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THE CRISIS



RECORD OF THE DARKER RACES

Vol. 5, No. 1

NOVEMBER, 1912

Whole No. 25



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THE CRISIS

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PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 26 VESEY STREET, NEW YORK CITY

Edited by W. E. BURGHARDT DU BOIS, with the co-operation of Oswald Garrison Villard, W. S. Braithwaite, M. W. Ovington, Charles Edward Russell and others.

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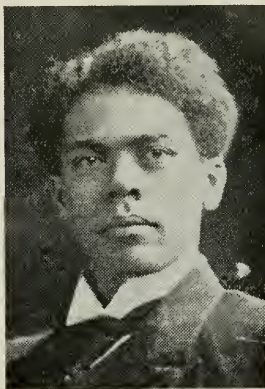
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THE CRISIS

Vol. 5, No. 1

NOVEMBER, 1912

Whole No. 25



ALONG THE COLOR LINE

POLITICAL.

COLORED women will vote in the next presidential election as follows:

California	6,936
Colorado	3,861
Idaho	187
Utah	313
Washington	1,697
Wyoming	494

Total (six States).....13,488

¶ In Kentucky women are being allowed to vote in school elections. A report comes from Hopkinsville showing that more interest is being taken in registration by the colored women than by the white women, 190 of the former registering as against 85 whites.

¶ Laurens County, Ga., had in 1900, 14,565 white persons and 11,338 colored persons. To-day it probably has at least 30,000 inhabitants, and perhaps 6,000 males of voting age. There were registered in October 3,781 qualified voters, of whom only fifty-four were Negroes. A report in the *Savannah News* says: "It is probable that there will not be a single Negro vote cast here."

¶ It is probable that woman's suffrage will be inaugurated in Hawaii within a short time and that no color line will be drawn.

ECONOMICS.

DEAL JACKSON, a Negro, brought to market in South Georgia, on September 3, the first bale of cotton made this season

in the entire South. He has both white and colored tenants on his farm.

¶ A. H. Holmes, a prominent Negro farmer, has grown two acres of rice at McRae, Ga., in a region where it was not thought hitherto that rice could be raised.

¶ After a long fight for excluding Negroes the Molders' International Union of America is again considering the question of admitting them. One speaker said in their last convention:

"The Negro has demonstrated that he is a capable mechanic, and is quite able to fill the place of the white laborer. The Southern foundry managers are making capital out of the race prejudice between the white and the colored molders, and if we do not raise the colored worker to our standard he will drag us down to his.

"We can hardly find language strong enough to express our opinion of the feudal lords, when we consider the days when the laborer was bought and sold with the land. Our evolution from a condition of slavery to the freedom that we now enjoy was slow, but we now withhold our aid from the Negro, who is trying to gain the same freedom.

"How can you get the Negro organized unless you are willing to meet with him? His interests are identical with yours. Everyone knows that this condition will have to be met, yet some of us want to postpone the day and let others take the responsibility. Do not let your race prejudice warp your judgment."

¶ In the waiters' strike in Boston eighty colored waiters from New York were brought in as strikebreakers.

¶ Two thousand five hundred colored cotton pickers are at work on the 8,000 acres of cotton which the Taft ranch, of San Patricio County of Texas, has planted.

¶ In Columbus, O., there are 121 colored people in business and twenty-five in the professions. Among the businesses represented are six coal dealers, four confectioners, three contractors, three feed merchants, four hotels, eight restaurants and five shoemakers.

¶ In Houston, Tex., the colored people have thirty barber shops, one bank, one dry goods store, three undertaking establishments, two bakeries, six printing offices, forty groceries, five newspapers, twelve contractors, one brickyard, nine lawyers, four dentists, sixteen doctors, three drug stores, ten real-estate agents, six notary publics, five peace officers, two carriage and wagon manufactories, twenty-one blacksmith shops, thirty restaurants, four hotels, two insurance associations, one badge factory, two beauty parlors, three jewelers, four ice-cream factories, one business college, two night schools, two architects, sixteen hucksters, fourteen trained nurses, twelve music teachers, fifty dress-makers, one kindergarten, six manicurists, two chiropodists, one veterinary surgeon, three cemeteries, eighteen painters, six cabinetmakers, three plasterers, one sign painter, one second-hand store, six cement contractors, two stone cutters, fourteen brick masons, three tailor shops, four hack lines, two steam laundries and two photographers.

¶ In Bryan, Tex., the wages of colored laborers have been gradually increasing until they get from \$1.50 to \$2.50 a day. Among them will be found bricklayers, carpenters, grocers, real-estate agents, insurance agents, barbers and one physician. All of these are meeting with success. A colored undertaking establishment, recently begun with a capital of \$2,000, is receiving support. Negroes are rapidly buying property and building better homes, thus causing the whites who have colored renters to put up more comfortable houses. In and near Bryan are Negroes owning from 500 to 1,000 acres of some of the best land in this State.

¶ M. Delcasse, French Minister of Marine,

has appointed Captain Moltenot to the full command of a war vessel. M. Moltenot is a full-blooded Negro.

SOCIAL UPLIFT.

THE national committee of management of the Mosaic Templars of America have had their annual meeting in Little Rock, Ark. They are about to invest \$70,000 in securities and real estate, and have \$51,000 in their endowment fund.

¶ Augusta, Ga., has a colored civic and improvement league, supported by membership fees. They have supported during the summer two playgrounds for children, done neighborhood work and plan to employ a colored district nurse.

¶ The seventh annual report of the colored branch library of Louisville, Ky., shows that the circulation has grown from 17,831 the first year to 73,462. The books were loaned from the central branch and three stations and through forty-eight classroom collections. Thirty per cent. of the circulation was fiction; the attendance at the story hour was 1,873; 1,582 reference questions were looked up and 244 meetings held.

¶ A colored community named Norwood, near Indianapolis, is to have a public library with about 1,000 books. Miss Ada B. Harris, principal of the local school, has been chief promoter of the project, and the citizens themselves have cleaned and remodeled the building, while local firms have given much of the furniture.

¶ Colorado College has a colored athlete by the name of Holmes. He has done 100 yards in ten seconds. The *Denver Post* says:

"Holmes will be the target of every player in the State. On account of his color there will be a general demand to see him leaving the field on a stretcher, but anyone that knows the way Holmes can play football will be safe enough in venturing to say that he will be able to take care of himself."

¶ A package of currency containing \$55,000 was mysteriously extracted from a shipment by the First National Bank of Pensacola, Fla. It was recently found in the rear of the bank by the Negro janitor and turned over to the authorities.

¶ A group of colored people at Nyack, N. Y., recently gave an entertainment and raised \$130 for the benefit of the Nyack Hospital.

¶ Chattanooga, Tenn., has established a colored park and playground for the colored people by purchasing nine and one-half acres on Orchard Knob.

¶ New Orleans is going to attempt a Negro daily newspaper called *The Daily Spokesman*. The paper is to have its own printing plant.

¶ The women's convention, auxiliary to the National Baptist Convention, reported for the fiscal year \$26,968 raised. Of this \$18,992 was spent on the National Training School. Local organizations raised \$8,000 in addition to this.

EDUCATION.

THE fight against colored schools still goes on in certain parts of the South.

Louisiana, which has by far the largest percentage of colored illiteracy of any State in the United States, is especially active in spoiling the Negro schools. New Orleans stops the education of colored children with the sixth grade and has recently appointed to the colored schools twenty-four white teachers, who will go to the colored schools to get experience, and after a month or two will be appointed to white schools and other raw recruits appointed to take their places. The board has also refused to establish a night school for colored people. The excuse given for not appointing colored teachers was that only five passed the examination; but the charge is made that the board did not intend that colored teachers should pass the examination under any circumstances.

¶ A colored man sends the following letter to a New Orleans paper:

September 15, 1912.

Editor *The Item*,
City.

DEAR SIR:

It is not clear to us why the school board at its last meeting assigned twenty-four white normal girls to teach in the colored public schools. Can it be that colored schools are the best places for the normal girls to secure experience in order to teach white children? Or is it true that, contrary to the long-cherished traditions of the South, these girls prefer to serve colored children to the children of their own race? Perhaps these positions were given to control votes; maybe to save the ring from defeat. However, in justice to the colored children of this city, these schools ought to be taught by colored teachers, as

there ought to be no semblance of social equality in our schools. These normal girls are placing themselves in a position where they are not wanted, and, in justice to themselves and their friends, they ought to immediately resign.

Very respectfully yours,

JOHN F. GUILLAUME.

¶ The legislature of Louisiana has ordered the Southern University, a colored State school, to sell all its property in New Orleans and find a location in the country.

¶ President G. E. Gates, of Fisk University, has resigned his position on account of ill health. President Gates was in a railroad accident last spring, and in consequence suffered a breakdown. He is said to be in a serious condition now.

¶ Allen LeRoy Locke, formerly a Rhodes scholar and a graduate of Harvard, has accepted the position of assistant professor of English in the Teachers' College, Howard University.

¶ Dr. Charles H. Marshall has been appointed a member of the board of education of the District of Columbia. He is a graduate of the Union University, Richmond, and of the Howard University Medical School.

¶ School No. 91, in Baltimore, has been turned over to the colored pupils. It was formerly a white school. There was much opposition to the transfer.

¶ Miss Clara M. Standish of Talladega College, Ala., writes to the *New Bedford Standard*:

"One-half of the Negroes get no schooling whatever. The average child in the South, white as well as black, who attends school at all, stops with the third grade. In school-houses costing an average of \$275 each, under teachers receiving an average salary of \$25 a month, the children in actual attendance received five cents' worth of education a day for forty-seven days only in the year."

¶ New Negro schools are being built at Tampa, Fla., and Fernwood, Miss., by State authorities. Negroes themselves are starting institutions in Helena, Ark., and Pine Bluff, Ark.

¶ Mr. W. T. S. Jackson, a teacher in the M Street High School, Washington, and a graduate of Amherst College, has been made

principal of the colored business high school, Washington, D. C.

¶ For the first time in fifteen years the Baltimore County school board has decided to increase the salaries of colored teachers. The increase will be 14 per cent.

¶ Bishop Thirkield says of the public schools of Atlanta, Ga.:

"Not only are the white children unprovided for, but thousands of colored children cannot be accommodated in either session of the public schools. This means that they are permitted to run wild on the streets in contact with the lower life of the city. If criminal instincts are developed and these colored children thrown in the way of vice the authorities of this city are responsible.

"I have studied this situation for some years and am utterly amazed at the lack of foresight in building schoolhouses merely for the sake of saving on an investment which promises the largest returns in the moral and industrial life of the city."

¶ Tuskegee Institute has opened with the largest enrollment in its history. The plant consists now of 2,345 acres of land and 108 buildings valued at \$1,339,248. The endowment fund is \$1,401,826, not including 19,910 acres of unsold government land valued at \$300,000. There are 9,000 graduates and former students.

¶ A colored woman teaching in Lowndes County, Ala., says in an appeal for funds:

"Where I am now working there are 27,000 colored people and about 1,500 whites. In my school district there are nearly 400 children. I carry on this work eight months in the year and receive for it \$290, out of which I pay three teachers and two extra teachers. The State provides for three months' schooling, but practically I am working without any salary. The only way I can run the school eight months is to solicit funds from persons interested in the work of Negro education.

"I have been trying desperately to put up an adequate school building for the hundreds of children clamoring to get an education. To complete it and furnish it with seats I need about \$800."

¶ About twenty-five years ago Miss Katherine Drexel, of the wealthy Drexel family of Philadelphia, took the veil of a nun and announced her intention of founding a Catholic

order for the education of the Indian and colored race. Colored schools have been opened at Rock Castle, Va., Nashville, Tenn., two in Philadelphia, one in New York, one in Chicago and one in Columbus, O. These Catholic schools are non-sectarian in the sense that they receive children of all denominations; they are taught, however, by Catholic sisters.

¶ J. Pierpont Morgan has agreed to give \$10,000 toward a \$60,000 fund for the St. Paul's Episcopal School for Negroes at Lawrenceville, Va.

¶ The American Church Institute for Negroes in its sixth annual report shows that \$89,582 has been raised for the support of its six schools during the year. The report contains a careful study of the needs of Negro education.

THE CHURCH.

THE twentieth annual meeting of the colored convocation of the diocese of Southern Virginia was held recently. Thirty churches and missions reported 1,700 communicants and \$6,000 raised by the colored people.

¶ Over 1,000 colored people from four States met in New Orleans to greet Bishop Thirkield, of the M. E. Church, who came to take special charge of colored work.

¶ The total membership of the Negro Baptist Church in America is now reported to be 2,444,055. There are 18,987 churches worth \$25,000,000.

¶ Rev. J. S. Quarles of Columbia, S. C., has been appointed archdeacon of that diocese.

¶ For thirty-three years the colored Baptists have been engaged in missionary work in Africa. They have sent in all sixty-two missionaries and fifteen native workers; they have established eighty churches, 300 out-stations and own about \$30,000 worth of property on the West Coast. The Rev. L. G. Jordan is at present the secretary in charge of the work.

¶ Pope Leo XIII. established two apostolic vicariates in equatorial Africa; that of Northern Nyanza and that of the Upper Nile. In the first there are 98,000 Catholics and fifty-eight schools and eleven hospitals. In the vicariate of the Upper Nile there are 19,000 Catholics and thirteen schools with fourteen medical institutions.

MEETINGS.

THE thirty-second annual meeting of the True Reformers has taken place in Richmond with delegates from all States of the United States. Mr. Floyd Ross was placed at the head of the order.

¶ Colored people in New Jersey and Pennsylvania are proceeding with their arrangements for celebrating the jubilee of emancipation at Philadelphia next year.

¶ The celebration of the fiftieth anniversary of the issuance of the preliminary Emancipation Proclamation took place in Washington, D. C. President Taft was one of the speakers.

¶ The Society of American Indians held its second annual conference at Ohio State University, October 2 to 7.

¶ Many Negro fairs are being held in the South. The fifth annual exhibition of the Tennessee Colored Fair Association was held in Nashville and was unusually successful. The annual colored fair was held in Memphis.

¶ The fifth annual session of the Arkansas Federation of Colored Women's Clubs convened in Pine Bluff. The organization is chiefly concerned in raising funds for a Negro reformatory.

PERSONAL.

L. R. HENDERSON, a colored man of Greensboro, N. C., has joined the United States army. He is 21 years old, stands six feet three inches in his bare feet and weighs 171 pounds.

¶ Spurred by recent attacks upon the civil service in Philadelphia, Assistant Director Reed has appointed Fred. W. Matheas as foreman of repairs at \$850 a year in the city street repair corps.

"I was very glad," Mr. Reed said, "to give this man the job. He is a graduate of the University of Maine in civil engineering and came to this city several months ago asking for employment in municipal work. I asked him if he was willing to begin as a laborer and he promptly said he was and hoped by good work to fit himself for preferment. He started as a laborer and then took a civil-service examination for a better position, with the result that he came out second on the list and has been appointed to his present place." Matheas is colored.

¶ Rice Barnett, one of the best-known colored men in Zanesville, O., is dead.

¶ A memorial meeting to honor the late George F. T. Cook, formerly superintendent of colored schools of the District of Columbia, is planned.

¶ Dr. A. C. McClennan, the founder of a colored hospital in Charleston, S. C., is dead. In sixteen years he has raised \$60,000 for the hospital, beside the annual cost of maintenance, \$3,500. One of his white co-workers said:

"Knowing Dr. McClennan well, it is no exaggeration to say that this community can ill afford to lose a man of his stamp. He belonged to that class of refined colored men who, while standing true to his own race, never ceased to show respect to those of a different race. His friends were numbered among white and colored. They lament his taking off. I shall drop a tear upon his newly made grave."

¶ The celebrated Millie-Christine twins died in Wilmington, N. C., October 9, at the home of the pair. Millie died first, and the other within a few hours.

The twins, who were colored, had two heads and two sets of lower extremities, but had the same body. They had been exhibited all over this country and in Europe, and could speak several languages fluently. They were born in slavery and were sold for \$40,000 for exhibition purposes.

¶ The Rev. Felix A. Curtright came to Joliet, Ill., two years ago with nothing. Since then he has bought and paid for a church, costing \$12,000 and established a social center. The building is open all the time; there are regular lectures, an employment bureau, night school, restaurant and baths.

¶ Mr. W. H. Ellis of New York, a man of international fame, is pushing a claim of \$105,000,000 against the Mexican government. Mr. Ellis, who is a broker and promoter, is remembered as the energetic American who, after the death of Frank D. Loomis, the Assistant Secretary of State, took the treaty papers to Abyssinia.

¶ In the recent wreck of the New York, New Haven and Hartford Railway, P. B. Cleveland, a porter on one of the Pullman cars, had his left arm broken; he, nevertheless, kept on his work of rescue, taking some of the last persons from the burning car.

FOREIGN.

A MEMORIAL meeting on the death of the late Dr. E. W. Blyden has been held in Lagos, West Africa, and the Blyden memorial committee was formed. The Hon. C. A. Sapara Williams, of the legislative council, presided. The Right Rev. Bishop Johnson was the principal speaker. The meeting decided upon a life-sized portrait and a scholarship or technical school.

¶ The free Negroes of the Gulf Coast of Africa and of the German colony of Kamerun are raising and exporting over 40,000 tons of cocoa each year. This whole development is said to be the result of mission schools.

¶ The first blue book on native affairs published by the Union government of South Africa forms a volume of 400 pages. The report shows that while \$1,500,000 is raised from native taxation, only \$55,000 is spent on native education.

THE GHETTO.

A TLANTA, GA., is trying to register and tax its colored washerwomen. Colored people are protesting.

¶ Difficulties are continually arising on the "Jim Crow" street cars in the South. Recent fights are reported in Houston, Tex., Louisville, Ky., and Mobile, Ala.

¶ A white woman ran away from the hospital in Cincinnati, O., because a colored woman was on a cot next to her.

¶ In Kansas City, Mo., a Negro clerk in the city treasurer's office was discharged because he was black. The civil-service commission decided that the colored man had been unjustly removed, but had no power to reinstate him.

¶ The appointment of a colored teacher in the Sexton School, Chicago, has led to a strike on the part of some of the white pupils.

¶ A local paper reports: "Hatred of the Negro and those who employ Negroes has been carried to an outrageous extreme in Briartown, Okla. Three farmers have been shot there because they employed Negro cotton pickers in violation of local sentiment. It is thought that two of the farmers will die. Heretofore, Negroes never have been allowed to stay in the Briartown section. When it became known that

the three farmers had imported Negro help armed mobs formed and marched to the farms. The farmers were shot when defending themselves, their families, the Negro and the farm property against the mobs. Certainly, if the officials of Oklahoma have any respect for themselves and their State, they will ferret out and punish the assailants of the three men and their employees."

¶ White Southerners in Newburgh, N. Y., tried to start a row because colored people were eating in the same Chinese chop suey restaurant.

¶ When Negro property owners of Harlem met to discuss the colored "invasion," Mr. John E. Nail, a colored real-estate agent, addressed the meeting and declared that property depreciation following the coming into the neighborhood of a Negro family was due to panic on the part of the white owners.

"If a Negro family gets in a house on your block," said he, "don't run away. If your tenants move out don't rent to Negroes at a lower rate. Just get together and stick and the chances are you will find your houses will fill up with white families who will learn that the Negro family is minding its own affairs and is above the average in intelligence. If you get scared and throw your property on the market or put in Negro tenants you lose money, because Negro tenants do not pay as much as white ones."

¶ In Summit Township, Kansas, there is trouble over the local school. There are a larger number of Negro families in the district than white families, but there are more white children to attend the school than colored children. The Negroes own the most land and pay a greater amount of the taxes and they, standing on their constitutional rights, elect Negroes as members of the school board. To this the white patrons object, but it does little or no good. The school board employed Mrs. Rosa Johnson, a colored teacher of Alma, Kan., to teach the school, but county superintendent W. E. Connelly refused to indorse her teacher's certificate and she is therefore debarred from taking charge of the school officially. She appeared there one morning, but the white people were at the schoolhouse and Mrs. Johnson did not call school to order.

Two or three white teachers have been sent to the district to get the job, but the board did not employ them, saying they had already

employed a teacher. Just when the school will begin cannot be told at this time, and what the outcome of the trouble in No. 67 will be is also a mystery.

¶ A Boston woman living in Washington has discovered that her husband has colored blood.

¶ Kansas City firemen recently refused to rescue workmen who were entombed beneath a burning building. "Why risk our lives? We know of only two there; they are dead, undoubtedly—and Negroes."

¶ The city of Macon, Ga., has removed its "red-light" district to the vicinity of a Negro church. The church has protested and is preparing to move.

¶ A mob in Dawsonville, Ga., has burned a Negro church and run a Negro tenant away from his home.

¶ A Buckingham County, Va., jury brought in such a curious verdict to deprive colored people of 342 acres of land that appeal has been made to the Supreme Court of Appeals in the case.

¶ In Guthrie, Okla., two colored women with their little girls drew water with their own cups from a public fountain. For this they were told that "Niggers" were not allowed there, and one of them was knocked down by a policeman.

CRIME.

THE following lynchings have taken place since our last report:

¶ At Bakersfield, Cal., an unknown Negro accused of attacking a child. At Cullings, Ga., "Bob." Edwards, suspected of complicity in attacking a girl. He was shot, dragged through the streets and mutilated. At Americus, Ga., a Negro, Yarborough, accused of attacking a girl. In Rawlins, Wyo., a colored man, Wigfall, was lynched by the convicts. He was charged with the assault of an old woman. At Shreveport, La., fifty men killed a half-witted Negro, "Sam." Johnson. He was accused of killing a white lawyer.

¶ The governor of Georgia declared martial law and sent 167 soldiers and officers to protect six Negroes who were being tried for criminal assault in Forsythe County. Two of the Negroes were sentenced to be hanged.

¶ An unusual number of colored men have been murdered this month:

One at Swaynesboro, Ga., supposed to have been killed by unknown white men. At Bristol, Va., a steward of a hotel killed a Negro bellboy. At Huntsville, Ala., a white man killed a colored laborer. At New Orleans an old colored man was killed by a white man. In Marion County, Ala., Willis Perkins was killed by a party of white men for no apparent cause. In Homer, La., a prominent farmer shot and killed a Negro, John Woods. At Fitzgerald, Ga., a prominent dentist accused a Negro of stealing and shot him dead when the Negro tried to run away. Forest Boland of Lucedale, Miss., was recently killed because he had testified against white liquor sellers.

¶ A white man in York, Pa., shoved a colored man roughly off the sidewalk. He was stabbed three times with a knife.

¶ Governor Donaghey has given absolute pardon to Robert Armstrong, a Negro convicted and sentenced to be hanged for attacking a white woman. The governor says:

"My reason for granting this pardon is that I have become thoroughly convinced of Armstrong's innocence. Feeling this way about it, there can be no middle ground so far as my action is concerned. He is either guilty or innocent, and believing him innocent, I have pardoned him.

"I have given the case careful thought and study, have read the transcript of the evidence and have considered it in an unbiased and unprejudiced manner. The evidence as disclosed by the transcript does not show the identification of Armstrong by the prosecuting witness to be of such a nature as to convince me of its absolute certainty. The opportunity for her to identify her assailant was limited to the flare of a match as he stood by the bureau in the dark room and to a dim light from a possible street lamp that might have shown through a crack in the window curtain. There is some evidence that she had stated the party might have been a dark-skinned Greek or a mulatto Negro.

"I have every confidence in her honesty and sincerity in this matter, but under all conditions connected with the case I feel that she is bound to be mistaken in her identification.

"Armstrong's defense was an alibi. True, it was Negro testimony, but to prove where a Negro is at night, after working hours, one would ordinarily have to resort to Negro tes-

timony, as it is Negroes with whom he associates. His alibi was apparently made out as well as a Negro alibi could have been proven."

¶ The special grand jury investigating the lynching of Robert Johnson at Pineville, W. Va., refused to indict the lynchers, although there seems to be no reasonable doubt that the murdered man was not guilty.

MUSIC AND ART.

SAMUEL COLERIDGE-TAYLOR, the distinguished composer who died after a four days' illness of pneumonia in London, Eng., on September 1, was buried at Croyden on September 5. The service was held in St. Michael's Church.

W. J. Read, violinist, played the slow movement from Mr. Coleridge-Taylor's violin sonata, and Julien Henry sang "When I Am Dead, My Dearest," selection from the "Six Sorrow Songs," dedicated to the dead composer's wife.

While the body was being removed from the church the funeral march of "Minnehaha," from "Hiawatha," was played by H. L. Balfour, organist of the Royal Choral Society.

Wreaths and flowers from all the principal musical organizations of London, as well as from many professional musicians and friends, were received, and two open broughams filled with wreaths headed the cortege.

¶ Mr. William Speights, tenor, an intelligent singer of skill in the use of his voice and in clear diction, gave an exacting program before a large and enthusiastic audience at Steinert Hall, Boston, Mass., on September 18. He was assisted by Mr. J. Shelton Pollen, pianist, and Mr. Clarence Cameron White, violinist. Mrs. Clarence C. White was the efficient accompanist.

Mr. Speights, who graduated from the New England Conservatory of Music last June, has opened a studio for pupils in vocal training.

¶ A recital was given on September 5 by Mr. J. Elmer Spyglass, baritone, of Toledo, O., at the Trinity Congregational Church, at Pittsburg, Pa.

¶ Miss Hazel Harrison, the talented young pianist of La Porte, Ind., has been studying under Hugo Van Dalen, in Berlin, Germany,

for the past year. She has lately met with the good fortune of having been accepted as a pupil by the distinguished pianist and teacher, Ferruccio Busoni.

Miss Harrison will be heard in concert work during her stay in Berlin.

¶ Miss Helen E. Hagan, pianist, of New Haven, Conn., will begin her student life in France under particularly sad circumstances. She sailed on August 31 for Paris, where she is to study composition and to continue her work in pianoforte. A few days after her departure her mother died at New Haven. Miss Hagan is remembered as the recipient of the Sanford Fellowship at the Yale Conservatory of Music at the last commencement.

¶ "Christophe," an Haitian tragedy, written by Mr. William Edgar Easton of Los Angeles, Cal., was presented this summer at the Gamut Auditorium at Los Angeles. The play is laid in the early nineteenth century, during the brief reign of Christophe. Special music was arranged for the play and given by Wheaton's Orchestra.

¶ Mrs. E. Azalia Hackley, soprano, gave an illustrated lecture and demonstration in voice culture on September 20, at St. John's Church at Springfield, Mass. The *Springfield Republican* notes that "Mrs. Hackley sought to instruct and elevate her audience in the simplest and most unconscious way.

"Her voice is very rich and full and her high notes ran to tremendous power, having a noteworthy force and clearness."

Mrs. Hackley gave a retiring lecture-recital in Jordan Hall, Boston, Mass., on the night of September 30, and was greeted by an appreciative audience.

Mrs. Hackley is now in the fulness of her powers, and it is to be regretted that her splendidly trained voice of remarkable range and clearness is not to be heard again in concert work in Boston.

Mrs. Hackley played her own accompaniments.

¶ On October 8, at the Church of the Holy Spirit, Mattapan, Mass., Mr. Wm. H. Richardson, baritone, of Boston, assisted by Mrs. Maud Cuney Hare, accompanist, appeared in an afternoon of song before the Woman's Club, of which Mrs. Francis Peabody, Jr., is president.



MEN OF THE MONTH

J. R. LATTIMER '11



THE LATE FREDERICK LAMAR MCGHEE

A GREAT ADVOCATE.

WHEN the twenty-nine colored men met at Niagara Falls in 1905 and stemmed the tide of abject surrender to oppression among Negroes, Frederick L. McGhee of St. Paul was a central figure; and he is the first of that faithful group to die. He was born in Mississippi on the eve of the Civil War, educated in Tennessee and studied law with the well-known E. H. Morris

of Chicago. In 1889 he began to practice in St. Paul, and he became, as the years went by, one of the great criminal lawyers of the Northwest.

But McGhee was not simply a lawyer. He was a staunch advocate of democracy, and because he knew by bitter experience how his own dark face had served as excuse for discouraging him and discriminating unfairly against him, he became especially an advocate of the rights of colored men. He stood like a wall against the encroachment of color caste in the Northwest and his influence and his purse were ever ready to help. As a prominent member of the Catholic church and a friend of Archbishop Ireland and others, he was in position to render unusual service.

He died at 51, leaving a widow and one daughter. His pallbearers were among the most prominent men, white and colored,



THE LATE JOSEPHINE SILONE-YATES



J. MAX BARBER, D. D. S.

of St. Paul, and a solemn public memorial service was held afterward.

Those who knew McGhee personally cannot reconcile themselves to his loss. He was to them more than a great and good man—he was a friend.



JOSEPHINE SILONE-YATES.

MRS. JOSEPHINE YATES, youngest daughter of Alexander and Parthenia Reeve-Silone, was born in Mattituck, Suffolk County, N. Y., November 17, 1859, where her parents, grandparents and great-grandparents were long and favorably known as individuals of sterling worth. On the maternal side she is a niece of Rev. J. B. Reeve, D. D., of Philadelphia.

She was educated at the Institute for Colored Youth, Philadelphia, and at the public schools of Newport, R. I., where she took high rank, and graduated from the Rhode Island Normal School in 1879. That fall she began her work as teacher and taught until her marriage to W. W. Yates of Kansas City, Mo., in 1889. During her married life she kept in touch with current events, wrote

for the papers and became a leader in club life. She was elected third president of the National Association of Colored Women.

In 1902 she resumed teaching and taught until her death, September 3, 1912. Mrs. Yates was a master of arts of the University of Iowa. She leaves a husband, who is principal of the Lincoln School, Kansas City; a daughter, Josephine, who is a teacher, and a son, Blyden, who is in his junior college year in the University of Kansas. She was a woman of rare personal charm, simple dignity and keen insight.



A PLUCKY MAN.

THIRTY-TWO years ago a brown boy was born in Carolina. He had not only ability but pluck. He was trained in the local schools, and eventually went to Virginia Union University, where he did his academic work; and also was a leader in student activities. On graduating he became editor of the *Voice of the Negro*, and immediately the name of J. Max Barber became known throughout the colored race.

Then came the severest temptation a young man can meet. A little dishonesty to his own ideals, a little truckling diplomacy, and success and a fine income awaited him. This he refused to give. Perhaps there was some arrogance of youth in the decision to hew to the line of his thought and ideal, but it was fine arrogance, and when defeat came and the *Voice* stopped publication, he simply set his teeth and started life again. Only menial employment was open to him, but he took it, faced poverty, and began to study dentistry. For four long years he studied, until last spring, when he graduated from a Philadelphia dental college, among the best in the class.

For the first two years of its existence THE CRISIS was glad to carry Mr. Barber's name on its title page among its contributing editors as some slight token of appreciation for a plucky man.



HENRY L. PHILLIPS.

THE raising of the rector of the Church of the Crucifixion in Philadelphia to the archdeaconate marks an era in the history of colored men in America. Henry L. Phillips was born in Jamaica in 1847. In his own words:

"Father was a planter of sugar cane and ginger. At the usual age I went to a board-

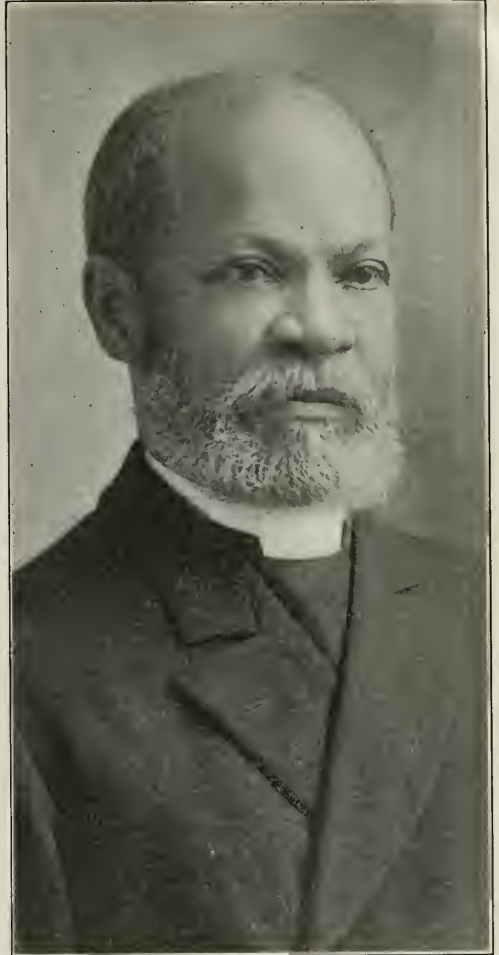
ing school, the Moravian Training School at Fairfield. In 1868, at the age of 21, I left to teach in St. Croix, Danish West Indies. In 1870 I came to Philadelphia.

"After two years of private study, I entered the Philadelphia Divinity School and was graduated and ordained in 1875."

Mr. Phillips is thus the oldest colored American priest in point of service in the Episcopal Church. His great work has been the upbuilding of the Church of the Crucifixion in Philadelphia, which, as he says, "was institutional when that kind of work was little known." Young peoples' clubs, singing societies, lecture courses, kindergartens and other activities have been carried on in the parish house for twenty-five years.

But Mr. Phillips' energies have not been confined to his church. He is trustee of the Starr Center for Settlement Work, member of the Law and Order Society, and recently appointed by Mayor Blankenberg a member of the vice commission; he is president of the Home for the Homeless, and of the organization for the protection of colored women, and trustee of several schools.

Out of his work at the Crucifixion have sprung three other churches. It was fitting that in June, 1912, this indefatigable worker should have been made archdeacon for colored work in the diocese of Pennsylvania. His own good words will best close this sketch: "I have always worked on the principle that man is greater than any church or organization. If anyone needs me, and I can be of service to him, I am not to stop and ask about his religious affiliations before I decide to do anything."



THE VENERABLE HENRY L. PHILLIPS
Archdeacon in Pennsylvania

GARRISON AT BENNINGTON

By WENDELL PHILLIPS STAFFORD

(Written for THE CRISIS.)

Here, where the meadow grasses fringed the
street
And shadows fell from the green mountain
height,
He crooned above his types, hearing the
sweet
Voices of future fame by day and night.
And here to him the footworn Quaker came
Bearing the burden of a race's wrong,
His lonely eyes alight with freedom's flame,
His stammering lips raptured with free-
dom's song.

Forth from this place the summoned warrior
went
Snow white in armor and the sword in
hand
That from its aim was never to be bent
Till slavery fell upon the blood-soaked
land.
Fit spot—most fit—for that high trumpet
call
That comes, one day, welcomed or spurned,
to all.



THE NEGRO
IN POLITICS.

There is still some discussion in both the colored and white press concerning the colored vote more particularly with regard to Mr. Roosevelt. *Harper's Weekly* says that Mr. Roosevelt has dropped the subject because the Southerners did not "nibble at the bait," and continues:

"That indicates the other reason why Roosevelt himself has not been discussing his new plan with the colored brother. If it has not helped him in the South, it has positively and substantially weakened him in the North—and he knows it. Unhappily, there are conscientious and honorable people in his motley following, and not a few of them are of the anti-slavery strain. Such people have not approved, or pretended to approve, his sudden desertion of the Southern Negro after all his loud declaration of friendship for them. Neither could they perceive the slightest basis in reason or morals for his distinction between Southern Negroes and Northern Negroes. There is none. The only basis for that distinction was and is political.

"The maneuver has failed—failed completely and ignominiously. It is the worst kind of failure, for his act is not bitterly denounced, it is not raged at, it is laughed at. A demagogue can thrive on denunciation and hatred, but ridicule and indifference are fatal."

The Southern papers have been spurred to new arguments because of Roosevelt's Southern trip. The *Birmingham Age-Herald* cannot forget the past:

"The South, and particularly Alabama, cannot forget his attitude toward the Republican party of the State right after Alabama adopted her present constitution, at which time he was President. He declared that it was his purpose to support the building up of a white man's party in Alabama, and taking him at his word the Republicans met in convention—the most enthusiastic conven-

tion in the history of the party in this State—and it was addressed by a special envoy from the President in the person of Judge Pritchard of North Carolina. The Negroes were not allowed to even look on. A very short while after the President proceeded to cut off heads of every officeholder that participated in the 'lily-white' movement, and the federal patronage again fell into the hands of the regulars and Booker T. Washington.

"The colonel, therefore, should not feel peevish if the people of Alabama are a little bit inclined to be from Missouri regarding his sudden conversion to a white man's party in the South."

The *Atlanta Journal*, in an editorial entitled "Go Home, Colonel," says, among other things:

"If you fancy that the pharisaic pose you have recently assumed on the Negro question will win you this section's support, you are pitifully deceived. You have straddled this issue in both the North and the South, fraternizing with the Negro there and execrating him here.

"Do you think we are so stupid as not to see through this two-faced and impudent game?"

"Did you not bid might and main for the support of the Negro delegates at Chicago?"

"Would you ever have pretended this sudden change of heart had you succeeded in capturing the machinery of that party as you violently strove to do?"

"Why was it, colonel, that you never awoke to the corrupting influence of the colored delegates from the South until you found that they would no longer serve but would embarrass your political schemes?"

"The whole country knows that no Republican ever went further or stooped lower than you for these same Negro delegates when you needed them to run your particular machine."

The colored ministers of Cincinnati have

been asking ex-Senator Foraker about the situation, and Foraker says that the "Bull Moose is flirting with the Lily Whites."

President Taft in a recent interview says: "Had the colored delegates from the South to the Republican national convention yielded to the influences the newspapers said were dangled before their eyes, the Progressive party leaders might have viewed differently their fitness for participation in the Progressive party's convention.

"It occurs to me that instead of the Southern colored Republicans being declared as disqualified to participate in the activities of the new party, the very fact of their loyalty to a cause they had been elected to represent in our national convention should have commended them to the Progressive party's leaders.

"A race which in fifty years has reduced its illiteracy from 95 to about 30 per cent. is certainly deserving of more respectful consideration than it received from the Progressive party leaders."

It must have taken some urging to force Assistant Attorney-General Lewis into the ring against his first love, but he certainly struck heavily in his Ohio and New Jersey speeches:

"The disfranchisement of eight millions of citizens in the South, from party representation in the new party, was the worst blow that the race has received in the last fifty years, because ours is a party government; because it is the only means through which the citizen can make his ideas of government prevail; and when he is denied his representation there he is denied a fundamental right, a right most essential to his liberty and his happiness.

"I sat in the gallery of the coliseum at the birth of the new party. I saw men and women work themselves into a frenzy of enthusiasm. I heard the magnificent keynote of Senator Beveridge, when he said: 'We stand for a nobler America. We stand for an undivided nation. We stand for a broader liberty and a fuller justice. * * * We stand for mutual helpfulness instead of mutual hate. We stand for equal rights as a fact of life instead of a catchword of politics. * * * We battle for the actual rights of man.'

"For an hour and a half the great orator developed his theme. I listened to the strains of music of 'John Brown's Body' and the

'Battle Hymn of the Republic.' My heart sank within me when I thought that there were men outside clamoring for admission who were denied on account of their race and color. Since all men did not include Southern Negroes, I could not feel that John Brown's soul was marching there. When that vast audience sang the 'Battle Hymn of the Republic,' 'as Christ died to make men holy let us die to make men free,' I felt that human cant and hypocrisy could go no further; it had reached its fitting climax."



The death of Coleridge-Taylor has brought much comment on his work. Almost without exception the praise has been universal. Of course, Phillip Hale, the dyspeptic and somewhat erratic critic of Boston, had to have his usual fling at the Negro.

Musical America says of Taylor:

"In the musical circles of Great Britain he was a force and a power, a name which with that of Elgar represented the nation's most individual output in the domain of choral music, at any rate. His 'Hiawatha,' which has made his name better known than anything else he has written, is a work that will last for many years to come. So, too, his 'Atonement,' perhaps the finest passion service of modern times. * * * Though surrounded by the influences that are at work in Europe to-day, he retained his individuality to the end, developing his style, however, and evincing new ideas in each succeeding work. * * * His untimely death at the age of 37, a short life—like those of Schubert, Mendelssohn, Chopin and Hugo Wolf—has robbed the world of one of its noblest singers, one of those few men of modern times who found expression in the language of musical song, a lyricist of power and worth, and, what is perhaps most significant, the ablest musician the Negro race has yet produced."

Arthur M. Abell, the well-known reviewer of Berlin, Germany, says of the composer in the *Musical Courier*:

"As the first and only Negro composer of real importance, his death constitutes a great loss to his race, but it is also more than that; it is a loss to the musical world at large. For Coleridge-Taylor was a composer of noteworthy achievement and still greater promise. Even Berlin will feel his loss, for

it was the composer's intention to come here early in the season and personally conduct the first European performance of his new violin concerto in G minor. * * * He was a man of sterling character, he was a good husband and father and a staunch and loyal friend."

The London *Daily Telegraph* says:

"The work of Coleridge-Taylor must be regarded as adding lustre to the history of musical composition in England. That his career, already so fruitful, should have been cut off while he was at the height of his artistic power, is a tragedy whose pathos will be universally recognized."

The Philadelphia *Public Ledger* says that he exemplifies the genius of the African race in music, and continues: "Coleridge-Taylor was to modern music what our American Negro poet, Paul Laurence Dunbar, was to literature. His genius was not of the very highest order, but it was of elevated rank. He never set his pen to an ignoble or unworthy score. The world of melody is impoverished by the premature termination of the labors of one who represented by far the best achievement of his race in his chosen field of endeavor."

A writer in the New York *Tribune* speaks of Mr. Taylor's visit to the Litchfield County Choral Union in 1910, and says: "Coleridge-Taylor, who endeared himself to all by his charming personality, repeatedly by word of mouth and in letters assured me and others that the whole-hearted welcome accorded him by his host and hostess at Norfolk and the cordiality with which he was received by those he met there had filled him with new energy, enthusiasm and love for work."

The Syracuse *Post-Standard*, remembering the artist's descent, says that Providence did not visit upon the offspring of this union the penalty which racial amalgamation is commonly supposed to incur. "He was," it continues, "one of the greatest artists in England."

Miss Natalie Curtis calls attention to the talent of the colored people for music—a talent which in Coleridge-Taylor's case received in England encouragement and honor, whereas in our own country the barrier of race has kept colored musicians, with one or two exceptions, in the music hall, and has made them ashamed of their best heritage—the folk music of the old plantation.

THE NEGRO AND THE UNIONS.

