deprived of the advantages of the policy of race patronage. Moreover, THE CRUSADER is willing to take up the gage of battle in behalf of the Negro merchants just as soon as these are enabled, through co-operative buying or some other means, to offer equal values.

### "IDLE TO TALK"

Recently a Negro civil engineer, graduate of a great Northern university and successful designer of structures now standing or in construction in four countries of the world, made application to Rev. A. C. Powell of Abyssinian Baptist Church, New York, for the contract of designing the new Abyssinian Baptist Church building, and was curtly informed that "it would be idle for you to talk on the matter."

"Idle for you to talk" is the rule in the offices of all the white civil engineers in New York and in most of the offices of the white architects when application is made by colored graduate engineers or architects for positions in those offices. But why should this rule be extended in the case of an experienced and internationally famous Negro civil engineer who makes application to a Negro pastor for the job of designing or participating in the work of designing a Negro church building to be built by Negro money?

Is not the rule that dictates support of Negro ministers by the race applicable to other professional men as well? Is it wise or right that the hard-won earnings of the race should be expended in strengthening and supporting white professional men at the expense of capable colored professional men? Is it wise that Negro earnings be used to make opportunities for white youth at the expense of colored youth? Should Negroes support white engineers and architects who



will employ only white draughtsmen at the expense of capable Negro architects and engineers who, if supported, will be able to open up opportunities in their offices for ambitious young colored men and women? Fathers and mothers, is this right? Will YOU, to whom your children look for help and advice, stand by idly and see your false, misguided, or ignorant leaders co-operating with the prejudiced caucasian to close the gates of opportunity against your children and to keep them in the rut of domestics and scullions?

### BRAZIL

THE CRUSADER is in receipt of several communications requesting information in re the fare to Brazil and "the inducements, if any, that are offered to immigrants by the Brazilian Government."

The second-class fare by the Brazilian-Lloyd for passage from New York to Bahia is one hundred and eighty-five dollars (\$185). First-class, three hundred and fifteen dollars (\$315). By the Booth Steamship Line the fare from New York to Para, which is not quite as far South as Bahia, is, for the first-class, one hundred and eighty five dollars (\$185). For the second-class it is considerably less. For families or groups of ten or more a discount is allowed by the steamship lines. For children between the ages of two and twelve the charge is half the fare of an adult in any of the classes.

The Brazilian Government reimburses the immigrant for all reasonable expenses, including passage from any European or American port to a Brazilian port. It also supplies him with farm land, and loans him the necessary tools; in fact, does everything possible to aid and encourage him in getting settled upon a promising basis.

There are always opportunities in Brazil for immigrants of agricultural training, experience or tendency. No matter how much glutted may be the labor market of the industrial centers there is always room and a welcome for the agriculturist. Brazil, with a territory as large as that of the United States, without Alaska, does not yet come near to growing enough food products for her own people, but has to import large supplies from Chile and Argentina.

While Portuguese is the official language of the country, English is widely spoken, especially in the coast districts and the environs of the big cities.

Race snobbery and prejudice are unknown in Brazil. The country has had many high officials, including even the Chief Executive,

who were patently of Negro blood. The Brazilian navy and army are largely composed of Negroes. All the big dreadnaughts have Negro crews. It is the land of opportunity par excellence for the Negro at this time. It is also the land of the future. Scientists have estimated that the Amazon Valley alone could support a population of over four hundred million. At present the population of Brazil is around twenty-four million, one-third of whom are of Negro blood, less than one-third white or near-white, and the rest of the population of Indian blood.

At present Brazil is the greatest coffee and rubber country in the world. (In time it will supplant the United States as the greatest cotton growing and agricultural country in the world.) Its valleys and plateaus offer unlimited opportunities for agriculture, stock-raising, dairy farming, cotton growing and numerous other fields in which the United States, Canada, Australia and New Zealand at present lead the world. It is admirably served by the greatest river system in the world, ably seconded by a rapidly expanding railway system, and offers countless opportunities to the industrious for the accumulation of wealth and the "pursuit of happiness" unhampered by the man-hunt and the segregation law.

### THE PARENTS' LEAGUE OF WASHINGTON

THE CRUSADER is in hearty sympathy with the Parents' League of Washington, D. C., and the moral and educational objects sought by that organization. We believe that a league of Negro parents should exist in every city and community in which there is a large or good-sized colored population. By only such means can the moral and educational interests of our children be advanced.

### BOOKER WASHINGTON SANITARIUM.

A long felt need has been filled in the establishment at 2366 Seventh avenue of the Booker Washington Sanitarium. The buildings were bought and furnished by S. J. Branch and J. L. Matthews. The sanitarium was opened on April 28, 1920, with Mrs. Mabel Doyle Reaton, R. N., as superintendent, and with five nurses on her staff. In six weeks nineteen operations were undertaken, all proving successful, twenty-three patients were discharged as cured in the same period. Among the physicians who have done successful operations at the sanitarium are: Drs. D. B. Johnson, S. Buchner (Newark), L. T. Wright, J. L. Nelson, C. Vincent, J. Saunders, A. Graves, J. O. Logan, P. Cheyney, D. I. Hoage, A. A. Holbrooks, G. Muse, A. McGhee, D. Etkin and Z. Aporters.

## THE PSYCHOLOGY OF THE AMERICAN NEGRO

By REV. M. FRANKLIN PETERS

**T**HERE is not today, nor has there ever been a more pathetic racial group than that of the American Negro. Credulous beyond belief, sporadic in action, spasmodic in enthusiasm, superstitious in religion, sentimental almost to a fault, filled up to the neck and running over with excuses and apologies for inactivity; greatly misinformed and woefully misled, ever ready to participate in all kinds of wildcat and spectacular schemes for racial redemption, easily hoodwinked and bamboozled by unscrupulous liars, both black and white—the American Negro is the slave and victim of a sinister and deep-seated psychology which renders him all but helpless for the great and inevitable task which is before him.

No interpretation of the present status of the American Negro is possible without a serious reflection on the psychology which underlies it.

Psychology has been defined as the science of the phenomena of the soul or mind. This definition is rather pedantic and altogether too "smoky" for our present purpose. We will "butcher up" the great psychologist and give a definition of our own making.

Psychology is the science of the phenomena of spiritual forces—ideas. It has to do with one's mental framework. Or as one great man put it: "As a man thinketh in his heart, so is he."

It is both interesting and amusing to see the American Negro's mind at work, and to follow the marvelous feats it is capable of performing in logic.

### The Question of Social Equality.

The question of "Social Equality" constitutes, no doubt, the most chronic and serious brain-storm of the American Negro. For more than fifty years the Negro clamored from pulpit and soap-box for "Social Equality." He did not know what it was, nor did anybody else know. But he wanted it, and felt that it was indispensable in the fight for recognition and liberation. He did not get it. But courageous as he is in the pursuit of impossibilities, he did not wholly give up the claim. He now approaches the question from a slightly different angle. As a last straw in this impossible game he renounces all claims to "Social Equality," and proclaims to the world that he will be satisfied with "political and industrial equality." Granting that there is such a thing as "Social Equality," how is it possible to obtain any other equality without first obtaining this basic something called "Social Equality?"