There are several indications that the white and black workingmen are beginning to get together. Now and then one hears the old attitude of the Negro echoed as in the *Western Outlook*, a colored paper, which says:

"We have always contended that unions are no benefit to the Negro and will not tolerate him in them only when they are to be benefited. Take the barbers' union—they are glad to have Negroes as members. Why? Because they control most of the good trade among the whites, and it helps white barbers to keep up prices. In this case they are a benefit to the union. But how is it in other branches of trade? It was only last week Messrs. Siebe & Sons, proprietors of Shell Mound Park, came to us and told us that union musicians want them to sign a contract on January 1, 1913, not to rent the park to any one, club or society, that does not employ union music. He said he had refused to sign, as he could see at a glance it would only affect colored organizations who gave picnics out there."

On the other hand, down in Louisiana white men have begun to get a taste of the way in which colored laborers are treated. The white timber workers tried to organize the workingmen into a union. Their committee of defense in an appeal says:

"When the forest slaves of Louisiana and Texas revolted against peonage, and began, about two years ago, the organization of the Brotherhood of Timber Workers, an industrial union, taking in all the workers in the sawmills and camps, the lumber kings at once recognized the power inherent in such a movement and immediately began a campaign of lying and violence against the union and all persons connected with it or suspected of sympathizing with us.

"First among the cries they raised against us was, of course, the old bunco cries of 'white supremacy' and 'social equality,' coupled with that other cry, 'they are organizing the Negroes against the whites,' which the capitalists and landlords of the South and their political buzzard and social carrion crows always raise in order to justify the slugging and assassination of white and colored workingmen who seek to organize and better the condition of their class. From the day you, the Negro workers, were 'freed,' down to the present hour, these cries have been used to cloak the vilest crimes against

the workers, white and colored, and to hide the wholesale rape of the commonwealth of the South by as soulless and cold-blooded a set of industrial scalawags and carpetbaggers as ever drew the breath of life.

"For a generation, under the influence of these specious cries, they have kept us fighting each other—us to secure the 'white supremacy' of a tramp and you the 'social equality' of a vagrant. Our fathers 'fell for it,' but we, their children, have come to the conclusion that porterhouse steaks and champagne will look as well on our tables as on those of the industrial scalawags and carpetbaggers; that the 'white supremacy' that means starvation wages and child slavery for us and the 'social equality' that means the same for you, though they may mean the 'high life' and 'Christian civilization' to the lumber kings and landlords, will have to go. As far as we, the workers of the South, are concerned, the only 'supremacy' and 'equality' they have ever granted us is the supremacy of misery and the equality of rags. This supremacy and this equality we, the Brotherhood of Timber Workers, mean to stand no longer than we have an organization big and strong enough to enforce our demands, chief among which is 'A man's life for all the workers in the mills and forests of the South.' Because the Negro workers comprise one-half or more of the labor employed in the Southern lumber industry, this battle cry of ours, 'A man's life for all the workers,' has been considered a menace, and therefore a crime in the eyes of the Southern oligarchy, for they, as well as we, are fully alive to the fact that we can never raise our standard of living and better our conditions so long as they can keep us split, whether on race, craft, religious or national lines, and they have tried and are trying all these methods of division in addition to their campaign of terror, wherein deeds have been and are being committed that would make Diaz blush with shame; they are so atrocious in their white-livered cruelty. For this reason, that they sought to organize all the workers, A. L. Emerson, president of the brotherhood, and sixty-three other union men are now in prison at Lake Charles, La., under indictment, as a result of the massacre of Grabow, where three union men and one association gunman were killed, charged with murder in the first degree, indicted for killing their own brothers, and they will be sent to the gallows or, worse, to the frightful penal

farms and levees of Louisiana, unless a united working class comes to their rescue with the funds necessary to defend them and the action that will bring them all free of the grave and the levees.

"Further words are idle. It is a useless waste of paper to tell you, the Negro workers, of the merciless injustice of the Southern Lumber Operators' Association, for your race has learned through tears and blood the hyenaism we are fighting. Enough. Emerson and his associates are in prison because they fought for the unity of all the workers.

"Will you remain silent, turn no hand to help them in this, their hour of great danger?

"Our fight is your fight, and we appeal to you to do your duty by these men, the bravest of the brave! Help us free them all. Join the brotherhood and help us blaze freedom's pathway through the jungles of the South."



THE THE fiftieth anniversary of the
JUBILEE. issuing of President Lincoln's preliminary Emancipation Proclamation has brought much comment together with one-frightful cartoon in the *New York Sun*. On the whole, the comments are encouraging.

The *Philadelphia Ledger* says:

"The problem is still a far cry from the final solution. . . But if in half a century such gratifying progress—'up from slavery'—has been made, who shall venture to impose a limit to the Negro's developing possibilities of usefulness to himself and to his white neighbor?"

The *Boston Post*, reviewing some of the main facts concerning the Negro's rights, adds:

"Such is the development of half a century of acknowledged equal manhood. It marks an anniversary that may well be celebrated with pride and with confidence in the future."

The *Indianapolis Star* calls attention to the double meaning of emancipation:

"Emancipation of the slaves brought freedom to the black race, but its blessings were hardly less to the whites. It lifted a cloud that had always darkened the nation's fame and whose shame was felt by a multitude of citizens; it opened the way for a prosperity and an advance of civilization never before equaled in one-half century in the history of the world. Even yet the effect upon the nation of a genuine and universal sense of liberty has not been fully realized. The debt

to Abraham Lincoln is not yet wholly understood by either race that he benefited."

The New York *Nation* expresses the view of those who are still striving to emancipate black men and adds to it a curious and certainly unworthy touch of pessimism:

"As for the colored people themselves, despite all the injustice under which they still stagger, they have every reason both to venerate the name of Lincoln and to take heart as they look back fifty years. From a chattel to a human being—that is the measure of the effect of Lincoln's pen. To own one's body and one's soul; to know no longer the anguish of seeing wife and child sold to meet a creditor's demand or an executor's order—surely the burdens of to-day are but slight compared with those of half a century ago. And the future is still theirs. How can they falter or fail to have faith and hope when they think not only of the change since 1862, but of the story of the fifty years which preceded the proclamation? Their weakness to-day is chiefly their inability to organize to defend their rights. United they would stand far better; divided they fall before oppression. Can anything else be expected when one reflects on the conditions of their servitude? Or is there an innate race weakness such as the Jews have never known in the darkest days of their age-long battle against prejudice and injustice? Time alone will show."

The South has little to say, but the Oklahoma *City Times* is glad that slavery is gone:

"Well, it is all past. Perhaps not a single soul now living would care to defend the morality of the institution, and we of the younger generation, even although born and reared among former slaveholders, are rejoiced that the institution did not come down to us, and that Lincoln was persuaded to sign that proclamation fifty years ago.

"Perhaps it may be argued with force that the material condition of the Negroes has not improved, but certainly the moral condition of the white race, the former slave owners, is lifted, and the Negro's moral and intellectual life has been greatly advanced."



THE SOUTH AND EDUCATION. The division in the white South concerning the advisability of giving the Negroes an effective education is plainly evident in this month's comment. The presi-

dent of the board of education in Savannah acknowledges how badly the Negroes have been treated in school facilities, while a correspondent in one of the daily papers asks why they should be educated at all.

The Petersburg *Index-Appeal*, a prominent white paper, says:

"The Negroes of Petersburg need better school facilities. Conditions are so bad that they hardly should be discussed in print, unless, indeed, there should develop evidence that the city school board fails to appreciate the terrible lack of necessities which exists. It is certain that a portion of the board does recognize the needs of these schools, just as there is evidence that some members fail to do so.

"There may be more than one opinion as to the wisdom of educating the Negro, as many of them now are being educated, but there should be but one as to the absolute necessity of keeping him in good health. A tuberculous Negro is as much a menace to the whites as is a tuberculous white. It is impossible to have a city with a low death rate among whites if conditions which cause a high mortality rate among the colored are allowed to exist. And it is impossible to have a low death rate in Petersburg as long as conditions which exist in the Negro schools are permitted to continue."

The *New Era*, a colored paper of New Orleans, commenting on the forcing of twenty-four white girls into the colored public schools, charges that the reasons for this "are not far to seek," and it goes on to explain the failure of the colored teachers to pass the examination:

"Last year certain colored schools were in charge of white substitute teachers. Most of them were persons who had been found unfit to teach in the white schools. Their work was so unsatisfactory that the mothers of the children were loud in their criticisms and did not conceal the fact that they wanted colored teachers for their children. This is one cause.

"Last session the city normal school turned out nearly 200 graduates, a much larger supply than is required by the white schools here. Although educated in the long-cherished traditions of the South, these young ladies have manifested an inconsistent and peculiar preference for salaries earned in bringing up Negro children in the schools, although every one of them would balk at

doing the same thing in their homes. As years go by more teachers will be turned out and more colored schools will be required for these normal girls and a correspondingly less number of colored teachers will be needed. This is evidently the chief cause of the recent humiliation of the graduates of our schools.

"The examination questions were apparently framed with the purpose of eliminating as many of the colored teachers as possible. Mr. Bauer's wholesale accusation of the colored teachers of the intention of stealing in the examinations appeared to be a part of the program to unnerve the applicants, to put them in a state of mind where they would be unfit to do their best work. It was untimely and uncalled for, and as the results of examinations have indicated that his charges were wholly unfounded, Mr. Bauer will undoubtedly have quite a hard time convincing many of the applicants that they were not intentionally deprived of their certificates.

"Consequently, the whole situation is bad, and does little credit to our public-school system here. The attempt to discredit the work of the colored universities here in order to furnish an excuse to fill the colored public schools with white teachers is much to be deplored. The colored people do not want white teachers in the colored public schools, and the sooner the white teachers are removed from the colored public schools the better will it be for the advancement of Negro education here."



THE ULTIMATE
PROBLEM.

Franklin H. Giddings, the
sensational "sociologist" of

Columbia University, has again expressed his reactionary opinions on the race problems in the public press. He is forced to "admit that the Negro has made some progress, that he has become a property owner, a small farmer, and has come to enjoy some of the privileges of the white man. But I cannot see that the Negro has made any political progress, and I cannot see that he is likely to make any in the near future. I am not discussing whether this is right or wrong. I merely wish to make clear the point, irrespective of its ethical considerations, that there is no likelihood that the Negro will be permitted to vote in considerable numbers where he may control results for a long time to come, or that he will enjoy the same privileges as the white man.

The South does not intend to allow such a condition to come about. And of one thing we may rest assured—the North will never make another attempt to force the South to yield the Negro greater privileges."

He is, of course, sure that a great mistake was made in ever enfranchising Negroes, but apparently does not know whether he wants educated Negroes to vote or not. He concludes that:

"There is a considerable likelihood that for a long time to come the prejudice shown against the Negro in the skilled trades will continue. In many places in the North he has been effectively driven out. In the South he is not in such great danger because he has many opportunities there to work for his own people.

"I have mentioned these considerations as a general impression. I have not made a special study of this special aspect of a great problem. I feel certain, however, that the race problem is far from solution. I am also certain that the problem of the future will be even greater than that of the present. The white man considers the black man so inferior to himself that he does not oppose him or give him much consideration as a rival. But with the improved opportunities of the Negro, with a better education and extended privileges, he must inevitably claim a place alongside of the white man as his equal. If he should be able to back up his claim on the strength of educational and economic equality, then we may prepare to witness a race conflict compared to which the present situation is a love feast."

The comments on this outburst are rather to the point.

The Pittsburgh *Despatch* says:

"The Negroes, or the fractional Negroes, are here to stay in one form and in one condition or another. They have increased since the emancipation by Abraham Lincoln, the semi-centennial of which is celebrated, from about 4,000,000 to more than 10,000,000. They have established great schools and acquired hundreds of millions of property. They are in every calling and every profession and the proportion of those who are making good is equal to the proportion of the whites who are making good. They have been disfranchised in the South, in flagrant violation of constitutional enactments. They go on in their beleaguered way to try for the best.

"If we are to have a race war it will not

be the fractional Negroes' fault, but the fault of the persecutors of the Negro and of sociologists like Dr. Giddings."

The *New Haven Register* rebukes the "impatient sociologist" and says that he "shows an impatience—not to call it pessimism—which is hardly creditable to a thoughtful student of sociology. Professor Giddings can find not many miles from the seat of Columbia a race of white men who do not observably make any political progress, and show no signs of doing so. The subjects of Tammany Hall seem, superficially, to be about where they were in Tweed's time, and their condition under Murphy is not materially better. Shall we conclude then that things will never be any different in politically darkest New York?"

The *Boston Globe* is quite cheerful about the matter:

"But the Negro race will not stand still, nor will it be exterminated. With more and better education, with greater industrial and business privileges, especially in the South where the Negro has larger opportunity to work among and for his own people, his progress will be inevitable. Neither will the white race stand still, and when the Negro is able to enforce his claim of equality the white man will surely be sufficiently enlightened to avert the race conflict which Prof. Giddings predicts."

The Southern papers get considerable satisfaction, and yet they do not agree with the professor.

The *Savannah News*, for instance, says:

"Prof. Giddings' expressed fear that a great race war will come when the Negro reaches a plane where he can back up his demand for political equality shows that the professor still has something to learn. The opposition to the ignorant Negro's ballot was more because of the character than the color of the voter. * * * There is no sentiment here against the Negro in the professions provided he qualifies himself, and when he fits himself for the ballot there will be little if any obstacle to his having it."

So there you are! And then the Bourbon *Charleston News and Courier* steps in with its ancient pseudo-science:

"Are we face to face with another irrepressible conflict? We doubt it and we doubt it because we are sure that the Negro never will be able to show educational and economic equality. Dr. Smith, of Tulane University, in his splendid study, 'The Color Line,'

shows conclusively that physiologically the Negro is precluded from intellectual progress comparable to that achieved by the white man. In the Northern schools it is often noted that black students are very precocious in the lower grades. Suddenly their growth in a mental way stops. They generally fall behind. The reason seems to be that the sutures of the black's skull become absolutely fixed at about the age of 16, while the growth of the white's skull continues until the man is 25 years old or more."

What is one going to do with rational people that talk like this? Where is all this race conflict coming from, and where does the real point of contact occur? If we turn to the Negro papers, we may more easily see. A little Texas colored paper, for instance, says:

"That this is a 'white man's country' is forcibly illustrated by the way Negroes are dealt with on the street cars and in all public places where masses of people congregate. Regardless of the restrictions limiting the races to certain confines, white people are prone to violate the law. They do it with impunity and wherever and whenever they please. When the cars are crowded white people stand and sit right along in the colored division, even if complaint is made. As a rule, the conductors don't kick, nor do they attempt to enforce the rules. On the other hand, when colored people act similarly, they are snatched up, arrested and fined for violating the law. In the Negro's case the conductors make it a point to see everything, enforcing the law with vengeance, humiliating 'Cuffy,' treating him with contempt and worse than a dog in most cases. In face of all this, too many of our people persist in butting in where they are not wanted, making it harder for us as a class, causing us to suffer indignities of every kind and degree, as though we were not members of the human race."

A colored woman soliciting for a Southern school said to the representative of a Worcester paper:

"Because the colored race is colored, and because we have been slaves, there will always be more or less prejudice, I suppose. We should be treated fairly. Have you ever been in a depot in the South? You will find the part of the depot that is reserved for white folks is clean and comfortable, but the part that is for the colored folks is generally dirty and uncomfortable. One day I got a

registered letter that had been in the post-office, I believe, for nearly ten days, but each day I called for it I could not secure it. I brought the matter to the attention of the authorities at Washington, and one day the postmaster told me the letter was there."

But for real insight to the innermost meaning of the race conflict commend us to Laurence Taylor. We do not know Laurence, neither does "Who's Who," but in a letter to the Boston *Herald* he states the case with startling perspicuity. "Negroes and whites," he says, "are different races and should have kept apart. Let the traveled, educated Negroes educate their own and live among them, and whites do the same. They cannot be mixed, as the wisest whites and Booker Washington have found out. It is not a matter of refinement, or learning, or that one feels superior; all such compromises lead to unfortunate results, unfair to both sides. There are many white men who are objectionable, even dissipated, clubmen; also many colored who might conduct themselves better than they—that has nothing to do with the case. It is instinct and race that are called into question, and only this."

This is getting down to the real pith of the matter, and it takes the Chicago *Examiner* to give the final word. Speaking of the deaths of children, it says:

"Science is already working out its race-suicide problem in splendid form. Reports show that the largest percentage of deaths of babies under one year is in families of the Negro and of the uneducated foreigner. The smallest percentage is in native white families."

We hesitate to suggest to the *Examiner* the use of strychnine as an aid to malnutrition.

There comes, however, one large and reassuring word from Mrs. Annie Besant, the great lecturer of England. From a speech at Letchworth Garden City Summer School we clip the following significant extracts:

"Let us take the colored races one by one and try to understand them. Britain has a great future before it in that work if the whole of our social system is going to be remodeled and reorganized on a new basis of human happiness instead of on the basis of struggle.

"China and Japan are both great and growing powers in the Pacific. Can we think it likely that, if their people are not treated with more courtesy and justice, they will

always submit to a nation of 5,000,000 people? We should not do it if in their place. Is it possible for English people to discriminate constantly among colored races, and yet expect them always to remain quiet and submissive, taking an inferior place, which very often is not theirs?"

"In Australia we have an enormous territory, with about 5,000,000 of white men, and an immense coast line. But even in Australia there are some parts that exclude the colored man. One condition is that a man must be able to write and translate in a foreign tongue. An Indian going there is given a passage in modern Greek to read and translate, and if he cannot do it he is turned back. No Indian prince can go into Australia. Arrangements are carefully made beforehand in order to prevent his landing when he reaches those shores.

"There is a terrible outcry when an outrage is done to a white woman, but nothing is said or done when tens of thousands of Kaffir women are outraged by white men. This is a most serious question, for no white woman was ever touched roughly by a Kaffir until his own women had been outraged by the white man. The advance of womanhood in South Africa has been destroyed by the white man, and not by the colored races. It is the white man who has broken down the barrier that surrounded her and left her no longer safe among the colored people. It is there that lies one of our greatest sins; the utter disregard of all morality where colored women are concerned; the shameful disregard of womanhood in every country where Britain has entered and where Britain rules. We send our missionaries over to them, but English people themselves should first be taught. I cannot forget the shame I felt one day when a great Indian orator, speaking of the English in India, turned to me and said: 'If you take away your religion, police and your brothels, we can manage the rest of the difficulties for ourselves.' It is no good sending missionaries while such a retort lies on the lips of the Indian."



HOUSING THE NEGRO IN CHICAGO.

The Chicago *Post* says that the difficulty on the part of the Negro in getting decent housing facilities in Chicago is well brought out by Miss Sophonisba Breckinridge, who, with Miss Edith Abbott, has edited the series of housing reports of which this is a part. Miss Breckinridge, though a

Southern woman, displays a far greater breadth of view and a far more democratic attitude in her comments than many a Northern woman, we fear, would be able to show:

"The majority of people stand for fair play, and we believe that the persecutions of race prejudice which the Negro endures express the feeling only of a small minority of his fellow citizens of the white race, and that the great majority are completely ignorant of the heavy burden of injustice which he carries. Ignorance is always the bulwark of prejudice, and race prejudice is singularly dependent upon an ignorance which is, to be sure, sometimes wilful, but which is for the most part unintentional and accidental. It has come about, however, that the small minority who cherish their prejudices and persecute the black man because he is black have had the power to make life increasingly hard for him. And to-day they not only refuse to sit in the same part of the theatre with him and to let him enter a hotel which they patronize, but they also refuse to allow him to live on the same street with them, or even in the same neighborhood. Even where the city administration does not recognize a

black 'ghetto' or 'pale,' the real-estate agents who register and commercialize what they suppose to be a universal race prejudice are able to enforce one in practice. It is out of this minority persecution that the special Negro housing problem has developed."

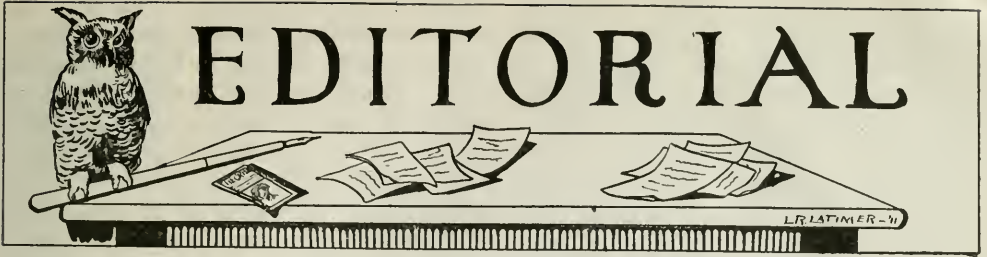
In Chicago this active prejudice has resulted in the gradual establishment of four colored districts. By forcing the colored people into those districts the real-estate interests have enabled the landlords there to obtain extortionate rents. One of the most glaring exhibits in this report is that revealing the rents exacted of the colored family. There is, for example, a table comparing what the colored family has to pay for a four-room apartment and what the immigrant families in various districts have to pay:

DISTRICT	MEDIAN
Jewish	\$10.00 to \$10.50
Bohemian	8.00 to 8.50
Polish	8.00 to 8.50
Stockyards	8.00 to 8.50
South Chicago.....	9.00 to 9.50
Colored (south side).....	12.00 to 12.50
Colored (west side).....	10.00 to 10.50

HISTORIC DAYS IN NOVEMBER

1. Revised constitution of Mississippi promulgated, 1890.
2. Disfranchisement defeated in Maryland the second time, 1909.
3. Riot at Danville, Va., growing out of the exercise of the elective franchise by Negroes, 1883.
4. Massachusetts made declaration against man stealing, 1646.
6. Convention of Negroes at Indianapolis asked for suffrage, 1866.
7. Rev. Elijah P. Lovejoy, while defending his presses against the assault of a pro-slavery mob, was killed at Alton, Ill., 1837.
8. Rev. Elijah P. Lovejoy born, 1802.
9. Benjamin Banneker born, 1731.
11. Nat. Turner executed, 1831.
12. Twenty slaves petitioned New Hampshire legislature to abolish slavery, 1779.
13. Liberty party named J. G. Birney for President, 1839.
15. John M. Langston died, 1897.
16. First attempt by England to establish systematic slave trade, 1618.
17. Stephen S. Foster, abolitionist, born, 1809.
19. Organization of the 29th Connecticut Volunteers authorized, 1863.
20. Lemuel Haynes, first Negro in North America licensed to preach the gospel, 1780.
25. Andrew Carnegie born, 1837.
28. The French evacuated Haiti, 1803.
29. San Domingo annexation treaty negotiated, 1869.
- Wendell Phillips born, 1811.

L. M. HERSHAW.



THE SECOND BIRTHDAY.

IT is natural that there should be many misapprehensions concerning the origin of *THE CRISIS* as well as its object. Every man with a cause longs to voice his belief. Most men, however, like the editor of this magazine, are held back by a very genuine doubt as to whether the public will recognize any worth in the proposed message. They know—or they think they know—that when the message is voiced, and the world realizes its full import, it will welcome and help actively in its spread.

The problem is then how to begin, how first to spread the message. Capital must be had for the launching of such an enterprise, but how may one raise it and whence? It seemed to the editor of *THE CRISIS* in earlier years that the benevolent rich might be approached with such a proposition. He forgot that the benevolent are besieged with schemes of all sorts and have little time or ability to judge a matter the justification of which lies in the far future. They are used to helping the thing that has already proven its worth.

A second method would be to furnish the necessary capital oneself and thus bridge the starving period. Now the capital that an American colored man, working at "colored" wages, can afford to put into a periodical of purpose is small. *THE CRISIS* is a small magazine run on extremely economical lines with a small—much too small—working force; but *THE CRISIS* costs

over \$1,000 a month to publish and distribute. Persons proposing to start small magazines should remember this. Yet an earnest agent who is about to buy twenty-five copies a month writes us: "I will handle your magazine if you will promise to enlarge it soon!"

The push of the unspoken thought that demands utterance is strong. So, despite cost and trouble, the editor attempted seven years ago a small magazinelike weekly, published at Memphis, Tenn., and called *The Moon*. The editor gave all his savings, some twelve hundred little dollars, into the hands of an ambitious young printer, turned the whole business responsibility over to him and furnished his services as editor free. The result was a flash of popularity, a year of unsystematic struggle, and then the clear realization that either the editor must give his whole time and help in the business management or give up. Now as the editor was earning his daily bread as well as capital for *The Moon* by his work as teacher, giving this up seemed impossible and the *Moon* set.

Immediately friends came forward and said: "But we must have such a periodical as you sought to give us. Suppose we help you bear the expense?" The result was a miniature magazine called *The Horizon*, published for nearly three years in Washington, D. C., by men who themselves paid the deficit out of their shallow pockets.

Here we faced a new problem. Scarcely 500 copies of the magazine were sold monthly, and, as the young manager flatly put it, it seemed as if "the people don't want it."

The problem was serious. If it was true that 10,000,000 serfs did not want a single untrammelled champion of their larger rights and ambitions, then the problem of those rights and ambitions was even graver than the editor had dreamed. But the editor doubted. Was it proven that the colored folk did not want such a magazine? Had they been given a fair chance to decide?

While these questions were being pondered the National Association for the Advancement of Colored People was formed and the editor was asked to become director of publicity and research.

Articles in this number show how difficult it is to try to get publicity on the Negro problem in the regular periodical press unless the black man is vilified and traduced. The editor therefore said to his board of directors: "If we are to have publicity, it must be through an organ of our own." The board hesitated. They knew far better than the editor that magazines cost money, and despite legends to the contrary, they had almost no money. Nevertheless, the necessity of some organ was great, and with many misgivings the board authorized an expenditure of \$50 a month for a small monthly.

The editor will not soon forget that first number of *THE CRISIS*. William English Walling suggested the name; Mary Dunlop Maclean saw to the "makeup;" Robert N. Wood took the printing contract. But it was the editor alone, looking out on the forest of roofs of lower Broadway, who asked and asked again the momentous question: "Dare I order 500 copies—or 1,000?" And when in a fit of wild adventure he ordered 1,000 copies printed he felt like Wellington before Waterloo. Month before last *THE CRISIS* in a fit of parsimony ordered but 20,000 copies printed. The result was that orders for over 1,000 copies could not be

filled, so that last month we returned to our regular 22,000 edition. When we tell facts like these, people imagine large capital and dividends in connection with our magazine. Not so. Not a cent of capital has been invested in the magazine, except that the National Association for the Advancement of Colored People has furnished the services of the editor free of charge. This means that *THE CRISIS* is not quite paying expenses, for it could not to-day, with its present income and expense, afford to pay an editor.

Can, now, a magazine like *THE CRISIS* ever become entirely self-supporting? Many of our friends doubt this. They point to the graveyard of ambitious and worthy ventures—the *Colored American* and the *Voice of the Negro* to name the latest—and say the American Negro has not yet reached the place where he appreciates a magazine enough to pay for its support. We doubt this assertion. We actually sell each month over 21,500 magazines. We are sure that if we could get *THE CRISIS* to persons who want it we could to-day sell 50,000. The problem of distribution is, however, extremely difficult. We cannot use the ordinary channels of distribution, but must have our own agents, and these agents must be largely missionaries in a crusade, because it hardly pays them to give their time to one magazine.

When once *THE CRISIS* can reach a circulation of 50,000 its permanence and independence are assured. Until it can there must always be the element of doubt as to whether such a magazine can command the requisite support. We believe it can. The experience of the first two years is more than encouraging. *THE CRISIS* has to-day the largest net circulation of any periodical devoted to the Negro race in America. If the growth in the next two years parallels the past, then one at least of our problems will be solved—the problem of publicity.

THE LAST WORD IN POLITICS.



BEFORE another number of *THE CRISIS* appears the next President of the United States will have been elected. We have, therefore, but this last word to colored voters and their friends.

Those who have scanned our advertising pages this month and last have noted an unusual phenomenon: the three great political parties have in this way been appealing to the colored vote for support. They have done this out of no love to this magazine, but because they needed the publicity which this magazine alone could give and because they knew that our news columns and editorial pages were not for sale. We commend these advertisements to our readers' notice. They are the last word of political appeal and they are undoubtedly sincere.

Taking them now and comparing and weighing them, and what is the net result? The Republican party emphasizes its past relations with the Negro, the recent appointments to office, and warns against the disfranchisement and caste system of the Democratic South. The weak point in this argument is that without the consent of Republican Presidents, Republican Congresses and a Republican Supreme Court, Southern disfranchisement could not survive a single day.

The Progressive party stresses its platform of social reform, so admirable in many respects, and points to the recognition given in its party councils to the Northern Negro voter. The weak point here is the silence over the fact that Theodore Roosevelt, the perpetrator of the Brownsville outrage, has added to that blunder the Chicago disfranchisement and is appealing to the South for white votes on this platform.

The Democratic party appeals for

colored votes on the ground that other parties have done and are doing precisely the things that the Democratic party is accused of doing against the Negro, and this in spite of the fact that these parties receive the bulk of the Negro vote. If, therefore, the Negro expects Democratic help and support, why does he not give the Democrats his vote? The weak point here is that the invitation is at best negative; the Negro is asked to take a leap in the dark without specific promises as to what protection he may expect after the Democrats are in power.

In none of these cases, therefore, is the invitation satisfactory. Nevertheless, because the Socialists, with their manly stand for human rights irrespective of color, are at present out of the calculation, the Negro voter must choose between these three parties. He is asked virtually to vote.

1. For a party which has promised and failed.
2. For a party which has failed and promised.
3. For a party which merely promises.

We sympathize with those faithful old black voters who will always vote the Republican ticket. We respect their fidelity but not their brains. We can understand those who, despite the unspeakable Roosevelt, accept his platform which is broad on all subjects except the greatest—human rights. This we can understand, but we cannot follow.

We sincerely believe that even in the face of promises disconcertingly vague, and in the face of the solid caste-ridden South, it is better to elect Woodrow Wilson President of the United States and prove once for all if the Democratic party dares to be Democratic when it comes to black men. It has proven that it can be in many Northern States and cities. Can it be in the nation? We hope so and we are willing to risk a trial.

The PROGRESSIVE PARTY AND THE NEGRO

By JANE ADDAMS



At the Progressive convention held in Chicago last August disquieting rumors arose concerning the Negro delegates. It was stated that although two groups from Florida, one of colored men and one of white, had been excluded because of a doubt as to which had been authorized to elect delegates, that the colored men only from Mississippi had been excluded; and that this was done in spite of the fact that the word "white" had been inserted in the call for the State convention which elected the accredited delegates. It did not seem sufficient to many of us that the credentials committee in seating the Mississippi delegation had merely protested against the use of the word "white," and some of us at once took alarm on behalf of the colored men.

With several others, who were also members of the National Association for the Advancement of Colored People, I appeared before the resolutions committee to point out the inconsistency of pledging relief to the overburdened workingman while leaving the colored man to struggle unaided with his difficult situation, if, indeed, the action of the credentials committee had not given him a setback.

In reply we were told that colored men were sitting as delegates in the convention, not only from such Northern States as Rhode Island, but that the Progressives of West Virginia, Maryland, Tennessee and Kentucky had also elected colored delegates, setting a standard which it was hoped the States south of them would attain when the matter was left to those men of the South who are impatient in the thralldom of war issues and old party alignments. It was pointed out that such are the limitations of local self-government that free political expression can only be secured to the colored man through the co-operative action of the patriotic and far-seeing citizens of the States in which he lives; that only when white men and colored men together engage upon common political problems will the colored man cease to be regarded as himself a problem. We were reminded that under so-called Republican protection the colored man has practically

lost his vote in certain States, not only through the grandfather clause, but through sheer intimidation in those counties where the line of party cleavage follows the line of race antagonism, all the whites being Democrats who vote, all the blacks Republicans who do not. We were further told that if there was any disposition to continue old shams, that it would be a very simple matter to insert in the Progressive platform the glittering phrases which had done valiant service for so long a time, not only to blind the colored man himself, but to enable the manager of a Republican convention to determine the result through the colored vote. By the simple device of appointing to federal offices colored men in the sections where there is no Republican party, these men elect themselves delegates to the national conventions and naturally repay their party by voting as their officeholding interests require. Certainly self-government is not being promoted by such political recognition on the part of the Republicans of the North any more than it is by the disenfranchising action on the part of the Democrats of the South. The Progressive convention took neither point of view and challenged at one and at the same time the traditional shibboleths of both parties.

When I asked myself most searchingly whether my Abolitionist father would have remained in any political convention in which colored men had been treated slightly, I recalled an incident of my girlhood which was illuminating and somewhat comforting. I had given my father an explanation of a stupid decision whereby I had succeeded in bungling the plans of a large family party, and I ended my apology with the honest statement that I had tried to act upon what I thought his judgment would have been. His expression of amused bewilderment changed to one of understanding as he replied: "That probably accounts for your confusion of mind. You fell into the easy mistake of substituting loyalty and dependence upon another's judgment for the very best use of your own faculties. I should be sorry to think that you were always going to complicate moral situations, already sufficiently difficult, by trying to work out

another's point of view. You will do much better if you look the situation fairly in the face with the best light you have."

Certainly the Abolitionists followed the best light they had, although it differed from that possessed by the framers of the Constitution, whose light had also come from the eighteenth century doctrines of natural rights and of abstract principles, when ideas were pressed up to their remotest logical issues, without much reference to the conditions to which they were applied. Shall we be less fearless than they to follow our own moral ideals formed under the influence of new knowledge, even, although the notion of evolution has entered into social history and politics, and although "abstract" in the tongue of William James, has come to imply the factitious, the academic, and even the futile?

We all believe that a wide extension of political power is the only sound basis of self-government and that no man is good enough to vote for another, but we surely do not become mere opportunists when we try to know something of the process by which the opinion of the voter has been influenced and his vote secured. If it is done through bribery, we easily admit that the whole system of representative government has broken down, and we are not accounted to have lost our patriotism when we estimate how much of a given vote is due to the liquor interests or to manufactured opinion; only on the political status of the colored man is it still considered unpatriotic to judge, save as one who long ago made up his mind.

Even in that remarkable convention where, for the moment, individual isolation was dissolved into a larger consciousness and where we caught a hint of the action of "the collective mind," so often spoken of and so seldom apprehended, I was assailed by the old familiar discomfort concerning the status of the colored man. Had I felt any better about it, I speculated, when I had tried in vain for three consecutive years to have

the question discussed by a great national association to whose purposes such a discussion was certainly germane? Was I more dissatisfied with this action than I had often been with no action at all? I was forced to acknowledge to myself that certainly war on behalf of the political status of the colored man was clearly impossible, but that there might emerge from such federal action as the interference with peonage, perhaps, a system of federal arbitration in interracial difficulties, somewhat analogous to the function of the Hague tribunal in international affairs. In fact, it has already been discovered at the Hague that many difficulties formerly called international were in reality interracial. Through such federal arbitration it may in time be demonstrated that to secure fair play between races living in the same nation is as legitimate as it is when irrational race hatred breaks out on those fringes of empire which the Hague calls "spheres of influence." The action of the Progressive party had at least taken the color question away from sectionalism and put it in a national setting which might clear the way for a larger perspective. Possibly this is all we can do at the present moment.

Viewing the third-party movement as a consistent, practical effort toward the "barn raising of a new party in the nation," which in its organization and program should not be along the old Civil War cleavages, we can predict but one outcome. The issues were those of political democracy and industrial justice—a merging of the political insurgency in the West and country districts with the social insurgency of the cities. Imbedded in this new movement is a strong ethical motive, and once the movement is crystallized, once as a body of people it gets a national foothold, once as a propaganda the rank and file are transfused with the full scope and meaning of social justice, it is bound to lift this question of the races, as all other questions, out of the grip of the past and into a new era of solution.





MARY DUNLOP MACLEAN
Late Managing Editor of THE CRISIS

The COLORED MAGAZINE IN AMERICA



THE first colored magazine in America seems to have been *The African Methodist Episcopal Church Magazine*, edited by Dr. Hogarth, general book steward, and published in Brooklyn, in

October, 1841. This magazine was in a sense the ancestor of *THE CRISIS*. Its editor seems to have been a native of Haiti, although little is known of his life and work. The prospectus of the magazine says: "In embarking upon this laudable enterprise it becomes our duty, in the onset, to inform our friends that such a work cannot be concluded with dignity and honor to our people unless it meets with ample supply of pecuniary and intellectual means. A fear of failure in obtaining these important contingencies had, in a great measure, prevented our brethren in their deliberations from coming to any conclusions on this important subject. But, judging from the present aspect of things, that the times have greatly changed in our favor as a people, light has burst forth upon us, intelligence in a great measure is taking the place of ignorance, especially among the younger portions of our people, opening the avenues to proper Christian feeling and benevolence—our brethren, from those important considerations, came to the conclusion, at our last New York annual conference, held in June, in the city of Brooklyn, to order such a work and lay it before the public for their patronage." This magazine lasted two or three years. Its publication was then stopped.

After an interval of forty years Bishop B. T. Tanner began the publication of the *A. M. E. Church Review Quarterly*. This has been published as a quarterly magazine from 1885 down to to-day and is now receiving new life from its recently elected editor, Dr. R. C. Ransom. The first number of the *Review* says editorially: "My church, the African Methodist Episcopal, at its recent quadrennial session in Baltimore, concluded to have not only a weekly paper, but a *Review*, for the present quarterly, but intended to be bi-monthly, with the management of which it honored me. I have, there-

fore, gentlemen, to ask at your hands the same friendly consideration you so generously accorded me when editor of the *Christian Recorder*. Grant an exchange. Speak a word—when merited. What we present is unique in the world of letters. If you think so, advise the thoughtful of your readers to subscribe for it."

A quarterly magazine, however, did not quite fill the bill, and in the years from 1845 to the present there have been a number of other adventures. There was, for instance, *The Repository of Religion and Literature*, published in Indianapolis and afterward in Baltimore for several years. In later days the *Colored American Magazine*, started by a colored man who put the savings of his life from days' labor into it, was first issued in Boston in 1900, and rapidly attained a wide circulation. At its zenith it distributed 15,000 copies. Then, however, its troubles began. It was at one time sold for debt, but Colonel William H. Dupree rescued it, and it seemed about to take on new life when further difficulties occurred. It was suggested to the editor, who was then Miss Pauline Hopkins, that her attitude was not conciliatory enough. As a white friend said: "If you are going to take up the wrongs of your race then you must depend for support absolutely upon your race. For the colored man to-day to attempt to stand up to fight would be like a canary bird facing a bulldog, and an angry one at that." The final result was that the magazine was bought by friends favorable to the conciliatory attitude, and transferred to New York, where it became so conciliatory, innocuous and uninteresting that it died a peaceful death almost unnoticed by the public.

Meantime, a firm of subscription-book printers, then known as the J. L. Nichols Company, conceived an idea suggested to it by one of its agents of publishing a colored magazine in the South. *The Voice of the Negro* appeared in January, 1904, and a young man then just out of college, Mr. J. Max Barber, was made its editor. *The Voice of the Negro* proved the greatest magazine which the colored people had had. It reached a circulation of 15,000, and at one time



THE CRISIS "SANCTUM SANCTORUM"

printed 17,000 copies. It was a magazine of fifty-five pages of reading matter, was illustrated and well edited. The whole story of its final failure has not been written, and perhaps ought not to be for some years to come. Suffice it to say that the fault did not lie with Mr. Barber. The editorial work was well done. The business side, on the other hand, under a succession of men, was not as well attended to; nevertheless, it was not a failure, and the magazine might still be alive had it not been for sinister influences within and without the race that wished either to control or kill it; and finally, had it not been for the Atlanta riot. Mr. Barber found himself continually hampered by interests which were determined to edit his magazine for him. When he asserted his independence these interests appealed to the firm which was backing him and finally so impressed them that they determined to unload the proposition on a new corporation. Stock in the corporation sold slowly, but it was beginning to sell when the instigators of the Atlanta riot drove Mr. Barber from the city. Removing to Chicago, Mr. Barber

found himself facing the task of re-establishing his magazine with practically no capital. He made a brave effort, but finally had to give up and *The Voice of the Negro* ceased publication. Its successor is THE CRISIS, and it looks as though this latest candidate for popular favor was going to be permanently successful.

Since then THE CRISIS represents so interesting a series of magazines, perhaps a word should be said for its force and dwelling place. As one rides down Broadway, New York, past the tallest building in the world, one comes to the old postoffice on City Hall Park and Park Row, the center of newspaperdom. Vesey Street is the westward extension of Park Row across Broadway. There, opposite the moss-grown graves of St. Paul's churchyard, rises a brownstone building of the older office design. You come up a long flight of stairs and enter our rooms.

The big library and workroom greets you first. From this you pass by the agents and subscription clerks to the two editorial offices or to the offices of the secretary of



THE CRISIS BUSINESS FORCE—Messrs. Turner and Holsey; Misses Allison, Jarvis and Sousa

the National Association for the Advancement of Colored People and her assistant. Turning the other way you find the cashier in his den and the advertising man, and finally the store and mailing room with their periodicals and machine. The present force of THE CRISIS consists of an editor, three clerks, a bookkeeper and advertising man, four unpaid editorial assistants and 489 agents in the field.

Many persons do not understand the relation of THE CRISIS to the National Association for the Advancement of Colored People. The association owns and publishes THE CRISIS

and uses the magazine as its especial organ of publicity. At the same time it aims to

make THE CRISIS more than a mere bulletin of its work, and to conduct it as a magazine of general information in its sphere. The two institutions make, therefore, parts of one great whole.

To no part of its force does THE CRISIS owe more than to its little army of agents scattered over the world. They sell every month from six to 1,400 copies each. Finally, we cannot forget, and would not have our readers forget, our first paid-up subscriber: Geo. W. Blount, of Hampton Institute, Virginia.



GEORGE WESLEY BLOUNT, of Hampton, Va.
The First Subscriber to THE CRISIS

The RELIGION OF SLAVERY

By CHARLES EDWARD STOWE



RASMUS was once asked, by a mystified statesman, why the theses of that obscure monk, Martin Luther, had made such an ominous commotion in the world.

"Because he touched the monks on their bellies and the Pope on his crown," was the aphoristic reply of the caustic oracle.

Something of the same nature may be said of the unusual excitement caused by the publication of "Uncle Tom's Cabin" sixty-one years ago. The significance given to what would have been otherwise a comparatively obscure effort was that it touched the haughty Slave Power at the same time on its belly and on its crown.

Slaves were property, and property protected by the Constitution of the United States and the laws of the country. An attack on any form of property is an assault on the whole basis of civilized society, and therefore revolutionary and dangerous in the highest degree. This was the view not only of the slaveholder of the South, but of some of the best people in conservative New England and the Northern States in general.