But what is "Social Equality?" Who has seen or heard it? Can it be given or granted? It is one of those abstract questions of philosophy which may have as many meanings attached to it as there are persons who discuss it. It is a relic of another so-called equality—"the equality of men."—which is just as misleading and fallacious. The framers of the American Constitution wrote: "All men are created free and equal." It is one of those high-sounding

phrases which is too pleasing not to be true. If men were created equals, they certainly have fallen from their creation. Men are not equals with reference to groups, nor are they equals within groups. Negroes themselves are not equals. There are tall Negroes and short Negroes, slim Negroes and fat Negroes, good Negroes and bad Negroes. These facts are too obvious for any further hair-splitting.

If all men are created equal, then, in the name of common sense, how can one race give to another "Social Equality?" Or how can one race give to another that which it does not have for itself? In short, how can a race give to the Negro that which does not exist? The Negro's very asking for "Social Equality" implies that the white man has something which he (the Negro) has not. And furthermore, this asking emphasizes the Negro's growing consciousness of his inferiority. If the Negro must have "Social Equality, then let him be good enough to give it to the white man. For hasn't he just as much of that which does not exist to give as the white man?"

Space will not permit here for a discussion of the relative superiority or inferiority of racial groups. At the most, such discussion can only lead us astray into the field of unfruitful philosophical hair-splitting where no adequate and satisfying conclusions are possible.

### The Psychology of Racial Loyalty.

The American Negro is a patriot. The psychology which makes him so is baffling. His loyalty to a disloyal fatherland has been preached from the pulpit, and has been written down in his books for his children. The Negro boasts continually that he has never been a traitor to a country that has betrayed him. He preaches that no Negro has ever shot a president. His great orators tell us that he has fought all the nation's battles from Bunker Hill to France. The Negro even looks with pride on the fact that he fought on the side of his enemies in the Civil War while others fought to purchase his freedom! What a splendid record! Under the circumstances, no doubt, he acted wisely, or was compelled to do so. This might be forgiven him. But, when a race of people, whether slave or free, can look back upon such a record with boastful pride, it can never be forgiven them in this world, nor in the world to come, nor before our Father who is in heaven. He who is proud of slavery may never hope to be FREE.

Some may attempt to justify all of this by saying it is an appeal to the white man for justice and recognition. When has a strong people released its hold upon a weaker people through appeal? Never. It is first and last a question of force, action, efficiency—constructive force. This, of course, is a direct refutation of the high sounding philosophy enunciated during the war. "We are fighting to show that right makes might," proclaimed the Allies.

And then they proceeded to mass all their might until that might won the war.

#### The Negro's Religious Psychology.

The world finds the Negro today helpless. How long he will remain so, only time and activity or inactivity can decide. The time element in the Negro's mental category is significant. It must be interpreted as God. He drifts along hoping that in the course of time God will surely turn up something in his favor. Whatever problem comes to him for solution, he dismisses it by saying: "Never mind, it will come out all right in the end." "Let us wait on the Lord."

Why should they not think thus? For are not Negroes "God's chosen people?" Did He not deliver the Jews? And isn't that a good reason why He will deliver them? Following up this analogy, and laboring always under great mental obscurity, the Negro thinks only of two extremes, Egypt and the Promised Land—slavery and liberation. But what of the years between? What of those years in the wilderness; those years of great suffering and planning, those years in which a once helpless people were gathering their strength and tightening up their armor? In short, what of those years of constructive fighting? The Jews finally reached the promised land. God led them, but they did the marching and fighting.

"We must fight!" I repeat it, sirs, we must fight. This fighting must be constructive. We have foes on the outside, many of them, but the most deadly and persistent foes are within. There the fight must begin. The whole mental background of the Negro must change. This constitutes one fundamental condition in his fight for freedom.

Of course, the American Negro has fought and is still fighting. Not in deeds, but in words, in wailing and weeping, in denunciation, in mass-meetings and conventions. Desperate, but void of any real consciousness of potential worth, the Negro is trying to perfect all kinds

of impossible schemes without paying the price of his redemption.

The American Negro is helpless, and these are the people over whom it is said that the white people are becoming alarmed. These are the people, we are told, who are becoming dangerous. This is the "Ethiopia that shall soon stretch forth her hands unto God." These are the people who will some day march into the promised land.

Why should white people, or black people, be alarmed over a disorganized and heterogenous mass of people wondering in great darkness, and who will not come to the LIGHT? What has the Negro done, or what is he doing, or what is he planning to do in the future that would cause white people to be afraid of him? I am afraid that this is a false alarm. To say that the Negro in this country has made no progress would be untrue. To say that he has made enough to justify all his bragging would be untrue. The Negro has yet to show that he is capable of absorbing an alien civilization, and this in spite of all of his wailings to the contrary about prejudice and injustice.

This is probably a black picture. It may be discouraging to some and disgusting to others. It, no doubt, smells of pessimism. But the Negro must take stock of himself and he must know the truth. It may be charged that this article is destructive. The reply is: It is just as essential to the growth of a garden to pull up the weeds as it is to work it with a hoe. The first process sometimes makes the second easier.

The blackness and tragedy of this picture is somewhat relieved when we remember that, potentially, the Negro is a great people. There are chords of possibilities in him that have never been struck. They must be struck, and they must be struck by HIM. He must begin by placing value on himself. When this is done, he will be able to do work commensurate with the great and unlimited opportunities which await him in the future.

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## THE BREAKING OF THE DAWN

By THEO. BURRELL

Written expressly for The Crusader Magazine

ON a very cold evening of last winter several young men coincidentally met in an apartment of this city. After in informal talk relative to the war's aftermath, its probable effect on the new *decada* and the declining cycle, one of them in a rather philosophical way, reviewed the conditions in countries he had visited. In closing his brilliant talk he said in part: "Nature has a way of concealing and of revealing. She tells half of her story out in the sunshine in a loud voice and the other half she whispers underground. She holds the man of science to her breast, but is dumb to the lover of mere pleasure. This race of ours, like youth, climbs up the ladder of his hopes and scans the prospect. He expects to do everything, to conquer everything; he levels mountains of oppositions in his own mind. He figures on becoming king of opportunity and creating it at his own bidding. Notice him in the receding years sitting at the foot of the ladder


of his dreams. He has spent his winters, his springs and his autumns in dabbings." At his close one of the listeners abruptly asked, "Why couldn't we meet together more often and listen to some more philosophy? Why not band ourselves together and delve into these purer things? Why not study MAN, what he has contributed to Humanity under the name of Frenchman, Englishman, American, West Indian, Brazilian and his thousand and one pan-German this and that, national narrow-mindedness or what? Let us join together and investigate so that when the truth is known, prejudice and its legions of evils may be driven from the paths of men." "It is ignorance," he continued, "that is keeping up every feud and turmoil among men as well as races." Then another added pointblankly: "The greater trouble is with our own selves, our own race. We have our own inter-racial prejudices; we segregate ourselves all because we are ignorant.