That slavery was morally wrong, and a national sin that made the whole American people subject to the divine wrath, was therefore a most discomfiting and disquieting suggestion to conservative, orthodox, church-going people both North and South. They felt with regard to it as the old lady did when she first heard the simian origin of the human race hinted at in a sermon. "Perfectly shocking! Why, even if it were true, we ought to try to hush it up somehow!"

So good people tried to hush up the moral wrong of slavery by shifting the responsibility on to God and the Bible. This Mrs. Stowe attacked with pitiless satire, and added insult to injury by putting her attack in the mouth of the slaveholding Southerner St. Clare.

"Suppose," says the garrulous and irresponsible individual, "that something should bring down the price of cotton once and

forever, and make the whole slave property a drug in the market, don't you think that we should soon have another version of the scripture doctrine? What a flood of light would pour into the Church at once, and how immediately it would discover that everything in the Bible and in reason went the other way."

It was certainly very shocking in Mrs. Stowe to hint at any possible connection between religion, which we are all bound to believe sky born, and economics, which orthodox people are prone to confess with a groan to be hopelessly "earthly, sensual, devilish!" The ruthless Mrs. Stowe not only attacked the property of pious Southerners, but the very religion in which they found a divine sanction for holding that sort of property. This exasperation of her crime was sure to bring down on her head the pious wrath of good, respectable, orthodox folk both North and South, and it did.

A most interesting confirmation of this is to be found in the files of the *New York Observer* under the date of September 23, 1852. The editor of that Gibraltar of orthodoxy writes in sad sincerity: "We have read the book and regard it as anti-Christian. We have marked numerous passages in which religion is spoken of in terms of contempt, and in no case is religion spoken of as making a master more humane, while Mrs. Stowe is careful to present the indulgent and amiable masters as men without religion. This taint pervades the work as it does all the school of modern philanthropy. It is essentially a non-religious if not a non-evangelical school. Mrs. Stowe labors through all her book to render ministers odious and contemptible by attributing to them sentiments unworthy of men or Christians."

The writer of these words was a sincere man, earnest, exigent and conscientious in what he wrote. We can imagine the satisfaction with which the article was read by men like the Rev. Doctor Nehemiah Adams of Boston and New Orleans—a New England man and author of that lubricious

antebellum treatise "The South-side View," which gained him the title of "South-side Adams" among the scoffing and gainsaying Abolitionists. That marked copy of "Uncle Tom's Cabin" with the passages carefully pointed out in which Mrs. Stowe spoke of religion "in terms of contempt" would certainly be exhilarating reading in the light of to-day; but we can ourselves easily imagine what and where they were. It is not hard to find them.

Pious old ladies at the South read this editorial, and when, after careful inquiry, they discovered that Mrs. Stowe was received into reputable society at the North felt that they had mournful confirmation of their gloomy suspicions as to the condition of morals and religion in the Free States. For the Southern slaveholder was very orthodox and pious in the strict theological sense of the word. He believed in the Bible from cover to cover as a book of divine oracles, and found therein abundant confirmation of his doctrine that slavery was a divine institution, and a blessing to both races. It was unavoidable therefore that Mrs. Stowe from his point of view should appear to be a very wicked woman, guilty of attempted robbery and actual blasphemy. And such is the subtle relation between religion and economics.

"The modern school of philanthropy" with which the editor of the *Observer* somewhat vaguely classified Mrs. Stowe is also an interesting subject for analysis. We can imagine it to ourselves pictured to the eye in the manner of Kaulbach's celebrated cartoon of the Reformation. In the background we would arrange the Brook Farmers, and Transcendentalists, and contributors to the *Dial*. There are Emerson, Ripley, Margaret Fuller and Theodore Parker—Emerson whose "Divinity School Address" had recently scared the enlightened Unitarians and even the young James Russell Lowell half out of their wits; Theodore Parker, who denied the miracles and the divinity of Christ; Margaret Fuller, who had announced in the *Dial* that Christianity was a prison.

Then there would be represented as standing about in various attitudes Charles Sumner, Wendell Phillips, Garrison with his *Liberator*, Horace Greeley with his *Tribune* and Henry Ward Beecher with a copy of the *Independent*. In the foreground, where Von Kaulbach has pictured Martin Luther,

is Harriet Beecher Stowe with "Uncle Tom's Cabin."

"See the mighty host advancing,
Satan leading on!"

No wonder the editor of the *Observer* was alarmed. He doubtless sought and found consolation in the doctrines of election and total depravity.

Mr. James Russell Lowell has somewhere reminded us that "Time makes ancient good uncouth." It is easy for us in the light of this modern world in which we live to smile at the ancient wisdom of the Southern slaveholders and their Northern sympathizers; but we must not forget that they were good men and true and had on their side all the conservative and conserving influences of human society, as well as the Constitution and laws of the United States.

The anti-slavery movement must be reckoned with those onward-reaching forces that respect neither conservative traditions, constitutions, laws, churches nor thrones, but tear them all down ruthlessly in the holy name of humanity and of progress. Mrs. Stowe with her "Uncle Tom's Cabin" belonged, like all the rest of the Beechers, to the destructive rather than the constructive forces of the universe. That she should have been recognized as such in her day and generation we can but acknowledge as inevitable.

Slavery, social inequality and war all have had an important part and place in the evolution of man on this planet. Slavery has gone, and we are asking to-day if war and social inequality are to follow.

The lesson of the anti-slavery movement is in brief this: Social traditions, constitutions and laws are often on the side of wrong and injustice. When they are, sooner or later they have to go, even though protected by the sanction of religion. If it is true that might makes right it is truer still that in time right will make might. If economics for a time dominate religion, the day will surely come when religion will rise and dominate economics. It was so yesterday and it will be so to-morrow.

We hear much to-day about the "leopard's spots." They are harmless compared to the "tiger's claws!" The "tiger's claws" seem to be thirsting for the poor leopard's blood, if the leopard forgets that he is an "inferior being" and can never therefore aspire to

political equality with the tiger. In a speech at Poplarville, Miss., in April, 1907, Governor Vardaman said "How is the white man going to control the government? The way we do it is to pass laws to fit the white man, and make the other people come to them. * * * If necessary every Negro in the State will be lynched, and it will be done to maintain white supremacy. * * * The Fifteenth Amendment ought to be wiped out!" Here are the tiger's claws! Here is something worse than economics, race hatred

and prejudice that utters itself in bestial threats of blood and slaughter subversive of the very foundations of civilized society.

It will go down, however, as slavery went down. The very stars in their courses will fight against it.

"Right forever on the scaffold, wrong forever on the throne;

Yet that scaffold rules the future, and behind the dim unknown

Standeth God within the shadow keeping watch above His own."

WHAT TO READ

The Autobiography of an ex-Colored Man.
Boston. Sherman, French & Company, 1912.

"This vivid and startling new picture of conditions brought about by the race question in the United States makes no special appeal for the Negro, but shows in a dispassionate, though sympathetic, manner conditions as they actually exist between the whites and blacks to-day. Special pleas have already been made for and against the Negro in hundreds of books, but in these books either his virtues or his vices have been exaggerated. This is because writers, in nearly every instance, have treated the colored American as a whole; each has taken some one group of the race to prove his case. Not before has a composite and proportionate presentation of the entire race, embracing all of its various groups and elements, showing their relations with each other and to the whites, been made."

The preceding paragraph quoted from the opening lines of the preface to this very interesting book gives in a way a résumé of it. It is indeed an epitome of the race situation in the United States told in the form of an autobiography. The varied incidents, the numerous localities brought in, the setting forth in all its ramifications of our great and perplexing race problem, suggests a work of fiction founded on hard fact. The hero, a natural son of a Southerner of high station, begins his real life in a New England town to which his mother had migrated, runs the whole gamut of color-line experiences, and ends by going over on the other side.

The work gives a view of the race situa-

tion in New England, in New York City, in the far South, in city and country, in high and low society, with glimpses, too, of England, France and Germany. Practically every phase and complexity of the race question is presented at one time or another. The work is, as might be expected, anonymous.



The South and the Negro. Negroes in the Urban Movement. The Negro in New York. *Outlook*, June 29, 1912.

The Negroes in the South are, according to one of these articles, flocking to the cities. And the reason for this is due, not to the call of city life, but largely to the "avidity with which Negroes are seizing educational opportunities. They insist on being in the towns where good schooling is possible."

Also a commission of Southern university professors has decided to deal with the Negro from an educational point of view. Eleven State universities are to furnish one professor each. The article goes on to remark: "The formation of this commission is a manifestation not only of the vital work which Southern men are doing in social economics, but of their real leadership in matters of education, for the primary function of education is to enable men to learn how to live in right relations with one another, whatever their race and whatever their country."

All this sounds very well and encouraging. But it is to be hoped very earnestly and in no spirit of carping that the work of these leaders "in matters of education" will be carried on in a manner far more scientific than that employed recently by one Mr. Charles Stelzle.

NATIONAL ASSOCIATION

FOR THE ADVANCEMENT OF

COLORED PEOPLE

MEMBERSHIP.

SIXTEEN new members have been added to the association, and this month we also welcome a new branch—St. Louis—to membership. We now have ten branches. The constitutions of two more are under consideration and we are in daily receipt of applications from all parts of the country.

May we not especially urge on persons in sympathy with our work the necessity of personally joining this association? We need your names, your influence and your money. As one friend writes, "The clock is not going fast enough!" Let us make time, and fast time, between now and January 1.



MEETINGS.

MISS MARTHA GRUENING, the assistant secretary, on September 15 addressed a meeting at the Harlem Zion Church on the work of the association. October 7 Miss Gruening spoke before an enthusiastic meeting of the Washington branch at the Shiloh Baptist Church.

The Boston branch held the first of a series of meetings Wednesday, October 9, with the Hon. Albert E. Pillsbury and Dr. Francis H. Rowley as speakers.



FUNDS.

IN the campaign for funds the association is now making we need the active cooperation of every member. Although the work of the year has been most encouraging, we must have larger resources at our disposal if we are to cope successfully with the almost daily demands made upon us to fight the increasing violence and discrimination which are spreading to such an alarming degree in this country. Even the aged, insane women and morally defective children are not exempt, as was evidenced recently by the fate of Anne Bostwick in Georgia, Vir-

ginia Christian in Hampton, Va., and the lynching in West Virginia of a probably innocent colored man. The association makes a special appeal to each member to help in this work by securing two \$5 members or the equivalent, \$10, in memberships in some form. Literature for free distribution and membership blanks will be furnished upon request. Checks should be drawn to Mr. Walter E. Sachs, treasurer, 60 Wall Street, New York City.



LEGAL REDRESS.

THE association's investigation of one of the most horrible lynchings of 1911 has been completed. An account of this will appear in one of the leading popular magazines, of which an exact notice will be given later in THE CRISIS.

In response to an anonymous appeal from a correspondent in Bluefield, W. Va., the association secured the services of Mr. James Oppenheim, the well-known journalist and novelist. Mr. Oppenheim made a careful investigation of the situation, the results of which appeared in *The Independent* of October 10.



MEMORIAL FUND.

AT the last meeting of the board of directors it was voted that the Mary Dunlop Maclean memorial fund, or so much of it as may be necessary, be devoted to the publication of literature in the interest of the association, each publication to bear the name of the fund. The memorial notice which appeared in the August CRISIS has been reprinted. The memorial committee consists of the following: Miss Mary White Ovington, secretary; Dr. W. E. B. Du Bois, Miss Mary Moseley, Mrs. Frances R. Keyser, Prof. E. R. A. Seligman, Willoughby Walling, Martha Gruening and Margaret Wycherly Veiller.

SAMUEL COLERIDGE-TAYLOR

(Died September 1, 1912, aged 37)

Written for the *London Daily Standard* by ALFRED NOYES

I.

Farewell! The soft mists of the sunset sky
Slowly enfold his fading birch canoe!
Farewell! His dark, his desolate forests cry
Moved to their vast, their sorrowful, depths
anew.

II.

Fading! Nay, lifted through a heaven of
light,
His proud sails, brightening through that
crimson flame,
Leaving us lonely on the shores of night,
Home to Ponemah take his deathless fame.

III.

Generous as a child, so wholly free
From all base pride, that fools forgot his
crown,
He adored Beauty in pure ecstasy,
And waived the mere rewards of his
renown.

IV.

The spark that falls from Heaven not oft on
earth
To human hearts this vital splendor gives;
His was the simple, true immortal birth!
Scholars compose; *but this man's music
lives!*

V.

Greater than England, or than Earth
discerned,
He never paltered with his art for gain;
When many a vaunted crown to dust is
turned,
This uncrowned king shall take his throne
and reign.

VI.

Nations unborn shall hear his forests moan;
Ages unscanned shall hear his wind's
lament,
Hear the strange grief that deepened through
his own,
The vast cry of a buried continent.

VII.

Through him, his race a moment lifted up
Forests of hands to Beauty as in prayer,
Touched through his lips the sacramental
cup,
And then sank back, benumbed in our
bleak air.

VIII.

Through him, through him, a lost world
hailed the light!
The tragedy of that triumph none can tell,
So great, so brief, so quickly snatched from
sight;
And yet—O hail, great comrade, not
farewell!

¶ The Negro lawyers of Oklahoma have formed a bar association, with forty members.

¶ Dr. A. B. Terrell, a colored man, has been made assistant physician to the board of health of Fort Worth, Tex. He is a graduate of the University of Chicago and of the Harvard Medical School, and has taken an active part in combating the epidemic of meningitis in Texas.

¶ In Hutchinson, Kan., a jury composed entirely of colored men has been trying a case. Charles Fulton, deputy probate judge, remarked that he never saw a finer set of men on a jury than those six colored men, one of them a doctor, another a minister and a third a law student, and all of

them men who have good education and character. It attracted a lot of attention, being a very unusual occurrence in Kansas legal circles.

¶ A company of contractors who are building automobile engines in New York are developing a new ignition system which is the invention of a colored man.

¶ In Perry, Ind., Higby Morgan, a colored boy, has taken the W. C. T. U. medal for the best composition.

¶ A man named Kelly, who is doing a turn called "The Virginia Judge" on the stage, so angered the colored people of Montreal by his use of the word "Nigger" that he had to have police escort home.



Publishers' Page



The Christmas Number

An exquisite cover by Richard Brown; a novelette, the strongest piece of fiction we have published, by Jessie Fauset.

Ready November 22—order early.

Also a dainty Christmas card with baby faces.

THE DUNBAR COMPANY

To keep abreast with the remarkable growth of THE CRISIS, we have combined our mail-order and service departments into one big department, which will be known as THE DUNBAR COMPANY.

It is fitting that we inaugurate this feature in this, our Anniversary Number, as it marks the realization of carefully laid plans and novel ideas for the convenience, pleasure and comfort of our thousands of reader friends.

Aside from books, pamphlets, patterns, etc., we will add pictures and post-cards of Negro subjects, music by Negro composers, jewelry, toilet articles, wearing apparel, etc.

Our splendid location in the busy section of the nation's largest city enables us to go directly to manufacturers and producers of these articles for our purchases and sell them to you at such prices as will eliminate the wholesalers' and jobbers' profits.

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In the Christmas Number we will offer you some splendid holiday gift suggestions, and during the succeeding months other new and novel features to this department will be added.

After Christmas there will be a large illustrated catalogue, brimful of articles, many and varied, to meet the every-day requirements of each member of the family, not forgetting the low prices to save you money.

Why the Negro Should Be a Progressive

Suffrage in this country, so far as the Negro is concerned, has been a national travesty. It has been the one standing blot upon the United States, that has won for her the merited contempt and just criticism of the intelligent and justice-loving world. Suffrage was bestowed upon the Negro by the Republican party and was stolen from him by the Democratic party. "Thou shalt not steal" has had about as much place in the political decalogue of the Southern Democrats as it had in the political decalogue of the stand-pat Chicago Republicans of June, 1912.

Under the disfranchising laws of the several Southern States, Negro suffrage has become so restricted and worthless as a political factor that the Republican party has tacitly decided that Negro suffrage was a failure, and not the slightest effort was put forth to prevent the nullification of those amendments to the Constitution which gave the Negro freedom, citizenship and suffrage. And it remained for the Taft administration to set the seal of official approval upon the unconstitutional legislation of the South, by the wholesale removal of the Negro from federal office throughout the South, and declaring that no more would be appointed where it was objectionable to Southern whites.

Upon this Taft propaganda, "lily whitism" took on new life and blossomed and bloomed in the South as never before. The Negro was politically down and out. He had been bound by his political enemies, the Democrats, and basely deserted and betrayed by his political friends, the Republicans. He stood without a political friend, and not a voice throughout the length and breadth of the land was lifted in sympathy or in defense. It was the Negroes' political extremity; and smarting under the grievous injustice that had been done them, and spurred on by desire for political revenge, thousands reviled the name of Taft, and thousands pocketing their pride, hat in hand, started toward the camp of their ancient enemies, the Democrats, intent only on making friends and getting even with Taft, the "lily whites," and the Republican party, a combination of political hypocrites, ingrates and highwaymen.

"God maketh the wrath of men to praise him;" and if there ever has been a demonstration of these words, plain and positive, it was demonstrated at Chicago in June. The men who manipulated the Chicago convention forced the nomination of Taft in haughty disregard of decency and honesty, little dreamed of what they were doing. The Negro delegates, who aided in forcing Taft upon the Republican party, despite the thousand-voiced protests of Maryland, New Jersey, Pennsylvania, Massachusetts, West Virginia, Ohio, Indiana, Illinois, and the West, had not the slightest idea that they were stabbing the Republican party to death; and thus the political selfishness and hate of a few white men and the political blindness of a few Negroes accomplished in a day what might have otherwise taken a score of years to encompass; namely, the death of the Republican party. Brought into existence in 1856 to protect four millions of enslaved Negroes, it was killed, unintentionally, however, in 1912 by less than threescore Negroes, the slaves of political bosses and the hirelings of the "Almighty Dollar."

The Republican party is dying of old age—political senility. It has outlived its usefulness. It has served its missions. It has run its race, its days are numbered, and on November 5 the Republican party will go to its long home and the mourners will go about the streets.

The disintegration, death and annihilation of the Republican party will mean a second emancipation of the Negro. There will remain no more political debts to be paid and the Negro will be absolutely free to vote for whatever party his conscience may direct him to support.

The disfranchisement and "Jim Crowism" of the South have come about because the Republican party was too cowardly to prevent the same, although it had a Republican President, a Republican Congress and a Republican Supreme Court, to legislate, interpret and enforce the plain mandates of the Constitution.

From 1856 down to 1908 the Republican party had never failed to mention the Negro in the platform. It remained for the platform of 1912, for the first time in the history of the party, to be absolutely silent and forgetful of the Negro, in strict and consistent accord with the Taft Southern policy. And yet the Negroes renominated him! And in return, his platform forgot them!

Deserted by the Republican party, undesirable, and not wanted in the national Democratic party, which way shall the Negro turn his face, and whither direct his steps? Over yonder on the hill of progress is the sun-glinted camp of the Progressives. Waving proudly above the camp is a banner upon which is inscribed: "We invite into our ranks men and women entirely without regard to their former political affiliations to their creed, their birthplace or the color of their skin." Will the Negro go in and enroll? Will the Negro still hanker after the flesh pots of dead Republicanism? Will the Negro use sense—common sense—instead of sentiment? Is he so blind that he cannot see in the Progressive party a Godsent opportunity for political and civic betterment, such as he has not had since the days of reconstruction? Is he so deaf that he cannot hear the voice of self-interest and self-protection calling and urging him to join the Progressive party?

What has he to gain by casting his lot with this new party? Everything! What has he to lose? Nothing! For down at the very bottom of the civic and political life of this country, any kind of political upheaval, political disturbance, political earthquake, which destroys old conditions, old parties and old systems, and old ideas, must redound to the benefit of the Negro, whether it is so intended or not.

President Taft, under political fright and pressure, has uttered more words of political comfort and performed more acts of political benefit to the Negro since Theodore Roosevelt announced himself a candidate for the Presidency than at any other time during the three years of his term of office. Governor Wilson has not failed to declare himself a political "Christian gentleman," recognizing the political brotherhood of all men under the Constitution, as he welcomed Negro support, and thus far has kept from the stump in the North "Jim Crowers" and disfranchisers of the South, lest the Negro voter should become frightened and take to his heels at the sight of his real leaders, supporters and controllers of his party.

Is the Negro to be fooled by the deathbed utterances of Taft and the hypocritical utterances of Wilson? The sensible, thoughtful Negro will support the Progressive party because it emancipates him from party slavery, wipes out the aged party debt to the Republican party, and permits him to vote according to the dictates of his own conscience; because he can enter the Progressive party as a charter member, and be in the party, of the party, and an actual part of the party; because it offers to him the line of the least resistance; because he will not be dealt with as racial mass, but as a man, recognized by worth and merit; because the success of the Progressive party will do away with the Africanizing of three or four political appointments in Washington as a return for the support of race; because in following the leadership of Theodore Roosevelt, he will be following not Theodore Roosevelt the man, but Theodore Roosevelt the incarnate representation of a new party whose platform recognizes no creed, no race, no color; political equality of sex; physical conservation of men, women and children, and the conservation of natural resources; a minimum wage; control of the trust; protection to the laborer, and the enforcement of the Constitution and every amendment.

In choosing the least of three political evils, the Negro will certainly choose the Progressive party.

In choosing the best of three political leaders, the unbiased Negro will surely choose Theodore Roosevelt—the man of courage and convictions, fearless and incorruptible—the man who does things, and who will do more to help the Negro than any other Presidential candidate now before the people.

**SHOULDN'T THE NEGRO THEN BE A PROGRESSIVE
AND VOTE FOR ROOSEVELT AND JOHNSON?**

JAMES H. HAYES, Richmond, Va.

QUO VADIS?

For forty-two years the Republican party has ridden up to the gates of heaven on the back of the Negro and then tied him on the outside. With the patience of the pack mule the black man has submitted. The grand old party of Abraham Lincoln would surely come out to the outer gate where he stood tethered and lead him into the promised land! Such implicit confidence, such blind, dogged faith, the world has seen but once before—the time nearly 300 years ago, when the white men in their square-rigged sloops sailed down the Eastern Atlantic from Europe to Africa, and with words of honey, trinkets and dross enticed into slavery the forbears of the present trustful, gullible black American. Brought hither in droves he has allowed himself to be herded ever since, until to-day he stands before the world as the greatest psychological phenomenon in all history; actually demonstrating that it is a possibility for millions of people of a given racial persuasion to think alike for nearly fifty years, no matter how varying and differing the propositions submitted to his consideration. Is this a sign of mental activity or mental stagnation or, to be fair, does it mean that in American politics, when white men are naturally differing and disagreeing over great live questions of civic and economic policies, black men must forever herd themselves around the standards of a dead issue? Does it mean that while the white man advances from the discussion of Greenbackism, Bimetallism and Tariff Schedules to Government Ownership of Public Utilities, the Direct Election of United States Senators, the Initiative and Referendum; the polemics of the black man must ever be predicated upon Abraham Lincoln and the Civil War?

This is a grave question in any kind of a civilized government. In a democratic republic it is a question which connotes a condition of positive danger. For in our government each citizen is a sovereign and the very health and life of the nation depends upon the intelligent deliberation and wisdom with which each sovereign meets the questions submitted to him. An ignorant electorate is a voidable danger; an electorate not ignorant, but stubbornly, blindly and traditionally, prejudiced and vindictive, is a menace which must be overthrown or it will in time subvert all government of the people, by the people and for the people. The enlightened publicists of the nation, irrespective of party, have observed this dire phenomenon, and North and South, East and West, white men of all shades of political beliefs have grown callous to the black man's pleadings for political and civic liberty under the Constitution. Of the servants of the Lord the Negro received only the one talent, and as it came to pass in the parable of holy writ he comes forth to-day crying: "And I was afraid, and went and hid thy talent in the earth. * * * " And the talent which was his was taken from him and given to him who had the ten talents. Nearly half a century ago the talent of American citizenship was given to the Negro. Wherein to-day, after voting like wooden blocks all these years, can he show an increase of his powers as a citizen? Almost *pari passu* with the onward progress of the Republican party the Negro has descended lower and lower in the scale of American citizenship. He cannot accuse the Democratic party as being the responsible and sole agent of his retrogression; for the power, the nearly absolute power, has been in the hands of the Republican party throughout all but eight of these dreary years of hopes born to die again. Whether in that clause apportioning direct taxes and representatives among the people of the several States, or in that which makes the House of Representatives the sole judge of the qualifications of its own members, or in the clause which guarantees to each State a Republican form of government there is ample law in the Constitution. It isn't legislation which is needed, but the honest desire to enforce the law already written. This the Republican party has failed to do. There are two kinds of sins—the sin of commission and the sin of omission, and the not doing of those things which we ought to do is just as culpable as the doing of those things which we ought not to do. This in a general way sums up the relation of the black man to the government in which he lives. There are some facts of recent occurrence which show to what low estate the Negro has fallen in the house of his friends.

At Chicago, last June, sixty-six black men held the balance of power in the Republican convention. They could have nominated Roosevelt. They nominated Taft; not that they loved Roosevelt less, but because, as black Republicans, they obeyed the behests of the regular party machinery. For their loyalty they asked for a radical platform plank for the race they represented. They received the weakest expression for justice to Negroes which has appeared in a Republican platform since 1872.

When Roosevelt announced the date for his Bull Moose convention for last August there were hundreds of thousands of black men whose bosoms heaved with the

enthusiastic hope that at last the hour had struck when the dashing Chevalier of the "Square Deal," "The Door of Hope," "All Men Up and No Men Down," would make solemn asseveration of those Presidential utterances which in a former day had wrung from their throats lusty and exultant hosannas. "On to the Roosevelt convention" was the cry. "The Crusader of the Common People is the Moses who will lead us out of the wilderness." Every Southern State elected its full quota of colored delegates. Like burning excelsior their enthusiasm was a "fast but fading fire;" for there came out of the cloudless heavens a thunderbolt which staggered the nation and dashed to the ground, with a cruelty unparalleled, the high hopes of the mighty black phalanx of delegates who stood ready to rush to the standards of their idol. It was the Julian Harris letter, in which Roosevelt, in the insane delusion that he might capture some Southern States, proclaimed his opposition to the sitting of Southern colored men in his convention. Disaster followed disaster. Hoping still that the convention, whose symbolic hymn was "Onward, Christian Soldiers," would listen to their humble pleadings, these colored delegates, through the kindly and noble offices of Prof. Spingarn of Columbia University, himself a delegate, offered the following plank for incorporation in the platform of the Bull Moose party!

"The Progressive party recognizes that distinctions of race or class in political life have no place in a democracy. Especially does the party realize that a group of 10,000,000 people who have in a generation changed from a slave to a free labor system, re-established family life, accumulated \$1,000,000,000 of real property, including 20,000,000 acres of land, and reduced their illiteracy from 90 to 30 per cent., deserve and must have justice, opportunity and a voice in their own government. The party, therefore, demands for the American of Negro descent the repeal of unfair discriminatory laws and the right to vote on the same terms in which other citizens vote."

The reading of this plank instantly struck a popular chord and everything bade fair for its passage, when a man arose and made objection. He was given profound attention, for he was a man whose renown extended over two continents. He had been a member of the Cabinet of Theodore Roosevelt and later Minister to Turkey. In private life he was a merchant prince and philanthropist. This man himself was a member of a despised race of people whose struggles for civic and religious liberty have been the marvel of centuries. He encouched his objections to this plank of justice to another oppressed people in earnest but brief speech. He carried the day and the plank was voted down. This man was Oscar Straus, the Bull Moose nominee for Governor of New York. Thus was the Negro betrayed in the house of his friends.

But where can he go?

The Democratic party, standing on the Jeffersonian principle of "equal rights to all, special privileges to none," is opposed to the practice of placing in its party platforms declarations making of any class or race its special pledges; it believes that planks of this kind are not only inserted for decoy purposes, but that they are of a piece with class legislation. At its national convention in Baltimore, last June, Senator Newlands of Nevada, a member of the resolutions committee, made a stubborn attempt to have his plank declaring for the national disfranchisement of colored persons made a part of the Democratic platform. He made a direct and impassioned appeal to the Southern members of the committee, among whom were Senators Tillman and Vardaman. When the vote was taken it stood 39 to 1. Not only did this Democratic committee on resolutions refuse to deliver this wanton attack upon colored men, in spite of the fact that colored men had always voted against the Democratic party; but in the convention itself marked courtesies were extended to the members of the National Colored Democratic League, and to the ladies who accompanied many of them.

An earlier instance of this disposition of the Democratic party to extend the olive branch to the black man was afforded shortly after the Congressional campaign of 1910, when colored voters in unprecedented numbers assisted in the election of the first Democratic Congress since 1894. Speaker Champ Clark addressed a delegation of colored men in the Speaker's Room at the Capitol, and in a speech remarkable for its profound sincerity assured the colored people that inasmuch as colored men were finally beginning to identify themselves with the Democratic party, the Democratic members of the House would see to it that no legislation inimical to Negroes should be given serious consideration as long as he was Speaker. And this promise was religiously observed to the closing day of the Sixty-second Congress.

It does not require a philosopher or a statesman to see a light in a sky long shrouded in darkness. All that is needed is clear vision and a mind free from the cobwebs of ancient history and traditional prejudice. Governor Wilson is the highest type of a Christian gentleman and scholar. His antecedents, training and public life are absolute guarantees of an aversion to everything which savors of "Man's inhumanity to man." But seldom in their political career have colored men had the opportunity to vote for a man who possessed his sympathy with the struggles and aspirations of humanity. The opportunity lies open to them and there are thousands who will accept it. The others we exhort as did Rienzi the Romans: "Awake, arise, or be forever fallen."

(Adv.)

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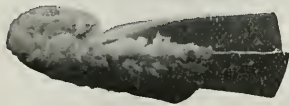
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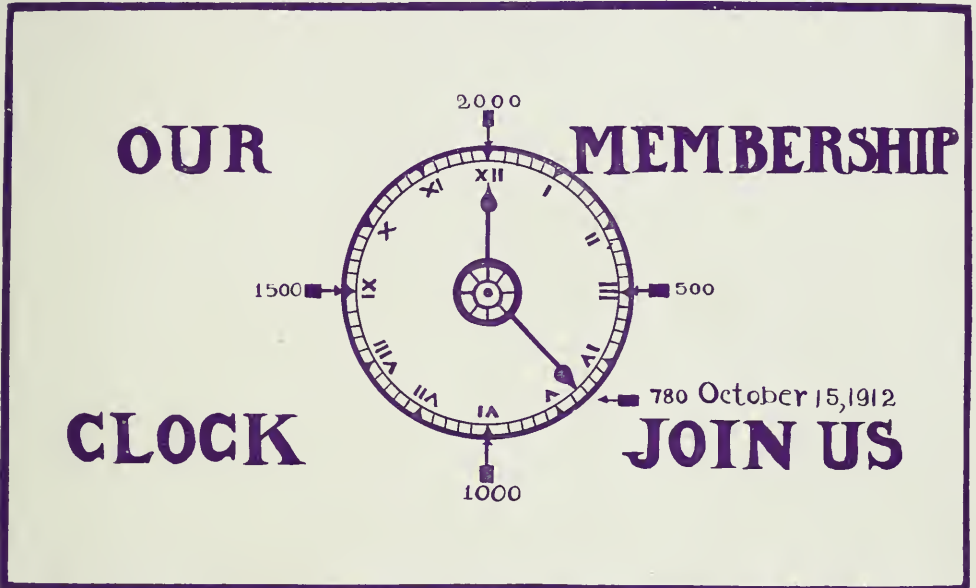
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Edited by W. E. BURGHARDT DU BOIS, with the co-operation of Oswald Garrison Villard, W. S. Braithwaite, M. W. Ovington, Charles Edward Russell and others.

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THE CRISIS

Vol. 5, No. 2

DECEMBER, 1912

Whole No. 26



POLITICAL.

IN the city of New York it is reported that Wilson received between 20 and 30 per cent. of the Negro vote, and that Sulzer, the Democratic candidate for governor, received 50 per cent.

¶ In Lexington, Ky., Jordan Jackson, a well-to-do colored man, ran for city commissioner. Jackson is said to be a "shrewd and energetic man, who has quietly amassed a considerable fortune without exciting the antagonism of the white people." The Associated Press dispatch goes on to say:

"One difficulty which the Negroes will meet in giving their solid vote for Jackson lies in the fact that the location of the thirty-seven candidates' names on the ballot are changed with the casting of each fifty votes, so that the illiterate members of his race will have great difficulty in locating the one man for whom they desire to vote. However, comparatively few Negro voters of this city are unable to read sufficiently to identify a name, and those who cannot could be readily taught in the clubs to find and identify the name of Jordan Jackson in the long list." But Jackson was defeated.

¶ Harry W. Bass, the only colored member of the Pennsylvania legislature, was re-elected by a vote of 2,655, against 1,214 cast for his nearest competitor.

¶ President Taft has appointed J. P.

Strickland, a colored man of Arkansas, to succeed C. F. Adams, the colored Assistant Register of the Treasury, who resigned to do campaign work.

¶ Two cases illustrate disfranchisement in the South: Shreveport, La., has 14,000 colored inhabitants—of these only thirty-nine were qualified to vote; each one of these thirty-nine who came to vote was told that his name was not on the poll book and had to repair to the courthouse, get a certificate to the fact that he was a voter and attach that certificate to his ballot. This, of course, enabled his ballot to be easily distinguished during the counting.

In the whole State of Georgia, with a colored population of over a million, 10,000 Negroes were qualified to vote.

¶ Among the colored officials whom President-elect Wilson will be called upon to reappoint or supersede by other appointments are the ministers to Haiti and Liberia, the secretary to Liberia, eight consuls to various parts of the world, the Assistant Attorney-General, Register and Assistant Register of the Treasury, two collectors of internal revenue, the recorder of deeds of the District of Columbia, one of the auditors of the Navy Department, two receivers of public moneys, three collectors of customs, three Assistant United States District Attorneys and several postmasters.

¶ The Negro votes cast in the Democratic primary election in Petersburg, Va., have been thrown out by the Democratic congressional committee of that city.

SOCIAL UPLIFT.

A HOME for delinquent colored girls under 16, to be known as the Sojourner Truth House, is to be established in New York. The committee on organization, of which Miss Elizabeth Walton is chairman, has begun a financial campaign, and by June, 1913, they expect to have on hand not less than \$15,000, the amount necessary for three years' expenses. The colored people of the community have taken a keen interest in this effort to care for these unfortunate women, and have already raised and turned over to the committee \$716.

The Sojourner Truth House is to be a home where the probationer and the girl with unwholesome home environment may be cared for until she can secure accommodation in a larger and more adequately equipped private institution, or in the now overcrowded State institution at Hudson.

¶ A special "Georgia Compendium" of the Atlanta *Constitution* devotes six pages to colored people, and contains over twenty-one columns of advertisements of Negro enterprises. Among the Negro enterprises mentioned are various business houses, numbers of churches, real-estate enterprises, institutions of learning, physicians and hospitals, and industrial insurance companies.

¶ The cornerstone of the new \$100,000 building for the colored Y. M. C. A. in Indianapolis has been laid. A telegram from Julius F. Rosenwald was read.

¶ The Bessemer, Ala., Negro Men's League is inducing desirable colored families to come to town and buy homes, and is establishing a school.

¶ The First Congregational Church of Atlanta, Ga., has opened a home for colored working girls.

¶ Mrs. Laura Beard is planning an industrial exchange in Indianapolis. She has already helped to secure an appropriation of \$25,000 from the legislature to establish an industrial school for colored girls at New Albany, Ind.

¶ Efforts are being made to bring under one general control the colored theatres of the nation.

¶ The colored newspaper men of New York gave a dinner at which Congressman Henry George was chief speaker.

¶ An attempt is being made to federate the philanthropic activities among colored people in Baltimore. A number of associations and clubs conducted by colored people, which are carrying on work among the Negro poor, have formed a federation under a director. This autumn, among other activities, there will be a day nursery and a social settlement, the buildings for which have already been secured by the clubs. The federation will work in connection with an advisory board of white people, of which Elizabeth Gilman is chairman.

The director chosen for this work is Mrs. Sarah C. Fernandis. Mrs. Fernandis is a Hampton graduate, and has taken the summer course in the New York School of Philanthropy. She has worked for six years in Washington, D. C., at first as a friendly visitor for the associated charities, under the direction of Charles F. Weller, and later as head worker of a social settlement in a neglected Negro quarter.

¶ The State Federation of Colored Women's Clubs of Alabama has recently helped to finish and furnish a new boys' dormitory at the reformatory which they founded. One hundred acres of land have also been added to the plant.

¶ The Douglass Hospital of Philadelphia held its founders' day celebration November 25. A souvenir was issued as an expression of gratitude to the friends who contributed \$15,864 through the Philadelphia *Public Ledger*. A bronze tablet was unveiled in honor of several donors. Among these was Mr. John Lux, a colored man, who left \$6,500 for endowing a free bed. The hospital which cost \$118,000 has raised and paid \$86,000 in three years. It has a mortgaged indebtedness of \$25,000 and a floating indebtedness of \$8,000.

¶ In October the colored musicians of Kansas City held their annual outing. All the bands were consolidated into one large band of 100 musicians. A ladies' band also joined in the outing and services were held in Allen Chapel.

¶ The Lincoln Giants, a colored ball team, beat the New York Giants, the champions of the National League, by a score of 6 to 0.

¶ Lindsay Social Center, a settlement in a neglected alley of Washington, D. C., has been established.

¶ The colored people of New Orleans are proposing to celebrate January 1, Emancipation Day, with unusual ceremonies.

¶ In London, Eng., at the Women's Institute, Mrs. Frances Hoggan, M. D., gave a lecture on "Negro Women in America Since Their Emancipation Fifty Years Ago." In a comprehensive survey of the gradual progress of women from the time they ceased to be slaves she showed how they had organized themselves and gained for themselves political and social rights. She claimed that they were moving quietly but forcibly toward the intellectual leadership of the race. In some States in the American union black women whose mothers were slaves were now exercising intelligently their newly acquired political and civic rights. Negro women had never failed since their liberation, and their record was one to be pondered over with respectful admiration, for from such small beginnings such far-reaching results had ensued.

EDUCATION.

THE Florida State Teachers' Association will meet in Ocala during the Christmas holidays.

¶ Lincoln Institute, a colored institution which resulted from the refusal of the State of Kentucky to allow colored students to attend Berea, has at last been opened at Simpsonville. The institution represents an investment of \$400,000, half of which comes from Andrew Carnegie. There are 444 acres of land, and the work is chiefly industrial.

¶ In the Alabama legislature a compulsory education law has been proposed. One senator named Thomas announced that he would oppose any bill that would compel Negroes to educate their children, for it had come to his knowledge that Negroes would give the clothing off their backs to send their children to school, while too often the white man, secure in his supremacy, would be indifferent to his duty.

¶ Atlantic City is still trying to get rid of the colored druggist who was appointed by

a former mayor on the board of education. The matter has been appealed to the State board of education.

¶ Bruce Evans has been removed from his position as principal of the Armstrong Manual Training School of Washington, D. C., which he has held since 1885, and also from his position as assistant director of public night schools. This is the culmination of a series of complaints which have been made against Mr. Evans for the last few years. Garnet C. Wilkinson becomes principal of the Armstrong School and A. C. Newman assistant director of the night schools.

¶ There are in the United States 144,659 white children and 218,355 colored children, 10 to 14 years of age, who cannot read and write. The colored children form 18.9 per cent. of all colored children. This dangerous situation is much better than in 1900, when the illiteracy among colored children was 30.1 per cent.

¶ John C. Martin, a white philanthropist of New York, died, leaving an estate of \$800,000. He left two wills: one divided the principal part of the fortune among the Presbyterian. Freedman's Board, College Board and the Board of Home Missions; the other will left the estate to the J. C. Martin Educational Fund, principally for colored people. The matter is in litigation.

ECONOMICS.

THE Molders' Union is still discussing the question of admitting Negroes.

¶ At the Stoughton Industrial Fair, Massachusetts, the first prize for black Hamburg grapes was awarded to Miss Adelaide Washington. Miss Washington is a successful florist of Stoughton, who supplies the flower markets of Boston, as well as carrying on a transient business in neighboring towns.

¶ There are employed in the shipbuilding yards of Newport News, Va., 2,200 colored men, many of them skilled laborers, who do a large part of the work on the battleships built there. None of these men are admitted to the Ironworkers' Union.

¶ The new cottonseed-oil mill of Mound Bayou, a colored town of Mississippi, was opened November 25. It represents an investment of \$60,000.

¶ There has been a strike of white waiters in Washington, D. C., and their places were filled by colored waiters. The white waiters are now inviting the colored men to join the union.

¶ A colored man who could not get a check cashed after office hours at the Mechanics' Savings Bank began a run on the institution. This is a colored bank of Richmond, Va., under the presidency of Mr. John Mitchell. It is a member of the local Clearing House Association, and stood the run without difficulty; \$15,000 was paid out in two days, and on the next day confidence was restored.

¶ The colored people of Chattanooga are endeavoring to establish the Southern Central Life Insurance Company. This will engage in all kinds of insurance work.

¶ Mr. Henry P. Slaughter, the manager of the *Odd Fellows Journal*, reports that the income of this weekly paper from November 10, 1910, to July 15, 1912, was \$30,315. It occupies an office in Washington, which is now thoroughly equipped for its work.

¶ The Southeastern Railways and their employees have reached a settlement in their controversy over wages. Ten per cent. advance in wages has been granted to 13,000 employees, of whom 3,000 are colored.

¶ Twenty colored families formed a colony at Blackdon, N. M. They own a considerable amount of land.

MEETINGS.

THE sixty-sixth annual meeting of the American Missionary Association was held in Buffalo, and devoted some time to the Negro problem. Charles L. Coon, a North Carolina white man, gave an excellent address, and Kelley Miller, W. H. Lewis, T. S. Inborden and Mary Church Terrell were among the colored speakers.

¶ The tenth conference of the Rhode Island Union of Colored Women's Clubs has been held in Newport, at the Mt. Olivet Baptist Church. Many delegates attended and reported a very successful meeting. Among the speakers were Rev. Byron Gunner of Hillburn, N. Y., Mr. Henry Hammond, secretary of the colored Y. M. C. A., and Miss Elizabeth Carter of New Bedford, Mass.

¶ Colored agricultural fairs have been held in Montgomery, Ala., Greenboro, Ala., Batesburg, S. C., Aberdeen, Miss., and elsewhere. The local white papers spoke in terms of highest praise of the exhibits.