We need knowledge. Our present-day colleges and universities are a sham. They are no better than the theological factories of Andover and elsewhere to which Ingersol made reference. We need such a club as will make the study of man the principal of its business. . . . That evening they formed a club, and with permission I here append the preamble of their constitution: WE: Sons of a Great Fatherhood (in order to attain that great sonship) believe that Love is the Greatest Law, and in order that that law shall function beneficially through us we hereby form this club to further the mental development of its members, by encouraging the spirit of research and the attainment of the highest aims and ideals in life, to benefit each member by experience, cooperation, criticism and advice of all other members and establish on our life's banner these inscriptions: WE SEEK THE HIGHEST and the common bond of affection in all men. We will not do unto others what we ourselves would not tolerate. We believe that religion ought not to consist of anything other than good morals. We expect always to keep

our conscience in a sufficiently pure state that we may appear worthily before all men. We pledge to fight all errors not by means of IRON and FIRE, but by means of TRUTH. We will love good men, commiserate the weak, and show him the evil of his ways, speaking soberly to the great, prudently to our equals, sincerely to our friends, sweetly to our children and tenderly to the poor. By so doing we believe truer harmony will be brought into the sunlight of life. If possible we will instruct the ignorant, cover him who is cold, feed him who is hungry, give work to the workingman, and be a father to the poor, knowing that each sigh that the hardness of our hearts shall cause will only increase our maledictions and fall upon our heads. We shall respect each form in which men are wont to serve the CREATIVE MIND, commonly called God. We shall respect the traveling stranger, help him in his wants. His person shall be sacred to us. We will avoid quarrels, prevent insults, respect women—never abuse their weakness and die rather than dishonor them. To our children we shall be the image of divinity. We shall

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demand their respect and through life and unto death be their father, friend and teacher. We shall give them good morals rather than manners, that they may owe us moral education rather than frivolous elegance. We pledge to watch tenderly for the happiness of our families and make all efforts to raise them with the feeling of Love to Humanity. We shall be glad for justice, and be sorry for iniquity. We will endeavor to read and profit by it, see and think, reflect and work. We will look for the good in all men and suffer without complaints.

We will proclaim always and everywhere, THE BROTHERHOOD OF ALL MEN, THE EQUALITY AND LIBERTY OF ALL MEN." . . . Needless to say that the results of their efforts after the short period have been wonderful. The endorsement by mankind of the thoughts they primarily expressed will take us nearer the "philosopher's stone" and unto purer joys and longings, our hopes of long ago. That such be the herald notes on this "breaking of the dawn" of a better day for man, club, race and humanity, I humbly pray.

## A REVEALED SECRET OF HAMITIC RACE

By JAMES N. LOWE, of Jamaica, B. W. I.

Editor's Note.—The following article, intended by the author to be the 5th of this series, was left out by an oversight.

### ARTICLE V.

**T**N Article IV I have revealed some of the truth about Hagar, Ishmael and the Arabs as a people of African extraction. We shall see by this article that the Arabs (or Arabians) are a people of our own blood. We shall also learn their importance in the world civilization.

Hagar, an African girl, was the mother of of Ishmael, the first son of Abraham. The promise which God made to Abraham to enlarge his seed was a blessing to the Hamitic race if it is a blessing to any race. Ishmael

was not an outcast and condemned of God as we were told by writers and teachers in the school-room. Sarah, the wife of Abraham, like most ignorant mothers-in-law, refused to have the child in her house for a simple thing. And God, whose ways are just and merciful, suffered the African girl Hagar to roam with her child in the wilderness of Arabia. While she was roaming seeking water for her child, an angel spoke to her and promised to bless her with the child. He showed them water. With characteristic African penitence she said: "Thou God seest me!" One of the most glorious and interesting stories is that of poor Hagar. Driven away poor in the wilderness to roam; the great God did bless her and made her rich. She lived among her own kindred, the Canaanites, in a land half way between Syria and Africa, which is the Arabia of today. Arabia (Sheba or Beer-sheba) was the trade route between Africa and Canaan. There was a constant inland trade between the then dominant children of Ham, which controlled the economic and industrial world at that time. The straightness of the geographical position of Africa, Arabia and Canaan, together with economic, ethnic and commercial relationship made it indisputable that the civilization of Africa was that of Asia. And Hagar found a pleasant home among her own people; so much so that she took an African wife for her son Ishmael.

We read of the Ishmaelites trading with Egypt, their mother country. It was to these people that the children of Jacob sold their brother Joseph, and they in turn sold him in Egypt. These are the people of African extraction which are now called Arabs. Now there are three groups of people which composed the Arab stock. They are the children of Ishmael, Esaw and Median, Abraham's son by Keturah. These children are all extracts of Africans and Canaanitish women. They are separated from the house of Abraham into the house of Ham to fulfil the promise which God made to Abraham that he should be the father of many nations. The cause of Esaw should be carefully reviewed by Hamitic peoples. Esaw is falsely prosecuted by anti-Hamitic penmen whose sense of beauty and quality is unjustly and covetously signified to be complexion of pale skin. Esaw has been accused and abused for no other reason than that he took his wives

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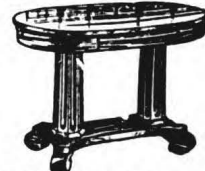
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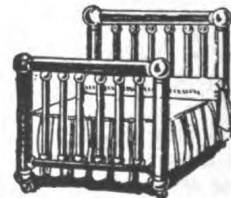
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from the black race. But according to the promise he was right. The (read Genesis 25: 21, 22, 23 verses) wife of his father Isaac was barren. He complained to the Lord and she conceived. The children struggled in her as a sign which caused her to inquire of the Lord what was the reason, and the Lord told her the reason was that two nations are in her womb and two manner of people shall be separated from her. When Esaw had grown he did not obey the law of a foolish and ignorant mother, but in obedience to the law of a just and mighty God who had predestined him to take his wife from the Hamitic people, took black wives. Now, because Esaw did that which was right in the sight of God (but not in the sight of false prophets) he is falsely prosecuted by the adherents of Judaism and the prophets of puritanism. But if Esaw was wrong in the sight of foolish religionists let them blame God; for God is positive. When he promised that the child would go from the house of Isaac to another people Esaw could do nothing else but obey his God. Hence the Arabs or Mohammedans may well be comforted by the words of Jesus in his sermon on the Mount: Blessed are they who are prosecuted for 'righteousness' sake. It is because the Arabs are blessed secretly by the God of secrets why Christians failed to destroy them in the three brutal wars of the Crusades.

The children of Ishmael, Esaw and Keturah Abraham's last Hamitic wife melted into the Arabs or Mohammeds proper. The intelligent reader and traveler may note that Arabs are to be found all over Africa, and there is a constant fusion of the tribes or a melting pot of peoples. The prophet told us that Egypt shall speak the language of Canaan. This may mean Arabic for it is really the language of the Canaanites judging from the history of the people. It is essential that intelligent persons of African ancestry should become interested in the study of Arabic. These Arabs or Afro-Canaanitish people comprise one of the most important of ancient peoples. They invented the clock which we are told was first sent from Arabia to France. The following notations are called arabic notations: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. They were taken from Arabic to the white man's schools. The Arabs are diplomatic and are great astronomers. The horoscope of months which we use in christendom is from Arabia. We are told that the constellation of Orion which was made by them is called el-Jaba (which means the giant) and is made in the honor of Nimrod. This also strengthens the claim that these people are Hamitic (not Semitic) with a slight flow of Abraham's blood. In the constellation we read of Jamima the twin, and tradition brought this name down to many girls of African blood. In Article IV I have mentioned the names of Massa, Korah, Mahalah, Keturah and Edith or Judith as names common among people of African ancestry today. These were names of the children of Ishmael, Esaw and the Canaanites and came down to us by a very powerful African fireside legend. They show us an indisputable racial knit between Africans, Arabs and Canaanites. An English writer said that the Queen of Sheba, who tested Solomon, was an Arabian. Please note the following testimony of the Abyssinian envoy before President Wilson in

Washington in the month of July, A. D. 1919. One of them said: "Mr. President, more than 5,000 years have elapsed since the establishment of the Ethiopian government. In the days of David and Solomon this government was well known. Macada, Queen of Ethiopia, then Queen of all Sheba, heard of Solomon's wisdom and went and tested it; after that she made the religion of Jehovah the religion of her domain. Since the reign of Constantine Ethiopia has become Christian."

The above testimony by the Ethiopian embassy is a remarkable piece of knowledge that throws a light upon African history and exposes the ignorance of historians of the European race who are endeavoring to treat of the past of my people of whose civilization Europe was and is in extreme ignorance. Anglo-Saxon writers, without any logical ground, taught us that the Arabs are a Semitic people. But shall we believe falsehood in preference to facts? The following scriptural facts make the more certain the Abyssinian testimony:

In the eighth chapter of the Acts of the Apostles from the 26 to the 39 verses we read of an Ethiopian of great authority, a treasurer and eunuch of the house of Candace, Queen of the Ethiopians. This man went to Jerusalem to worship the living God, Jehovah; returning to Africa in his chariot he read Isaiah, the prophet. The passage of scripture which he read was the very one which treats of the murder of Christ by the ancestors of them that prosecuted us falsely. This remarkable Ethiopian was very much unlike a Pharisee formalist. He did not insult the Apostle or show any sign of equipendency, but left ajar his desire for knowledge.

Here again we have another piece of knowledge which no sane mind can dispute. This with the Abyssinian testimony and hundreds of other facts make it sure that there was a common civilization over Africa and Syria, and that the institutions of Arabia were Hamitic institutions. This shows us that there were learned people in Ethiopia capable of reading the Hebrew language, and that Africans did not always worship idols. Arabs, Africans and Canaanites had a common community of ties, community of religious faith and festivals, community of race and institutional compact, just as much and more as there is between the North Americans and the English. It is false that the Arabs are a Semitic people. The Semitics are a people descended from Shem, the first son of Noah. A child born of an African woman for a European man is generally cast out by the white race as a cursed mule, even with the opprobrious epithet mulatto. These children compelled to remain in a social life among their mother people gradually fuse back into Africans. Because of free selections a trace of European blood may be seen for many generations, but they eventually become truly Africans. It is the same in very truth that the Arabs are Hamitic. I observe in Anglo-Saxon literature that in their hunt for wealth they came in contact with peoples of much importance and high civilization superior to that of Europe, and in trying to discover their racial origin make lots of illogical conclusions that such people are either Semitic (whose faces are like Europeans) or they are of European

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origin, but changed by climatic influence, as in the case of India, Arabia and Egypt.

In Sir H. Johnston's book of fancy, "The Opening Up of Africa," he states that Egypt was built by the white man, its great stone buildings, its pyramids and ships. And that the time when the white man built it the Negroes were living in caves and in holes, and that all the Negroes could build was the dug-out canoe. Here the highly esteemed gentleman has won for himself the reputation of an intellectual lunatic. Babylon, Egypt, Phoenicia, Jerusalem and Gaza were built by the great ancestors of the black man. And in the days of the black man's civilization which lasted for more than 4,000 years, Europe was chained by savagery, dirt and vermin, and was unable to lift its head and view the past of black civilization. The Arabs are very much more Hamitic than the Americans English. The real civilization of England, France, Germany and Austria was copied from Arabia and carried into Europe when those countries made war upon the Arabs, that which is commonly known as the brutal wars of the Crusades. Today we know of the Duke of Connaught and the Duke of this and that in Europe, but there was none there until white men learned these chivalry of knight-errantry from the Arabs.

One of the most beautiful of military dress is that worn by the soldiers of Mohammed. Any one who saw the British West Indian regiment dressed in Mohammedan uniform will agree with me that Mohammedan arts gave much inspiration to the present European civilization. This beautifully designed soldier's dress consists of black pants with narrow yellow seam stretching from the waist down to

half the legs, while the other half and feet are covered by beautiful white leggings. Those who have never seen this beautiful Mohammedan dress may draw a close comparison by looking at the American Moslem's lodge which is the same Mohammedan art. The only difference is that the cap of the West Indian regiment is either a white and yellow or red and yellow turbaned cap with tassel hanging from the top to the back of the neck, while the jacket is of light red or yellow flannel. The soldier who wears this dress, or the Afro-American who sees it, thinks it is English or Anglo-Saxon, but it is the art of the children of Ishmael, and more truly African and Canaanite. Ishmael is in Africa from Cape to Cairo and from the gulf of Guinea to the gulf of Aden. Like unto his fathers, Ham and Abraham, he is dressed in his shepherd's dress of eastern diplomacy, raising up his lamb Islam destroying paganism and preparing the way for that true philosophy which Jesus taught in the country of our brother Canaan. The so-called Christianity is there too disputing the right of Ishmael to guard the African tree of life. It is claiming that Christians have the rights to take land, sheep, cattle and raise up children in the land. But Islam is constantly saying that Christianity, the religion which destroyed the brown men of Australia leaving only a few, and which destroyed the North American Indians, leaving only a few, will not make a pleasant guest or resident in Africa. Mohammedanism is the black man's religion. It is just as good as any that is yet known. When Jesus' philosophy shall have been taught and known it will supplant Islam. But Africa will be Mohammedan in fact and tact, though Christian in business and essence.

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## TALKING POINTS

"Britain Is Lost in Gloom as Perils to Empire Grow," says a news dispatch from London to the New York World, which contains the following significant paragraphs:

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"Abroad the 'white man's burden' is assuming threatening shape and proportions. It is seen that the Indian trouble is only dawning. General Dyer (hero of the Amritsar massacre), whose conduct as the author of the Amritsar massacre, was applauded in the House of Commons and who will undoubtedly be justified in the House of Lords next week, and for whom the Tory Morning Post has raised with extraordinary rapidity a handsome testimonial from its readers, has given the anti-English movement in India a cry of which nothing can deprive it.