¶ The annual Negro farmers' conference was held at Hampton Institute November 20 and 21.

THE CHURCH.

THE Negro Baptist Association of the State of Texas raised \$170,000 during the year for its work. One colored man, who is a large land owner, gave \$40,000.

¶ St. Mark's M. E. Church of New York, a colored organization, purchased last year for \$54,000 an apartment house on Lenox Avenue. It proposes to buy other pieces of improved city property, and then to dispose of the whole for a farm convenient to the city, upon which a home for the aged will be established. The church is publishing an interesting monthly paper.

¶ For the first time in the history of the Negro church, a bishop has been suspended. George W. Stewart, a bishop of the C. M. E. Church, has been suspended from his ecclesiastical duties on account of alleged misappropriation of funds. His case will come before the general conference of the church in 1914.

¶ The Catholic Church is considering the conferring of sainthood upon twenty-two black Christians who suffered martyrdom in the lake region of Africa about thirty years ago.

PERSONAL.

MR. FRED M. JOHNSON, a colored soldier who fought at San Juan Hill, has invented a belt-feed rifle, which it is said will fire 300 shots without stopping, at the rate of twenty seconds. The rifle is being considered by the War Department.

¶ On March 19, 1913, the centenary of the birth of David Livingstone will be celebrated. In London a national memorial service will be held in St. Paul's, with a demonstration in Albert Hall.

¶ R. M. Swayne, a colored man of Springfield, O., stood first among the thirteen persons who took the State dental examination. He made 93 per cent.

¶ Walter P. Carter, the first and only school director in Pittsburgh, Pa., is dead.

¶ A colored boy named Fowler has been rewarded at Asheville, N. C., for saving a pet horse.

¶ Among the names on the Carnegie hero list is that of Nathan Record, a Negro

farmer, who helped save four persons from drowning at Lelot, Tex., in May, 1908. He was given a bronze medal and \$1,000 toward the purchase of a farm.

¶ For three years Charles Belgrove, a colored policeman in Philadelphia, has been one of the champion athletes among his fellows. This year he won three first prizes.

¶ Frank Damrosch has offered scholarships to the United States War Department for the instruction of five bandmen. The men were selected by rigid competitive examination and one of the five was Alfred J. Thomas, a colored musician and chief bandman of the Tenth Cavalry.

¶ Announcement is made of the recent marriage of J. Max Barber and Miss Hattie B. Taylor of Philadelphia. Mrs. Barber is a sister of the late John B. Taylor, the runner, and was a kindergartner. Dr. Barber has opened dental offices at 3223 Woodland Avenue, Philadelphia, where he would be glad to hear from his many friends.

MUSIC AND ART.

A GROUP of four characteristic songs by Will Marion Cook has lately been published by the Schirmer music publishers.

Of Mr. Cook as a composer and musician the composer-pianist, Kurt Schindler, says: "With the publication of these larger and more ambitious works of a colored musician the attention of the musical world is sure to be focused upon a man of extraordinary talent, who has been living in our midst for fifteen years unrecognized and unheeded.

"Not that Will Marion Cook was unknown, but because his melodies have been confined to the light opera and vaudeville stage, where, although much enjoyed, few in the audiences were able to appreciate their true artistic value. * * * Mr. Cook's work at its best means no less than finding the proper musical correlative to the Negro idiom, and thus adding a new territory to musical geography.

"Besides his larger works, Mr. Cook has been writing a great many songs in a more popular vein, but it is the development of his serious work along the lines of the 'Rain Song' and the 'Exhortation' which especially interests us, since here he will not only perform a lasting service to his race, but intrinsically enrich the entire musical world."

¶ Following an illustrated article on Samuel Coleridge-Taylor, the *Musical Times* of Lon-

don, Eng., publishes a fine tribute to the composer by Sir Hubert Parry, the principal of the Royal College of Music, in which he states that "the first performance of the first part of 'Hiawatha' in 1898 at the college was one of the most remarkable events in modern English musical history." And he adds that "the trilogy is one of the most universally beloved works of modern English music."

¶ A plan is under discussion to give a great concert at the Royal Albert Hall, London, late in the month of November, to the memory of Mr. Coleridge-Taylor. It has been decided that the memorial will take some practical shape, and a committee of influential persons is being formed to further that end.

The Central Croydon Choral Society of Croydon, Eng., gave a memorial concert on November 23 as a tribute to the greatness of the musician.

¶ The sad news of Mr. Coleridge-Taylor's death cast gloom over the opening of the Royal Eisteddfod of Wales. The composer, who was one of the appointed judges of the festival, was a favorite with the Welsh musicians.

¶ Mr. David Mannes, the well-known violinist and founder of the New York Music School Settlement for Colored People in New York, has resigned his position of concert master of the New York Symphony Society to the great regret of the directors and patrons.

¶ Leoneavallo's latest opera, "Zingari" (the Gypsies), the libretto of which is founded on a short story by Pushkin, the colored Russian poet, was produced at the Hippodrome, London, on September 16.

¶ Madame Maud Powell, the distinguished violinist, has begun in the West her American tour of violin recitals. Coleridge-Taylor's concerto in G minor, which was dedicated to Maud Powell, heads her program.

¶ Choral music is said to be making rapid progress in South Africa. A series of festival performances was inaugurated this season under the management of Dr. Barrow Dowling of Cape Town. The festival opened at Durban with a performance of "Hiawatha." There was a vast audience, which included the governor-general, Lord Gladstone.

¶ A piano recital was given on November 15 at Washington, D. C., by Mr. Roy W. Tibbs, pianist, who was lately appointed teacher of pianoforte in the music department of Howard University. Mr. Tibbs is a graduate of the Oberlin Conservatory of Music, Oberlin, O., and will be heard in concert this winter.

¶ An unusual concert was that given on the night of October 16, under the auspices of the A. M. E. Zion Church at Boston, Mass. The program, which consisted of compositions by colored composers, was arranged and descriptively noted by Mrs. Maud Cuney Hare.

The composers represented were Harry T. Burleigh, Harry A. Williams, J. Shelton Pollen, M. H. Hodges, DeKoven Thompson, J. Rosamond Johnson, Clarence Cameron White, S. Coleridge-Taylor and Maud Cuney Hare.

The soloists were Mrs. Adah Gaskins Mason, soprano; Mrs. Maud Cuney Hare, pianist; Mr. Wm. H. Richardson, baritone, and Mr. Clarence Cameron White, violinist.

¶ Mr. Clarence Cameron White, violinist, who enjoyed orchestral experience in the String-players' Club of London, Eng., has been appointed director of the Victorian Orchestra of Boston, Mass. The management and conductor propose to develop a concert orchestra of the first rank.

¶ Miss Minnie Cordel Kelley, who lately completed the normal course in the Milliken Conservatory of Decatur, Ill., has opened a studio for pupils in pianoforte and theory at Indianapolis, Ind.

¶ It is reported that John Berry, a colored porter in the barber shop of Frankfort, Ind., has sold a comic opera and some songs to a Chicago company for \$3,467.

¶ In the report of the president of Yale University for 1912 occurs the following paragraph concerning the colored girl of whom we have spoken before:

"The Samuel Simons Sanford Fellowship given by his daughter as a memorial to the late Prof. Sanford is one of the most stimulating gifts the department has ever received. This fellowship 'to be given once in two years to the most gifted performer, who shall also have marked ability in original composition,' is intended to defray

the expenses of a student during two years' study in Europe.

"The award is made this year for the first time to Helen Eugenia Hagan for a brilliant performance of an original concerto (first movement) for piano and orchestra. Miss Hagan shows not only pianistic talent of rare promise, but also clearly marked ability to conceive and execute musical ideas of much charm and no little originality. It is a source of gratification to her teachers and to all interested in the department that she is thus enabled to develop further the musical gift she has already shown.

"The annual students' concert with orchestra was given in Woolsey Hall on May 23. The audience was larger than we had ever had at a concert by students, and it is not too much to say that more of interest was offered than we have ever had before. The most notable feature of the concert was the piano concerto by Miss Hagan, to which reference has been made above."

COURTS.

REV. W. C. IRWIN has brought suit in the Superior Court of Indiana against the Pennsylvania Railroad Company and the Pullman Company for curtaining off his seat in the Pullman car while he was riding through Kentucky.

¶ Mr. W. H. Lewis has been admitted to practice before the Supreme Court of the United States, and is expected to assist Assistant Attorney-General Wickersham in certain government cases.

¶ Charles Boyd, a colored man, has brought suit against a Cleveland lunch house for charging him double price on an order of eggs and coffee.

¶ Some months ago a colored man in Georgia accidentally or intentionally touched a white woman with one of his hands. He was arrested, charged with assault, and an attempt was made to lynch him. He was hurriedly tried, found guilty of assault, and Judge A. W. Fite sentenced him to twenty years in the penitentiary. The Court of Appeals granted him a new trial. At this trial the prisoner was again found guilty and the same judge gave him the same sentence. The Court of Appeals again reversed Judge Fite, who proceeded to make uncomplimentary remarks about the court. The court thereupon fined him for contempt.

CRIME.

THE political campaign seems to have lessened lynchings for a while. Since our last record there have been but two.

In Americus, Ga., a Negro railroad hand, Yarborough, was hanged for alleged assault upon a white child. At Birmingham, Ala., Frank Childress, alias "Will" Smith, was shot to death by a mob after he had killed a city detective.

¶ Continual reports appear in the press of white men being discovered in crime with blackened faces. In New York three such men killed a butcher on 176th Street.

¶ The killing of colored men by policemen still goes on. Such murders are reported this month in New York City and two in Birmingham, Ala. In two of these cases there did not seem to be the slightest justification.

¶ In Philadelphia a policeman murderously assaulted Dr. Thomas G. Coates for remonstrating at the beating of another colored man.

¶ Murders of colored people by white men are reported in three cities.

In Frederick, Md., Harry Thomas was shot dead by W. J. Lewis. Lewis said that Thomas was stealing. In Winston, N. C., Oscar Fisher, "a prominent livery man and popular citizen of this city," killed one of his colored employees because he asked for his wages. At Chubb, in Polk County, Fla., a Negro, Jack Smith, was shot and killed by a white man because the man was afraid of him. There were no arrests.

¶ In Asheville, N. C., B. Hensley, a young white man, has been sent to jail for sixteen months for assaulting a colored man.

THE GHETTO.

THE fifty-six colored applicants who were marked as not passed in the recent New Orleans teachers' examinations are still complaining of unfairness. It is said that a year ago a colored applicant secured a re-examination of his papers and received a higher average than anyone who had been given a passing mark.

¶ The city of Charleston, S. C., has at last adopted "Jim Crow" street cars. The ordinance is in part as follows. A fine not exceeding \$50 and imprisonment of not more than thirty days or both are the penalties for infraction of this ordinance: That all street-

railway companies now or hereafter operating lines of street railways in the city of Charleston, S. C., are required to provide separate accommodations for the white and colored passengers on the cars by reserving two rear seats and spaces between all cross-seated cars for colored passengers, and the remaining seats and spaces for white passengers, but should the two rear seats thus reserved for the colored passengers become filled with such passengers then in that event any colored person or persons offering as passengers may be assigned to a seat or seats next in front, provided sufficient room in addition remains to accommodate the white passengers on the car in seats separate from the colored passenger or passengers; in such case the conductor or person in charge of the car shall have authority for this purpose to move forward the white passengers to vacant places further to the front, and in this manner make room for the additional colored passengers.

The railway company may reserve the last seat or the last two seats in the rear of the cross-seated open cars exclusively for smoking; in that event the term "two rear seats" whenever mentioned in this section shall be construed to mean the two seats immediately in front. * * *

Any colored person in immediate charge of any white child or children or any sick or infirm white person shall be permitted to ride with said child or children or said sick or infirm person in the portion of car assigned to the use of white persons.

¶ Miss Elizabeth Williams, a colored woman of Norfolk, Va., was abused by a white insurance collector while ill. She shot at him and was afterward exonerated by the court, and the collector was fined \$10.

¶ Cleveland G. Allen has been calling the attention of the newspapers to the fact that no colored sailors appeared among the 6,000 who paraded in New York. The official in charge of the naval parade says that there is no discrimination against Negroes in the navy, but that the Negro cannot pass the physical tests which admit him as able seaman. This seems rather curious when we compare it with the army. According to the annual report of Surgeon-General George H. Herney, the non-efficiency rate of the colored soldier was 25.88, while that of the white soldier was 33.60. The colored soldiers also were in the hospital less.



J. R. LATTIMER '11



WILL MARION COOK

WILL MARION COOK was born in Washington, D. C., thirty-nine years ago. His mother was a woman of deep religious tendencies and, with her son, attended the emotionally expressive services of a small sect of Negroes whose children she was serving as teacher. The plaintive melodies and harmonies of the old Negro hymns exerted a lasting influence on young Cook. His first musical effort was as a boy soprano, and afterward he began the study of the violin. He went to Oberlin College for three years and his advancement and promise were so marked that an opportunity to study abroad was arranged for him. He was sent to Berlin, entered the Hochschule, and made a splendid impression on Joachim, who invited him to his home for special lessons on the violin. On account of delicate health he was forced to abandon his studies in Berlin and return to America. At the time of his return the "ragtime" craze was at the height of its popularity, but nothing had been done

for the development of the melodies in ensemble form. It was suggested to Cook by the late George W. Walker, of Williams and Walker, that he write some Negro songs with arrangement for choral effects; and Paul Laurence Dunbar, the Negro poet, furnished him with a set of characteristic lyrics which he set to stirring and inspiring tunes founded upon the old Negro melodies of the plantation and camp meeting. The little operetta was entitled "Clorindy or the Origin of the Cakewalk;" it was produced upon the Casino Roof Garden, where it created a furore.

Cook has composed the music for the Williams and Walker productions, "In



MISS HAZEL HARRISON



WILLIAM F. CHILDS

Dahomey," "Abyssinia" and "Bandanna Land;" also for Mr. George W. Lederer he composed the score of the Casino Theatre productions, "The Casino Girl" and "The Southerners." Among the distinctive Negro songs which he has composed are "Emancipation Day," "Mandy Lou," "Lover's Lane," "Swing Along," and a score of others.

Cook's present serious work is the development of Negro folklore in dance forms for chamber music. He feels that the Negro in music will have to take his place through the development of the old melodies, the songs of the slaves and old religious croonings.



A PIANIST.

A COLORED girl of La Porte, Ind., is making her mark as a student of the piano in Germany. One of the greatest living pianists is Ferruccio Buconi of Berlin. For the past two years he has taken no pupils, but when his former pupil, Hugo Von Dalen, brought Hazel L. Harrison to him he listened to her playing with unusual interest. He said that she was gifted, had strength, rhythm and poetry, and that if she would follow his advice she would have undoubted success. He thereupon offered to direct her studies. Miss Harrison will therefore remain another year in Berlin and will be heard in concert there.

A LIEUTENANT OF POLICE.

MR. WILLIAM F. CHILDS has just been made a lieutenant of the police force of the city of Chicago, the first office of the kind ever held by a colored American. Mr. Childs was born in Marion, Ala., in 1865, of a family which has furnished excellent teachers for colored schools. He came to Chicago in 1887 as storekeeper in the dining-car department of the Chicago, Milwaukee and St. Paul Railroad Company. President Harrison appointed him postmaster of Marion, where he served four years, returning to Chicago in 1894. Two years later he went on the police force. On April 7, 1905, he was promoted to sergeant, and October 18, 1912, he was made lieutenant at a salary of \$1,800. Both promotions were made by Carter Harrison, the Democratic mayor of Chicago.



A PHYSICIAN.

IN the death of Alonzo C. McClellan South Carolina loses its most prominent colored physician. Dr. McClellan was born in Columbia May 1, 1855. He attended the local public schools and was later appointed a cadet to the Naval Academy at Annapolis.



THE LATE DR. A. C. MCCLENNAN

Being the lone colored man at the academy, he was imposed on by his fellow cadets, and as a man of courage he resented this imposition one night by fighting all who came within his reach in the dining hall. The evidence at courtmartial was all one-sided, of course, and he was sent to the prison ship. At the expiration of his sentence he was advised to resign. He did so, and afterward attended school at Wilbraham, Mass. He received his medical training at Howard University, and after graduation he first located in Augusta, Ga., but soon removed to Charleston, S. C., and developed a very large practice. In 1896 he conceived the idea of establishing a training school for

nurses. With the assistance of friends he purchased a plant which developed into the Hospital and Training School for Nurses. Sixty young women have been graduated, a majority of whom are practising their profession successfully.

Personally Dr. McClellan was most unselfish and devoted to good work. He received no pay for his services as surgeon and lecturer at the hospital; he was instrumental in founding the first colored drug store twenty years ago, and in every way he was a helpful, unselfish citizen. He leaves a widow, two daughters and a son; one daughter is a trained nurse and the son is a physician.

The Christmas Sermon

By ROBERT J. LAURENCE

I.

When de trumpets am a-tootin'
 An' de stahs dey am a-shootin'
 An' de owls dey am a-hootin' in de trees,
 When de earf it am a-quakin'
 An' de dead dey am a-wakin'
 An' de people am a-shakin' in de knees;
 When yo' bea' de rollin' thundah,
 An' de rocks am rent asundah,
 An' de hosts am in deir wondah standin'
 awed;
 An' yo' fin' yo'self a-tremblin'
 While de nations am assemblin',
 Wicked sinner, what yo' gwine to tell de
 Lawd?

II.

When de planets get a-knockin'
 At each udder an' a-rockin'
 An' de tempest seems a-mockin' at yo' woe,
 When de darkness am a-fallin'
 An' de buzza'ds am a-squallin'
 An' de angels am a-callin' yo' to go;
 When de sun hab quit its shinin'
 An' de brack wolves am a-whinin'
 An' de mo'nahs lay a-pinin' on de sod,
 An' yo's asked to tell de story,
 What yo' doin' up in glory,
 Tremblin' sinner, what yo' gwine to tell
 de Lawd?

III.

When yo' see de righteous swingin'
 Up de road, an' all a-singin'
 Twul de earf it be a-ringin' wif de psalm,
 When dey fol' deir wings an' rally
 In de golden rivah valley
 Singin' hallaluyah-hally to de Lam';
 Stop yo' sinnin' an' transgressin',
 Listen to de wahnin' lesson,
 Get yo' wicked knees to pressin' on de sod;
 When yo's at the bar, an' Satan
 Am a-eyin' you' an' waitin'—dyin' sinner,
 What yo' gwine to tell de Lawd?





THE
ELECTION.

So far as the colored American is concerned the late election marks an epoch. For the first time since emancipation the Negro vote was an unknown quantity. As the *New York Herald* says:

"It has been assumed in the past that the Negro vote may be counted as solid for the Republican candidate. Such does not appear to be the case this year. The fact seems to be that this year the split in the Republican party has induced many members of the race to drop their allegiance to the Republican party, perhaps for good, and to turn to the Democratic candidate."

The attitude of the press toward the Democratic triumph and its relation to the Negro problem is very interesting. Some of the colored papers, like the *Boston Guardian*, treat it with triumph:

"Taking the advice of that lifelong Southern Democrat, Col. Henry Watterson, that if the white South saw that a presidential victory was assisted by the intelligent colored voters of the North, it would make for a better racial understanding, and with two candidates born in the South, but of Northern residence and experience, amply assured by Governor Wilson, that as President, he would be the champion of equal rights, friend of the colored American and President of all the people of every section, and of every race, this league and the National Colored Democratic League called upon the colored voters of the Eastern and Middle Western States to desert the Republican party with telling effect."

Others, like the *Richmond Planet*, are more complacent than triumphant:

"The election of Gov. Woodrow Wilson of New Jersey, on Election Day, as President of the United States, should cause no uneasiness among the colored people of this country. He is not an extremist in either politics, religion or the race question. He has given voice to no expressions of anti-

pathy to the colored people, and we believe that he will prove a better friend to us in the White House than some of this 'commercial material' from the North, which has so persistently blundered in dealing with one of the kindest races of people on the face of the globe."

The *Afro-American Ledger* expresses some doubt, but admits that if the President-elect lives up to his declarations he will make a most substantial contribution toward a genuine emancipation of the Negro race from a slavery, which is in conflict with the loftiest and highest ideals of American life.

Other papers, like the *Norfolk (Va.) Journal and Guide*, voice an undoubtedly widespread feeling of apprehension:

"There is some apprehension on the part of our people, fearing that a change of administration may bring an increase of the hardships, discriminations and burdens already borne by colored citizens—a second thought prompts us to believe that such is quite unlikely; even the Democratic party is now wise enough to profit by its former mistakes."

The *St. Luke's Herald* thinks that at least the Negro can suffer no more than he has:

"The Negro had nothing to lose, and we venture the assertion that he has lost nothing by the change, and it remains to be seen if he hasn't gained much.

"The Negro voter had been put out of the Republican party; he had been insulted and deserted by the Taft Republican administration. He was neither wanted nor sought until the Progressive party entered the political arena. Then the Negro was sought, cajoled and patted and promised many things if he would only stay with the party and vote for it, so that the man who insulted them could remain in the White House."

The venerable editor of the *Georgia Baptist*, which is just celebrating its thirty-second birthday, is frankly cast down and says:

"That the result of the election brings gloom to many thousands of race-loving colored men and women in all parts of the country. Just what the outcome will be time alone must decide. We did not vote Tuesday. We saw nothing of promise for the colored American in any ticket before the people, and so we let the election go by default. Our earnest hope is that what we have regarded as a mistake on the part of leading colored men in other sections of the country may turn out to be the best thing to happen."

The *Christian Recorder* has much to hope for from President-elect Wilson, because "he is an educator and sees things from the point of view of an educator. He is essentially a statesman rather than a 'politician.' Politicians have never treated the Negro as he ought to be treated, and this has demoralized our politics. Mr. Wilson is, we believe, more of a democrat than a Democrat."

The white Southern press has received Mr. Wilson's promises to the Negro with complacency, although the last phrase in the observations of the *Charlotte (N. C.) Observer* brings thought. It says that all good Southern people can heartily join in this promise: "*Understanding what it implies and what it does not imply.*"

What the colored people fear in the triumph of the Democratic party is illustrated by a campaign document sent to all the Republicans just before election. Knowing that Senator Hoke Smith will be influential in the next administration, they quote from one of his recent campaign speeches:

"The uneducated Negro is a good Negro; he is contented to occupy the natural status of his race, the position of inferiority. The educated and intelligent Negro who wants to vote is a disturbing and threatening influence. We don't want him down here; let him go North. I favor and, if elected, will urge with all my power the elimination of the Negro from politics."

Covington Hall, in the *Coming Nation*, severely arraigns the Southern wing of Democracy:

"Shrieking against 'Nigger domination,' it has time after time furnished armies of gunmen to protect Negro scabs in their 'right to life, liberty and the pursuit of happiness,' but it is only when he is a scab that the Democratic party recognizes the Negro's right to even a sawmill commissary living.

"If the Negro workers revolted it stirred up the basest passions of the whites against them and assassinated them back into submission; if the white workers revolted it rushed the militia to the scene and proclaimed with bayonets the master's right to 'run his business as he pleased,' no matter if his pleasure consisted of starving and killing men in the mines, women in the sweatshops, or babies in the mills. If the workers of both races united in their revolt, as they have done to-day in the timber belt, it raised and led the cry that the union was 'organizing the Negroes against the whites,' seeking thereby to endanger the lives of all its organizers, both white and colored, and to justify the slugging and killing of union men by thugs and gunmen.

"Under the rule of the Democratic party more than one-half of the working class of the South, regardless of color, has been disfranchised. Under its rule thousands of white children slave their lives away in cotton mills and canning factories; thousands of white girls and women are driven to degrading and mother-killing labor in laundries and other sweatshops, and the Democratic party fights every effort to better their condition—this, though its laws on child and woman labor would disgrace the statutes of the stone age. I do not mention here the hard lot of the Negro woman and the Negro child—I have said white children and white women, and for the reason that all the baby mill slaves of the South are white, and that the Democratic party, notwithstanding this, is the party of 'white supremacy,' the self-appointed guardian and protector of the Caucasian race.

"But the Democratic party was ever modest, even to the very bribes it demanded for its betrayal of the South. It has made the statute books of the South black with legalized crimes against the working class. Its 'vagrancy' and 'contract labor' laws are the soul of peonage and are enforced by as vile a set of petty judicial grafters and as brutal a force of thugs and gunmen as ever drew the breath of life.

"Its land laws are all in favor of the landlord, and Ireland in its darkest hours never suffered from a more degrading tenantry than that upheld and conserved in the Southern States by the Democratic party; the Mexican system alone is comparable to it in the extortion it imposes on the tillers of the soil.

"Its whole theory of government is based on the aristocratic idea that all workers are born peons, all tillers of the soil born tenants; that the exploitation of labor is a 'divine' and 'vested right,' against which to protest is blasphemy and to rebel a crime.

"There is not a modern prison under its jurisdiction, and the treatment of the convicts of the South, whether in the hideous mines of Alabama or on the frightful penal farms of Texas, has only been surpassed in atrocious cruelty by the rubber demons of the Congo and the Amazon."

As if justifying this stinging arraignment Louisiana has been voting to extend the time limit of its "grandfather clause," a proposition which the *New Orleans Times-Democrat* says must enfranchise "the most illiterate white population in the Union."



COMPLAINT. We note with some complacency that Mr. Booker T. Washington has joined the ranks of those of us who for some time have been insisting that the Negro is not having a fair chance in America. In the November *Century* Mr. Washington makes the following statements:

"Reduced to its lowest terms, the fact is that a large part of our racial troubles in the United States grows out of some attempt to pass and execute a law that will make and keep one man superior to another, whether he is intrinsically superior or not. * * *

"If one is a stranger in a city, he does not know in what hotel he will be permitted to stay; he is not certain what seat he may occupy in the theatre, or whether he will be able to obtain a meal in a restaurant. * * *

"The failure of most of the roads to do justice to the Negro when he travels is the source of more bitterness than any one other matter of which I have any knowledge. * * *

"The colored people are given half of a baggage car or half of a smoking car. In most cases the Negro portion of the car is poorly ventilated, poorly lighted and, above all, rarely kept clean; and then, to add to the colored man's discomfort, no matter how many colored women may be in the colored end of the car, nor how clean or how well educated these colored women may be, this car is made the headquarters for the newsboy. He spreads out his papers, his magazines, his candy and his cigars over two or three seats. White men are constantly com-

ing into the car and almost invariably light cigars while in the colored coach, so that these women are required to ride in what is virtually a smoking car. * * *

"He is unfairly treated when he has, as is often true in the country districts, either no school at all, or one with a term of no more than four or five months, taught in the wreck of a log cabin and by a teacher who is paid about half the price of a first-class convict. * * *

"In Wilcox County, Ala., there are nearly 11,000 black children and 2,000 white children of school age. Last year \$3,569 of the public-school fund went for the education of the black children in that county, and \$30,294 for the education of the white children; this, notwithstanding that there are five times as many Negro children as white. In other words, there was expended for the education of each Negro child in Wilcox County 33 cents, and for each white child \$15. In the six counties surrounding and touching Wilcox County there are 55,000 Negro children of school age. There was appropriated for their education, last year, from the public-school fund \$40,000, while for the 19,622 white children in the same counties there was appropriated from the public fund \$199,000.

"There are few, if any, intelligent white people in the South, or anywhere else, who will claim that the Negro is receiving justice in these counties in the matter of the public-school fund. * * *

"In Alabama 85 per cent. of the convicts are Negroes. The official records show that last year Alabama had turned into its treasury \$1,085,854 from the labor of its convicts. At least \$900,000 of this came from Negro convicts, who were for the most part rented to the coal-mining companies in the northern part of the State. The result of this policy has been to get as many able-bodied convicts as possible into the mines, so that contractors might increase their profits. Alabama, of course, is not the only State that has yielded to the temptation to make money out of human misery. The point is, however, that while \$900,000 is turned into the State treasury from Negro convict labor, to say nothing of Negro taxes, there came out of the State treasury, to pay Negro teachers, only \$357,585. * * *

"I do urge, in the interest of fair play for everybody, that a Negro who prepares himself in property, in intelligence and in

character to cast a ballot, and desires to do so, should have the opportunity. * * *

"Not a few cases have occurred where white people have blackened their faces and committed a crime, knowing that some Negro would be suspected and mobbed for it. In other cases it is known that where Negroes have committed crimes, innocent men have been lynched and the guilty ones have escaped and gone on committing more crimes. * * *

"Within the last twelve months there have been seventy-one cases of lynching, nearly all of colored people. Only seventeen were charged with the crime of rape. Perhaps they are wrong to do so, but colored people in the South do not feel that innocence offers them security against lynching. They do feel, however, that the lynching habit tends to give greater security to the criminal, white or black. When ten millions of people feel that they are not sure of being fairly tried in a court of justice, when charged with crime, is it not natural that they should feel that they have not had a fair chance?"

The curious thing is that these same statements made by other people have caused both denials and threats. The denunciation of "Jim Crow" cars has been laughed at, the statement in the Atlanta University publications that the Negro is not being fairly treated in the distribution of school funds has been denied, and the editor of the *Voice of the Negro* was driven out of Atlanta for saying that white men blacken their faces to commit crime. In Mr. Washington's case the severeness of his accusations has had its edge taken off by his careful flattery of the South; but as the editor of the *Century* says:

"The shadows upon the race which the head of Tuskegee glides over so lightly lie heavily upon ever-growing numbers of intellectual colored people, who are moved but little by figures of increased Negro farm holdings, by statistics about Negro grocers, lawyers, physicians and teachers. Grateful as their hearts may be that they are to-day in possession of their own bodies, they regard the future with troubled eyes.

"Looking upon their children they ask with panic fear if these are to be the children of the ghettos now being established, set apart as though leprous, with one avenue of advancement after another closed to them, denied the participation in government guar-

anteed to them by law, and in some States put beyond the pale of law. They read that the American Bar Association has virtually drawn the color line. They read almost every week of men of their race burned at the stake, North and South; of their women done to death, ruthlessly shot out of semblance to their Maker, by the mobs that destroy them in the name of the purity of the white race! They read that even North-eastern communities where the mob rules, like Coatesville, Penn., and Springfield, Ill., once the very home of Lincoln, fail to punish those who defy the laws and slay the accused or the innocent with barbarities known in no other land. They see themselves left out of account in the South by a leader of a new political party that boasts its desire for 'social justice.' If their children, deprived of school by the thousands, and depressed and ignorant, without a single influence to uplift, go wrong the imputed shame is that of the whole race. Every Negro criminal becomes a living indictment of his people. Bitterest of all, they cannot defend themselves against official wrongdoing, for having only a phantom ballot in their hands, the vilest sheriff is beyond their reach. Moreover, to the injury of the whole body politic, no adequate education through self-government is provided for them in this republic of Lincoln.

"This is the reverse of the picture and its pathos is beyond description. What would Lincoln say? Would he, if re-embodied, declare that the Negro, for all his progress, is having a fair chance, North or South, to-day?"



JACK JOHNSON. The hysteria to which the *Century* refers is illustrated in the case of Jack Johnson. The Southern white press has quite lost its head on the matter, and two ministers of the gospel have recommended lynching. Many colored people have joined in the hue and cry.

The *Star* of Newport News, Va., for instance, says:

"No Negro, who has any spark of manhood, and who prayed and hoped that Jack Johnson would win his battle with Jim Jeffries, and clearly establish his title to the championship of pugilists, in his class, now feels that he did himself the slightest tinge of honor.

"They would gladly recall that prayer and that hope, when they read of his fool infatuation for white women."

And the New York *World* applauds the Negro race on the "promptness of the reputation of Johnson."

Some papers, however, like the *Forum*, of Springfield, Ill., are not satisfied simply to condemn:

"We all know that it is not meet to argue that Jack Johnson is to be blamed for the sins of others. Johnson is probably wrong in not seeking female companionship among his own race, but the land is presumed to be a free land and no white girl is forced to leave the large field occupied by the white race and come down to the meagre opportunities offered the average colored person unless it be infatuation.

"Common sense will teach that, so the less said along those lines the better. We would all rather see the race types preserved and the lines drawn if it were possible, but the die was cast long ago and the end is not yet."

The Muskogee *Cimeter* speaks right out with italics:

"The *Times-Democrat* and the *Phoenix* both had spasms of indignation and outraged virtue over the Jack Johnson incident, and while we feel in a way just as they do, yet we can't forget that *white men* have been, and are even now, using innocent and ignorant colored girls and women in the same way. *White women are not responsible for the thousands of white Negroes*, but *white men are*, and it's *these fellows* who should quit their *devilment*, because they are the *white Jack Johnsons*, and are just as *detestable* in every way to *decency* as their black libertine brother and are no better."

The *U. B. F. Searchlight* of Sedalia, Mo., adds:

"We have always been well disposed toward Johnson as a boxer, and while we do not side with his recent escapade, will say that he is as good as the white man of his type. Were he not an invincible monarch of the prize ring all this noise would never have arisen."

The *Afro-American Ledger* declares that "Johnson is the victim of race prejudice."

And Mr. John E. Milholland has written to the *Chicago Tribune*:

"The spectacle of two great American cities lashing themselves into the fury of a Georgia lynching mob over an alleged offense

as deplorably common among whites as campaign lying is a record exhibition to this old gray world of canting hypocrisy; especially on the part of a nation with 3,000,000 mulattoes, quadroons and octoroons among its native-born population, and that has made wife swapping and divorce an established institution. As a display of mediæval race prejudice, it tiptoes up to the Jew baiting of King John's time in old England. It disgraces the most backward civilization. It is contemptible beyond expression, and as much worse than Johnson's alleged offense as the Armenian massacres or Russian atrocities surpass in degree a barroom row down in Bathhouse John's bailiwick."

The New York *Call* has, perhaps, the sharpest word:

"While we are great admirers of oratorical declamation and quite ready to worship at the shrine of heaven-born eloquence, we think there is something lacking in the following editorial effort of the New York *Globe* in regard to the downfall of Jack Johnson, the giant Negro pugilist:

"There came a woman, just a weak, unknown woman, with no hard muscles, no money and no political pull. And she went out to meet this Goliath. She was a mother. The conflict was brief. In a few days the giant lay stunned, bleeding, wondering what had struck him. His glory had departed. For he encountered a power more terrible than the whirlwind, fiercer than a volcano, more consuming than fire. He had encountered a mother. An outraged mother is a thunderbolt. Of all the forces of nature she is the most irresistible, etc."

"The *Globe* should have told us something more about this wonderful mother. Whether her color was white or black, for instance, seems to us an important point, but perhaps it could not be elucidated without weakening the effect of the oratory.

"We should like the opinion of the *Globe*, however, on the delicate point as to whether an 'outraged black mother' would be equally irresistible against, say, a white Southern gentleman, sah, who might have offended her in the same manner Johnson offended the girl above referred to.

"Possibly the avenging power of a female Nemesis is not affected by such considerations, but we cannot shake off a vague feeling that the *Globe's* effort lacks color, so to speak."

The answer to this comes from a colored paper, the Sumter (S. C.) *Defender*:

"Not a single white rapist in South Carolina has met death for his crime through the orderly process of the courts or by lynching.

"In Sumter County alone there have been, during the past ten years, five assaults by white men against Negro girls, and not a single one of the criminals was even brought to trial.

"The last two, which happened just about a month ago, like the former three, will soon be forgotten."



DOWN WITH THE
BLACK MAN.

A. P. O., a colored paper of South Africa, reports a recent meeting of white

artisans in Kurgersdorp to restrict colored competition:

"Advocate Stallard moved: 'That every measure tending to restrict the unfair competition with white, whether in the Union Parliament, Provincial Council or Municipalities, shall receive our support.' He welcomed General Hertzog's proposal of segregation, for the struggle for existence on the part of the white against the overwhelming majority of colored was becoming more and more severe. In many skilled trades white and colored people worked side by side, and were drawing practically equal wages. He deplored also that so much interest was evinced in the education of the colored children. He also condemned the action of the Railway Servants' Union for admitting colored workers as a retrograde step.

"Mr. George Mason, who seconded the above resolution, said that the colored people had already captured the Cape, but they must resist them in the Transvaal. The meeting further resolved to boycott Indian stores and all forms of cheap colored labor, as it was a suicidal policy on the part of the white population to support Indian stores.

"Mr. Retief said that persons who support colored races were traitors to the future race of South Africa.

"The colored man is evidently between the devil and the deep sea. He is condemned by the white labor party because it is alleged that he sells his labor cheaper than the white worker in the same trade. Indeed, that is the chief reason of the labor party's opposition to the employing of colored labor on the Rand. He is also regarded as a menace to

white workers because he gets the same wages as white men."

On the other hand, Earl Grey, in an interview with the *Transvaal Leader*, said:

"The real danger is the native question. This is a stupendous problem, before which all white men should unite. Every political question in this country should be regarded from the standpoint of how it will affect the strength and prosperity of the South African nation years hence. The growing disproportion between black and white is a matter which should engage the close attention of you all. You have in Johannesburg 300,000 celibates who are being educated to believe that the white population regard them with fear. The compounds are further tending to obliterate the tribal distinctions and the old order of things. Unless you can satisfy the natives that you have their well-being at heart, you will one day be called upon to pay a heavy penalty. It is not for me, a transient visitor, to suggest a policy. Whatever be your policy, it does, however, appear to me essential to adopt some course calculated to keep your government and the white population in close touch with the needs, grievances and aspirations of the native. Nothing would be more dangerous than an unsympathetic attitude, based on ignorance. Let the native realize that the white man not only has his best interest at heart, but really understands his requirements, and an important step will have been made in the right direction."



¶ Arthur Farwell contributes a long and timely article in *Musical America*, discussing the causes of the wider attention being given by composers to the development of the Indian music in preference to that of the Negro. His inquiry continues: "Is the Negro music waiting its time and is it to have its period of development later? Twelve years ago the Negro melody was regarded as highly poetic and appealing in quality. The Negro music is peculiarly capable of characteristic and beautiful development. Where Negro legend and folklore have come to us in any convincing way, as in the 'Uncle Remus Tales,' they have proven a source of delight to the white race, and have been quickly assimilated. No race prejudice has kept them out and no such prejudice, however effective in 'society,' ever does close the interracial doors to those primal race verities which make for new vitality in art."



THE ELECTION.



It is a source of deep gratification to THE CRISIS that William H. Taft and Theodore Roosevelt have been defeated in their candidacy for the presidency of this nation. Mr. Taft, refusing to follow the footsteps of the brave Abolitionist, his father, allowed the enemies of the Negro race in the South practically to dictate his policy toward black men. Theodore Roosevelt not only made and gloried in the wretched judicial lynching at Brownsville, but gave Negro disfranchisement its greatest encouragement by disfranchising 1,000,000 colored voters in the councils of his new party of social progress.

We are gratified in New York State at the victory of Sulzer over Straus; the former has been a consistent sympathizer with black folk, and the latter, on at least two critical occasions, has failed them.

We are gratified that at least 100,000 black votes went to swell the 6,000,000 that called Woodrow Wilson to the presidency. We do not as Negroes conceal or attempt to conceal the risk involved in this action. We have helped call to power not simply a scholar and a gentleman, but with him and in his closest counsels all the Negro-hating, disfranchising and lynching South. With Woodrow Wilson there triumphs, too, Hoke Smith, Cole Blease, Jim Vardaman and Jeff Davis, and other enemies of democracy and decency. We know that such men, being considered in this land the "social equals"

of gentlemen and ladies, can come into close and continual contact with the new President, while colored men will meet him with the utmost difficulty.

Why then did we vote for Mr. Wilson? Because, first, we faced desperate alternatives, and because, secondly, Mr. Wilson's personality gives us hope that reactionary Southern sentiment will not control him. How long shall a man submit to insult and injury from alleged friends without protest, even if the protest involves the encouragement of erstwhile enemies? Moreover, can Mr. Wilson be fairly considered an enemy? Deliberately, and over his own signature, he has expressed:

1. His "earnest wish to see justice done them [the colored people] in every matter; and not mere grudging justice, but justice executed with liberality and cordial good feeling."

2. Their right "to be encouraged in every possible and proper way."

3. "I want to assure them that should I become President of the United States they may count upon me for absolute fair dealing, for everything by which I could assist in advancing the interests of their race in the United States."

In such a statement from an honorable and sincere man there remains but one source of apprehension: How far are the colored people going to be allowed a chance to convince Mr. Wilson of injustice; how far may they indicate lines of encouragement, and how far will they be permitted to judge and speak as to their own interests?

In other words, it is quite possible that Mr. Wilson, surrounded by counselors who hate us, may never realize what we suffer, how we are discouraged, and the hindrances to our advance. It will take, on Mr. Wilson's part, more than good will—it will demand active determination to know and receive the truth, to get at the sources of Negro public opinion and sympathize with wrongs that only Negroes know, if he fulfils his own promises and the hopes of millions of men.

As to whether, beyond Mr. Wilson's personal efforts, the Democratic party is prepared to become a real party of the people, and advance toward those great ideals of social democracy which every true patriot desires, is a question. Certainly its first step will be to discard the Southern oligarchy and combine the liberal and progressive policies of North and South, white and black.



THE TRUTH.



WHAT this nation and this world needs is a Renaissance of reverence for the truth. If **THE CRISIS** stands for one thing above others, it is emphasis of this fact, and it is here that we have to differ with some of our best friends. We are here to tell the essential facts about the condition of the Negro in the United States. Not all the facts, of course—one can never tell everything about anything. Human communication must always involve some selection and emphasis. Nevertheless, in such selection and emphasis there can be two attitudes as different as the poles. One attitude assumes that the truth ought to be as one person or race wants it and then proceeds to make the facts prove this thesis. The other attitude strives without undue assumption of any kind to show the true implication of the existing facts. The first attitude is that of nearly all the organs of public opinion in the

United States on the Negro problem. They have assumed, and for the most part firmly believe, that the Negro is an undesirable race destined to eventual extinction of some kind. Every essential fact and situation is therefore colored and grouped to support this thesis, and when stubborn facts appear that simply will not support this thesis there is almost complete silence.

Few Americans, many Negroes, do not realize how widespread and dangerous this disregard of truth in relation to the Negro has become and how terrible is its influence. Sir Harry Johnston, a great Englishman, was recently invited to furnish his views on the Negro to a popular American magazine. When these articles were written and seemed favorable to the black man the magazine paid for them and suppressed them. Jane Addams was asked to write on the Progressive party for *McClure's Magazine*. Her defense of Negro rights was, with her consent, left out, and appeared in **THE CRISIS** last month. Charles Edward Stowe offered his "Religion of Slavery" to the *Outlook*. It was returned not as untrue but "unwise."