"The Morning Post letters and subscriptions radiate the spirit of 'race domination' as the only method of ruling India, which Mr. Montague, the Secretary for India, warned the Dyerites would be the surest way for Britain to lose her richest dominion."

'Twas a choice of "God or Gary" in the Inter-Church Movement, and "Big Biz" announced its loyalty to Gary!

One of the most progressive appearing fruit stands in the Metropolis is now located at the corner of 133rd street and Lenox avenue, handling fancy fruits, peanuts and soft drinks.

Mr. A. Hamilton Andrews, of 522 Fifth avenue, and formerly of 100 Broadway corner Wall street, enjoys the reputation of being an authority on insurance and controls a large insurance business in New York City. He has the qualities and ability for carrying on business successfully and also an exceptionally wide experience, so that his presentation of the subject of Life Insurance to his prospects is peculiarly forceful. He possesses tremendous energy and his visions of the service which he is rendering keeps him constantly and efficiently at work.

With the opening of a Negro delicatessen on West 135th street, Colored Harlem has essayed the conquest of another new field.

First Standard Bank is being launched in Louisville, Ky., with capitalization of \$100,000 and surplus \$10,000. Wilson Lovett is the organizer, with the title of business agent, and W. W. Spradling, wealthy real estate dealer, is chairman of the Organization Committee. Several financiers of national reputation, among them Harry H. Pace, Wm. M. Rice, cashier of Brown Savings Bank, and J. S. Jones, secretary of the Tidewater Bank & Trust Company, are interested in the First Standard Bank (organization), and the Organization Committee num-

bers among its members the most influential men and women in Louisville and Kentucky.

Mr. Fenton Johnson, editor of the Favorite (Chicago, Ill.) and poet of world-wide recognition, paid a visit to our main office in New York City during his visit to the Metropolis. Editor Johnson and the Favorite are doing good work in the front trenches, and we were exceedingly glad to have the pleasure of seeing him again after his long absence from New York.

The National Negro-Tailors Journal, official organ of the National Association of Negro Tailors, is in the field—one of the first trade journals of the race, with Mr. H. M. Cornelius in the capacity of business manager and R. R. Burt, editor.

### THE ERICK A. ROBERTS CO.

The Erick A. Roberts Co. has been launched as commission agents and dealers in general merchandise, with a specialty of foreign trade. The concern has excellent prospects for the widest activity and success, and is ably managed by Mr. Erick A. Roberts, who is personally known to the editor of The Crusader as a business man of good judgment, sound integrity, transcendent ability and commendable race pride and interests. With a man of such qualities at its head the company's future should be secure. New York offices are located at 646 Lenox avenue.

The Harlem Bargain Store on Seventh avenue at 124th street, New York, is one of the most novel and up-to-date of the numerous new stores which Harlem colored business men and women are opening up as a result of the present commercial renaissance of the race. The Harlem Bargain Store is an "all-in-one" store, handling everything imaginable, and selling at the very lowest prices, and is saving Harlemites both money and time formerly expended in running from one kind of store to another.

Hart & Co.'s two "five, ten and nineteen cents" stores are also doing well and like the "Harlem Bargain Store" are creditable to both race and community.

### AT COLUMBIA.

Among the many colored teachers from all parts of the country who are taking the summer course at Columbia University, New York City, are Misses Louise Arrington, Hazel Alexander, E. Adams, Zetta Bowlin, Mamie Boyd, Marion Dugger, Ellen Combs, Clara Doga, Dereatha Davis, M. Green, Dorothy Gonsalves, Hattie Green, Hazel Guthrie, E. L. Hubert, Amanda Hughes, Lolie Keene, Arlina McKune, Ellen Mills, Della Newsom, A. Lyndenm, Lucille Wheeler, Olivet Rawlins, Kate Sheppard, K. Williams, A. Williams, Melicent Coles, C. Miller, and Mrs. Courtney.

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**CONTRIBUTING EDITORS:**

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**PRINCE HALL BULLETIN**

EDWARD L. MOORE, Editor

588 Gratiot (Room 4)

DETROIT, MICH.



## FACTS, FUN AND FANCIES

### AN EMBARRASSING POSITION.

It is being whispered about that a certain newly married lady kneads bread with her gloves on. That's nothing. We know people in New York who need bread with their shoes on, and need bread with their shirts on, and need bread with their pants on, and unless some of the delinquent subscribers of this old rag of freedom pay up before long we will need bread without a—thing on—and New York City is no Garden of Eden.

### SEVEN YEARS TOO SHORT.

A Washington acquaintance of ours, who was visiting New York a few days ago, was seen on the street talking to a very ragged little newsboy. As we approached to speak to the visitor we noticed that the "newsy" was very very dirty. He seemed smeared all over, literally covered with dirt. The visitor had just asked him a question and the boy answered:

"I have been selling papers for three years, sir."

"How old are you?" inquired the visitor.

"Seven years old, sir."

"Oh, you must be older than that."

"No, sir, I ain't."

And turning to us the visitor said: "I don't think he could get that dirty in seven years, do you?"

### PREVIOUS ENGAGEMENT.

Employer: Come to my office tomorrow morning, and I will instruct you in your new work.

Employee: Tomorrow? Impossible!"

Employer: Why?

Employee: I must take part in the great celebration of the unemployed.

### JUSTIFIED ALARM.

Very much excited and out of breath, a young man who could not have been married very long rushed up to the attendant at one of the city hospitals and inquired after Mrs. Brown, explaining between breaths that it was his wife whom he felt anxious about.

The attendant looked at the register and replied that there was no Mrs. Brown in the hospital.

"My God! don't keep me waiting in this manner," broke in the visitor, "I must know how she is." "Well, she isn't here," replied the attendant. "But she must be," broke in the exciting young man, "for here is a note I found on the kitchen table when I came home from work."

The note read:

Dear Jim: Have gone to have my kimono cut out.  
ANNA.

### MATRIMONIAL.

Three men were sitting at dinner recently, and were overheard discussing the second marriage of a mutual friend, when one of them

remarked: "I'll tell you what. A man who marries a second time don't deserve to have lost his first wife."

### HOW THE FIRE STARTED.

There was a fire in the neighborhood recently. It was being discussed by several of our leading citizens. One man said he believed it was incendiary. A Harlem newspaper editor replied: "Incendiary, hell! It was set on fire."

### PENNY WISE, POUND FOOLISH.

We know a man who claims he is too poor to buy a good magazine regularly, but all the same after reading a notice in one of the local papers telling how to prevent a horse from slobbering he sent \$1.50 for the receipt. When the \$1.50 worth of information came it said: "Teach your horse how to spit."

### WHAT WE STAND FOR.

The Crusader stands for truth, humor and justice. It has never been subsidized or bribed by those who think they can get a ticket to heaven for a monetary consideration. It does not believe in the theory that the Negro race will never pull together as one man. It believes in everything that is good and believes that a method will yet be discovered that will give the Negro peoples their rightful place in the sun. If you believe with us, send in as many subscriptions as possible and help to make things lively.

### A FEW REMARKS.

By JIM JOHNSON.

It is highly important, when a man makes up his mind tew bekum a raskall, that he shud eximine hissself clusly, and see if he ain't better constructed for a phool.

I argy this way, if a man is rite he kant be tew radikal, if he is rong he kant be tew conservatiff.

Risy arly, work hard and late, live on what yu kan't sell, giv nuthin awa, and if yu don't die ritch, and go tew the devil, yu may sue me fur damages.

Awl human happiness is conservatiif 2 thirds uv the pleasure uv sliding down hill consists in drawing the sled back. I don't serpose thare would be enny fun in sliding down a hill 34 miles long.

We are told: "that an honest man is the noblest work uv God," but the demand for the work has been so limited that I hav thought a large share uv the first edition must be still in the auther's hands.

I never bet enny stamps on the man who iz always tellin what he wud hav did if he had bin there: I hav notised that this kind never git thare.

Success in life iz verry apt tew make us fergit the time when we wasn't mutch. It iz jist so with the frog on the jump; he kan't

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remember when he waz a tadpole—but other folks kan.

I always advise short sermons, espeshily on a hot Sunday. If a minister kan't strike ile in boring 40 minutes, he has either got a poor gimblet, or else he iz boring in the rong place.

God save the phools! And don't let them run out, fur if it wan't fur them, wise men couldn't git a livin.

A man who kan ware a paper collar a hole week and keep it klean, ain't fit fur enny thing else.

For every contribution of original humor that is accepted and used the sum of \$1 will be paid. Send your manuscript to "Facts, Fun and

Fancies Department," CRUSADER MAGAZINE, 2299 Seventh Avenue, New York, N. Y., U. S. A., with self-addressed and stamped return envelope if you desire that manuscript should be returned when not available for publication. The following have been accepted for this month:

Little Willie hung hls sister,  
She was dead before we missed her;  
Willie's always up to tricks:  
Ain't he cute, he's only six.

—S. S. Lowman.

According to the latest census there are 10,000,000 Negroes living in the United States. Why, nobody knows.

—Joachim Miller, Para, Brazil.

## CORRESPONDENCE

(The following letter was received in Italian and translated verbatim by our associate editor.)  
Mr. Cyril V. Briggs:

My Dear Sir:—By chance I came in possession of your latest publication, The Crusader, for April. That informs me of the splendid work which you and your associates have started. Your ideas, although different and clear, are so superior in character that I am forced to recognize that you are sure of reaching the ideals which you desire.

But, my dear sir, you are confronted with a wave of foolish opposition which is in contrast with the sayings of race leaders who are always claiming that they are the exponents of evolution. This opposition must be eliminated before you or any one else can hope to obtain absolute liberty.

There are two factors that must be eliminated: The destruction of those who believe that they have the right to make conditions worse, and as political guardians to compromise the rights of the people. Then the destruction of those who wish to become a part of the life of other peoples.

Mr. Briggs, it is a fact of common knowledge that destructive methods have been used which have been everywhere dangerous to the best inture of 12,000,000 Negroes in America. It is evidently known that Scott and Moseley compromised the right of Negroes at Washington during the race riots in 1919, that Roscoe Simmons has made and is still making a specialty of saying to the world that this is a white's man's country, and that the Negroes are entitled to nothing except that which the white man is willing to give them. R. R. Moton, who is principal of a large school for slaves and cowards, is praised up to perfection. Every young fellow of eleven or more knows that Moton is bought and paid for.

Connor sees his comrades in the electric chair in Arkansas for having defended themselves. Nevertheless, he denounces their manly courage and sanctions the actions of the mob element. Booker, too, took an active part in this episode of betraying his brothers for the gold of hypocritical America, although he knew well the dangers which threatened him and the other Negroes of the South simultaneously.

DuBois, Kelly, Miller, Johnson, Moore, Garvey, Morris Anderson and other narrow-minded men—all so-called "leaders of the Negro people," fought, and are still fighting, to put out the flame of racial spirit which is born of manly courage and the tireless efforts of true race leaders. These are the persons that must be watched, and from them you must protect yourselves. Otherwise, in time they will persuade you in their way of thinking—"To be bought, sold and put up at public auction."

To be brief, away with those who have no race pride. Progress demands it. . . . Men do not work for the interests of the Negro people who are not for the Negro people. Men like DuBois, etc., can no longer lead a people who know that they are "bought and paid for."

Negro colleges are useless to the young generation when the leaders are not interested in the young Negro. Away with this imbecility. Away with the old ideas of slavery and traditions. Unless this is done the Negro people will not reach the ideals which you so greatly desire. Away with these and the Negro will have power and show unlimited possibilities.

Yours truly,  
A READER BY CHANCE.

New York, July 12, 1920.

Editor, Crusade Magazine,  
2299 Seventh Avenue,  
New York City.

Dear Sir:—I am enclosing herewith a copy of a letter which I sent to the editor of the Voice of St. Lucia, and which I thought might interest you.

Very truly yours,  
J. ROBERTS.

New York, July 8, 1920.

Editor, the Voice of St. Lucia,  
Castries, St. Lucia, B. W. I.

Dear Sir:—I have learned that certain people coming from the West Indies (St. Lucia included) with a little "white" blood in their veins, who find on arriving here that they must not only work hard, but must know how to work well, are seeking to excuse their inability to do anything worth while, and, therefore, showing their utter uselessness in a wide-awake country, by telling the people here how the

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Our foreign trade is developing with such speed that we are now engaged in enlarging our Laboratory to keep abreast with our orders.

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Faithfully yours,

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conditions are in the West Indies as regards the full-blooded Negro and the Negro with a little bit of "white" blood in his veins. How they—the mulattoes—treat those who are not, according to their way of thinking, fortunate enough to have some of that "white" blood in their veins; how they used to have servants who were black and who were paid practically nothing for their labor; how the black people did nothing but manual work, and how the unmixed Negroes are far beneath them—mulattoes. As to be expected, these contemptible things failed to tell the people the condition under which the "white" blood got their veins, nor did they tell that they are, as it is in many cases, simply the offsprings and the results of mere lust, and not of love. As such, therefore, if they would well consider, they would see that the unmixed Negroes have no excuse or apology to offer to them on the one hand, neither have they—the mulattoes—anything to be so "chesty" about on the other.

For the information and guidance of those who are contemplating coming here, I beg leave to advise that their little bit of "white" blood will not help nor hinder them. If they are coming to seek work (and I dare say that's their only object), they must come prepared to work hard for a livelihood. Since they have been used to so much "luxury" at home and are unable to do anything worth while, they must be prepared to begin, as many of them have been compelled to do, as servants in some one's kitchen, or work where special training is not essential. What they used to do and what they used to be at home do not mean anything here. What they are and what they can do today are the only things considered here. Since they are Negroes, they must come prepared to face the prejudice which is obvious against the black race. In spite of this prejudice, however, Negroes of all shades and colors are holding very responsible positions both in

public and civil life here, and they, too, if they have the right "stuff" in them may also rise. But their light skin will not take them anywhere this side, and, if I remember clearly, it does not take them anywhere at home. If it is claimed that it does, then why come here seeking a livelihood?