Many persons who know these things defend this attitude toward the truth. They say when matters are bad do not emphasize their badness, but seek the encouraging aspects. If the situation of the Negro is difficult strive to better it, but do not continually harp on the difficulties. The trouble with this attitude is that it assumes that everybody knows the truth; that everybody knows the terrible plight of the black man in America. But how do they know it when the organs of public information are dumb? Would anybody ever suspect by reading the *Outlook* that educated property-holding Negroes are disfranchised? Would any future generation dream by reading the *Southern Workman* that 5,000 Negroes had been murdered without trial during its existence? What right have we to assume intuitive and perfect knowledge of

truth in this one problem, while in myriads of other human problems we bend every energy and strain every nerve to make the truth known to all? Is there not room in the nation for one organ devoted to a fair interpretation of the essential facts concerning the Negro? There certainly is, even if the silence and omissions of the public press were quite unconscious; but how much more is the need when the misrepresentation is deliberate? In the recent Congress of Hygiene in Washington there was sent from Philadelphia a chart alleging in detail the grossest and most unspeakable immorality against the whole Negro race. Colored folk led by F. H. M. Murray protested. The secretary immediately had the offensive lie withdrawn and said: "I am sorry the chart ever found a place there, but I should be more sorry if the colored people had not protested." Here is the attitude of the honest man: "I am sorry that colored Americans are treated unjustly, but I should be more sorry if they did not let the truth be known."

Granted that the duty of chronicling ten mob murders a month, a dozen despicable insults and outrages, is not pleasant occupation, is the unpleasantness the fault of *THE CRISIS* or of the nation that perpetrates such dastardly outrages? "Why," said one of our critics, "if I should tell my white guests of the difficulties, rebuffs and discouragements of colored folk right here in Boston, they would go away and never visit us again. If, however, I tell how nicely the Negroes are getting on, they give money." Yes! And if your object is money you do right, but if your object is truth, then you should not only tell your visitors the truth but pursue them with it as they run.

True it is that this high duty cannot always be followed. True it is that often we must sit dumb before the golden calf, but is not this the greater

call for a voice to cry in the wilderness, for reiterated declaration that the way of the Lord is straight and not a winding, crooked, cunning thing?



THE ODD FELLOWS.



THE Grand United Order of Odd Fellows is so large and influential an organization among the colored people of America that its internal affairs are of wide interest. As contrasted with the Elks it represents the original English society, while the white order, the International Order of Odd Fellows, forms the spurious organization. The first lodge was set up by Peter Ogden, a Negro, March 4, 1843. The order had 4,000 members by 1868, and in 1904 reported 286,000. It has to-day 492,905 members. Not only has the order this large membership, but it owns something like two and a half million dollars' worth of property, and pays out through its subordinate lodges a half million dollars a year in sick and death benefits. It has a central governing body which handles nearly \$200,000 a year. It is natural that in an organization like this there should come a severe test of Negro democracy in elections. At the last meeting in Atlanta one man had, on the face of the returns, a majority of votes to elect him grand master. Some of the votes, however, were contested, and back of the effort to contest was a deep and widespread feeling that the candidate was not the proper man to be elected to the position. The result was that his election did not take place and the convention adjourned with the old officers holding over. This was accomplished, however, by adroit and high-handed methods which did not at all favor of democracy. On the other hand, the defeated candidate, contrary to expectation, neither withdrew from the order nor openly rebelled; but, while criticizing the methods by which his election

was prevented, announced his determination to run again two years hence. Here, then, is a problem of democracy put squarely before the colored people. It is not a new problem, but old as the hills. How, with democratic government, are you going to prevent the election to high office of men whom you think unworthy? There is but one way. Educate the voters. Any other method is dangerous and in the long run suicidal. If the colored Odd Fellows wish the worthiest of their fellows in command over them they must train the rank and file to know what worth is and to select such worth intelligently. But, say many, does not this all prove that if colored men generally voted throughout the South they would make such mistakes as they are making in their own organizations? Of course, it does; of course, they would make mistakes; but human democracy is built on such mistakes. It is only through the training of mistaken action that worthy democratic government can be founded. It is only when the possible mistakes mean utter destruction of government that oligarchy is justifiable. In the present instance there is no such possibility, for even now the colored people in the black belt would vote with some intelligence, and if they had been as zealously trained to citizenship as they have to caste and crime they would be voting as intelligently as any class of workingmen in the republic. Meantime they are beginning their training in democracy in such organizations as the Odd Fellows, and it behooves them to make that training tell.



THE BLACK MOTHER.



THE people of America, and especially the people of the Southern States, have felt so keen an appreciation of the qualities of motherhood in the Negro that they have proposed erecting a statue in the National Capital to the black mammy. The

black nurse of slavery days may receive the tribute of enduring bronze from the master class.

But this appreciation of the black mammy is always of the foster mammy, not of the mother in her home, attending to her own babies. And as the colored mother has retreated to her own home, the master class has cried out against her. "She is thriftless and stupid," the white mother says, "when she refuses to nurse my baby and stays with her own. She is bringing her daughter up beyond her station when she trains her to be a teacher instead of sending her into my home to act as nursemaid to my little boy and girl. I will never enter her street, heaven forbid. A colored street is taboo, and she no longer deserves my approval when she refuses to leave her home and enter mine."

Let us hope that the black mammy, for whom so many sentimental tears have been shed, has disappeared from American life. She existed under a false social system that deprived her of husband and child. Thomas Nelson Page, after—with wet eyelids—recounting the virtues of his mammy, declares petulantly that she did not care for her own children. Doubtless this was true. How could it have been otherwise? But just so far as it was true it was a perversion of motherhood.

Let the present-day mammies suckle their own children. Let them walk in the sunshine with their own toddling boys and girls and put their own sleepy little brothers and sisters to bed. As their girls grow to womanhood, let them see to it that, if possible, they do not enter domestic service in those homes where they are unprotected, and where their womanhood is not treated with respect. In the midst of immense difficulties, surrounded by caste, and hemmed in by restricted economic opportunity, let the colored mother of to-day build her own statue, and let it be the four walls of her own unsullied home.



EMMY

By JESSIE FAUSET

I.

THERE are five races," said Emmy confidently. "The white or Caucasian, the yellow or Mongolian, the red or Indian, the brown or Malay, and the black or Negro."

"Correct," nodded Miss Wenzel mechanically. "Now to which of the five do you belong?" And then immediately Miss Wenzel reddened.

Emmy hesitated. Not because hers was the only dark face in the crowded schoolroom, but because she was visualizing the pictures with which the geography had illustrated its information. She was not white, she knew that—nor had she almond eyes like the Chinese, nor the feathers which the Indian wore in his hair and which, of course, were to Emmy a racial characteristic. She regarded the color of her slim brown hands with interest—she had never thought of it before. The Malay was a horrid, ugly-looking thing with a ring in his nose. But he was brown, so she was, she supposed, really a Malay.

And yet the Hottentot, chosen with careful nicety to represent the entire Negro race, had on the whole a better appearance.

"I belong," she began tentatively, "to the black or Negro race."

"Yes," said Miss Wenzel with a sigh of relief, for if Emmy had chosen to ally herself with any other race except, of course, the white, how could she, teacher though she was, set her straight without embarrassment? The recess bell rang and she dismissed them with a brief but thankful "You may pass."

Emmy uttered a sigh of relief, too, as she entered the schoolyard. She had been terribly near failing.

"I was so scared," she breathed to little towheaded Mary Holborn. "Did you see what a long time I was answering? Guess Eunice Leeks thought for sure I'd fail and she'd get my place."

"Yes, I guess she did," agreed Mary. "I'm so glad you didn't fail—but, oh, Emmy, didn't you mind?"

Emmy looked up in astonishment from the orange she was peeling.

"Mind what? Here, you can have the biggest half. I don't like oranges anyway—sort of remind me of niter. Mind what, Mary?"

"Why, saying you were black and"—she hesitated, her little freckled face getting pinker and pinker—"a Negro, and all that before the class." And then mistaking the look on Emmy's face, she hastened on. "Everybody in Plainville says all the time that you're too nice and smart to be a—er—I mean, to be colored. And your dresses are so pretty, and your hair isn't all funny either." She seized one of Emmy's hands—an exquisite member, all bronze outside, and within a soft pinky white.

"Oh, Emmy, don't you think if you scrubbed real hard you could get some of the brown off?"

"But I don't want to," protested Emmy. "I guess my hands are as nice as yours, Mary Holborn. We're just the same, only you're white and I'm brown. But I don't see any difference. Eunice Leeks' eyes are green and yours are blue, but you can both see."

"Oh, well," said Mary Holborn, "if you don't mind——"

If she didn't mind—but why should she mind?

"Why should I mind, Archie," she asked that faithful squire as they walked home in the afternoon through the pleasant "main" street. Archie had brought her home from school ever since she could remember. He was two years older than she; tall, strong and beautiful, and her final arbiter.

If any of the boys in your class say anything to you, you let me know. I licked Bill Jennings the other day for calling me a 'guiney.' Wish I were a good, sure-enough brown like you, and then everybody'd know just what I am."

Archie's clear olive skin and aquiline fea-



"ARCHIE LOVES YOU, GIRL," SHE SAID TO THE FACE IN THE GLASS.

Archie stopped to watch a spider.

"See how he does it, Emmy! See him bring that thread over! Gee, if I could swing a bridge across the pond as easy as that! What d'you say? Why should you mind? Oh, I don't guess there's anything for us to mind about. It's white people, they're always minding—I don't know why.

tures made his Negro ancestry difficult of belief.

"But," persisted Emmy, "what difference does it make?"

"Oh, I'll tell you some other time," he returned vaguely. "Can't you ask questions though? Look, it's going to rain. That means uncle won't need me in the field this

afternoon. See here, Emmy, bet I can let you run ahead while I count fifteen, and then beat you to your house. Want to try?"

They reached the house none too soon, for the soft spring drizzle soon turned into gusty torrents. Archie was happy—he loved Emmy's house with the long, high rooms and the books and the queer foreign pictures. And Emmy had so many sensible playthings. Of course, a great big fellow of 13 doesn't care for locomotives and blocks in the ordinary way, but when one is trying to work out how a bridge must be built over a lop-sided ravine, such things are by no means to be despised. When Mrs. Carrel, Emmy's mother, sent Céleste to tell the children to come to dinner, they raised such a protest that the kindly French woman finally set them a table in the sitting room, and left them to their own devices.

"Don't you love little fresh green peas?" said Emmy ecstatically. "Oh, Archie, won't you tell me now what difference it makes whether you are white or colored?" She peered into the vegetable dish. "Do you suppose Céleste would give us some more peas? There's only about a spoonful left."

"I don't believe she would," returned the boy, evading the important part of her question. "There were lots of them to start with, you know. Look, if you take up each pea separately on your fork—like that—they'll last longer." It's hard to do, too. Bet I can do it better than you."

And in the exciting contest that followed both children forgot all about the "problem."

II.

MISS WENZEL sent for Emmy the next day. Gently but insistently, and altogether from a mistaken sense of duty, she tried to make the child see wherein her lot differed from that of her white school-mates. She felt herself that she hadn't succeeded very well. Emmy, immaculate in a white frock, her bronze elfin face framed in its thick curling black hair, alert with interest, had listened very attentively. She had made no comments till toward the end.

"Then because I'm brown," she had said, "I'm not as good as you." Emmy was at all times severely logical.

"Well, I wouldn't—quite say that," stammered Miss Wenzel miserably. "You're really very nice, you know, especially nice for a colored girl, but—well, you're different."

Emmy listened patiently. "I wish you'd tell me how, Miss Wenzel," she began. "Archie Ferrers is different, too, isn't he? And yet he's lots nicer than almost any of the boys in Plainville. And he's smart, you know. I guess he's pretty poor—I shouldn't like to be that—but my mother isn't poor, and she's handsome. I heard Céleste say so, and she has beautiful clothes. I think, Miss Wenzel, it must be rather nice to be different."

It was at this point that Miss Wenzel had desisted and, tucking a little tissue-wrapped oblong into Emmy's hands, had sent her home.

"I don't think I did any good," she told her sister wonderingly. "I couldn't make her see what being colored meant."

"I don't see why you didn't leave her alone," said Hannah Wenzel testily. "I don't guess she'll meet with much prejudice if she stays here in central Pennsylvania. And if she goes away she'll meet plenty of people who'll make it their business to see that she understands what being colored means. Those things adjust themselves."

"Not always," retorted Miss Wenzel, "and anyway, that child ought to know. She's got to have some of the wind taken out of her sails, some day, anyhow. Look how her mother dresses her. I suppose she does make pretty good money—I've heard that translating pays well. Seems so funny for a colored woman to be able to speak and write a foreign language." She returned to her former complaint.

"Of course it doesn't cost much to live here, but Emmy's clothes! White frocks all last winter, and a long red coat—broadcloth it was, Hannah. And big bows on her hair—she has got pretty hair, I must say."

"Oh, well," said Miss Hannah, "I suppose Céleste makes her clothes. I guess colored people want to look nice just as much as anybody else. I heard Mr. Holborn say Mrs. Carrel used to live in France; I suppose that's where she got all her stylish ways."

"Yes, just think of that," resumed Miss Wenzel vigorously, "a colored woman with a French maid. Though if it weren't for her skin you'd never tell by her actions what she was. It's the same way with that Archie Ferrers, too, looking for all the world like some foreigner. I must say I like colored people to look and act like what they are."

She spoke the more bitterly because of her keen sense of failure. What she had meant

to do was to show Emmy kindly—oh, very kindly—her proper place, and then, using the object in the little tissue-wrapped parcel as a sort of text, to preach a sermon on humility without aspiration.

The tissue-wrapped oblong proved to Emmy's interested eyes to contain a motto of Robert Louis Stevenson, entitled: "A Task"—the phrases picked out in red and blue and gold, under glass and framed in passepartout. Everybody nowadays has one or more of such mottoes in his house, but the idea was new then to Plainville. The child read it through carefully as she passed by the lilac-scented "front yards." She read well for her age, albeit a trifle uncomprehendingly.

"To be honest, to be kind, to earn a little and to spend a little less;"—"there," thought Emmy, "is a semi-colon—let's see—the semi-colon shows that the thought"—and she went on through the definition Miss Wenzel had given her, and returned happily to her motto:

"To make upon the whole a family happier for his presence"—thus far the lettering was in blue. "To renounce when that shall be necessary and not be embittered"—this phrase was in gold. Then the rest went on in red: "To keep a few friends, but these without capitulation; above all, on the same given condition to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

"It's all about some man," she thought with a child's literalness. "Wonder why Miss Wenzel gave it to me? That big word, cap-it-u-la-tion"—she divided it off into syllables, doubtfully—"must mean to spell with capitals I guess. I'll say it to Archie some time."

But she thought it very kind of Miss Wenzel. And after she had shown it to her mother, she hung it up in the bay window of her little white room, where the sun struck it every morning.

III.

AFTERWARD Emmy always connected the motto with the beginning of her own realization of what color might mean. It took her quite a while to find it out, but by the time she was ready to graduate from the high school she had come to recognize that the occasional impasse which she met now and then might generally be traced to color. This knowledge, however, far from embittering her, simply gave to her life

keener zest. Of course she never met with any of the grosser forms of prejudice, and her personality was the kind to win her at least the respect and sometimes the wondering admiration of her schoolmates. For unconsciously she made them see that she was perfectly satisfied with being colored. She could never understand why anyone should think she would want to be white.

One day a girl—Elise Carter—asked her to let her copy her French verbs in the text they were to have later in the day. Emmy, who was both by nature and by necessity independent, refused bluntly.

"Oh, don't be so mean, Emmy," Elise had wailed. She hesitated. "If you'll let me copy them—I'll—I tell you what I'll do, I'll see that you get invited to our club spread Friday afternoon."

"Well, I guess you won't," Emmy had retorted. "I'll probably be asked anyway. Most everybody else has been invited already."

Elise jeered. "And did you think as a matter of course that we'd ask you? Well, you have got something to learn."

There was no mistaking the "you."

Emmy took the blow pretty calmly for all its unexpectedness. "You mean," she said slowly, the blood showing darkly under the thin brown of her skin, "because I'm colored?"

Elise hedged—she was a little frightened at such directness.

"Oh, well, Emmy, you know colored folks can't expect to have everything we have, or if they do they must pay extra for it."

"I—I see," said Emmy, stammering a little, as she always did when she was angry. "I begin to see for the first time why you think it's so awful to be colored. It's because you think we are willing to be mean and sneaky and"—with a sudden drop to schoolgirl vernacular—"soup-y. Why, Elise Carter, I wouldn't be in your old club with girls like you for worlds." There was no mistaking her sincerity.

"That was the day," she confided to Archie a long time afterward, "that I learned the meaning of making friends 'without capitulation.' Do you remember Miss Wenzel's motto, Archie?"

He assured her he did. "And of course you know, Emmy, you were an awful brick to answer that Carter girl like that. Didn't you really want to go to the spread?"

"Not one bit," she told him vigorously, "after I found out why I hadn't been asked. And look, Archie, isn't it funny, just as soon as she wanted something she didn't care whether I was colored or not."

Archie nodded. "They're all that way," he told her briefly.

"And if I'd gone she'd have believed that all colored people were sort of—well, you know, 'meachin'—just like me. It's so odd the ignorant way in which they draw their conclusions. Why, I remember reading the most interesting article in a magazine—the *Atlantic Monthly* I think it was. A woman had written it and at this point she was condemning universal suffrage. And all of a sudden, without any warning, she spoke of that 'fierce, silly, amiable creature, the uneducated Negro,' and—think of it, Archie—of 'his baser and sillier female.' It made me so angry. I've never forgotten it."

Archie whistled. "That was pretty tough," he acknowledged. "I suppose the truth is," he went on smiling at her earnestness, "she has a colored cook who drinks."

"That's just it," she returned emphatically. "She probably has. But, Archie, just think of all the colored people we've both seen here and over in Newtown, too; some of them just as poor and ignorant as they can be. But not one of them is fierce or base or silly enough for that to be considered his chief characteristic. I'll wager that woman never spoke to fifty colored people in her life. No, thank you, if that's what it means to belong to the 'superior race,' I'll come back, just as I am, to the fiftieth reincarnation."

Archie sighed. "Oh, well, life is very simple for you. You see, you've never been up against it like I've been. After all, you've had all you wanted practically—those girls even came around finally in the high school and asked you into their clubs and things. While I——" he colored sensitively.

"You see, this plagued—er—complexion of mine doesn't tell anybody what I am. At first—and all along, too, if I let them—fellows take me for a foreigner of some kind—Spanish or something, and they take me up hail-fellow-well-met. And then, if I let them know—I hate to feel I'm taking them in, you know, and besides that I can't help being curious to know what's going to happen——"

"What does happen?" interrupted Emmy, all interest.

"Well, all sorts of things. You take that

first summer just before I entered preparatory school. You remember I was working at that camp in Cottage City. All the waiters were fellows just like me, working to go to some college or other. At first I was just one of them—swam with them, played cards—oh, you know, regularly chummed with them. Well, the cook was a colored man—sure enough, colored you know—and one day one of the boys called him a—of course I couldn't tell you, Emmy, but he swore at him and called him a Nigger. And when I took up for him the fellow said—he was angry, Emmy, and he said it as the worst insult he could think of—'Anybody would think you had black blood in your veins, too.'

"Anybody would think right," I told him.

"Well?" asked Emmy.

He shrugged his shoulders. "That was all there was to it. The fellows dropped me completely—left me to the company of the cook, who was all right enough as cooks go, I suppose, but he didn't want me any more than I wanted him. And finally the manager came and told me he was sorry, but he guessed I'd have to go." He smiled grimly as at some unpleasant reminiscence.

"What's the joke?" his listener wondered.

"He also told me that I was the blindest kind of a blank fool—oh, you couldn't dream how he swore, Emmy. He said why didn't I leave well enough alone.

"And don't you know that's the thought I've had ever since—why not leave well enough alone?—and not tell people what I am. I guess you're different from me," he broke off wistfully, noting her look of disapproval; "you're so complete and satisfied in yourself. Just being Emilie Carrel seems to be enough for you. But you just wait until color keeps you from the thing you want the most, and you'll see."

"You needn't be so tragic," she commented succinctly. "Outside of that one time at Cottage City, it doesn't seem to have kept you back."

For Archie's progress had been miraculous. In the seven years in which he had been from home, one marvel after another had come his way. He had found lucrative work each summer, he had got through his preparatory school in three years, he had been graduated number six from one of the best technical schools in the country—and now he had a position. He was to work for one of the biggest engineering concerns in Philadelphia.

This last bit of good fortune had dropped out of a clear sky. A guest at one of the hotels one summer had taken an interest in the handsome, willing bellboy and inquired into his history. Archie had hesitated at first, but finally, his eye alert for the first sign of dislike or superiority, he told the man of his Negro blood.

"If he turns me down," he said to himself boyishly, "I'll never risk it again."

But Mr. Robert Fallon—young, wealthy and quixotic—had become more interested than ever.

"So it's all a gamble with you, isn't it? By George! How exciting your life must be—now white and now black—standing between ambition and honor, what? Not that I don't think you're doing the right thing—it's nobody's confounded business anyway. Look here, when you get through look me up. I may be able to put you wise to something. Here's my card. And say, mum's the word, and when you've made your pile you can wake some fine morning and find yourself famous simply by telling what you are. All rot, this beastly prejudice, I say."

And when Archie had graduated, his new friend, true to his word, had gotten for him from his father a letter of introduction to Mr. Nicholas Fields in Philadelphia, and Archie was placed. Young Robert Fallon had gone laughing on his aimless, merry way.

"Be sure you keep your mouth shut, Ferrers," was his only injunction.

Archie, who at first had experienced some qualms, had finally completely acquiesced. For the few moments' talk with Mr. Fields had intoxicated him. The vision of work, plenty of it, his own chosen kind—and the opportunity to do it as a man—not an exception, but as a plain ordinary man among other men—was too much for him.

"It was my big chance, Emmy," he told her one day. He was spending his brief vacation in Plainville, and the two, having talked themselves out on other things, had returned to their old absorbing topic. He went on a little pleadingly, for she had protested. "I couldn't resist it. You don't know what it means to me. I don't care about being white in itself any more than you do—but I do care about a white man's chances. Don't let's talk about it any more though; here it's the first week in September and I have to go the 15th. I may not be back till Christmas. I should hate to think that

you—you were changed toward me, Emmy."

"I'm not changed, Archie," she assured him gravely, "only somehow it makes me feel that you're different. I can't quite look up to you as I used. I don't like the idea of considering the end justified by the means."

She was silent, watching the falling leaves flutter like golden butterflies against her white dress. As she stood there in the old-fashioned garden, she seemed to the boy's adoring eyes like some beautiful but inflexible bronze goddess.

"I couldn't expect you to look up to me, Emmy, as though I were on a pedestal," he began miserably, "but I do want you to respect me, because—oh, Emmy, don't you see? I love you very much and I hope you will—I want you to—oh, Emmy, couldn't you like me a little? I—I've never thought ever of anyone but you. I didn't mean to tell you all about this now—I meant to wait until I really was successful, and then come and lay it all at your beautiful feet. You're so lovely, Emmy. But if you despise me——" he was very humble.

For once in her calm young life Emmy was completely surprised. But she had to get to the root of things. "You mean," she faltered, "you mean you want"—she couldn't say it.

"I mean I want you to marry me," he said, gaining courage from her confusion. "Oh, have I frightened you, Emmy, dearest—of course you couldn't like me well enough for that all in a heap—it's different with me. I've always loved you, Emmy. But if you'd only think about it."

"Oh," she breathed, "there's Céleste. Oh, Archie, I don't know, it's all so funny. And we're so young. I couldn't really tell anything about my feelings anyway—you know, I've never seen anybody but you." Then as his face clouded—"Oh, well, I guess even if I had I wouldn't like him any better. Yes, Céleste, we're coming in. Archie, mother says you're to have dinner with us every night you're here, if you can."

There was no more said about the secret that Archie was keeping from Mr. Fields. There were too many other things to talk about—reasons why he had always loved Emmy; reasons why she couldn't be sure just yet; reasons why, if she were sure, she couldn't say yes.

Archie hung between high hope and despair, while Emmy, it must be confessed, enjoyed herself, albeit innocently enough,

and grew distractingly pretty. On the last day as they sat in the sitting room, gaily recounting childish episodes, Archie suddenly asked her again. He was so grave and serious that she really became frightened.

"Oh, Archie, I couldn't—I don't really want to. It's so lovely just being a girl. I think I do like you—of course I like you lots. But couldn't we just be friends and keep going on—so?"

"No," he told her harshly, his face set and miserable; "no, we can't. And, Emmy—I'm not coming back any more—I couldn't stand it." His voice broke, he was fighting to keep back the hot boyish tears. After all he was only 21. "I'm sorry I troubled you," he said proudly.

She looked at him pitifully. "I don't want you to go away forever, Archie," she said tremulously. She made no effort to keep back the tears. "I've been so lonely this last year since I've been out of school—you can't think."

He was down on his knees, his arms around her. "Emmy, Emmy, look up—are you crying for me, dear? Do you want me to come back—you do—you mean it? Emmy, you must love me, you do—a little." He kissed her slim fingers.

"Are you going to marry me? Look at me, Emmy—you are! Oh, Emmy, do you know I'm—I'm going to kiss you."

The stage came lumbering up not long afterward, and bore him away to the train—triumphant and absolutely happy.

"My heart," sang Emmy rapturously as she ran up the broad, old-fashioned stairs to her room—"my heart is like a singing bird."

IV.

THE year that followed seemed to her perfection. Archie's letters alone would have made it that. Emmy was quite sure that there had never been any other letters like them. She used to read them aloud to her mother.

Not all of them, though, for some were too precious for any eye but her own. She used to pore over them alone in her room at night, planning to answer them with an abandon equal to his own, but always finally evolving the same shy, almost timid epistle, which never failed to awaken in her lover's breast a sense equally of amusement and reverence. Her shyness seemed to him the most exquisite thing in the world—so exquisite, indeed, that he almost wished it would

never vanish, were it not that its very disappearance would be the measure of her trust in him. His own letters showed plainly his adoration.

Only once had a letter of his caused a fleeting pang of misapprehension. He had been speaking of the persistent good fortune which had been his in Philadelphia.

"You can't think how lucky I am anyway," the letter ran on. "The other day I was standing on the corner of Fourth and Chestnut Streets at noon—you ought to see Chestnut Street at 12 o'clock, Emmy—and someone came up, looked at me and said: 'Well, if it isn't Archie Ferrers!' And guess who it was, Emmy? Do you remember the Higginses who used to live over in Newtown? I don't suppose you ever knew them, only they were so queer looking that you must recall them. They were all sorts of colors from black with 'good' hair to yellow with the red, kinky kind. And then there was Maude, clearly a Higgins, and yet not looking like any of them, you know; perfectly white, with blue eyes and fair hair. Well, this was Maude, and, say, maybe she didn't look good. I couldn't tell you what she had on, but it was all right, and I was glad to take her over to the Reading Terminal and put her on a train to New York.

"I guess you're wondering where my luck is in all this tale, but you wait. Just as we started up the stairs of the depot, whom should we run into but young Peter Fields, my boss's son and heir, you know. Really, I thought I'd faint, and then I remembered that Maude was whiter than he in looks, and that there was nothing to give me away. He wanted to talk to us, but I hurried her off to her train. You know, it's a queer thing, Emmy; some girls are just naturally born stylish. Now there are both you and Maude Higgins, brought up from little things in a tiny inland town, and both of you able to give any of these city girls all sorts of odds in the matter of dressing."

Emmy put the letter down, wondering what had made her grow so cold.

"I wonder," she mused. She turned and looked in the glass to be confronted by a charming vision, slender—and dusky.

"I am black," she thought, "but comely." She laughed to herself happily. "Archie loves you, girl," she said to the face in the glass, and put the little fear behind her. It met her insistently now and then, however, until the next week brought a letter begging

her to get her mother to bring her to Philadelphia for a week or so.

"I can't get off till Thanksgiving, dearest, and I'm so lonely and disappointed. You know, I had looked forward so to spending the 15th of September with you—do you remember that date, sweetheart? I wouldn't have you come now in all this heat—you can't imagine how hot Philadelphia is, Emmy—but it's beautiful here in October. You'll love it, Emmy. It's such a big city—miles and miles of long, narrow streets, rather ugly, too, but all so interesting. You'll like Chestnut and Market Streets, where the big shops are, and South Street, teeming with Jews and colored people, though there are more of these last on Lombard Street. You never dreamed of so many colored people, Emmy Carrel—or such kinds.

"And then there are the parks and the theatres, and music and restaurants. And Broad Street late at night, all silent with gold, electric lights beckoning you on for miles and miles. Do you think your mother will let me take you out by yourself, Emmy? You'd be willing, wouldn't you?"

If Emmy needed more reassurance than that she received it when Archie, a month later, met her and her mother at Broad Street station in Philadelphia. The boy was radiant. Mrs. Carrel, too, put aside her usual reticence, and the three were in fine spirits by the time they reached the rooms which Archie had procured for them on Christian Street. Once ensonced, the older woman announced her intention of taking advantage of the stores.

"I shall be shopping practically all day," she informed them. "I'll be so tired in the afternoons and evenings, Archie, that I'll have to get you to take my daughter off my hands."

Her daughter was delighted, but not more transparently so than her appointed cavalier. He was overjoyed at the thought of playing host and of showing Emmy the delights of city life.

"By the time I've finished showing you one-fifth of what I've planned you'll give up the idea of waiting 'way till next October and marry me Christmas. Say, do it anyway, Emmy, won't you?" He waited tensely, but she only shook her head.

"Oh, I couldn't, Archie, and anyway you must show me first your wonderful city."

They did manage to cover a great deal of

ground, though their mutual absorption made its impression on them very doubtful. Some things though Emmy never forgot. There was a drive one wonderful, golden October afternoon along the Wissahickon. Emmy, in her perfectly correct gray suit and smart little gray hat, held the reins—in itself a sort of measure of Archie's devotion to her, for he was wild about horses. He sat beside her ecstatic, ringing all the changes from a boy's nonsense to the most mature kind of seriousness. And always he looked at her with his passionate though reverent eyes. They were very happy.

There was some wonderful music, too, at the Academy. That was by accident though. For they had started for the theatre—had reached there in fact. The usher was taking the tickets.

"This way, Emmy," said Archie. The usher looked up aimlessly, then, as his eyes traveled from the seeming young foreigner to the colored girl beside him, he flushed a little.

"Is the young lady with you?" he whispered politely enough. But Emmy, engrossed in a dazzling vision in a pink décolleté gown, would not in any event have heard him.

"She is," responded Archie alertly. "What's the trouble, isn't to-night the 17th?"

The usher passed over this question with another—who had bought the tickets? Archie of course had, and told him so, frankly puzzled.

"I see. Well, I'm sorry," the man said evenly, "but these seats are already occupied, and the rest of the floor is sold out besides. There's a mistake somewhere. Now if you'll take these tickets back to the office I can promise you they'll give you the best seats left in the balcony."

"What's the matter?" asked Emmy, tearing her glance from the pink vision at last. "Oh, Archie, you're hurting my arm; don't hold it that tight. Why—why are we going away from the theatre? Oh, Archie, are you sick? You're just as white!"

"There was some mistake about the tickets," he got out, trying to keep his voice steady. "And a fellow in the crowd gave me an awful dig just then; guess that's why I'm pale. I'm so sorry, Emmy—I was so stupid, it's all my fault."

"What was the matter with the tickets?" she asked, incuriously. "That's the Bellevue-Stratford over there, isn't it? Then the

Academy of Music must be near here. See how fast I'm learning? Let's go there; I've never heard a symphony concert. And, Archie, I've always heard that the best way to hear big music like that is at a distance, so get gallery tickets."

He obeyed her, fearful that if there were any trouble this time she might hear it. Emmy enjoyed it all thoroughly, wondering a little, however, at his silence. "I guess he's tired," she thought. She would have been amazed to know his thoughts as he

(To be concluded in the January CRISIS)

sat there staring moodily at the orchestra. "This damnation color business," he kept saying over and over.

That night as they stood in the vestibule of the Christian Street house Emmy, for the first time, volunteered him a kiss. "Such a nice, tired boy," she said gently. Afterward he stood for a long time bareheaded on the steps looking at the closed door. Nothing he felt could crush him as much as that kiss had lifted him up.

SACKCLOTH AND ASHES

ON August 18, 1911, a black man was burned to death by a mob in Coatesville, Pa. On August 18, 1912, John Jay Chapman, an author of New York City, made an atoning pilgrimage to Coatesville. As he says:

"I felt as if the whole country would be different if any one man did something in penance, and so I went to Coatesville and declared my intention of holding a prayer meeting to the various business men I could buttonhole."

He found himself a marked and ostracized man in that guilty town. Nevertheless, the meeting was held. There were present Mr. Chapman, a friend from New York, an old colored woman and one citizen of Coatesville, who was probably a spy. "We held the meeting," Mr. Chapman says, "just as if there was a crowd, and I delivered my address. There was a church going on opposite to us, and people coming and going and gazing, and our glass-front windows revealed us like Daniel when he was commanded to open the windows and pray."

We quote from *Harper's Weekly* the words of Mr. Chapman's extraordinary speech:

MY FRIENDS: We are met to commemorate the anniversary of one of the most dreadful crimes in history—not for the purpose of condemning it, but to repent of our share in it. We do not start any agitation with regard to that particular crime. I understand that the attempt to prosecute the chief criminals has been made, and has entirely failed; because the whole community, and in

a sense our whole people, are really involved in the guilt. The failure of the prosecution in this case—in all such cases—is only a proof of the magnitude of the guilt, and of the awful fact that every one shares in it.

I will tell you why I am here: I will tell you what happened to me. When I read in the newspapers of August 14, a year ago, about the burning alive of a human being—and of how a few desperate fiend-minded men had been permitted to torture a man chained to an iron bedstead, burning alive, thrust back by pitchforks when he struggled out of it, while around about stood hundreds of well-dressed American citizens, both from the vicinity and from afar, coming on foot and in wagons, assembling on telephone call, as if by magic, silent, whether from terror or indifference—fascinated and impotent, hundreds of persons watching this awful sight and making no attempt to stay the wickedness—and no one man among them all who was inspired to risk his life in an attempt to stop it, no one man to name the name of Christ, of humanity, of government; as I read the newspaper accounts of the scene enacted here in Coatesville a year ago I seemed to get a glimpse into the unconscious soul of this country. I saw a seldom-revealed picture of the American heart and of the American nature. I seemed to be looking into the heart of the criminal—a cold thing, an awful thing.

I said to myself: "I shall forget this, we shall all forget it; but it will be there. What I have seen is not an illusion. It is the truth. I have seen death in the heart of this

people." For to look at the agony of a fellow being and remain aloof means death in the heart of the onlooker. Religious fanaticism has sometimes lifted men to the frenzy of such cruelty, political passion has sometimes done it, personal hatred might do it, the excitement of the amphitheater in the degenerate days of Roman luxury could do it. But here an audience chosen by chance in America has stood spellbound through an improvised auto-da-fé, irregular, illegal, having no religious significance, not sanctioned by custom, having no immediate provocation—the audience standing by merely in cold dislike.

I saw during one moment something beyond all argument in the depth of its significance—you might call it the paralysis of the nerves about the heart in a people habitually and unconsciously given over to selfish aims, an ignorant people who knew not what spectacle they were providing, or what part they were playing in a judgment play which history was exhibiting on that day.

No theories about the race problem, no statistics, legislation, or mere educational endeavor, can quite meet the lack which that day revealed in the American people. For what we saw was death. The people stood like blighted things, like ghosts about Acheron, waiting for someone or something to determine their destiny for them.

Whatever life itself is, that thing must be replenished in us.

The opposite to hate is love, the opposite of cold is heat; what we need is love of God and reverence for human nature. For one moment I knew that I had seen our true need; and I was afraid that I should forget it and that I should go about framing arguments and agitations and starting schemes of education, when the need was deeper than education. And I became filled with one idea, that I must not forget what I had seen, and that I must do something to remember it. And I am here to-day chiefly that I may remember that vision. It seems fitting to come to this town where the crime occurred and hold a prayer meeting, so that our hearts may be turned to God through whom mercy may flow into us.

Let me say one thing more about the whole matter. The subject we are dealing with is not local. The act, to be sure, took place at Coatesville and everyone looked to Coatesville to follow it up. Some months ago I asked a friend who lives not far from

here something about this case, and about the expected prosecutions, and he replied that "it wasn't in his county," and that made me wonder whose county it was in. And it seemed to be in my county. I live on the Hudson River; but I knew that this great wickedness that happened in Coatesville is not the wickedness of Coatesville nor of to-day. It is the wickedness of all America and of 300 years—the wickedness of the slave trade. All of us are tinctured by it. No one place, no special persons are to blame. A nation cannot practice a course of inhuman crime for 300 years and then suddenly throw off the effects of it. Less than fifty years ago domestic slavery was abolished among us; and in one way and another the marks of that vice are in our faces. There is no country in Europe where the Coatesville tragedy or anything remotely like it could have been enacted—probably no country in the world. * * *

Some one may say that you and I cannot repent because we did not do the act. But we are involved in it; we are involved in it. We are still looking on. Do you not see that this whole event is merely the last parable—the most vivid, the most terrible illustration that ever was given by man, or imagined by a Jewish prophet, of the relation between good and evil in this world, and of the relation of men to one another?

This whole matter has been a historic episode; but it is a part not only of our national history, but of the personal history of each one of us. With the great disease (slavery) came the climax (the war); and after the climax gradually began the cure, and in the process of cure comes now the knowledge of what the evil was. I say that our need is new life—and that books and resolutions will not save us, but only such disposition in our hearts and souls as will enable the new life, love, force, hope, virtue, which surround us always, to enter into us.

This is the discovery that each man must make for himself—the discovery that what he really stands in need of he cannot get for himself, but must wait till God gives it to him. I have felt the impulse to come here to-day to testify to this truth.

The occasion is not small; the occasion looks back on three centuries and embraces a hemisphere. Yet the occasion is small compared to the truth it leads us to. For this truth touches all ages and affects every soul in the world.

NATIONAL ASSOCIATION

FOR THE ADVANCEMENT OF

COLORED PEOPLE

BRANCHES.

THIS month Quincy, Ill., is the new branch we welcome to membership. The association desires to call attention to the splendid work the Baltimore branch is doing in prosecuting segregation cases, several of which are now on the docket. Mr. W. Ashbie Hawkins, who was retained by the branch as attorney, has spent several months in the preparation of these cases and in conference with the association's counsel. Mr. Hawkins has neither asked nor received any compensation for his able services.



PUBLICITY.

A PRESS committee consisting of thirty members, with Mr. James F. Morton, Jr., of 62 Vesey Street, New York, as chairman, has been organized to answer unfair editorials and articles on the Negro question appearing in newspapers and magazines.



LEGAL REDRESS.

A LETTER was sent Governor Donaghey of Arkansas thanking him for commuting the sentence of Robert Armstrong. Mention of this case appeared in the last *CRISIS*.

In response to a letter to the governor of West Virginia, calling his attention to the article in the *Independent* of October 10, in regard to the lynching of Robert Johnson, the following reply was received from Governor Glasscock:

I am in receipt of your favor of October 16, and also copy of the *Independent*, of October 10, in relation to the recent lynching at Bluefield, in this State. You ask if the State of West Virginia intends to let the murder of Johnson go unavenged or without thorough investigation on the part of the State authorities. In reply I beg to say that I had started a company of militia to Princeton on the night of the lynching and had given orders to the troops to report at Princeton just as soon as I had information that the local authorities might not be able to control the situation and prevent the lynching. However, before the troops could get

there the lynching occurred. I then took the matter up with the prosecuting attorney and the judge of the Criminal Court of that county, and asked for a special grand jury to investigate the matter, and the grand jury after being in session for a week adjourned without returning any indictments. This, however, does not prevent future grand juries from returning indictments against the lynchers, and I assure you that I shall do everything within my power to see to it that the guilty parties are punished and have so notified the local authorities, and have also made arrangements with the legal authorities to furnish them with any funds necessary to make a proper investigation.

I am as much opposed to lynching as your association can possibly be, and during my term of office have prevented four lynchings; on one occasion appearing myself in person with a company of militia and personally directing the movements of the troops. I am sure that if I had been informed a few hours earlier of the seriousness of the situation I could have prevented this disgrace to the State.



LANTERN SLIDE LECTURE.

THE association will be glad to furnish the typewritten text of Dr. Du Bois's lecture before the Chicago conference for a nominal charge. The purpose of the lecture is to illustrate the color line to people who do not know about it.



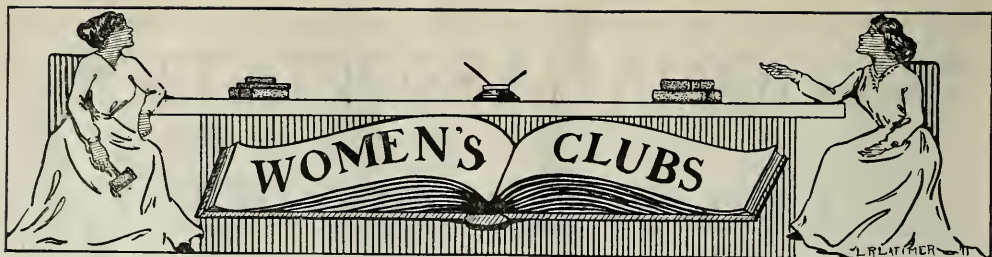
CHRISTMAS SEAL.

RICHARD BROWN, JR., has designed a Christmas seal for us, which may be obtained in quantities from the national offices at the usual price. It will add a most attractive and appropriate touch to Christmas missives and gifts.



MEETINGS.

THE assistant secretary addressed two meetings in Boston on Sunday, October 20, under the auspices of the Boston branch. On October 30 Miss Gruening addressed a meeting of the N. Y. S. Colored Baptist convention at the Bethany Baptist Church in Brooklyn.



THE CLUB MOVEMENT IN CALIFORNIA

By A. W. HUNTON

IT is interesting to note that, although far removed from the center of club activity, California is always well represented at the biennial conventions of the National Association of Colored Women. This evidence of the permanency of the club movement in that far-off State is



MRS. KATHARINE D. TILLMAN

no surprising revelation to those who have kept pace with the growth of its club spirit and the multiplication of its club energies. No State has more strongly and clearly de-

monstrated the blessing of a united womanhood than California; and this centralizing of interests has given these women an increased ability, opportunity and power which they have used to the glory and honor of clubwork throughout the country.

There are two elements that have contributed toward the divine fire of the California organization. First, the large number of intelligent colored women in the State—some to the manor born; but the larger number by far daughters of the Eastern States; and secondly, the constant touch of the California women with the National Association of Colored Women. This touch led to the organization of their State Federation and to the visit of Miss Elizabeth Carter during her administration as president of the National Association. This visit gave a large impetus to the club spirit of that State.

In Oakland and San Francisco, two of the most cosmopolitan of American cities, where Mexican, Chinese, Greek, Italian, Portuguese and Spanish women are freely mixed with their American sisters, we are told that colored women stand out as representatives of a culture which manifests itself most of all in their beautiful home life. Oakland has several wide-awake clubs. The Art and Industrial Club conducts a first-class woman's exchange; the Mothers' Club has been the resource of needy mothers and children, and has maintained a children's home at great sacrifice to themselves. The Nautilus and Ne Plus Ultra are girls' clubs, working with the advice and co-operation of the women. A home for the aged and infirm at Beulah, a few miles from Oakland, is a result of the efforts of a few earnest women. This beautiful home has

now been in operation for seven years, and its support and management are entirely in the hands of women. Says one who knows: "Their annual meeting, where reports are made and accounts audited, always wins friends for that excellent institution."

Sacramento is the home of the well-known Monday Club, that has had so much to do with the social uplift of that city; and San José has the Garden City, Victoria Earle Matthews and Mothers' Clubs. The San José clubs, under the direction of Mrs. Overton, have taken several prizes in the California pure food exhibit.

At Bakersfield the women have purchased a site for a proposed clubhouse, while Mrs. Allensworth has donated to the club of the little Negro town that bears her name a lot for a library. Both Riverside and beautiful Santa Monica have clubs whose reports show commendable work; the former being noted for its needlework and the latter for musical development. Still another Woman's Exchange Club is to be found at Redlands. Pasadena is the home of Mrs. Katherine Davis Tillman, to whom we are indebted for most of the information in this article. Mrs. Tillman is an ex-president of the State Federation and has been very active in the National Association, serving with great efficiency for a term as chairman of the ways and means committee.

Los Angeles is perhaps the greatest center of colored-club activity in California. The Sojourner Truth Club, the oldest and largest club in the city, has recently completed its purchase of a working-girls' home at a cost

of nearly \$3,000. The Day Nursery Association also owns valuable property. Other organizations in Los Angeles are the Progressive Woman's Club, the Married Ladies' Social and Art Club, the Helping Hand Society and the Stickney Women's Christian Temperance Union.

Not only is the clubwork of the colored women of California most admirable, but there has been a wealth of individual success. Mention has already been made of Mrs. Tillman, who is also a writer. In Oakland we find Madame Powell, a gifted pianist, and Mrs. S. Jeter Davis, a musician and reader. Miss L. Simpson is managing milliner in the largest department store of Bakersfield, while her sister is bookkeeper and stenographer for the same firm, as well as editor of the State paper. At Santa Monica is Mrs. Moxley, the leading caterer of the city and vice-president of the State Federation. Standing with Mrs. Tillman at Pasadena are Mrs. Kate Mann Baker and Mrs. B. L. Turner, who is author of the "Federation Cook Book."

Mrs. Frances Elizabeth Hoggan, the noted sociological writer of London, Eng., has recently been the guest of the California clubwomen and made several addresses for them.

Surely, then, in California, as in other States, the women are interpreting the true significance of the club movement and are facing with faithful affection, courage and strength its hardships. Measured by miles California is far away, but measured by the spirit and success of its clubwork it is at the center of things.



AT THE DIXON CAR-WHEEL FOUNDRY, HOUSTON, TEX.

"All the Negro women who are sentenced to serve on convict farms are not prostitutes and harlots. Hundreds of them are honest, self-respecting, law-abiding women who do not have the opportunity to prove their innocence in the courts, because, as a rule, they are too illiterate or too poverty-stricken to engage the assistance of an attorney. Only a few weeks ago, for example, a penniless but honest hard-working servant girl who resides a few blocks from my home was about to be arrested through mistake by an officer who at heart is a just and honest man.

"The girl protested her innocence so vigorously that she was arrested for resisting the officer, and was fined \$40 and the cost of court, which was equivalent to a sentence of 86 days on the convict farm. The girl had no money with which to pay her fine and was about to be sent to the

convict farm, when an aged colored friend of hers, who worked on a private farm near town, went to his white employer and induced him to pay the \$43 fine.

"Rather than go to the convict farm, the girl signed a contract with the white farmer, agreeing to work on his farm for six months in payment for the \$43, and also agreed to continue in his employ for another six months at a salary of \$5 a month. This case will give some idea of the horror and aversion with which honest Negro women, as well as the more respectable classes of our females, look upon the convict farm.

"The unfortunate servant girl to whom I have just referred, like many an honest, humble woman, has a comely face and figure. When such a woman is sent to a convict farm, God help her."—J. E. McCall in *Sparks*.

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¶ The Music School Settlement for Colored People, in the city of New York, has secured permanent quarters at 257 W. 134th Street. The settlement is planning another great concert at Carnegie Hall, January 21.

¶ The Harriet Tubman Neighborhood Club of New York gave an interesting series of pantomimes from "Macbeth," "Othello" and the "Merchant of Venice," with Mr. Charles Burroughs and Mrs. Marie Jackson Stuart as readers.

Statement of the Ownership, Management, etc., of THE CRISIS, published monthly at 26 Vesey Street, New York, required by the Act of August 24, 1912.

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Known bondholders, mortgagees and other security holders, holding 1 per cent. or more of total amount of bonds, mortgages or other securities, none.

Sworn to and subscribed before me this first day of October, 1912.

HATTIE KASBERG,

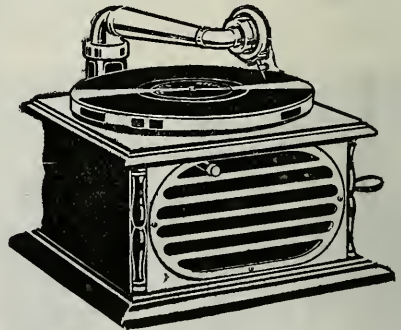
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The spirit of Christmas is a splendid tribute to the memory of Him whose birthday it marks. He strove to make the world better and through goodness to give it happiness. So each Christmas leaves the world in a cheerful mood, with mind attuned to lofty plans and purposes for the approaching new year.

Selecting gifts is a pleasure because the very selecting requires certain recollections of the tastes, ideals and characteristics of our friends which bring happy thoughts.

Simplicity, economy and appropriateness are embodied in the gifts selected and arranged on these pages for your convenience. The prices are right and your orders will have our most careful attention.

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An exchange between sweethearts.

Silk suspenders, candy, hand bag, watch, toilet set, manicure set, and such books as "Quest of the Silver Fleece" and "Souls of Black Folk," by Du Bois, or "Lyrics of Lowly Life," by Dunbar.

An exchange between parents and grown-ups.

Hosiery, safety razor, Hygrade petticoat, set silverware, phonograph, hand bag, and such books as Pendleton's "Narrative of the Negro," "Poems of Phyllis Wheatley," "Life of Harriet Beecher Stowe," Ovington's "Half a Man," etc.

An exchange between brother and sister.

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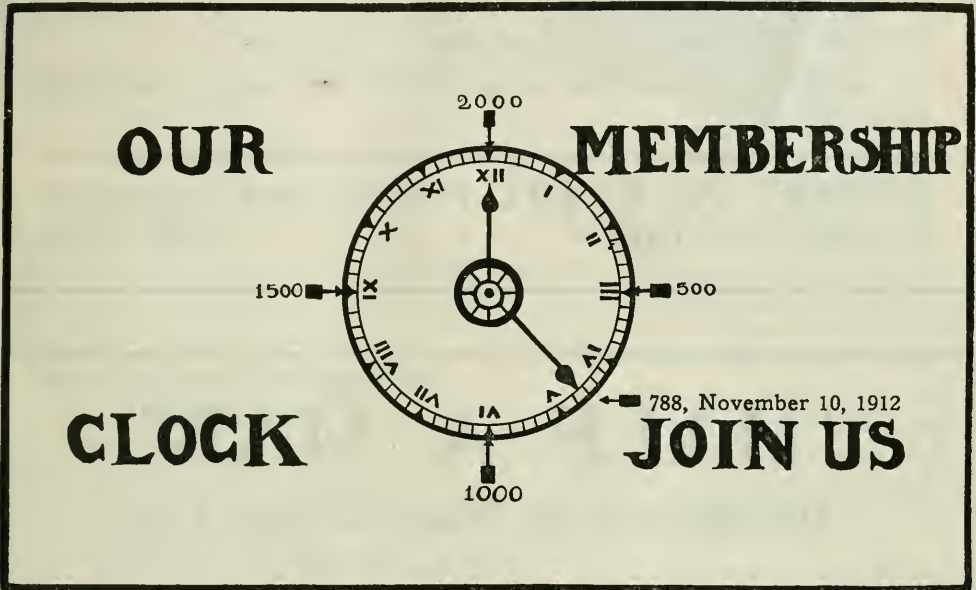
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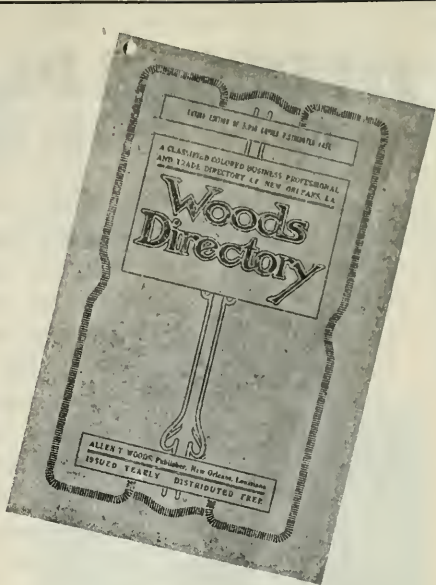
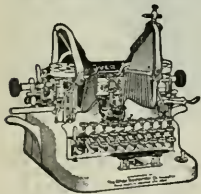
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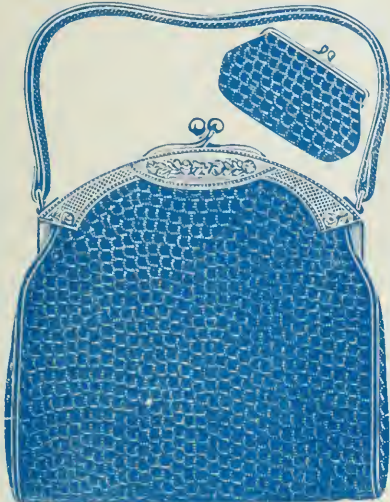
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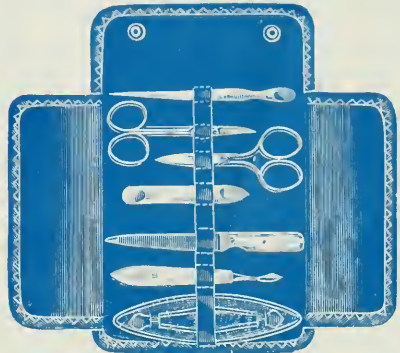
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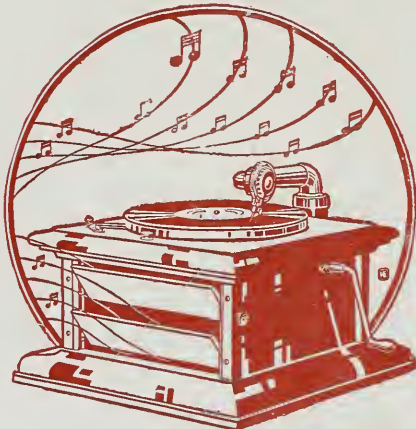
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Contents for January, 1913

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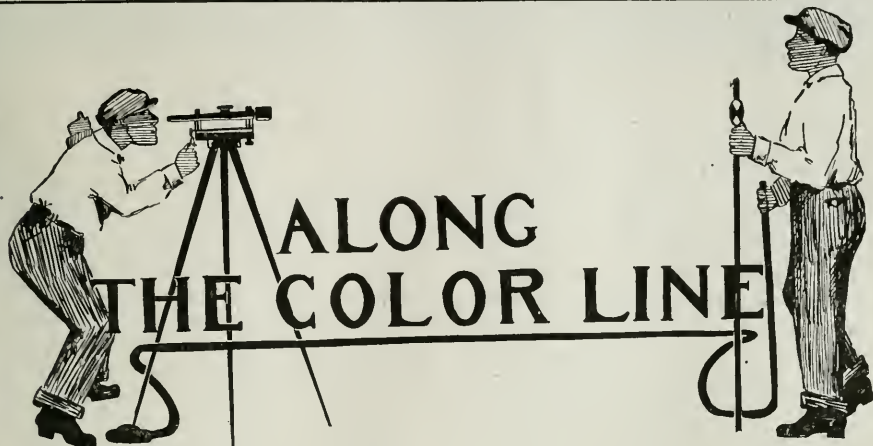
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THE CRISIS

Vol. 5, No. 3

JANUARY, 1913

Whole No. 27



POLITICS.

AMONG the results of the late presidential election have been the following:

Edward D. Green, a colored member of the legislature in Illinois for four consecutive sessions, was defeated. Major R. R. Jackson, a colored candidate for that legislature, was also defeated. Both of these were Republicans. On the other hand, B. E. Moseley was elected presidential elector on the Progressive ticket. He is the first colored man to hold that office.

¶ In Kansas a colored lawyer, W. L. Sayers, has been elected county attorney of Graham County on the Democratic ticket. He received 888 votes, against 564 for the Republican candidate.

¶ R. L. Fitzgerald was elected freeholder of Atlantic City by a vote of 1,054 against the Democratic candidate, who had 865.

¶ In Hutchinson, Kan. James W. Green was elected constable, receiving 1,291 votes, against 1,235 for his nearest opponent.

¶ In New York City the colored Democrats have been celebrating with two banquets—one to Bishop Alexander Walters, the chairman of the colored organization, and the other to Robert N. Wood, chief of the New York organization.

¶ Colored men holding civil-service positions in the South are alarmed at the advent of

the Democratic party. A letter to *THE CRISIS* printed in the *New York Evening Post* says:

“Colored employees in the Federal service have become very fearful of injustice, and even of losing their employment, as a result of the election. All the colored employees in the Federal service at —, became connected with the service through competitive examinations required under the civil-service act, and they feel that they have a right to continue in the service as long as they prove faithful to their duty and are competent and efficient in its discharge. Since the election the report has been widespread and the belief is general that every colored employee in the Federal service at — will lose his or her employment as soon as Mr. Wilson’s friends are placed at the head of the bureaus in this district if the new President is not warned of the danger in advance.

“There is not a colored person here, whether in the service or not, who believes Mr. Wilson would countenance such an outrage as common report has will follow his inauguration, if he knew of the pernicious purpose before his appointees were selected to co-operate with him in his oft-expressed plan to do justice to all in the real democratic sense.

“None of the colored employees took any part in politics one way or the other, feeling that obedience to the civil-service regulations was as much an important part of their

duties as their work. They, therefore, feel that, having violated no rule of the civil-service provisions, their tenure of employment under the civil-service act should not be disturbed by the incoming administration simply because they are colored.

"If the President-elect would see to it that a square deal and fair play shall rule from the beginning to the end of his administration his doing so would not only be right, but it would have a more salutary and wholesome effect in bettering the condition of affairs between the races than the work of all the Republican Presidents put together since the war, and insure good will, peace and happiness to all the citizens of this country.

"We colored people of the South have all along believed that, if it were possible to have a Democratic President who would have the courage to do right to all men, and wrong to none, North, South, East and West, such a President would be the one to set matters right. But we have feared that such a patriot and statesman would be hard to find in the Democratic party."

¶ Reactionary Democrats are already beginning operations.

In Missouri there is a plan to disfranchise the Negro vote and adopt a "grandfather clause" to save the ignorant white vote. Such a law has been discussed for the last six years.

SOCIAL UPLIFT.

NASHVILLE, Tenn., has a publishing house conducted by the African Methodist Episcopal Church and another large publishing establishment under the Baptist Church. From these and other printing establishments are issued a *Quarterly Review*, two small monthlies and three weekly newspapers. There are three large undertaking establishments, two banks, fifty colored physicians, four institutions of higher learning and a medical school. Three colored bishops reside in the city and there are numerous churches. A considerable proportion of the skilled labor is done by colored men. Negroes are in the tailoring business and also deal in second-hand furniture. There are two colored photographers, several electrical contractors and plumbers and two hospitals.

¶ Rev. H. S. Dunn, in reviewing the progress of the Negro in New Orleans, says:

"Our higher institutions, with one single

exception, have an increased attendance. Straight University has an enrollment of 500 students, with 140 in the high school and college department. New Orleans University has an enrollment of 465, with 145 in the high school and college department. Southern University has an enrollment of 479, with 166 in the high school and normal department. Leland University has an enrollment of 222, with 72 in the college and normal department. The Negro public schools all have a larger attendance, and with few exceptions have a parents' club, which is co-operating with the school board and the teachers in order to secure better results. Last year several of these clubs furnished drawing material for their schools, and some furnished shoes for the poorer children. I recently visited all of the schools and found the general outlook promising. I found a total of 7,813 pupils and 125 colored teachers. Four of these schools are taught by 31 white teachers. The list of colored teachers has been completely exhausted, which necessitates another examination for colored applicants.

"The one great need of the colored schools is that of manual training. It is hoped that the board will soon introduce this most practical phase of training in our schools. A note is now being taken of exceptional children which will aid much in the progress now being made in the schools. This plan will group the exceptionally brilliant and the exceptionally dull pupils for the good of all. The Seventh Ward Educational League, under the leadership of Rev. A. Lawless, Jr., has completed the payment on the six lots of grounds and the property has been turned over to the city for the erection of a school building for the children of the Miro School. The superintendents express a desire of having the Daniel School erected in the fourteenth ward. The erection of this school will supply a great need."

¶ Andrew Carnegie has given \$25,000 for a library in New Orleans and the city has at last furnished a playground for colored children.

¶ In Seattle, Wash., the colored people have five churches, two physicians, two lawyers, one newspaper, four apartment houses, six fraternal organizations. The estimated colored population is 2,463.

¶ The movement for erecting and equipping first-class Y. M. C. A. buildings for colored



THE HOWARD-LINCOLN GAME: THE CROWD

people has received great impetus during the month.

In Baltimore the colored people have raised \$31,000 in ten days, which secures them \$75,000 of contingent gifts. They will erect a \$100,000 building.

A \$100,000 building will also be erected in Cincinnati. It will be a five-story structure, 77 x 152 feet, and will accommodate between 1,500 and 2,000 men and boys.

¶ In the athletic season just drawing to a close Howard University and Atlanta Baptist College seem to have the chief honors. On Thanksgiving Day Howard defeated Lincoln by a score of 13 to 0. On the same day, in Nashville, 1,200 people watched the championship game between Fisk and Atlanta Baptist College. Atlanta Baptist College had before defeated Atlanta University, Clark University and Tuskegee, while Fisk had defeated Roger Williams, the Alabama Mechanical College and Tuskegee. The Nashville game was won by Atlanta Baptist College.

¶ An unusually large athletic meet is planned at Washington by colored organizations during inauguration festivities.

¶ There are rumors of extravagance and incompetence on the part of the colored men at the head of the emancipation celebration in Pennsylvania. Representative Henry W.

Bass, who has made an unfortunate record as a machine politician, has apparently surrendered the arrangements for the celebration into the hands of politicians to a large extent.

¶ A provisional gift of \$10,000 toward a school and old folks' home in New Jersey was announced at the Colored Women's Congress in Montclair.

¶ Among the 1,500 boy scouts who dined at the 22d Regiment armory in New York was a troop of colored boys from Brooklyn.

¶ The new \$60,000 Hubbard Hospital at Meharry Medical College, Nashville, has been dedicated. It is a three-story structure.

¶ Miss Lucretia A. Carter, a colored woman of Helena, Ark., has taken a State examination to practice medicine.

¶ Colored social settlements are planned in Richmond, Va., Wilmington, Del., and Duluth, Minn.

ECONOMICS.

THE annual reports of the auditor of the State of Virginia show the following facts about Negro property.

The total assessed value of property owned by Negroes has increased as follows:

1891	\$12,089,965
1900	15,856,570
1911	32,944,246

The colored people paid in taxes \$312,000 in 1911.



THE HOWARD-LINCOLN FOOTBALL GAME.

¶ In Kansas City, Mo., with a colored population of 23,566, a white investigator reports 800 Negro property owners assessed at \$1,400,000. Fifty Negroes own property valued at \$10,000 or more; one hundred between \$5,000 and \$10,000; two hundred between \$1,000 and \$5,000; four hundred and fifty between \$500 and \$1,000. The investigator says:

“The city takes little interest in any of the Negro districts except to have them well patrolled by policemen. The streets and walks are poorly kept, and no provision whatever is made for parks, playgrounds or public baths. Nevertheless the Negro takes great interest in his yard and house.”

The occupations of 8,000 colored people in Kansas City between the ages of 14 and 60 are as follows:

Barbers	240
Dentists	4
Doctors	23
Janitors	350
Laborers	5,006
Lawyers	6
Police service.....	8
Postal service.....	20
Porters in barber shops.....	375
Porters in hotels.....	140
Porters in saloons.....	600
Proprietors, independent.....	90
Pool-hall owners.....	75
Preachers	25
Pullman service.....	140
Railway service.....	250
Teachers	30
Teamsters	210
Waiters	510

The total annual wages received is \$3,811,140. Nine hundred of the 5,006 common laborers are employed at packing plants, eight hundred are hod carriers, two thousand work on the street for the city or for the Metropolitan Street Railway Company, and the remaining 1,306 are engaged in various forms of labor.

The Negro churches own \$300,000 worth of property with a mortgaged indebtedness of \$50,000. A house-to-house canvass of 348 colored families shows the following annual expenditure per family:

	Annual Expenditure.	Per Cent.
Food	\$202.41	38.46
Rent	116.29	21.27
Clothing	49.15	7.62
Fuel and light.....	24.81	4.20
Carfare	18.80	3.00
Other expenses and savings	228.29	25.45
	<hr/>	<hr/>
	100.00	

¶ The colored people of Los Angeles claim that they are the best-housed group of their race in the United States. They are beginning now to build business blocks.

¶ A colored man was sent to jail for murder twenty-three years ago in Alabama. He was recently pardoned by the governor, and found that a small piece of property worth one or two hundred dollars when he was incarcerated is now worth \$20,000.

¶ Mr. John Mitchell, Jr., of Richmond, is projecting an “Anglo-American Finance Corporation” with a capital of \$125,000.

¶ The colored waiters of Washington, D. C., are planning a school for the instruction of waiters.

¶ The will of Edward J. Fatin, a colored caterer of Baltimore worth \$25,000, has been broken by his sister. He attempted to found an agricultural school.

EDUCATION.

MISS ALICE M. CURTIS has left \$5,000 each to Atlanta University, Hampton Institute and Tuskegee. The will says:

“These sums I give to said institutions in memory of my mother, Marian A. Curtis, and of her enthusiastic efforts during the struggle against human slavery in this country, and believing that they are doing an especially effective, promising and necessary work in the education and training of the colored people to become citizens of the United States; said three sums to be invested and held respectively by said institutions as permanent funds, the income to be used in such manner and for such purposes as the trustees or other governing bodies of said institutions may determine will, in view of my motives in giving said sums, best serve the interests of said respective institutions.”

¶ The Nashville Institute for Negro Christian Workers was founded January 1. The board of trustees is composed of colored and white men and the grounds are near Fisk University. The work will begin with the training of deaconesses.

¶ The income of Howard University for the year ending June 30, 1912, was:

Government appropriation...	\$92,900
Paid by students.....	49,370
Endowment	13,853
Miscellaneous	4,490

\$160,613

The total endowment fund amounts to \$281,319, and the land and equipment are valued at \$1,274,985.

¶ Colored teachers of Evansville, Ind., will make an educational tour in the South next spring.

¶ Colored teachers' associations are meeting during the holiday season all over the South.

¶ The inauguration of Stephen Morrell Newman as president of Howard University took place December 13.

¶ At the meeting of the Association of American Agricultural Colleges held at Atlanta, Ga., nine colored colleges were represented. These institutions also held separate meetings at Atlanta University. President Byrd Prillerman, of West Virginia Colored Institute, acted as chairman of the latter conferences.

¶ From three different sources in the South a call for better educational opportunities for colored children has been made.

In Savannah, Ga., J. B. Hammond, the Southern white president of a colored college, made a strong plea for Southern help for Negro education.

At Fort Worth, Tex., in a discussion on compulsory school laws, it was charged that the East Texas credit merchants would not let Negro children go to school.

At the Southern Educational Association, which met at Louisville, Ky., a committee was appointed on the subject of Negro education.

¶ Florence County, S. C., had, in 1900, about 16,000 colored people and 12,000 white people. There were enrolled in school in 1912, 4,621 white and 4,066 colored children. There were 139 white teachers employed and 63 colored teachers. The white schools ran 30 weeks, the Negro schools ran 13½ weeks. There was spent on the schools \$93,172; of this the whites got \$84,034, the Negroes \$9,138. White teachers received in salaries \$57,399 and Negro teachers \$8,583.

MEETINGS.

A MEETING at the Civic Club, in New York, on the problem of the city Negro was addressed by Dr. George E. Haynes of Fisk University, Ray Stannard

Baker and others. Dr. Haynes made the following suggestions:

"First, we must see to it that the better element of white people and the better element of colored people shall come together in each city in some organized way.

"In the second place, the Negro must have leaders of his own—strong, wise, well-trained leaders, who are learned in all the American ways of doing things, and in the life and history of their own people. These leaders are absolutely indispensable as a medium of communication between the segregated Negro world and the white world which incloses them.

"In the third place, the white people must see that the Negro gets a fair opportunity in all phases of city life. He must have a fair chance to get work, to hold his job, and ample facilities to prepare himself for any and all work for which he has capacity, and for which he may develop ability. He must have good houses in which to live, for which he must not be compelled to pay exorbitant rents, nor must he be segregated to the poorer sections of the cities when his impulses, his culture and his purse enable him to buy or rent elsewhere."

Ray Stannard Baker said: "I do not know which is worse, the social disabilities placed on Negroes or the moral disabilities which we incur in our treatment of the Negroes."

¶ The colored State fair of Georgia, held at Macon, was unusually successful. There was an attendance of 40,000, a street parade, horse races, ball games, an education day and an ex-slaves' day.

¶ Washington County (Texas) farmers have had a fair with music and exhibits.

¶ The fourth annual carnival has been held by colored people for six days at West End Park, Houston, Tex.

¶ The fifth annual Negro fair, held in Augusta, Ga., had exhibits from the colored schools and from women and farmers.

¶ The second annual Orangeburg County (S. C.) fair had an attendance of 25,000 people.

¶ There will be a widespread celebration of the fiftieth anniversary of emancipation, January 1, among colored people.

MUSIC AND ART.

THE London *Daily News* says:

"A strange story of the last moments of Mr. Coleridge-Taylor, the composer, who died recently, was told to the Windsor and Eton Choral Society at their annual meeting by Sir Walter Parratt, the King's Master of Music.

"He had written a violin concerto, which was performed for the first time on Tuesday evening at Queen's Hall, and just before he died he sat up in bed and conducted the whole of the concerto to an imaginary orchestra. At the close he bowed three times to an imaginary audience, just as a conductor would."

¶ A great concert was given on November 22, at Royal Albert Hall, London, England, by a Coleridge-Taylor memorial committee under the presidency of the Earl of Pembroke, the proceeds of which are to be handed to the widow of Mr. Coleridge-Taylor.

The committee included Lord Alverstone (the Lord Chief Justice), the Earl of Shaftesbury, the Earl of Plymouth, Sir Beerbohm-Tree, Sir Hubert Parry, Sir Frederick Cowan and other noblemen and well-known leaders in the profession.

The program was selected from the works of the late Coleridge-Taylor.

The orchestra and chorus consisted of 1,250 persons' from the Royal Choral Society; Alexander Palace Choral Society, Crystal Palace Choir, London Choral Society, London Symphony Orchestra, New Symphony Orchestra, Royal Amateur Orchestral Society, Stock Exchange Orchestral Society and the Handel Society.

The artists were Ruth Vincent, Esta D'Argo, Ada Crossley, Ben Davies, Gervase Elves, Robert Radford and Julien Henry. The organist was H. L. Balfour, Mus. B. The conductors were Sir Frederick Bridge, Sir Charles Villiers Stanford and Mr. Landon Ronald.

The London *Musical Times* considered the concert a fitting tribute to a man who has afforded so much delight to his generation, and quoted Noyes' tribute: "Generous as a child; so wholly free from all base pride that fools forgot his crown."

¶ Before the American Geographical Society, on October 17, the Kneisel Quartet, a string quartet of international fame, presented a program of music.

The soloist for the occasion was Mr. Harry

T. Burleigh, baritone, of New York. Mr. Burleigh sang a group of folk songs of different countries, and also an interesting group of songs by modern composers.

¶ Mr. Roland W. Hayes, tenor, gave a concert on November 19, at Jordan Hall, Boston, Mass., where he was heard before an exceptionally large audience which included a number of musicians of prominence.

The assisting artists were Roy W. Tibbs, pianist, of Washington, D. C.; Wm. H. Richardson, baritone, and Maud Cuney Hare, accompanist.

The Boston *Herald*, under the signature of Philip Hale, said of the concert:

"Mr. Hayes has an unusually good voice. The natural quality is beautiful. It is a luscious yet manly voice. Mr. Hayes sings freely and with taste, though in his youthful enthusiasm he occasionally, last evening, forced an upper tone. With patience and still further study he should go far.

"Mr. Richardson is also singularly blessed by nature. His voice is resonant, firm, commanding, yet smooth and even throughout a liberal compass. He, too, sang fluently and with marked authority.

"The pianist showed facility and strength in the toccata and fugue and greatly pleased the audience by his interpretation of the other pieces."

¶ During the last fortnight in November Mr. Hayes was heard in concert at Chicago, Ill., Detroit, Mich., and Syracuse, N. Y.

¶ Mrs. E. Azalia Hackley, soprano, sang before a very large audience on November 11, at Washington, D. C., under a long list of influential patrons.

¶ Mrs. Portia Washington Pittman, the daughter of Mr. Booker T. Washington, is now teaching piano-forte at Dallas, Tex. Mrs. Pittman was a student of piano-forte under Martin Krause, of Berlin, Germany.

¶ On November 10, at Chicago, Ill., a large public memorial was held by the Choral Study Club, Mr. Walter E. Gossett, conductor. All numbers performed were drawn from compositions by Mr. Coleridge-Taylor. Dr. Charles E. Bentley was the speaker. "Hiawatha's Departure" and "The Blind Girl of Castle Cuille" were given by the society. The chorus was assisted by Mrs. Martha B. Anderson, Mrs. Mayme Marshall, Mr. Daniel Protheroe and Mr. Harrison Emmanuel, violinist.

¶ Carlisle Kawbowgam, a full-blooded American Chippewa Indian, a graduate of the Carlisle Indian School and the Yale School of Medicine, and who possesses a remarkable tenor voice, is preparing for grand opera in Berlin, Germany. Critics declare that the singer is destined to rank among the world's greatest tenors.

¶ There is now on exhibition in the Corcoran Art Gallery at Washington, D. C., one of Henry Tanner's pictures, the subject of which is "Christ Learning to Read." Mr. Tanner will sail from Europe about the fifteenth of this month for New York, where soon after his arrival he will have an exhibition of some of his work.

¶ The following note comes from the art critic in the Washington (D. C.) *Star*:

"At the Veerhoff gallery there is now on exhibition a portrait bust in plaster of Assistant Attorney-General William H. Lewis, the work of May Howard Jackson of this city. It is strongly and feelingly modeled and is vital as well as structurally good. Mrs. Jackson has already done some creditable work, but this is more than promising; it is an achievement. A portrait to deserve the name must be more than a likeness; it must interpret character; it must have personality. Of this bust as much can be truly said."

PERSONAL.

AFTER rescuing fifteen persons from burning at the St. George Hotel, Los Angeles, Cal., Julius Malone, a colored porter, lost his life in trying to rescue another person. Mr. Malone was 38 years of age and had worked for the proprietor of the hotel for twenty-three years. Oscar Bell, the colored elevator boy, is also mentioned as unusually heroic.

¶ T. W. Walker, of Gloucester County, Va., has received much well-deserved notice from the article concerning his work in a recent number of the *World's Work*.

¶ Fritz F. Porter, a colored custodian of a country club near New York, bought lots in Wyoming some years ago which are now worth over \$50,000 on account of mineral rights.

¶ Edward H. Morris, grand master of the colored Odd Fellows, while abroad last year, met with the Annual Movable Conference of English Odd Fellows at Cardiff, South Wales. He was accorded especial attention. In the street parade he had a place of honor

at the head of the procession with the grand officers. He was also a guest at the Lord Mayor's dinner and made several speeches.

¶ Henry Bozeman Jones of Philadelphia, grandson of the late Henry Jones, is developing talent in portraiture. He has painted two pictures of Frederick Douglass.

¶ Caleb Nelson, a former slave, is dead at Allentown, Pa. He left an estate of \$10,000.

¶ Mrs. Susan Paul Vashon, the last surviving child of Elijah W. Smith, is dead at St. Louis. Her father was a member of Frank Johnson's band which played before Queen Victoria in 1854. Her husband was Professor G. B. Vashon, who conducted a well-known school in Pittsburgh, Pa. The late Wright Cuney and many other distinguished colored men were his pupils.

¶ Two white presidents of Negro colleges are dead. Isaac Rendell of Lincoln and George A. Gates of Fisk. Dr. Rendell was born in 1825, and the establishment of Lincoln University was very largely due to him.

¶ Dr. Lyman B. Teft, president of Harts-horn Memorial College for Girls at Richmond, Va., for twenty-nine years, has resigned. W. Riglar succeeds him.

¶ Arthur Reed, a colored player on the Everett High School football team, has been named on the "all-scholastic" eleven.

¶ Z. W. Mitchell, a charlatan who has been repeatedly exposed, is operating now in the Southwest. Mitchell is a colored man and has a "Loyal Legion Co-operative system" for collecting money.

¶ Dr. William D. Crum, Minister Resident and Consul-General at Monrovia, Liberia, died at Charleston, S. C., from fever contracted in Africa. Dr. Crum was nominated by President Roosevelt as collector of the port of Charleston in 1902 and in 1903 he was rejected by the Senate. The President renominated Dr. Crum and placed him in charge of the customs house pending his confirmation. Some three years ago he was appointed Minister to Liberia.

Dr. Crum was born in Charleston February 5, 1859.

¶ Howard P. Drew, representing the Springfield High School of Springfield, Mass., equaled the world's record of 7 1-5 seconds for the seventy-yard dash at the games of the Bradhurst Field Club. Drew started from the back mark, and, after working hard in

his trial and semi-final heats, put on so much power in his run for the tape in the final that he fairly ran through the men placed far in front of him before half the distance was covered.

THE CHURCH.

THE missionary headquarters of the colored Baptists has been moved from Louisville to Philadelphia. Dr. L. G. Jordan is still in charge.

¶ The general convention of the congregational churches has been meeting in Savannah, Ga. It is composed of colored ministers from all over the South.

¶ The Rev. John W. Lee and his congregation have been celebrating the 105th anniversary of the First African Presbyterian Church in Philadelphia. This church was founded May 28, 1807. Its first pastor was the Rev. John Gloucester, a slave whose freedom was purchased.

THE GHETTO.

THERE is a movement for "Jim Crow" street cars in the District of Columbia, agitated by the "Central Citizens' Association."

¶ Winston-Salem, S. C., has already segregated Negro residences and is now trying to segregate Negro business enterprises.

¶ A segregation bill has been introduced into the Missouri legislature.

¶ The "Progressive Committee of White Fraternities" is asking support for a measure to keep Negroes from using the names of Masons, Odd Fellows, etc. The bill has been introduced into Congress by a Massachusetts representative, E. W. Roberts.

¶ The authorities of Atlanta, Ga., will not grant licenses to colored men to operate moving-picture machines.

¶ Macon, Ga., has a segregated vice district. In the district they have included a thriving colored Baptist church and a colored public school.

¶ Miss Edna Clanton, a colored girl, was appointed stenographer at the Elgin (Ill.) State Hospital. She was "frozen out" by being given no work to do and left the place.

¶ The following note appears in the New Orleans *Picayune* of November 29:

"She's my wife. We have lived together thirty-eight years. The law cannot estrange

us.' Thus spoke Joseph Lawrence, a white farmer, in the second criminal court at New Orleans, La., recently, while he was awaiting trial on the charge of marrying a colored woman. Through the arrest of Lawrence and his colored wife the police discovered a hard situation. All around Lee Station the white farmers and fishermen and other classes have intermarried with colored people and reared large families regardless of the law against such. A number of arrests have been made, but it has been impossible to convict one for the reason that the white parties all went on the stand and swore they were colored. Just what the prosecuting attorney can do remains to be seen."

CRIME.

THE following lynchings have taken place since our last record:

Two Negroes at Newberry, S. C., charged with murder; one Will Thomas was shot to death; the other has not been found.

In Bossier parish, Louisiana, three Negroes—Burke, Heard and Jameson—were lynched for wounding a sheriff. The *Shreveport Journal* has a picture of the lynching and devotes several columns to the details.

At Ocala, Fla., Priest Niles, a Negro, was lynched for murder and John Archer, also colored, was shot for talking about the lynching.

At Cordele, Ga., Williams, a Negro, was lynched for murder and alleged assault.

At Butler, Ala., A. Curtis and three other colored men were lynched for the alleged murder of a planter.

In Enid, Okla., Dixon, a colored man, fearing a mob, hanged himself in jail. He was accused of murder.

In North Dakota George Baker, a white man, was lynched.

¶ Four colored boys, all under 15 years of age, have been made State prisoners in Alabama for stealing a bicycle.

¶ Negroes have been killed by officers at Macon Ga., Thomason, Ala., and Lumber City, Ga.

¶ The governor of Mississippi has been asked to pardon Gene Burns, a colored man, who was sent to the penitentiary for life for criminal assault. The father of the girl says that he has discovered that Burns was not guilty.



A MAKER OF SCHOOLS.

THE organization of the colored school system in the District of Columbia is due to the Cook family more largely than to any other persons. The Rev. John F. Cook maintained a colored school from 1834 to 1855, with the exception of one year, when this school was stopped by a mob. On the 21st of May, 1862, Congress set aside 10 per cent. of the taxes paid by colored people for colored schools. In 1864 one teacher was employed. In that same year the colored



THE LATE G. F. T. COOK AT THE
AGE OF 50.

children were allowed their proportion of the school taxes according to their numbers. Under this act in 1868 George Frederick Thompson Cook became superintendent of the colored schools. Mr. Cook was a son of the Rev. John F. Cook and a brother of the late well-known John F. Cook who died a few years ago. George F. T. Cook was given

full responsibility; he faced a tremendous task and he accomplished it. He built up what was, until a few years ago, the best colored public-school system in the United States and one of the best school systems anywhere. He found the schools in shanties and old abandoned barracks and left, in 1900, when he relinquished his trust, twenty-three well-housed elementary schools, a high school and a normal school.

Mr. Cook died, after a brief illness, August 7, 1912, at the age of 77.

The office of superintendent of colored public schools was, after Mr. Cook's retirement, subordinated to the superintendent of the white schools, and to-day the colored superintendent is practically an executive clerk and not a responsible official.

On November 19 the teachers of the District of Columbia held memorial exercises in honor of their late superintendent. Dr. W. S. Montgomery, in the course of an unusually fine address, said:

"George F. T. Cook was a brave man, an independent man. He never flinched from uttering his thoughts when occasion demanded. His yea was yea, and his nay, nay. In him was not a jot or iota of deception, duplicity or indirection. No dishonesty tinged or beclouded his character and name, which remain a magnificent legacy to a people just planting their feet on freedom's ground and winning recognition and a place in American civilization."



THE GEORGIA BAPTIST MAN.

WILLIAM J. WHITE was born in Georgia in 1832. He was, as a slave, employed at cabinet making and learned his letters from his mother, who was a white woman. He taught a night school from 1853 to 1865.

During reconstruction he was made agent of the Freedmen's Bureau by Gen. O. O. Howard. In 1866 he was ordained as a



WILLIAM J. WHITE.

Baptist minister and later spent eleven years in the service of the United States Revenue Department in Georgia.

Mr. White has been president of four different Negro conventions in Georgia and is the most conspicuous leader in his church. He is the founder of Atlanta Baptist College. Perhaps his greatest work, however, is the *Georgia Baptist*. This influential weekly was first issued October 28, 1880 and is to-day beginning its thirty-third year.

Mr. White is a clean, honest man, absolutely incorruptible, a clear thinker and an intrepid fighter, and yet withal the most genial and lovable of persons.



A MAN OF BUSINESS.

JOSEPH LAWRENCE JONES is the founder and proprietor of the Central Regalia Company of Cincinnati. He was born near that city June 12, 1868. His father was secretary of the colored school board before the war, and his mother is still a well-known worker among colored women's clubs. Jones graduated from the Gaines High School under Peter H. Clark, became first a teacher and then worked in the civil service. In 1902 he organized the Central Regalia Company, which is the largest colored organization in the world for manufacturing secret and fraternal associa-

tion badges and uniforms, and employs from ten to thirty persons, according to season. Mr. Jones and his son and four daughters live in a pretty modern home in Walnut Hills.



THE PRESIDENT OF HAITI.

TANCREDE AUGUSTE, president of the republic of Haiti, was born at Cape Haitien March 16, 1856, and is consequently 56 years of age. He is a business man and banker and was made head of the department of the interior and of the police by President Hyppolite in 1895. He held office until 1902 when he returned to business life, but his advice and aid were repeatedly sought during the administrations of Nord and Simon. After the flight of Simon, Auguste was at the head of the committee of public safety, which preserved order, and when the late President Le Conte perished in the terrible accident of August last, Auguste was elected his successor by a large majority. Free to a greater extent, in the manner of his accession to power, than most of his predecessors from the machinations of political enemies and the importunities of political friends, great reforms and great achievements are expected of him because he is believed to possess both the power and the inclination to bring them about.



JOSEPH L. JONES.



HIS EXCELLENCY, TANCREDE AUGUSTE
President of the Republic of Haiti.

The Road to the Bow

By JAMES D. CORROTHERS.