The courts ruled in a decision here, that a person with 1-16 of "black" blood and 15-16 of "white" blood in his veins, is still a Negro, and there are thousands of that kind here.

The helpless woman is fast passing away. Today in all the most up-to-date colleges here, where the millionaires send their girls to study domestic science, cooking and how to manage a home is one of the important branches of study, and when the girls graduate they are able to cook a meal which is fit for a king to eat. The woman, no matter how rich, who is unable to cook a decent meal, make up a bed decently, etc., is a "back number."

Let them stop in their useless attempts to make cheap excuses for their lack of knowing how to do something worth while when they get here. The blacks over here are too busy to be annoyed with foolish excuses. Let them learn to do something well; be proud as other people are of the race of which they are a part, and stop trying to run away from their race and be something else—its useless.

Respectfully,

A. ST. LUCIAN.

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**BUSINESS SHOW.**

The Shorthand and Typewriting contests and business show held in conjunction with the graduation exercises of the New York Academy at St. Mark's Hall, evening of June 25, 1920, proved a tremendous success from every angle. The graduation exercises were most impressive, and were followed by an evening of unalloyed joy to the graduate students and their many assembled friends.

Certificates awarded graduates, June 25, 1920.—Susie Finley, Anna Gordon, Dorcas Robinson, Bessie Wright, Gertrude Scott, Alice Calhoun, Kenneth McPherson, L. Fleming, Edith Wilson, May Bell Duncan, Dorothy Bell, Anna Deveaux, Margaret Emanuel, Harriet V. Dixon, Wilhelmina Lewis, Carrie Bradley, Mary E. Holmes.

Graduates, September, 1920.—Corrinne Hawkins, Matilda Wells, Marion Waters, Carmen Rivera, Haywood Butt, J. F. Hillond, Mary Reid, John Procope, Clarence Lord, Elva Francis, Eva Francis, Louis Drakes, Howard B. Shorter, Sadie Banks, Lyman Gaskill, Rosalie De F. Moore, Laura Rahming, Emma Bernice, Ida Bowen, Lillian Ottway, Elsie Dorsett, Mary L. Foster, Max Smith, Mamie Smith, Gladys B. Renwick, Mannie O'Kelly, Eglatina Jones, E. R. Gilkea, Elsie Harris, Arthur Palmer, Lilly Johnson, Lucille Walker, Alberta Mills, Leona Dudley, Inez Thomas, Robert Brown.

Honor students, 1920.—Miss Edith Wilson, Miss Susie Finley.

The New York Academy has made notable progress within the past year, and has just closed a deal for the purchase of several buildings for the purpose of increasing its present facilities.

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## PLAY OF THE MONTH

### "THE MAN WHO OWNS BROADWAY."

#### CHARACTERS

Sidney Lyons.....Walker Thompson  
 Anthony Bridwell.....Clarence E. Muse  
 Tom Bridwell.....Charles Olden  
 Sylvia Bridwell.....Carlotta Freeman  
 George Burnham.....J. Francis Mores  
 Caroline Curtis.....Inez Clough  
 Ethel Wilson.....Edna Scotttrah  
 Andrews.....Edward Thompson  
 Bill Robinson.....Will A. Cooke  
 Anna.....Lillian Goodner  
 Harry Hathaway.....Edward Thompson  
 Detective.....Arthur Simmons  
 Walter.....Walter Robinson  
 Special Officer.....Edward Saunders  
 The Cook.....E. C. Caldwell  
 The Housekeeper.....Elyda Webb  
 Coachman.....Charles Lawrence  
 Guests, Diners, Men About Town, etc., by Lafayette Chorus

The musical comedy, "The Man Who Owns Broadway," served as a vehicle to bring back to Harlem many of the favorites of the Lafayette Players. The show was good from any angle considered. Boasting fine ensemble work, a real beauty chorus and several stars of the first magnitude, it was a rare pleasure to those whose tastes soar above the average noise and thunder, thunder and noise production.

The work of Clarence E. Muse, Charlie Olden, Carlotta Freeman, Arthur Simmons, Walter Robinson, Edward Thompson, Inez Clough, Edna Scotttrah was all good, and evidence of the wide versatility of these players, but the treat of the show awaited the arrival

of Walker Thompson, who was the life of the evening, and Will Cooke, who ably supplemented Thompson's efforts, and J. Francis Mores who preceded the two, and by his excellent voice gave the touch of genius that had hitherto been lacking. All in all no better production—both from the standpoint of the merits of the show and of the players—has been presented at the Lafayette for a long time.

In vaudeville and latest release pictures the Lincoln still leads them all—whether we count foyers from 125th street up or just in Negro Harlem. There are no better vaudeville bills anywhere in Harlem today than those playing to capacity houses at the Lincoln. And as to pictures, well, Mrs. Downs and her capable manager, Mr. Snyder, seem to have cornered the market so far as the best and latest releases are concerned.

#### BUDDING GENIUS.

1704 Reynolds street.

Savannah, Ga., July 17, 1920.

To the Editor of The Crusader:

Dear Sir:—I am a girl of fourteen and feel inclined to compose some poetry for your wonderful magazine hoping it will be of some inspiration to your readers. If this meets your approval for publication, I will put forth every

816

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effort to compose other poems for your magazine. Trusting to receive an early reply and a copy of your next issue if this meets your approval, I am yours respectfully,

(Signed) STELLA E. JONES.

**WHAT CAN I DO TO HELP MY RACE.**

By Stella E. Jones.

What can I do to help my race,  
When in the eyes of others  
I am thought to be so small?  
Am I willing to strive and fight  
For Humanity's sake,  
And succeed as another leader of my Race?

What can I do to help my race,  
When I am starting out with my naked hands  
To face this hard and cruel world;  
Just for my race, and humanity's sake?

What can I do to help my race,  
What am I willing to give?  
Am I willing to sacrifice my life for my race,  
To battle to help others?  
This question is left for me to answer.  
And what shall my answer be?

**SUPPRESSED FACTS.**

By WM. H. DAMMOND.

Ulysses S. Grant was an inveterate enemy of emancipation. In every national election up to and including that in 1860, at which Lincoln was candidate, Grant voted in favor of perpetuating Negro slavery.

The first Republican Presidential candidate was not Abraham Lincoln.

The first Republican National Convention was held in 1866, and John C. Fremont was then nominated for President of the United States.

Lincoln was not re-elected on a Republican ticket. His running mate was Andrew Johnson, a Democrat.

Andrew Johnson was a fugitive slave—a white slave. His slave-drivers religiously saw to it that Andrew Johnson would remain illiterate. Having successfully fled his native North Carolina and settled in Tennessee, Johnson married a fairly well educated woman.

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Vice-President Johnson's only school had been his tailoring shop, and the school's faculty consisted of Mrs. Johnson.