Ever and ever and anon,
After the black storm, the eternal,
beauteous bow!
Brother, to rosy-painted mists that arch
beyond,
Blithely I go.

My brows men laureled and my lyre
Twined with immortal ivy for one little
rippling song;
My "House of Golden Leaves" they praised
and "passionate fire"—
But, Friend, the way is long!

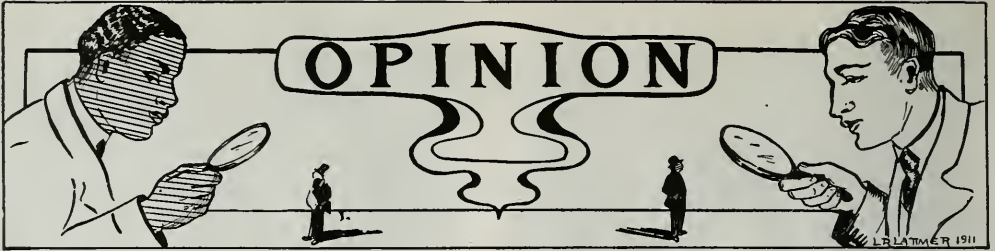
Onward and onward, up! away!
Though Fear flaunt all his banners in my
face,
And my feet stumble, lo! the Orphean Day!
Forward by God's grace!

These signs are still before me: "Fear,"
"Danger," "Unprecedented," and I hear
black "No"
Still thundering, and "Churl." Good Friend,
I rest me here—
Then to the glittering bow!

Loometh and cometh Hate in wrath,
Mailed Wrong, swart Servitude and
Shame, with bitter rue,
Nathless a Negro poet's feet must tread the
path
The winged god knew.

Thus, my true Brother, dream-led, I
Forefend the anathema, following the
span.

I hold my head as proudly high
As any man.



THE DEMOCRATS AND THE NEGRO.

The New York *Globe* in the course of a long editorial says:

"At the election, as a result of the treatment of the Southern Negro delegates by the Bull Moose convention and of Negro dissatisfaction with the Taft administration's policy, a large percentage of Negroes voted for Woodrow Wilson, a Democrat and a man of Southern birth, whose father was a violent clerical upholder of slavery and a bitter opponent of emancipation. Approximately 20 per cent., according to accepted estimates, of the total Negro vote went Democratic. No party is now characteristically the party of the Negro."

The editor goes on to say:

"So the great army of Democratic Negroes are looking with keen interest to see what will be the policy of the new administration. It can hardly do much worse in an office way than its predecessor, for of 9,876 presidential appointments but thirty have been allotted to Negroes. But it is not the offices in which the more intelligent members of the race are interested. What is to be the attitude toward the Negro generally? Is the policy to be the one of keeping the Negro down, or of helping him to rise? Is he to be treated as a member of a permanently inferior race, no matter what his personal merits, or is he to be treated as a citizen who is to get the same privileges and recognitions as others when he deserves them? Is the new administration, with respect to the race question, to be a democratic one?"

It is evident that the Bourbon Democracy of the South, which votes on nothing but the Negro question, has already been stirred into activity by the success of the Democrats at the polls.

In Missouri there is a proposed disfranchisement bill with a "grandfather" clause, and also a bill entitled "An ordinance for preserving peace, preventing conflict and ill

feeling between the white and colored races in the city of St. Louis and promoting the general welfare of the city by providing, as far as practicable, for the use of separate blocks by white and colored people for residences, churches and schools."

It provides it shall be unlawful for either white or colored persons to move their residence into a block in which the major portion of the inhabitable feet frontage is occupied by the other class. It provides that Negro servants may reside with their employers.

The bill prescribes a penalty of \$5 to \$50 a day for each day during which the ordinance shall be violated, and authorizes the building commissioner to identify blocks as "white" or "colored."

Police department permits must be issued before any person shall move into a "mixed" block, according to the provision of the bill.

The St. Louis *Globe-Democrat* asks why the Democrats want to disfranchise the Negro in Missouri, since they form but 5 per cent. of the population. It goes on to say:

"Some of the Democratic leaders in the State made an especial appeal to the Negroes in the recent campaign. They were asked to support Wilson and Major, as being better friends of the black race than were their Republican rivals. A boast was made, too, that a considerable number of Negroes were enrolled in Democratic clubs, and that this number was steadily on the increase. What sort of a commentary on this talk does the projected anti-Negro legislation in Jefferson City make?"

The Pittsburgh *Despatch* says that it is plain "that the sole reason for the proposed disfranchisement is to prevent, if possible, another defeat of the Democratic organization by eliminating enough votes from the presumably Republican element. It is difficult to believe that the enlightened public opinion of Missouri will permit so out-

rageous abuse of power. If it is carried out it is sure to be resented, and the outcome will probably be more disastrous to the schemers than if they played fair and trusted to their record to keep them in control."

The colored people of St. Louis are publicly protesting particularly against the segregation law. Their organ, the *St. Louis Advance*, is despondent:

"It looks as if, one by one, nearly all the rights gained through the manly advocacy of the Negro leaders of a generation ago are now being stolen from us. We had Jim Crow cars in St. Louis a generation or more ago, but the leading Negroes of that day made a manly, not a sycophantic, fight against them and won. Now we are not only threatened with Jim Crow cars, but Jim Crow streets and Jim Crow blocks, and the supineness of the young leading Negro of to-day shows that he has fallen asleep at his post, and when he wakes up he will find himself stripped and naked before the fierce and chilling blast of American race hate.

Our young men are largely Booker Washingtonized. Their policy is submission and surrender, a policy which, as pursued by Washington, has cost us nearly all our rights in the Southern States, and now it is invading the North and we see it teaching the doctrine of race separation, proscription and surrender everywhere."

We cannot forbear in this connection to print a poem which the *Woman's Journal* attributes to *Cotton's Weekly*. It is entitled "It Pays to Kick," and runs like this:

There lived two frogs; so I am told,
On a quiet wayside pool.
And one of these frogs was a blamed bright
frog,

But the other frog was a fool.
Now a farmer man with a big milk can
Was wont to pass that way,
And he used to stop and add a drop
Of the water, so they say.
And it chanced one morn, in the early dawn,
When the farmer's sight was dim,
He scooped those frogs in the water he
dipped,

Which same was a joke on him.
The fool frog sank in the swashing tank
As the farmer bumped to town,
But the smart frog flew like a tugboat screw,
And swore he'd not go down.

So he kicked and splashed and slammed and
thrashed,

And he kept on top through all,
And he churned that milk in first-class shape
Into a great big butter ball.

Now, when the milkman got to town

And opened the can, there lay
The fool frog drowned, but hale and sound,
The kicker, he hopped away.

Moral:

Don't fret your life with endless strife,
Yet let this teaching stick,
You'll find, old man, in the world's big can,
It sometimes pays to kick.



MESSRS. BLEASE The two most talked of
AND JOHNSON. persons in the United

States in the last month
have been Mr. Cole Blease of South Carolina
and Mr. Jack Johnson of Chicago. Many bitter
and sarcastic things have been said of both.

The New York *Evening Post*, commenting
on Blease's defense of lynching, says that
even "if one could accept Governor Blease's
position, in fairness to the colored people he
should have stated that, of the 2,942 lynchings
recorded by the Chicago *Tribune* since
1885—there have been far more—but 24.7
per cent, have been of persons charged with
the crime of rape. How many of those
actually lynched for it were innocent, no
one knows; 50 per cent. would not be a
rash estimate. Of the other lynchings, 42.2
per cent. were for murder, and no less than
33.1 per cent. for other crimes. Moreover,
of the total of 2,942 killed by mobs, 900
were white. We venture to prophesy that
when this tendency goes a little further,
even Governor Blease will find lynchings less
praiseworthy. Now, however, the head of a
Christian American commonwealth in solemn
conclave applauds the mob and upholds
its lust for blood. Never has a governor
sunk so low. Even Vardaman sought to put
down the mob."

The New York *Times* adds:

"There are Bleases in the North as well
as in the South. It is tedious to 'get the
right man' by the winnowing processes of
the law. The law's delay is often exasperating
even to those who abide by it. Its technicalities
sprang from times when there were scores
of capital offenses, from the penalty of
which the judges sought escape for hapless
prisoners. But criminal procedure has
of late become swifter. The lynching of
even Negro assailants of women in the South
may not longer be condoned, and it never
could be. The philosophy of 'getting the
right man' does not stop with Negroes, as
the record of murderous Southern feuds
evinces. This is not an age for Blease and
his like."

A correspondent to the *New York World* asserts that Blease belongs to the "poor white trash" and that it is the rise of this class that has debauched the political South. Thus the rise of the oppressed in a democracy is made the cause of such birth pains of democracy as Blease represents. In exactly the same way Jack Johnson is being made the excuse for further Negro oppression because in the face of bitter public opinion he married the girl whom he was accused of wronging. As the *New York World* says:

"There is a growing suspicion that no matter how bad a man Johnson may be—and he is bad undoubtedly—popular clamor and race prejudice are making him blacker than he is. Whatever he may be, he is entitled to his rights under laws impartially administered."

Perhaps the fairest comment on the whole pitiable situation is the half-satirical comment of *Le Temps* of Paris, with all its curious mistakes. The translation is our own:

"The telegrams from the United States convey two pieces of news equally interesting for those who follow with an attentive and impartial eye the vagaries of the Negro problem of North America. On the one hand we learn that Mr. Jack Johnson, the boxer, known throughout the world, and the holder of a unique record, having knocked out all sorts of adversaries of all colors, is having annoyance because a young white woman has become susceptible to the prestige of his glory. Mr. Jack Johnson, although he has a solid fist, has nevertheless liberal ideas and a heart accessible to all tenderness. He defends himself against race prejudice as valiantly as against the uppercuts of his antagonists, white or black. * * *

"But the heroine of this touching idyl had a father—a noble father, or one calling himself such. This patriarch neglected nothing to blacken beyond measure the future son-in-law which his daughter dared to pretend to impose upon him. First he poured upon Jack Johnson a large quantity of ink; literally without the least metaphor. This spectacle was seen in the streets of Chicago: a flood of the black liquid poured from the twentieth story, splashed the passersby under pretext of getting at the brave boxer who, attending to his own business, was going at a leisurely gait to cash a check at his bankers. This paternal vengeance having

rather missed its mark, namely, to blacken a black man, the irate father has just arraigned the excellent boxer of ebony hue before a tribunal which will be quite embarrassed to render a just verdict. For, after all, they never trouble about the whites who seduce Negro women. Why then this unheard-of rigor against a Negro who, having attained results by his own personal merit, which make him a very eligible party, lets himself be loved by a white girl, and follows the perfect love with a person who is evidently in love with him. The fury of the former planters and slave owners is of a kind excessively comic. For it is impossible to answer their unforgettable misdeeds by a more amiable vengeance. This transatlantic episode would rejoice the heart of the excellent woman who wrote 'Uncle Tom's Cabin.'

"Happily, America gives us by the same courier the account of an affair quite opposite to this laughable episode.

"All friends of the United States will be glad to know that the young American army has just shown how its intelligent liberalism can raise it above former prejudices and lawless passions in rendering public homage to chivalric bravery and military valor, without occupying itself with the quarrels of race which have so cruelly divided the followers of Judge Lynch and the apostles of justice. Many ridiculous and harmful sophisms have been dissipated since the day when Mr. Roosevelt, by a commendable act, invited Mr. Booker Washington to the presidential table at the White House.

"There is in that young army already marked by notable prowess an excellent officer named Charles Young. It was he who, in the Cuban War, June, 1898, saved from certain destruction the Rough Riders of Colonel Roosevelt. Charles Young, who is as black as the heroes recently celebrated by Colonel Baratier in a series of 'd'Épopees Africaines,' has just been made a major in the Federal army. * * *

"The legitimate advancement of Major Young happened at an opportune moment to illustrate the fine points in a recent book on 'Le Negre aux Etats-Unis,' by Warrington Dawson. One can only wish the continuance of this movement toward justice."



THE NEGRO
LABORER.

There are growing indications that the colored laborer is beginning to think. A privately printed circular sent to Pullman porters

by one of their own number runs thus:

"I say, brother, because I am one of the number that makes to see and to know the need of a union—and that union should extend throughout the United States and to every porter that is employed by the Pullman Company; yes, and to those who are expecting to be employed. To be divided as we are, and without any protection, we are practically no good for any purpose. It has been thoroughly proved in the past, as we have felt, tasted and seen our condition for living.

"We feel the need of a union among us, whereby we may protect ourselves. We taste the bitter pills given to us by the so-called officers. We see the disadvantages under which we are working. We see our money taken away from us and we dare not say a word. We see how we are dogged and driven about by those illiterate and ignorant conductors, and we are almost afraid to open our mouths. We see how we are forced to honor—to be submissive, to humble ourselves to every person, from a millionaire down to a tramp. This is all done because we are lacking of a union among us. It will continue and increase in every way if we do not do something to check it."

The *Defender*, a colored paper of Chicago, noted that:

"A number of the labor unions are beginning to realize that they must admit the Negro workman if they hope to preserve their unions. This striking and finding their places permanently filled by the dark brother is getting serious. Both must work and both must work to live; the color of the skin doesn't matter. If he were permitted to join the unions, to share in their fortunes, be they good or bad, he would stick."

There is some evidence of distinctly Socialist leaning; for instance, the *Ethiopian Phalanx* of Covington, Ga., reprints a whole column of editorial paragraphs from the socialistic *Appeal to Reason*, and the *Advocate-Verdict* of Harrisburg, Pa., in an editorial says:

"Since there was so much talk during the recent campaign about the Negro dividing his vote, and there seems to be some assurance of them breaking away from the old party, it might be well for them to look into the Socialist camp to see if the conditions there are as favorable as reported."

PROFITABLE CRIME. The Southern advisers of the editors of the *Outlook* have allowed them to say a few words on the shameful traffic in crime in the South:

"The report of the State convict board of Alabama shows that the total gross earnings of convicts in that State for the year ending September 10 was \$1,073,286.16. These figures, without taking into account the earnings of one hundred convicts who were employed on the State farm, from whom the State would have received \$30,000 more if they had been leased on the same terms as the others, shows a gain for 1912 over the previous year of \$16,456.93. The figures for other States where the convict lease system is in force are not at hand, but there is every reason to believe that the above is a fair sample of the profits made elsewhere. * * * How many know or have considered the actual facts in regard to the matter, namely, that under the fee system, as it still exists in Alabama and other parts of the South, the sheriff is put in the position of a recruiting agent for the employers of the convict labor; that about 87 per cent. of all convicts of the State are Negroes, many of whom, arrested for trifling offenses, have drifted into crime because of ignorance and the neglect of the State properly to educate them; that in spite of the regulations to protect these unfortunate slaves of the State, life in the convict camps to-day is more degrading and cruel than it ever was under the worst form of slavery."

Further comment on methods of treating criminals come from widely separate sources. The *Afro-American Ledger*, a colored paper, says:

"In a riot which occurred up in Connecticut during a strike a white woman was killed by a shot fired by one of the strikers. The shot was not intended for the woman, and so the defendants got off, although they were tried for murder. A colored man in South Baltimore shot at a colored man and the shot went astray and killed a colored woman. This man was tried for murder and convicted and is now waiting for the time of execution. Why the difference?"

A white paper, the *Eatonton* (Ga.) *Messenger*, commenting on the shooting of a Negro by a white man, says:

"It is hoped that, should he recover, his shooting will have a salutary effect upon his

future conduct. Impudent and obstreperous Negroes are getting entirely too numerous in this immediate section and an object lesson, a real first-class hanging, will undoubtedly put some check to the false teachings of many of their leaders and 'eity houses.'



THE ETERNAL
PROBLEM.

An editorial in the Philadelphia *Bulletin* has been widely quoted in the South. It is entitled "The Negro as a Local Problem" and is of the well-known "leave-the-question-to-the-South" order; in a course of six inches of argument it turns an extraordinary logical somersault and declares that "certainly the problem is one which ultimately will demand the wisdom of the entire nation rather than of any section."

"The Negro in America is still a problem," says the Minneapolis *Tribune*. "Yet on we go inculcating the highest standards of personal refinement in these, our neighbors, only to bar their women from all the better hotels, to crowd them into segregated sections in the theatres, to run 'Jim Crow' cars for them in a third of our States, to teach them recreations they cannot follow with the rest of us.

"Coleridge-Taylor writes excellent modern music; Tanner paints excellent pictures; Dunbar writes excellent poetry. We receive them, hear them, talk with them—and shut them out. It is all so cruel a tragedy! But no thoughtful man has yet come forward with a remedy which either the Negro or white man could seriously consider."

The Brooklyn *Daily Eagle* has this bit:

"The keen hatred which the South has against the Negro did not seem particularly interesting to the large audience which last night witnessed Edward Sheldon's play, 'The Nigger,' at the Greenpoint social settlement. Judged by the actions of the audience, the play sustained interest until almost the last, when the fact that Georgianna Byrd, a typical Southern belle, did not marry Philip Morrow, the governor, just because he was a 'Nigger,' was sincerely bemoaned.

"'It was a good show, but it didn't end right,' was the comment made by many of the 'regulars' in the lobby after the play."

The *American Israelite* declares that increase and wealth and refinement will not settle the Negro problem:

"As long as the Jew was pack peddler, pawnbroker, junk-shop keeper and old-

clothes dealer and kept himself to himself, and bore himself with humanity toward his Christian neighbor, and showed that he appreciated their generosity in allowing him to live, there was little, if any, prejudice against him in the United States, generally speaking. But as soon as he and many of his brethren became wealthy and strove for social recognition, and the Jewish women began to rival their Christian sisters in dress, jewelry, equipage, and manner of living generally, the trouble began."

The Rev. H. P. Dewey, a white congregational minister of Minneapolis, declares for social equality without intermarriage:

"But what we contend is that no legislature shall prevent white children and black children from studying together under the same roof if they elect to do so, and that there shall be no criticism from any source if we choose to ask any man of whatsoever color or origin to sit at our table, or to sleep in our spare bedroom. We cannot legislate the social relationship. They are determined by influences more subtle and delicate than those exerted by the State. They are governed by other forces than the volition of man. They are fixed by the laws of nature and of nature's God. And who is the man who is at once the truest aristocrat and the truest democrat? He is the one who is possessed of the sane mind and the large heart and the honorable conscience and the resolute will. Sooner or later that man must find every door opened to him; he must be laureled and crowned without regard to the accident of his beginnings or of his complexion."

Prof. Charles Zueblin, lecturing in Boston, declares:

"It is all very well to glory in the thought that we are a superior race. History is strewn with the relics of superior races. The Romans became so enervated by slaveholding, taxes, conquests and luxuries that when they met the unspoiled hordes of the North they fell prone before them.

"We need to cultivate nationalism in this country and to avoid provincialism and racial antipathy. Provincialism is the result of immobility, not of nativity. The returned New Englander is as virile and valuable as the immigrant, but decadence threatens the stationary native. There is no prospect that all the racial elements in the United States will be fused, but if we cannot have race unity we can have race reciprocity."



EDITORIAL

A PHILOSOPHY FOR 1913.



I AM by birth and law a free black American citizen.

As such I have both rights and duties.

If I neglect my duties my rights are always in danger. If I do not maintain my rights I cannot perform my duties.

I will listen, therefore, neither to the fool who would make me neglect the things I ought to do, nor to the rascal who advises me to forget the opportunities which I and my children ought to have, and must have, and will have.

Boldly and without flinching, I will face the hard fact that in this, my fatherland, I must expect insult and discrimination from persons who call themselves philanthropists and Christians and gentlemen. I do not wish to meet this despicable attitude by blows; sometimes I cannot even protest by words; but may God forget me and mine if in time or eternity I ever weakly admit to myself or the world that wrong is not wrong, that insult is not insult, or that color discrimination is anything but an inhuman and damnable shame.

Believing this with my utmost soul, I shall fight race prejudice continually. If possible, I shall fight it openly and decidedly by word and deed. When that is not possible I will give of my money to help others to do the deed and say the word which I cannot. This contribution to the greatest of causes shall be my most sacred obligation.

Whenever I meet personal discrimination on account of my race and color I shall protest. If the discrimination is

old and deep seated, and sanctioned by law, I shall deem it my duty to make my grievance known, to bring it before the organs of public opinion and to the attention of men of influence, and to urge relief in courts and legislatures.

I will not, because of inertia or timidity or even sensitiveness, allow new discriminations to become usual and habitual. To this end I will make it my duty without ostentation, but with firmness, to assert my right to vote, to frequent places of public entertainment and to appear as a man among men. I will religiously do this from time to time, even when personally I prefer the refuge of friends and family.

While thus fighting for Right and Justice, I will keep my soul clean and serene. I will not permit cruel and persistent persecution to deprive me of the luxury of friends, the enjoyment of laughter, the beauty of sunsets, or the inspiration of a well-written word. Without bitterness (but also without lies), without useless recrimination (but also without cowardly acquiescence), without unnecessary heartache (but with no self-deception), I will walk my way, with uplifted head and level eyes, respecting myself too much to endure without protest studied disrespect from others, and steadily refusing to assent to the silly exaltation of a mere tint of skin or curl of hair.

In fine, I will be a man and know myself to be one, even among those who secretly and openly deny my manhood, and I shall persistently and unwaveringly seek by every possible method to compel all men to treat me as I treat them.

EMANCIPATION.



FIFTY years ago, on the first day of January, 1863, the American people, by the hand of Abraham Lincoln, took the first formal and legal step to remove the unsightly shackles of slavery from the footstool of American liberty. They did not do this deed deliberately and with lofty purpose, but being forced into a war for the integrity of the Union, they found themselves compelled in self-defense to destroy the power of the South by depriving the South of slave labor and drafting slaves into Northern armies.

Once having realized that Liberty and Slavery were incompatible, the nation yielded, for a moment, leadership to its highest ideals: it gave black men not simply physical freedom, but it attempted to give them political freedom and economic freedom and social freedom. It knew then, as it knows now, that no people can be free unless they have the right to vote, the right to land and capital and the right to choose their friends. To call a man free who has not these rights is to mock him and bewilder him and debase him. This the nation knew, and for a time it tried to be true to its nobler self. But social reform costs money and time, and if it seeks to right in a generation three centuries of unspeakable oppression it faces a task of awful proportions. Facing this task and finding it hard, the nation faltered, quibbled and finally is trying an actual *volte-face*. It has allowed the right to vote to be taken from one and a half out of two million black voters. It has allowed growing land monopoly and a labor legislation that means peonage, child labor and the defilement of women. And above all it has insisted on such barriers to decent human intercourse and understanding between the races that to-day few white men dare call a Negro friend.

The result of this silly and suicidal policy has been crime, lynching, mob

law, poverty, disease and social unrest. But in spite of this the Negro has refused to believe that the present hesitation and hypocrisy of America is final. Buoyed then by an unflinching faith, he accumulates property, educates his children, and even enters the world of literature and art. Indeed, so firm has been his faith that large numbers of Negroes have even assented to waive all discussion of their rights, consent to present disfranchisement and do just as far as possible exactly what America wants them to do. But even here let there be no mistake; with Negro agitators and Negro submissionists there is the one goal: eventual full American citizenship with all rights and opportunities of citizens. Remove this hope and you weld ten million men into one unwavering mass who will speak with one voice.

Yet, after fifty years of attempted liberty, the reactionary South and the acquiescent North come forward with this program:

1. The absolute disfranchisement of all citizens of Negro descent forever.
2. The curtailment and regulation of property rights by segregation.
3. Strictly limited education of Negro children as servants and laborers.
4. The absolute subjection of Negro women by prohibition of legal marriage between races.
5. The eventual driving of the Negro out of the land by disease, starvation or mob violence.

Every single item in this program has powerful and active support in the halls of legislatures, in the courts of justice, in the editorial rooms of periodicals, and in the councils of Southern secret societies.

There are many organizations working against this program, but in most cases the opposition is not vigorous and direct, but apologetic and explanatory, and based on temporary philanthropic

relief, rather than eternal justice. We have friends of the Negro who oppose disfranchisement by a program of partial and temporary and indefinite disfranchisement; who tell the Negro to buy property and ignore ghetto legislation; who believe in caste education and hotly accuse others who do not of being ashamed of work; who would preserve one foolish white woman if it costs the degradation of ten innocent colored girls, and who would greet the death of every black man in the world with a sigh of infinite relief.

The National Association for the Advancement of Colored People almost alone stands for a frank, open, front, forward attack on the reactionary Southern program. It demands a nation-wide fight for human rights, regardless of race and color; it calls for real democracy, social and economic justice, and a respect for women which is not confined to women of one privileged class.

In this fight we want your help. We need it desperately. The nation needs it. How in Heaven's name shall Liberty and Justice survive in this land if we do not oppose this program of slavery and injustice? Abraham Lincoln began the emancipation of the Negro-American. The National Association for the Advancement of Colored People proposes to complete it.



OUR OWN CONSENT.



WE should remember that in these days great groups of men are not long oppressed but by their own consent. Oppression costs the oppressor too much if the oppressed stand up and protest. The protest need not be merely physical—the throwing of stones and bullets—if it expresses itself in silent, persistent dissatisfaction, the cost to the oppressor is terrific.

This fact we continually forget. We say: the South is in saddle; what can

we do against twenty millions? The white oppressor rules; of what avail is agitation against ninety millions?

If you doubt the efficacy of agitation and protest, ask yourself: Why is the reactionary oligarchic South so afraid of even one protesting voice? Why are the Northern doughfaces, their millionaire backers and their allied teachers in Southern schools so panicstricken at one small voice? Why is the American Negro hater always so anxious to affirm that the Negro assents to his chains and insults, or that the "responsible" Negroes assent, or that "the only real Negro leader" assents? Is it because they know that when one protesting voice finds its fellows it may find soon ten millions? And when ten million voices are raised to say:

Disfranchisement is undemocratic; "Jim Crow" legislation adds insult to theft; "color discrimination is barbarism—"

When ten million voices say this they will, they must, be heard. And when their cause is once heard, its justice will be evident and its triumph sure. Agitate then, brother; protest, reveal the truth and refuse to be silenced. The most damnable canker at the heart of America is her treatment of colored folk.



IN ACCOUNT WITH THE OLD YEAR: CREDIT.

FULL fifty years of freedom and celebrations planned in Pennsylvania and New Jersey.

Defeat of the "grandfather clause" in Arkansas.

Enfranchisement of 50,000 colored women.

The independent political vote.

Several civil rights cases won.

Large new Y. M. C. A. buildings planned in Chicago and Indianapolis and finished in Washington.

Census reports showing the reduction of our illiteracy to 30 per cent.

Continued increase in property holding throughout the nation.

Promotion of Major Young.

Promotion of Lieutenant of Police Childs.

Establishment of Lincoln Institute.

In art and letters: Two doctors of philosophy, two artists and the "Autobiography of an ex-Colored Man."

DEBIT.

Over sixty lynchings.

Segregation laws and ordinances.

The color bar in the American Bar Association.

The Roosevelt disfranchisement.

The hanging of a colored girl.

The deaths of Coleridge-Taylor, Frederick McGhee, Josephine Silone-Yates, Drs. Boyd and McClellan, Bishop Gaines, George Sale and Mary Dunlop Maclean.



50,000.



IN February, 1911, we asked for 10,000 readers. We had them inside of two months. In April, 1911, we asked for 25,000 readers. We expect to have that number for our coming Easter issue. We ask now for complete financial independence and

the assurance of permanence. This means 50,000 readers. If every present reader of THE CRISIS will send us one more the goal of our present ambition will practically be reached. This may be done in many ways: You can bring the magazine to the attention of persons who do not know of it. Their thanks will then be added to ours. You may give the magazine as a present to a friend—twelve presents; in fact, twelve monthly reminders of your thoughtfulness. What cheaper Christmas or birthday present could you give and what more valuable one? You may subscribe and have the magazine sent to some white friend who needs to know the truth as we see it. One club in Topeka has sent us fifteen subscriptions and ordered THE CRISIS sent to fifteen of the most prominent white men in the city. One hospital sent us 100 subscriptions for its white donors, that the truth might make them free. Do you not know some white man in your town who needs THE CRISIS?

Perhaps you want to raise money or buy books for a church or other organization; get up a club of CRISIS subscribers and use the liberal premiums for your purpose.

At any rate give us 50,000 readers before January 1, 1915.

LETTERS

Yesterday I was talking to an assembly of colored men and women. About a hundred were present at the meeting. I want to tell you in a very personal way that I was greatly impressed with the character and the presumed environment of all these ladies and gentlemen. Ten years seem to me to have given a distinct lifting to the best part of your people.

I venture to transmit to you this bit of evidence. It is of no value in itself, but it may have value taken in connection with other places.

CHARLES F. THWING.

I cannot refrain from writing you to express my keen indignation at the scurrilous article respecting you originating in the *Bee* (rather too busy to be thoughtful or even moral) and reprinted in other Negro newspapers. You very well know that I do not always agree with you or with THE CRISIS, but the brutal and untruthful criticisms of you contained in this article are such as I think no honest friend of the Negro should permit to pass without at least a word of sympathy to you. One often wonders whether such things are worth the notice of a gentleman, and ordinarily they would not

be. The only possible seriousness attaching to such an utterance and to the person out of whose mouth it came is that the thoughtless will assume the truthfulness of the only two points which give the aforementioned article any character: First, that you do nothing; and, secondly, that your fundamental sympathies are not with the Negroes. The man who has engineered or inspired the gathering of most of the knowledge we now have respecting the conditions of the American Negro has provided the basis for all activities of a louder and more palpable sort. If there were any comparison, and if knowledge be the basis of intelligent action, such accomplishment is not only first in order of time, but also first in order of importance. The man, furthermore, who has kept before his people the cultural and the human ideal (whether his method of so doing is wise or not is not now the important point) has performed for all time, and particularly for this generation, a service so important as to constitute it a norm of true progress. In my individual opinion your method of service has not been one which I myself would always have chosen; but the method of self-manifestation of any individual is primarily his own, and no one has the right to belie a fact because the method of its discovery or of its realization does not happen to please him.

I would like to call to your attention and to that of readers of *THE CRISIS* the remarkable and deep-visioned article "The Negro Consciousness and Democracy" in the *Public* of August 30. To my mind the great danger of the Negro in America is not that he will not become economically competent and powerful, but that the forces and the motives which play upon and in him will drive him along the same old dreary road which the white man has so long followed, and which, thank God, his conscience is now impelling him to desert for a better, even if a more difficult path. If it were not for the ideals which Dr. Crogman, you, Professor Kelly Miller and many another brave colored man are preaching, the future of the Negro would be much more dubious than if he continued for a time to lack the economic competency and wealth momentum the necessity of which is so insistently dinned into his ears.

Faithfully yours,

SAMUEL H. BISHOP.

Can you give me any information that might help in my advice to one of my parishioners, who is seeking assistance in regard to the possibility of her daughter getting some paid opportunity either in social-settlement work or as a stenographer under somebody who would treat her decently?

You will understand my difficulty when I tell you that my parishioner has the misfortune to be colored. That, you know, in this land of godly enlightenment and human liberty, is a crime! It is a cause for profanity to know that there is increasing difficulty for people of color to find occupation beyond running an elevator or going out to service, just because they are colored. In plain English, it is damnable! And is but sowing the seeds that, one day, will grow a crop of hatred and war.

The girl is now in — College, taking the secretarial course, and she is very competent. She will be ready in a year's time. But in trying to find some little opportunity for her to try her hand at social-settlement work, during last summer's vacation, the fact was revealed that she is not wanted, even in philanthropy, just because she is colored. Therefore her mother is getting anxious for fear that she will have no opportunity to use her gifts after she has trained them at ————. She could go South, but that means hell for a colored girl. One was subjected to the indignity, recently, of being compelled to stay all night in the toilet on a journey South. They wouldn't sell her a stateroom. Some colored girls coming up from the South had to stay a while in the railroad station in a large Southern city. The room for colored persons was being repaired. They went, naturally, into the other waiting room. With what result? They were arrested, marched by the officer to the police station and fined! And these are some of the reasons why the mother fears to have her daughter go South and is seeking employment for her in Boston or New York.

AN EPISCOPAL CLERGYMAN.



You have fused new life and vigor to bring together a mighty host that will continue to plead for the advancements and every right the Constitution stands for.

JAMES T. BRADFORD,
Philadelphia, Pa.

A HOLIDAY SUGGESTION

By M. V. CLARK



THE State Charities Aid Association places friendless children from orphan asylums in carefully selected family homes throughout the State of New York and in adjoining States. During the past fifteen years ninety-six colored children have been provided with good homes. Here are some of the pictures of the children already placed out and a few pictures of children who are waiting for homes. There are a great many colored children in orphan asylums in various parts of the State. Hundreds of them are in institutions where both white and colored are received. In the three institutions for the colored alone there are nearly 800 children, many of them deprived by death or desertion of the parents who should care for them. About 600 of these are little boys and girls between five and fourteen years of age, and about a hundred are between two and five. Many of these little ones will remain all their young lives in an orphan asylum, only to go out at fourteen or sixteen into a friendless world with no one to turn to for love, sympathy and counsel. People who have visited orphanages cannot know just how monotonous is the daily routine of a big institution to the children who live there day after day and year after year. Even in the smaller and more homelike institutions there is nothing that quite takes the place of the parents' individual love and care. Children need individual and not wholesale treatment; homes are made for children; that is what they are for, and everyone who has a childless home ought to want a child. Childless couples, widows and spinsters living alone in comfortable homes without children are missing a great opportunity. Their lives would be made much brighter and happier by the affection of some of the little ones now in institutions. The pictures of the boys and girls who have been placed in homes are a sufficient indication of their well-being and happiness, and of the good care that they are getting from their loving foster-parents.

The association is very careful in the selection of homes for the children for which it is responsible, sending one of its agents to visit, personally, the family who applies for a child, to talk with them about their requirements, to see what sort of a home they offer, and to interview, confidentially, persons in the neighborhood knowing them, who can give reliable testimony regarding their character and standing in the community, and the kind of a chance that they are likely to offer a friendless child. If the home, thus visited and investigated seems to be a good one, a child is selected who will as nearly as possible fit into that particular home, and meet the special requirements of that individual family. Then by frequent correspondence and occasional visits the association keeps in touch with the family and the child and stands ready in case of misfortune to make other provision for the little one.

When there are brothers and sisters brought to the attention of the society, an effort is made to put them either in the same home or with families who are friends and neighbors, where they can attend the same school and keep in touch with one another.

Would not some family or some two neighbors like to provide such a home or homes for a little brother and sister? They are attached to each other and hope they will not have to be separated. One little three-year-old boy in the picture has a twelve-year-old brother who has already been placed in a good home, but they were separated when the little one was too young to remember his elder brother, so it does not matter if he goes by himself.

The association would be glad to have the co-operation of the readers of THE CRISIS in its work for these homeless colored children. Will you either take one of these friendless little ones into your home or speak to your friends who are childless, or whose children are grown up, and suggest to them the desirability of their making a home for another child?

Letters sent to THE CRISIS will find us quickly.



FIVE LITTLE PRESENTS



EMMY

By JESSIE FAUSET

(Concluded from the December CRISIS.)

SYNOPSIS OF PRECEDING CHAPTERS

(Emmy, a pretty brown girl of Central Pennsylvania, is engaged to Archie Ferrers, a young engineer, whose Negro blood is just perceptible. Archie has secured employment with the large engineering firm of Mr. Nicholas Fields of Philadelphia. Fields assumes that Archie is of foreign extraction and Archie has not undeceived him. Emmy and her mother are spending a week with Archie in the city.)

V.

NOT even for lovers can a week last forever. Archie had kept till the last day what he considered his choicest bit of exploring. This was to take Emmy down into old Philadelphia and show her how the city had grown up from the waterfront—and by means of what tortuous self-governing streets. It was a sight at once dear and yet painful to his methodical, mathematical mind. They had explored Dock and Beach Streets, and had got over into Shackamaxon, where he showed her Penn Treaty Park, and they had sat in the little pavilion overlooking the Delaware.

Not many colored people came through this vicinity, and the striking pair caught many a wondering, as well as admiring glance. They caught, too, the aimless, wandering eye of Mr. Nicholas Fields as he lounged, comfortably smoking, on the rear of a "Gunner's Run" car, on his way to Shackamaxon Ferry. Something in the young fellow's walk seemed vaguely familiar to him, and he leaned way out toward the sidewalk to see who that he knew could be over in this cheerless, forsaken locality.

"Gad!" he said to himself in surprise, "if it isn't young Ferrers, with a lady, too! Hello, why it's a colored woman! Ain't he a rip? Always thought he seemed too proper. Got her dressed to death, too; so

that's how his money goes!" He dismissed the matter with a smile and a shrug of his shoulders.

Perhaps he would never have thought of it again had not Archie, rushing into the office a trifle late the next morning, caromed directly into him.

"Oh, it's you," he said, receiving his clerk's smiling apology. "What d'you mean by knocking into anybody like that?" Mr. Fields was facetious with his favorite employees. "Evidently your Shackamaxon trip upset you a little. Where'd you get your black Venus, my boy? I'll bet you don't have one cent to rub against another at the end of a month. Oh, you needn't get red; boys will be boys, and everyone to his taste. Clarkson," he broke off, crossing to his secretary, "if Mr. Hunter calls me up, hold the 'phone and send over to the bank for me."

He had gone, and Archie, white now and shaken, entered his own little room. He sat down at the desk and sank his head in his hands. It had taken a moment for the insult to Emmy to sink in, but even when it did the thought of his own false position had held him back. The shame of it bit into him.

"I'm a coward," he said to himself, staring miserably at the familiar wall. "I'm a wretched cad to let him think that of Emmy—Emmy! and she the whitest angel that

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ONCE SHE SAID: "NOW THIS, I SUPPOSE, IS WHAT THEY CALL A TRAGEDY."

ever lived, purity incarnate." His cowardice made him sick. "I'll go and tell him," he said, and started for the door.

"If you do," whispered common sense, "you'll lose your job and then what would become of you? After all Emmy need never know."

"But I'll always know I didn't defend her," he answered back silently.

"He's gone out to the bank anyhow," went on the inward opposition. "What's the use of rushing in there and telling him before the whole board of directors?"

"Well, then, when he comes back," he capitulated, but he felt himself weaken.

But Mr. Fields didn't come back. When Mr. Hunter called him up, Clarkson connected him with the bank, with the result that Mr. Fields left for Reading in the course of an hour. He didn't come back for a week.

Meanwhile Archie tasted the depths of self-abasement. "But what am I to do?" he groaned to himself at nights. "If I tell him I'm colored he'll kick me out, and if I go anywhere else I'd run the same risk. If I'd only knocked him down! After all she'll never know and I'll make it up to her. I'll be so good to her—dear little Emmy! But how could I know that he would take that view of it—beastly low mind he must have!" He colored up like a girl at the thought of it.

He passed the week thus, alternately reviling and defending himself. He knew now though that he would never have the courage to tell. The economy of the thing he decided was at least as important as the principle. And always he wrote to Emmy letters of such passionate adoration that the girl for all her natural steadiness was carried off her feet.

"How he loves me," she thought happily. "If mother is willing I believe—yes, I will—I'll marry him Christmas. But I won't tell him till he comes Thanksgiving."

When Mr. Fields came back he sent immediately for his son Peter. The two held some rather stormy consultations, which were renewed for several days. Peter roomed in town, while his father lived out at Chestnut Hill. Eventually Archie was sent for.

"You're not looking very fit, my boy." Mr. Fields greeted him kindly; "working too hard I suppose over those specifications. Well, here's a tonic for you. This last week has shown me that I need someone younger

than myself to take a hand in the business. I'm getting too old or too tired or something. Anyhow I'm played out.

"I've tried to make this young man here, —with an angry glance at his son—"see that the mantle ought to fall on him, but he won't hear of it. Says the business can stop for all he cares; he's got enough money anyway. Gad, in my day young men liked to work, instead of dabbling around in this filthy social settlement business—with a lot of old maids."

Peter smiled contentedly. "Sally in our alley, what?" he put in diabolically. The older man glared at him, exasperated.

"Now look here, Ferrers," he went on abruptly. "I've had my eye on you ever since you first came. I don't know a thing about you outside of Mr. Fallon's recommendation, but I can see you've got good stuff in you—and what's more, you're a born engineer. If you had some money, I'd take you into partnership at once, but I believe you told me that all you had was your salary." Archie nodded.

"Well, now, I tell you what I'm going to do. I'm going to take you in as a sort of silent partner, teach you the business end of the concern, and in the course of a few years, place the greater part of the management in your hands. You can see you won't lose by it. Of course I'll still be head, and after I step out Peter will take my place, though only nominally I suppose."

He sighed; his son's business defection was a bitter point with him. But that imperceptible young man only nodded.

"The boss guessed right the very first time," he paraphrased cheerfully. "You bet I'll be head in name only. Young Ferrers, there's just the man for the job. What d'you say, Archie?"

The latter tried to collect himself. "Of course I accept it, Mr. Fields, and I—I don't think you'll ever regret it." He actually stammered. Was there ever such wonderful luck?

"Oh, that's all right," Mr. Fields went on, "you wouldn't be getting this chance if you didn't deserve it. See here, what about your boarding out at Chestnut Hill for a year or two? Then I can lay my hands on you any time, and you can get hold of things that much sooner. You live on Green Street, don't you? Well, give your landlady a

month's notice and quit the 1st of December. A young man coming on like you ought to be thinking of a home anyway. Can't find some nice girl to marry you, what?"

Archie, flushing a little, acknowledged his engagement.

"Good, that's fine!" Then with sudden recollection—"Oh, so you're reformed. Well, I thought you'd get over that. Can't settle down too soon. A lot of nice little cottages out there at Chestnut Hill. Peter, your mother says she wishes you'd come out to dinner to-night. The youngest Wilton girl is to be there, I believe. Guess that's all for this afternoon, Ferrers."

VI.

ARCHIE walked up Chestnut Street on air. "It's better to be born lucky than rich," he reflected. "But I'll be rich, too—and what a lot I can do for Emmy. Glad I didn't tell Mr. Fields now. Wonder what those 'little cottages' out to Chestnut Hill sell for. Emmy——" He stopped short, struck by a sudden realization.

"Why, I must be stark, staring crazy," he said to himself, standing still right in the middle of Chestnut Street. A stout gentleman whom his sudden stopping had seriously incommoded gave him, as he passed by, a vicious prod with his elbow. It started him on again.

"If I hadn't clean forgotten all about it. Oh, Lord, what am I to do? Of course Emmy can't go out to Chestnut Hill to live—well, that would be a give-away. And he advised me to live out there for a year or two—and he knows I'm engaged, and—now—making more than enough to marry on."