For about thirteen years (1863-1876) the United States of America was not a slave country. Slavery was introduced by Rutherford Hayes, an Ohio Republican, and has been carefully maintained by every subsequent Republican and Democratic President thereafter. ("Peonage," in American parlance, is simply a synonym of "slavery.")

### INVESTMENT INFORMATION.

The Crusader,  
New York, N. Y.

Gentlemen:—I have a few hundred dollars to invest and noticing that you have attached to your splendid publication an investment bureau which has exposed several dishonest ventures, I am writing to ask that you put me next to some reliable concern or concerns in which I could safely invest my money with a fair certainty of reasonable returns. Thanking you for the favor, I am,

Respectfully,  
J. C. HINES,  
Atlanta, Ga.

Answer: The Crusader believes in the integrity and efficiency of the following concerns and heartily endorses them as promising both safe and profitable investment: The Inter-Colonial Steamship & Trading Corp.; New York City; Inter-Colonial Supply Co., Inc., New York City (the two are not related); West Indies Trading Corp., Canada; Unique Operating Co., Inc., New York City; Consolidated Realty Corp., Savannah, Ga; Sarco Realty Co., New York City; Royal Progressive Co., Inc., Brooklyn; Hotel Dale Co., Inc., Philadelphia, and Monumental Pictures Corp., Washington, D. C.

Indianapolis, Ind.

Cyril V. Briggs,

The Crusader, N. Y. City.

Dear Sir:—Please advise a good oil stock for investment in your next issue and oblige.

"REGULAR READER."

Answer: The Crusader considers oil stocks as more or less speculative. We do not advise in speculation. The chances are too great. Only those who can afford to lose should indulge in speculation. Buying oil stocks has about the same element of safety as betting on the races. You are liable to win a few dollars once in a while, and certain to lose more often.

New York, July 5, 1920.

Cyril V. Briggs,

Editor Crusader, N. Y. City.

Dear Sir:—I notice you do not advise investment in the Knights Developing concern. Is there anything wrong with that company? Will you please advise me. READER.

Answer: The Crusader is not prepared to say whether there is anything wrong with the Knights Developing & Trading Co. or not. We simply do not advise investment with that company because that company has shown a disposition to avoid legitimate investigation and has ignored several letters sent them from this bureau requesting copies of prospectus and other information on the basis of their claims.

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Therefore, help me to start the work here by sending me at your earliest convenience a copy of its ritual, with degrees, pass-words, signs, etc., and formal initiation ceremony when a solemn oath is taken, and all other necessary instructions.

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### U. S. IN HAITI

To Herbert J. Seligman and *The Nation*, the Negro Race is indebted for further pitiless publicity on the murderous attack made by the United States upon the lives and liberty of the Negroes of Haiti. Mr. Seligman, writing in *The Nation* for July 10, under

A Hearty Welcome to the Delegates to the  
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caption of "The Conquest of Haiti," reveals the sordid story of American aggression and policy of wanton murder in the Black Republic. Speaking straight from the shoulder to the American public, Mr. Seligman tells it that:

To Belgium's Congo, to Germany's Belgium, to England's India and Egypt, the United States has added a perfect miniature in Haiti. Five years of violence in that Negro republic of the Caribbean, without sanction of international law or any law other than force, is now succeeded by an era in which the military authorities are attempting to hush up what has been done. The history of the American invasion of Haiti is only additional evidence that the United States is among those Powers in whose international dealings with democracy and freedom are mere words, and human lives negligible in face of racial snobbery, political chicane, and money. The five years of American occupation, from 1915 to 1920, have served as a commentary upon the white civilization which still burns black men and women at the stake. For Haitian men, women and children to a number estimated at 3,000, innocent for the most part of any offense, have been shot down by American machine gun and rifle bullets; black men and women have been put to torture to make them give information; theft, arson and murder have been committed almost with impunity upon the persons and property of Haitians by white men wearing the uniform of the United States. Black men have been driven to retreat to the hills from actual slavery imposed upon them by white Americans, and to resist the armed invader with fantastic arsenals of ancient horse pistols, Spanish cutlasses, Napoleonic sabres, French carbines and even flintlocks.

Dealing with the first acts of the invasion, Mr. Seligman reports that

The American hold was fortified by a convention empowering the United States to administer Haitian customs and finance for twenty years, or as much longer as the United States sees fit, and by a revised constitution of Haiti removing the prohibition against alien ownership of land, thus enabling Americans to purchase the most fertile areas in the country. Thenceforward Haiti has been regarded and has been treated as conquered territory. Military camps have been built throughout the island. The property of natives has been taken for military use. Haitians carrying a gun were for a time shot at sight. Many Haitians not carrying guns were also shot at sight. Machine guns have been turned into crowds of unarmed natives, and United States marines have, by accounts which several of them gave me in casual conversation, not troubled to investigate how many were killed or wounded.

The Haitians in whose service United States marines are presumably restoring peace and order in Haiti are nicknamed "Gooks," and have been treated with every variety of contempt, insult and brutality. I have heard officers wearing the United States uniform in the interior of Haiti talk of "bumping off" (i. e. killing) "Gooks" as if it were a variety of sport like duck hunting. I heard one marine boast of having stolen money from a peaceable Haitian family in the hills whom he was presumably

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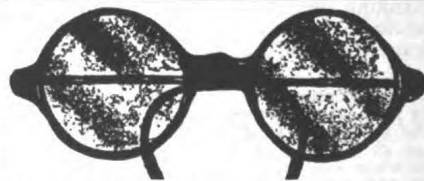
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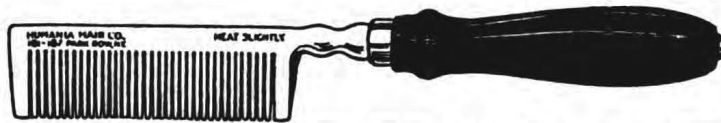
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on patrol to protect against "bandits." I have heard officers and men in the United States Marine Corps say they thought the island should be "cleaned out"; that all the natives should be shot; that shooting was too good for them; that they intended taking no prisoners; that many of those who had been taken prisoners had been "allowed to escape," that is, shot on the pretext that they attempted flight. I have seen prisoners' faces and heads disfigured by beatings administered to them and have heard officers discussing those beatings; also a form of torture—"sept"—in which the victim's leg is compressed between two rifles and the pressure against the shin increased until the agony forced him to speak. I know that men and women have been hung by the neck until strangulation impelled them to give information. . . . The prevailing attitude of mind among the men sent to assist Haiti has been such determined contempt for men of dark skins that decency has been almost out of the question. The American disease of color prejudice has raged virulently.

And in the face of this terrible rape of Haiti what has the American Negro done in the way of effective protests? Nothing. His pathetic impotence has been as complete in the international relations of what he chooses to call *his* country as in its domestic relations. And yet the rape of Haiti should interest him; if not from the standpoint of identity of race with the Haitians then because of the schooling white men are having in the idea of the non-sanctity of Negro life. Those white men are from America and will come back to America with less respect than ever for the lives and rights of black men.

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