He turned aimlessly down 19th Street, and spying Rittenhouse Square sat down in it. The cutting November wind swirled brown, crackling leaves right into his face, but he never saw one of them.

When he arose again, long after his dinner hour, he had made his decision. After all Emmy was a sensible girl; she knew he had only his salary to depend on. And, of course, he wouldn't have to stay out in Chestnut Hill forever. They could buy, or perhaps—he smiled proudly—even build now, far out in West Philadelphia, as far as possible away from Mr. Fields. He'd just ask her to postpone their marriage—perhaps for two years. He sighed a little, for he was very much in love.

"It seems funny that prosperity should make a fellow put off his happiness," he thought ruefully, swinging himself aboard a North 19th Street car.

He decided to go to Plainville and tell her about it—he could go up Saturday afternoon. "Let's see, I can get an express to Harrisburg, and a sleeper to Plainville, and come back Sunday afternoon. Emmy'll like a surprise like that." He thought of their improvised trip to the Academy and how she had made him buy gallery seats. "Lucky she has that little saving streak in her. She'll see through the whole thing like a brick." His smile made him smile. As soon as he reached home he scribbled her a note:

"I'm coming Sunday," he said briefly, "and I have something awfully important to ask you. I'll be there only from 3 to 7. 'When Time let's slip one little perfect hour,' that's that Omar thing you're always quoting, isn't it? Well, there'll be four perfect hours this trip."

All the way on the slow poky local from Harrisburg he pictured her surprise. "I guess she won't mind the postponement one bit," he thought with a brief pang. "She never was keen on marrying. Girls certainly are funny. Here she admits she's in love and willing to marry, and yet she's always hung fire about the date." He dozed fitfully.

As a matter of fact Emmy had fixed the date. "Of course," she said to herself happily, "the 'something important' is that he wants me to marry him right away. Well, I'll tell him that I will, Christmas. Dear old Archie coming all this distance to ask me that. I'll let him beg me two or three times first, and then I'll tell him. Won't he be pleased? I shouldn't be a bit surprised if he went down on his knees again." She flushed a little, thinking of that first wonderful time.

"Being in love is just—dandy," she decided. "I guess I'll wear my red dress."

Afterward the sight of that red dress always caused Emmy a pang of actual physical anguish. She never saw it without seeing, too, every detail of that disastrous Sunday afternoon. Archie had come—she had gone to the door to meet him—they had lingered happily in the hall a few moments, and then she had brought him in to her mother and Céleste.

The old French woman had kissed him on

both cheeks. "See, then it's thou, my cherished one!" she cried ecstatically. "How long a time it is since thou art here."

Mrs. Carrel's greeting, though not so demonstrative, was no less sincere, and when the two were left to themselves "the cherished one" was radiant.

"My, but your mother can make a fellow feel welcome, Emmy. She doesn't say much but what she does, goes."

Emmy smiled a little absently. The gray mist outside in the sombre garden, the fire crackling on the hearth and casting ruddy shadows on Archie's hair, the very red of her dress, Archie himself—all this was making for her a picture, which she saw repeated on endless future Sunday afternoons in Philadelphia. She sighed contentedly.

"I've got something to tell you, sweetheart," said Archie.

"It's coming," she thought. "Oh, isn't it lovely! Of all the people in the world—he loves me, loves me!" She almost missed the beginning of his story. For he was telling her of Mr. Fields and his wonderful offer.

When she finally caught the drift of what he was saying she was vaguely disappointed. He was talking business, in which she was really very little interested. The "saving streak" which Archie had attributed to her was merely sporadic, and was due to a nice girl's delicacy at having money spent on her by a man. But, of course, she listened.

"So you see the future is practically settled—there's only one immediate drawback," he said earnestly. She shut her eyes—it was coming after all.

He went on a little puzzled by her silence; "only one drawback, and that is that, of course, we can't be married for at least two years yet."

Her eyes flew open. "Not marry for two years! Why—why ever not?"

Even then he might have saved the situation by telling her first of his own cruel disappointment, for her loveliness, as she sat there, all glowing red and bronze in the fire-lit dusk, smote him very strongly.

But he only floundered on.

"Why, Emmy, of course, you can see—you're so much darker than I—anybody can tell at a glance what you—er—are." He was crude, he knew it, but he couldn't see how to help himself. "And we'd have to live at Chestnut Hill, at first, right there near the Fields', and there'd be no way with you

there to keep people from knowing that I—that—oh, confound it all—Emmy, you must understand! You don't mind, do you? You know you never were keen on marrying anyway. If we were both the same color—why, Emmy, what is it?"

For she had risen and was looking at him as though he were someone entirely strange. Then she turned and gazed unseeingly out the window. So that was it—the "something important"—he was ashamed of her, of her color; he was always talking about a white man's chances. Why, of course, how foolish she'd been all along—how could he be white with her at his side? And she had thought he had come to urge her to marry him at once—the sting of it sent her head up higher. She turned and faced him, her beautiful silhouette distinctly outlined against the gray blur of the window. She wanted to hurt him—she was quite cool now.

"I have something to tell you, too, Archie," she said evenly. "I've been meaning to tell you for some time. It seems I've been making a mistake all along. I don't really love you"—she was surprised dully that the words didn't choke her—"so, of course, I can't marry you. I was wondering how I could get out of it—you can't think how tiresome it's all been." She had to stop.

He was standing, frozen, motionless like something carved.

"This seems as good an opportunity as any—oh, here's your ring," she finished, holding it out to him coldly. It was a beautiful diamond, small but flawless—the only thing he'd ever gone into debt for.

The statue came to life. "Emmy, you're crazy," he cried passionately, seizing her by the wrist. "You've got the wrong idea. You think I don't want you to marry me. What a cad you must take me for. I only asked you to postpone it a little while, so we'd be happier afterward. I'm doing it all for you, girl. I never dreamed—it's preposterous, Emmy! And you can't say you don't love me—that's all nonsense!"

But she clung to her lie desperately.

"No, really, Archie, I don't love you one bit; of course I like you awfully—let go my wrist, you can think how strong you are. I should have told you long ago, but I hadn't the heart—and it really was interesting." No grand lady on the stage could have been more detached. He should know, too, how it felt not to be wanted.

He was at her feet now, clutching desperately, as she retreated, at her dress—the red dress she had donned so bravely. He couldn't believe in her heartlessness. "You must love me, Emmy, and even if you don't you must marry me anyway. Why, you promised—you don't know what it means to me, Emmy—it's my very life—I've never even dreamed of another woman but you! Take it back, Emmy, you can't mean it."

But she convinced him that she could. "I wish you'd stop, Archie," she said wearily; "this is awfully tiresome. And, anyway, I think you'd better go now if you want to catch your train."

He stumbled to his feet, the life all out of him. In the hall he turned around: "You'll say good-by to your mother for me," he said mechanically. She nodded. He opened the front door. It seemed to close of its own accord behind him.

She came back into the sitting room, wondering why the place had suddenly grown so intolerably hot. She opened a window. From somewhere out of the gray mists came the strains of "Alice, Where Art Thou?" executed with exceeding mournfulness on an organ. The girl listened with a curious detached intentness.

"That must be Willie Holborn," she thought; "no one else could play as wretchedly as that." She crossed heavily to the armchair and flung herself in it. Her mind seemed to go on acting as though it were clockwork and she were watching it.

Once she said: "Now this, I suppose, is what they call a tragedy." And again: "He did get down on his knees."

VII.

THERE was nothing detached or impersonal in Archie's consideration of his plight. All through the trip home, through the long days that followed and the still longer nights, he was in torment. Again and again he went over the scene.

"She was making a plaything out of me," he chafed bitterly. "All these months she's been only fooling. And yet I wonder if she really meant it, if she didn't just do it to make it easier for me to be white. If that's the case what an insufferable cad she must take me for. No, she couldn't have cared for me, because if she had she'd have seen through it all right away."

By the end of ten days he had worked himself almost into a fever. His burning

face and shaking hands made him resolve, as he dressed that morning, to 'phone the office that he was too ill to come to work.

"And I'll stay home and write her a letter that she'll have to answer." For although he had sent her one and sometimes two letters every day ever since his return, there had been no reply.

"She must answer that," he said to himself at length, when the late afternoon shadows were creeping in. He had torn up letter after letter—he had been proud and beseeching by turns. But in this last he had laid his very heart bare.

"And if she doesn't answer it"—it seemed to him he couldn't face the possibility. He was at the writing desk where her picture stood in its little silver frame. It had been there all that day. As a rule he kept it locked up, afraid of what it might reveal to his landlady's vigilant eye. He sat there, his head bowed over the picture, wondering dully how he should endure his misery.

Someone touched him on the shoulder.

"Gad, boy," said Mr. Nicholas Fields, "here I thought you were sick in bed, and come here to find you mooning over a picture. What's the matter? Won't the lady have you? Let's see who it is that's been breaking you up so." Archie watched him in fascinated horror, while he picked up the photograph and walked over to the window. As he scanned it his expression changed.

"Oh," he said, with a little puzzled frown and yet laughing, too, "it's your colored lady friend again. Won't she let you go? That's the way with these black women, once they get hold of a white man—bleed 'em to death. I don't see how you can stand them anyway; it's the Spanish in you, I suppose. Better get rid of her before you get married. Hello—" he broke off.

For Archie was standing menacingly over him. "If you say another word about that girl I'll break every rotten bone in your body."

"Oh, come," said Mr. Fields, still pleasant, "isn't that going it a little too strong? Why, what can a woman like that mean to you?"

"She can mean," said the other slowly, "everything that the woman who has promised to be my wife ought to mean." The broken engagement meant nothing in a time like this.

Mr. Fields forgot his composure. "To be your wife! Why, you idiot, you—you'd ruin

yourself—marry a Negro—have you lost your senses? Oh, I suppose it's some of your crazy foreign notions. In this country white gentlemen don't marry colored women."

Archie had not expected this loophole. He hesitated, then with a shrug he burnt all his bridges behind him. One by one he saw his ambitions flare up and vanish.

"No, you're right," he rejoined. "White gentlemen don't, but colored men do." Then he waited calmly for the avalanche.

It came. "You mean," said Mr. Nicholas Fields, at first with only wonder and then with growing suspicion in his voice, "you mean that you're colored?" Archie nodded and watched him turn into a maniac.

"Why, you low-lived young blackguard, you——" he swore horribly. "And you've let me think all this time——" He broke off again, hunting for something insulting enough to say. "You Nigger!" he hurled at him. He really felt there was nothing worse, so he repeated it again and again with fresh imprecations.

"I think," said Archie, "that that will do. I shouldn't like to forget myself, and I'm in a pretty reckless mood to-day. You must remember, Mr. Fields, you didn't ask me who I was, and I had no occasion to tell you. Of course I won't come back to the office."

"If you do," said Mr. Fields, white to the lips, "I'll have you locked up if I have to perjure my soul to find a charge against you. I'll show you what a white man can do—you——"

But Archie had taken him by the shoulder and pushed him outside the door.

"And that's all right," he said to himself with a sudden heady sense of liberty. He surveyed himself curiously in the mirror. "Wouldn't anybody think I had changed into some horrible ravening beast. Lord, how that one little word changed him." He ruminated over the injustice—the petty, foolish injustice of the whole thing.

"I don't believe," he said slowly, "it's worth while having a white man's chances if one has to be like that. I see what Emmy used to be driving at now." The thought of her sobered him.

"If it should be on account of my chances that you're letting me go," he assured the picture gravely, "it's all quite unnecessary, for I'll never have another opportunity like that."

In which he was quite right. It even looked as though he couldn't get any work at all along his own line. There was no demand for colored engineers.

"If you keep your mouth shut," one man said, "and not let the other clerks know what you are I might try you for awhile." There was nothing for him to do but accept. At the end of two weeks—the day before Thanksgiving—he found out that the men beside him, doing exactly the same kind of work as his own, were receiving for it five dollars more a week. The old injustice based on color had begun to hedge him in. It seemed to him that his unhappiness and humiliation were more than he could stand.

VIII.

BUT at least his life was occupied. Emmy, on the other hand, saw her own life stretching out through endless vistas of empty, useless days. She grew thin and listless, all the brightness and vividness of living toned down for her into one gray, flat monotony. By Thanksgiving Day the strain showed its effects on her very plainly.

Her mother, who had listened in her usual silence when her daughter told her the cause of the broken engagement, tried to help her.

"Emmy," she said, "you're probably doing Archie an injustice. I don't believe he ever dreamed of being ashamed of you. I think it is your own wilful pride that is at fault. You'd better consider carefully—if you are making a mistake you'll regret it to the day of your death. The sorrow of it will never leave you."

Emmy was petulant. "Oh, mother, what can you know about it? Céleste says you married when you were young, even younger than I—married to the man you loved, and you were with him, I suppose, till he died. You couldn't know how I feel." She fell to staring absently out the window. It was a long time before her mother spoke again.

"No, Emmy," she finally began again very gravely, "I wasn't with your father till he died. That is why I'm speaking to you as I am. I had sent him away—we had quarrelled—oh, I was passionate enough when I was your age, Emmy. He was jealous—he was a West Indian—I suppose Céleste has told you—and one day he came past the sitting room—it was just like this one, overlooking the garden. Well, as he glanced in the window he saw a man, a white man, put

his arms around me and kiss me. When he came in through the side door the man had gone. I was just about to explain—no, tell him—for I didn't know he had seen me when he began." She paused a little, but presently went on in her even, dispassionate voice:

"He was furious, Emmy; oh, he was so angry, and he accused me—oh, my dear! He was almost insane. But it was really because he loved me. And then I became angry and I wouldn't tell him anything. And finally, Emmy, he struck me—you mustn't blame him, child; remember, it was the same spirit showing in both of us, in different ways. I was doing all I could to provoke him by keeping silence and he merely retaliated in his way. The blow wouldn't have harmed a little bird. But—well, Emmy, I think I must have gone crazy. I ordered him from the house—it had been my mother's—and I told him never, never to let me see him again." She smiled drearily.

"I never did see him again. After he left Céleste and I packed up our things and came here to America. You were the littlest thing, Emmy. You can't remember living in France at all, can you? Well, when your father found out where I was he wrote and asked me to forgive him and to let him come back. 'I am on my knees,' the letter said. I wrote and told him yes—I loved him, Emmy; oh, child, you with your talk of color; you don't know what love is. If you really loved Archie you'd let him marry you and lock you off, away from all the world, just so long as you were with him.

"I was so happy," she resumed. "I hadn't seen him for two years. Well, he started—he was in Hayti then; he got to New York safely and started here. There was a wreck—just a little one—only five people killed, but he was one of them. He was so badly mangled, they wouldn't even let me see him."

"Oh!" breathed Emmy. "Oh, mother!" After a long time she ventured a question. "Who was the other man, mother?"

"The other man? Oh! that was my father; my mother's guardian, protector, everything, but not her husband. She was a slave, you know, in New Orleans, and he helped her to get away. He took her to Hayti first, and then, afterward, sent her over to France, where I was born. He never ceased in his kindness. After my mother's death I didn't see him for ten years, not till after I was married. That was the time

Emile—you were named for your father, you know—saw him kiss me. Mr. Pechegru, my father, was genuinely attached to my mother, I think, and had come after all these years to make some reparation. It was through him I first began translating for the publishers. You know yourself how my work has grown."

She was quite ordinary and matter of fact again. Suddenly her manner changed.

"I lost him when I was 22. Emmy—think of it—and my life has been nothing ever since. That's why I want you to think—to consider——" She was weeping passionately now.

Her mother in tears! To Emmy it was as though the world lay in ruins about her feet.

IX.

AS it happened Mrs. Carrel's story only plunged her daughter into deeper gloom.

"It couldn't have happened at all if we hadn't been colored," she told herself moodily. "If grandmother hadn't been colored she wouldn't have been a slave, and if she hadn't been a slave—That's what it is, color—color—it's wrecked mother's life and now it's wrecking mine."

She couldn't get away from the thought of it. Archie's words, said so long ago, came back to her: "Just wait till color keeps you from the thing you want the most," he had told her.

"It must be wonderful to be white," she said to herself, staring absently at the Stevenson motto on the wall of her little room. She went up close and surveyed it unseeingly. "If only I weren't colored," she thought. She checked herself angrily, enveloped by a sudden sense of shame. "It doesn't seem as though I could be the same girl."

A thin ray of cold December sunlight picked out from the motto a little gilded phrase: "To renounce when that shall be necessary and not be embittered." She read it over and over and smiled whimsically.

"I've renounced—there's no question about that," she thought, "but no one could expect me not to be bitter."

If she could just get up strength enough, she reflected, as the days passed by, she would try to be cheerful in her mother's presence. But it was so easy to be melancholy.

About a week before Christmas her mother went to New York. She would see her publishers and do some shopping and would be back Christmas Eve. Emmy was really glad to see her go.

"I'll spend that time in getting myself together," she told herself, "and when mother comes back I'll be all right." Nevertheless, for the first few days she was, if anything, more listless than ever. But Christmas Eve and the prospect of her mother's return gave her a sudden brace.

"Without bitterness," she kept saying to herself, "to renounce without bitterness." Well, she would—she would. When her mother came back she should be astonished. She would even wear the red dress. But the sight of it made her weak; she couldn't put it on. But she did dress herself very carefully in white, remembering how gay she had been last Christmas Eve. She had put mistletoe in her hair and Archie had taken it out.

"I don't have to have mistletoe," he had whispered to her proudly.

In the late afternoon she ran out to Holborn's. As she came back 'round the corner she saw the stage drive away. Her mother, of course, had come. She ran into the sitting room wondering why the door was closed.

"I will be all right," she said to herself, her hand on the knob, and stepped into the room—to walk straight into Archie's arms.

She clung to him as though she could never let him go.

"Oh, Archie, you've come back, you really wanted me."

He strained her closer. "I've never stopped wanting you," he told her, his lips on her hair.

Presently, when they were sitting by the fire, she in the armchair and he at her feet, he began to explain. She would not listen at first, it was all her fault, she said.

"No, indeed," he protested generously, "it was mine. I was so crude; it's a wonder you can care at all about anyone as stupid as I am. And I think I was too ambitious—though in a way it was all for you, Emmy; you must always believe that. But I'm at the bottom rung now, sweetheart; you see, I told Mr. Fields everything and—he put me out."

"Oh, Archie," she praised him, "that was really noble, since you weren't obliged to tell him."

"Well, but in one sense I was obliged to— to keep my self-respect, you know. So there wasn't anything very noble about it after all." He couldn't tell her what had really happened. "I'm genuinely poor now, dearest, but your mother sent for me to come over to New York. She knows some pretty all-right people there—she's a wonderful woman, Emmy—and I'm to go out to the Philippines. Could you—do you think you could come out there, Emmy?"

She could, she assured him, go anywhere. "Only don't let it be too long, Archie—I—"

He was ecstatic. "Emmy—you—you don't mean you would be willing to start out there with me, do you? Why, that's only three months off. When—" He stopped, peering out the window. "Who is that coming up the path?"

"It's Willie Holborn," said Emmy. "I suppose Mary sent him around with my present. Wait, I'll let him in."

But it wasn't Willie Holborn, unless he had been suddenly converted into a small and very grubby special-delivery boy.

"Mr. A. Ferrers," he said laconically, thrusting a book out at her. "Sign here."

She took the letter back into the pleasant room, and A. Ferrers, scanning the postmark, tore it open. "It's from my landlady; she's the only person in Philadelphia who knows where I am. Wonder what's up?" he said incuriously. "I know I didn't forget to pay her my bill. Hello, what's this?" For within was a yellow envelope—a telegram.

Together they tore it open.

"Don't be a blooming idiot," it read; "the governor says come back and receive apologies and accept job. Merry Christmas.

"PETER FIELDS."

"Oh," said Emmy, "isn't it lovely? Why does he say 'receive apologies,' Archie?"

"Oh, I don't know," he quibbled, reflecting that if Peter hadn't said just that his return would have been as impossible as ever. "It's just his queer way of talking. He's the funniest chap! Looks as though I wouldn't have to go to the Philippines after all. But that doesn't alter the main question. How soon do you think you can marry me, Emmy?"

His voice was light, but his eyes—

"Well," said Emmy bravely, "what do you think of Christmas?"

THE END.

NATIONAL ASSOCIATION

FOR THE ADVANCEMENT OF

COLORED PEOPLE

MEMBERSHIP.

AS we go to press our new members for the past month have reached a total of 115, of which Boston secured 69.

The annual meeting of the association will be held January 21, at 4 p. m., in the New York Evening Post Building, 20 Vesey Street. There will be an art exhibit and tea will be served at the offices, 26 Vesey Street.

To supply the demand from the various branches which are planning emancipation meetings, the association has reprinted part of the emancipation supplement of the New York *Evening Post* of September 21, 1912, and added a page of interesting matter. Single copies, postpaid, cost three cents, two for five cents; in quantities, 100 for two dollars.



THE BOSTON BRANCH.

THE Boston branch had its annual meeting November 9, 1912. The speakers were the president, Mr. Francis J. Garrison, Hon. Albert E. Pillsbury, Mr. John E. Milholland and Miss Nerney. Mr. Pillsbury described the proceedings of the American Bar Association at Milwaukee. Mr. Pillsbury and Judge Harvey H. Baker of the Juvenile Court gave up their vacations to make the journey to Milwaukee, in the heat and discomfort of late August, in order to protest against the drawing of the color line.



ONE OF OUR TYPICAL CASES.

THE following interesting case successfully investigated by the legal redress committee of the branch was reported by the secretary, Mr. Wilson:

"Another case was that of a girl in one of the Roxbury grammar schools. Early in the spring her mother was informed by the master that the girl would not be allowed to graduate, and was with the reluctant consent of the mother, without adequate

reason, transferred to the Trade School for Girls. While in the trade school she was wrongly marked as absent twenty-one times from the grammar school. The mother, a poor woman, working by the day for a living, applied to friends who sought the reason for the transfer of the girl, and for the statement that she would not be allowed to graduate. Acting under their advice the girl applied to the school board for an examination, and was informed that no reason appeared for refusing her graduation.

"When the master was pressed for the reason for this statement that the girl should not graduate, he failed to give any adequate reason, became irritable and finally failed in courtesy and requested the association's representative to withdraw from his office. Later the girl was told that she could not attend school, and her mother, working by the day in Brookline, was told that she must come herself to the school at 8 o'clock to see the master. She had called on him several times without result and informed him that she would lose her job if she were away from it at 8 o'clock. This had no influence upon him. The association quietly and persistently pushed the case. There was no noise or blare of trumpets, but the girl graduated with her class and is now a member of one of the Boston high schools."



MEETINGS.

THE assistant secretary, Miss Gruening, addressed meetings in Brooklyn at the Berean Baptist Church and at the People's Forum. In Manassas, Va., she spoke to the students of the Manassas Industrial School for Colored Youth. In Hampton she addressed the graduates and seniors of Hampton Institute and also spoke in the Zion Baptist Church. At the latter meeting an aged Negro who had been a slave arose and said in comment on the message to which he had listened: "This is the second time in my life I have heard the voice of God; I first heard it fifty years ago."

EQUALITY AND LIBERTY

By CALEB S. S. DUTTON



THE doctrine of the equality of mankind by virtue of their birth as men, with its consequent right to equality of opportunity for self-development as a part of social justice, establishes a common basis of conviction, in respect to man, and a definite end as one main object of the State; and these elements are primary in the democratic scheme. Liberty is the next step, and is the means by which that end is secured. It is so cardinal in democracy as to seem hardly secondary to equality in importance.

We say that and immediately the gravest problem in our national life looms up. The Negro problem is the mortal spot of our democracy. In America we have a racial problem of more fearful portent than that of any of the nations of Europe. We are still paying the price of slavery. The South is psychologically cramped. The North is bewildered.

At the moment we are beset by the problem of Negro suffrage. It is being urged by a dominant school of thought that the immediate salvation of the Negro is less political than economic, and that his possession of money and education (above all, of technical education) will eventually compel the grant to him of full political rights at a time when he can best avail himself of them. This non-resistant attitude is hotly repelled by another group, who declare that Negro acquiescence in Negro disfranchisement is a denial of democracy, a surrender to race prejudice, and an obstacle in the path of the accumulation of money and education, which is the very alternative proposed to political rights. "If we have not the vote," they say, "we shall have neither education nor justice; if we have not the vote, our schools will be starved and our farms and our jobs lost."

Whatever the merits of this controversy as a matter of ethics or practical politics, it seems probable—rather more than probable—that the present democratic movement, uneasily recognizing this danger in its rear, will move forward, leaving the problem of the Negro suffrage to one side.

Witness the attitude of the three great parties to-day.

It is perhaps possible to evade this issue if we can satisfy ourselves that the vote is not immediately essential to Negro civilization—it is not difficult to find sophistries to bolster this thought; the mouse can find many reasons, philanthropic and other, for not belling the cat. But we may not presume to make the Negro an "underman," to offer him a subhuman or a subcivilized life. For, as he grows, the Negro, if he be not given, will take. Even as we advance, hoping, perhaps, that democracy won and wrought by the whites will descend as an easy heritage to the re-enfranchised Negroes, we are oppressed by the dread of what may occur. There may arise a Negro consciousness, a sense of outraged racial dignity. There may come a stirring of a rebellious spirit among ten, or, as it will soon be, of fifteen or twenty million black folk. We cannot hope forever to sit quietly at the feast of life and let the black man serve. We cannot build upon an assumed superiority over these black men, who are seemingly humble to-day, but who to-morrow may be imperious, exigent, and proudly race conscious.

If the democracy in America is to be a white democracy, and the civilization in America is to be a white civilization; if it is proposed to make the Negro a thing without rights, a permanent semi-emancipated slave, a headless, strong-armed worker, then let the white civilization beware. We may sunder the races if we can; we may preserve race integrity if we can; we may temporarily limit the Negro's suffrage—but this rock-bottom truth remains: if we seek to set up lower standards for one race, if we abate the ultimate rights, prerogatives and privileges of either race we shall plant the seeds of our own undoing. Our self-protection, as much as our sense of justice, must impel us toward the Negro's cause. Whether we love the Negro or hate him, we are, and shall continue to be, tied to him.

Let us never forget that the best antidote to democracy is jingoism and race hatred. Stir up race or national hatred and you postpone your social development.

THE BURDEN



CHAPTER I.

"BARTOW, Nov. 5.—An unknown Negro has been creating a little excitement in Bartow lately. Last week, late in the night, he went into the home of George Mann, and later, in the same night, the same Negro or his pal went into the house of R. M. Oglesby, bent on robbery, but he failed to secure any valuables, and was chased by the county bloodhounds, but without success. On a later night he tried to enter the house of Mr. Minnis. Last night, about 6 o'clock, a Negro, supposedly the same Negro, entered the home of Tom Page, near the Tillis Hotel. While rambling around in one of the rooms of the house, a telephone girl who boards at the Page home came into the room, and the Negro knocked her down, rendering her unconscious for a while, and then made his escape. Several good marksmen and householders are wishing that they could get a crack at this Negro."—Lakeland (Fla.) *Evening Telegram*.

CHAPTER II.

"BARTOW, Nov. 7.—Last Monday afternoon late it was related that a Negro bent on robbery entered the home of Tom Page, and on being intercepted by a young lady roomer who works for the telephone company knocked the young lady senseless. The sequel to this occurrence took place last night.

"Mrs. Page, on returning home about 5 o'clock, found her back door unbolted. On leaving home she had securedly bolted it. On making a search of her room it was found that some thief had rummaged through the bureau, trunks, etc., and had taken some of Mrs. Page's clothing and considerable of her jewelry. The county bloodhounds were secured at once and taken to the back yard where footprints were found. The hounds trailed around the yard, but refused to leave the premises. Noticing that the footprints in the yard were rather small, and suspiciong that the depredations had been committed by someone in the house, J. P. Murdaugh, who had charge of the hounds, asked the telephone girl to let them measure her feet, and upon measuring her feet they were found to be of the same dimensions as the tracks in the yard. A search of her room was then made and all the stolen articles were found between the mattresses of her bed. She had taken all of Mrs. Page's best jewelry, some of her best clothing and a pair of trousers belonging to Tom Page. We suppose that she was going off to get married. The girl is a Georgia girl who has not been working at the local telephone office very long.

"It is said that the young lady in question was for a time night operator at the telephone exchange in Lakeland."—Lakeland (Fla.) *Evening Telegram*.

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Publishers' Page



THE CRISIS FOR 1913

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Turning to the **Publishers' Page** the Ad. Man pointed to the announcement in the September number, printed in clear, bold-face type.

"Oh, I never read that page."

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CIRCULATION—The present circulation of **THE CRISIS** is 22,000 copies per month, in every State in the Union and in 26 foreign lands. Our circulation books are open to interested parties.

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LETTERS—Address business letters to **W. E. B. Du Bois**, Manager. Draw all checks to **THE CRISIS**, 26 Vesey Street, New York City.

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OFFICES: 26 Vesey Street, New York.

Incorporated May 25, 1911

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Known bondholders, mortgagees and other security holders, holding 1 per cent. or more of total amount of bonds, mortgages or other securities, none.

W. E. B. DU BOIS,

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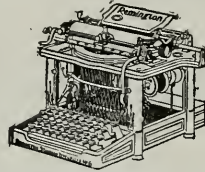
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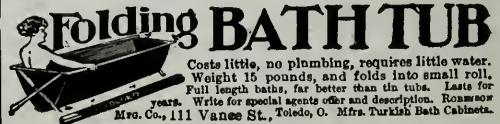
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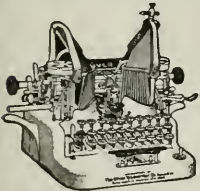
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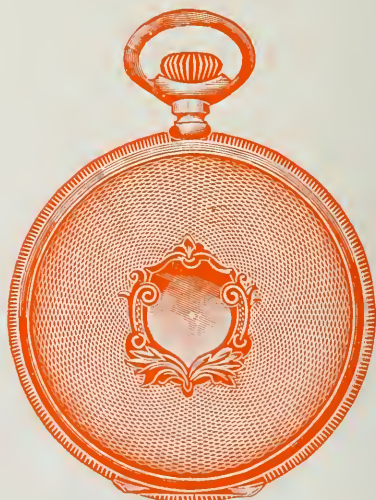
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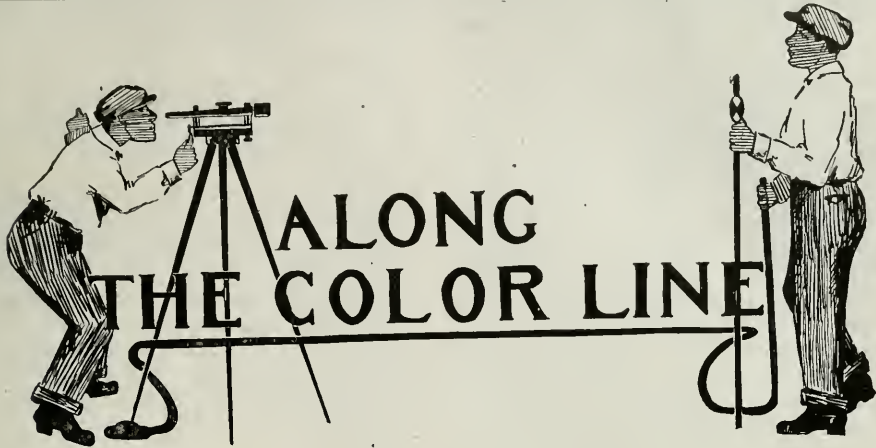
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FEBRUARY, 1913

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¶ Sixteen new five-room houses were recently built by a real-estate agent in Savannah, Ga. They were all sold to colored people within a period of ninety days.

¶ The Germantown Site and Relic Society is marking the grave of the colored woman, Diana, who saved the town of Staunton, Pa., from destruction by the British soldiers.

¶ The Excelsior Library, of Guthrie, Okla., founded by a colored woman, reports 8,000 visitors for the year, 3,296 books loaned, 520 books added. The library now has 2,380 volumes and subscribes to 22 periodicals. Mrs. J. C. Horton is librarian.

¶ The new colored Y. M. C. A. at Louisville, representing an outlay of \$30,000, has been dedicated. It contains forty-six dormitories, baths, reading rooms, committee rooms, an assembly room and a gymnasium.

¶ Mr. W. P. Dabney, of Cincinnati, has been developing a 34-acre tract near Cincinnati as a fresh-air farm.

¶ The football scores of the two leading colored teams for the year were as follows:

ATLANTA BAPTIST COLLEGE.

A. B. C. 87, Morris Brown 0.
A. B. C. 48, Atlanta 0.
A. B. C. 45, Clark 0.
A. B. C. 12, Tuskegee 3.
A. B. C. 13, Fisk 6.

HOWARD UNIVERSITY.

Howard 6, Annapolis Grays 0.
Howard 13, Hampton 7.
Howard 20, Shaw 0.
Howard 25, Livingston 0.
Howard 13, Lincoln 0.

¶ The Monday Night Current Events Club of Washington is devoting the year to the study of socialism.

¶ The Provident Hospital and Training School of Chicago reports an income for the year ending June 1, 1912, of \$25,373. It has treated in the hospital in the last twenty-one years 13,878 patients and 80,872 patients in the dispensary. The endowment fund now amounts to \$47,000, and it is the earnest wish of the institution to raise this to \$100,000.

¶ The West End Workers' Association in the San Juan Hill district of New York reports the following institutions mainly or entirely for the benefit of colored people: Five institutions for the care of the sick at home; four churches; two institutions for cripples; ten schools; three day nurseries; three dispensaries; three employment bureaus; three hospitals; eight industrial schools; five kindergartens; three institu-

tions for legal and charitable advice; two milk stations; ten missions; three night schools; six recreation centers and thirteen social clubs.

¶ Boley, one of the several colored towns of Oklahoma, is often written of. The latest report claims a population of 4,000; a bank with a capital and surplus of \$11,500 and deposits of \$75,804.44; twenty-five grocery stores; five hotels; seven restaurants; water-works worth \$35,000; electric plant worth \$20,000; four drug stores; four cotton gins ranging from \$8,000 to \$12,000 in value; one bottling works; one steam laundry; two newspapers; two ice-cream parlors; two hardware stores; one jewelry store, four department stores; a \$40,000 Masonic Temple; two colleges; one high school; one graded school; two city school buildings; one telephone exchange costing \$3,000; 842 school children; ten teachers; six churches; two livery stables; two insurance agencies; one second-hand store; two undertaking establishments; one lumber yard; two photographers; one bakery and one of the best city parks in the State. The post-office here is the only third-class postoffice controlled by Negroes. Its postmaster is the highest-paid Negro postmaster in the United States. The sidewalks throughout the city are constructed with the best cement and the streets are well lighted by the electric plant.

ECONOMICS.

THE Mississippi Grand Lodge of Masons collected last year \$100,000 and paid out to beneficiaries \$90,000. It has 10,000 enrolled in 462 lodges. At its recent annual meeting 700 delegates were present.

¶ The United States Court of Appeals in Chicago recently decided that the heirs of twenty-eight Negro stevedores who were killed in a naphtha explosion on the steamer "Tioga" in the Chicago River twenty-three years ago are entitled to \$110,000 damages. Every direct heir of the identified dead either has died or disappeared. The steamship company wound up its affairs years ago. The attorney that defended the case and the lawyer that prosecuted it are dead.

The case was one of the oldest pending Federal cases in Chicago in which there had been only one appeal. Charles Furthmann, son of the original plaintiff's attorney, won the case. There will be an opportunity for heirs of the dead to collect damages, if any

heirs can be located. The company deposited a \$200,000 cash bond before it went out of business.

¶ The Alabama Penny Savings Bank celebrated the new year by moving into its new six-story building of reinforced concrete. This is a colored institution located at Birmingham, Ala.

¶ The American Beneficial Insurance Company is about to erect a \$20,000 office building in Richmond, Va.

¶ It is reported that the Negroes of Valdosta, Ga., pay tax on nearly \$500,000 worth of property. One colored stock company owns a \$20,000 office building in which are Negro professional men and other business enterprises. There are two schools, fifteen churches and twenty-one business enterprises, including drug and grocery stores. There are about 7,000 colored people in the town.

¶ The timber workers are striking at Merryville, La. The strikers in a circular say:

"It is a glorious sight to see, this miracle that has happened here in Dixie. This coming true of the 'impossible'—this union of the workers regardless of color, creed or nationality. To hear the Americans saying 'You can starve us, but you cannot whip us;' the Negroes crying 'You can fence us in, but you cannot make us scab;' the Italians singing the 'Marseillaise' and the Mexicans shouting vivas for the brotherhood. Never did the Santa Fé Railroad, the Southern Lumber Operators' Association and the American Lumber Company expect to see such complete and defiant solidarity, else they would have thought long and hard before the infamous order penalizing men for obeying the summons of a court was issued."

¶ The colored people of Tennessee conducted 33,895 farms in 1900 and 38,308 in 1910. These farms were divided as follows:

	Farms
Under 10 acres.....	2,398
10-19 acres.....	6,883
20-49 acres.....	19,063
50-99 acres.....	6,866
100 or more acres.....	3,098

The farm land in their control has increased from 1,500,096 acres in 1900 to 1,606,078 in 1910, while the value of all farm property owned and rented by colored farmers has risen 102.3 per cent. in the decade and now stands at \$54,086,230.

¶ T. S. Inborden makes the following statement concerning three North Carolina counties where his school is situated. In Edgecomb County Negroes own:

	Valued at
14,665 acres of land.....	\$144,444
768 town lots.....	187,727
1,257 mules and horses.....	98,633
5,137 goats, sheep, hogs and dogs	24,653
Implements and tools.....	14,315
House and kitchen furniture....	17,324
The total of their personal and	
real property amounts to.....	562,511
In Nash County the Negroes own:	

	Valued at
20,349 acres of land.....	\$211,701
549 town lots.....	131,510
1,030 mules and horses.....	104,035
6,350 goats, sheep, hogs and dogs	37,929
Implements and tools.....	6,772
Household and kitchen furniture	45,430
Other possessions.....	54,552
The total real and personal	
property amounts to.....	596,552
In Halifax County the Negroes own:	

	Valued at
53,937 acres of land.....	\$377,236
353 town lots.....	161,275
2,382 horses and mules.....	183,714
3,119 cattle.....	50,465
6,802 goats, sheep, hogs and dogs	20,620
The total real and personal	
property amounts to.....	748,310

This excellent showing is due largely to the influence of the Brick School.

¶ The largest blacksmith and repair shop in the State of Kansas is kept by a colored man in Atchison. His income is over \$8,000 a year.

¶ The colored people of Rochester, N. Y., plan to erect a building for commercial and fraternal purposes.

¶ The State of Maryland is trying to buy old Fort Frederick which is owned by Nathan Williams, a thrifty colored man, who paid \$7,500 for the property several years ago. He has been offered \$8,500 for his possession. If he persists in his refusal to accept this price no more efforts can be made until a later legislature increases the appropriation.

¶ The recent United States bulletin on agriculture has some astonishing revelations of the increase of farm ownership among colored people. Colored people form 6 per cent. of all the farm owners, and of all colored farmers 26.2 per cent., or 241,221, own their farms. This includes a few Indian and Asiatic farmers, but not more than 20,000. Special figures are given for Negroes of the South; there we find the colored farmers owned 186,676 farms in 1900 and 218,467 in 1910. They have added over

2,000,000 acres to their farms and the value of the land and buildings has increased during the decade from \$106,500,000 to \$273,000,000, an increase of 156 per cent. The value of their land per acre is greater than the value of white farmers' land. Some of the increases in land ownership are indicated by the following figures:

	No. of Farms	Value
	1900	1910
Virginia.....	26,566	32,228 \$28,059,534
North Carolina....	17,520	21,443 22,810,089
South Carolina....	18,970	20,372 22,112,291
Georgia.....	11,375	15,698 20,540,910
Alabama.....	14,110	17,082 17,285,502
Mississippi.....	20,973	25,026 34,317,764
Oklahoma.....	10,191	11,150 32,325,348
Texas.....	21,139	21,232 30,687,272

EDUCATION.

¶ JULIUS ROSENWALD offered Fisk University a year ago to be one of four persons to raise \$10,000 a year for five years toward the current expenses. The conditions of Mr. Rosenwald's offer have been met so that the \$10,000 is assured for the next five years; \$181,000 has been pledged toward the \$300,000 endowment which the institution is striving to raise.

¶ A course of lectures on the race problem is being given at the University of Virginia.

¶ The superintendent of schools of Atlanta, Ga., says:

"We have schools with earth closets, both white and black, which are a daily menace to the health, if not the lives, of the children. We have dark, dismal and musty basement rooms which adjoin toilets and which are bound to injure the health of the teachers and children. The darkness and absence of fresh air is injurious to eyesight as well as to general health. Some of these schools are a disgrace to civilization and unfit for cattle to be herded in. We have school yards which are mud banks and when the children go out to play they get their feet wet and muddy and that is sure to cause sickness. For lack of a sufficient janitor service the schools are not kept clean and that is not conducive to health. We are trying to put 900 Negro children in schools that have a seating capacity of only 450. It is true that we have sixty and seventy children in rooms that were meant to accommodate only about forty."

¶ The board of trustees of the Jeanes Fund has met at the White House, Washington. Those present were President Taft, Andrew

Carnegie, Booker T. Washington, H. B. Frissell, Dr. C. S. Mitchell, president of South Carolina Institute, George Foster Peabody, treasurer, R. R. Moten, secretary, H. T. Kealing, J. C. Napier, R. L. Smith, of Texas, Dr. James H. Dillard. There was appropriated \$38,000 to pay the salaries of 117 supervising teachers in the Southern States, who will work with the superintendents chiefly to introduce industrial training.

¶ J. N. Carpenter, of Natchez, Miss., a white philanthropist, has given \$80,000 for the white public schools and \$5,000 for a Negro school.

¶ In Philadelphia teachers in the public schools have organized to tell folklore stories to children in order to overcome race prejudice. Negro folk songs and folklore have been introduced.

¶ Colored people of the C. M. E. Church have raised \$8,000 for Lane College, Tennessee, this year.

¶ The annual report of the county superintendent of education of Richland County, S. C., shows more colored children than white children in school in spite of the fact that the colored children have wretched accommodations.

¶ Mrs. Ella Flagg Young, superintendent of schools of Chicago, recently visited the colored schools of Washington. When asked what she thought of the system of segregating the races, Mrs. Young said:

"I am opposed to segregation of races in public schools. How could I be otherwise and be consistent? I cannot align myself in opposition to segregation of the sexes and favor separate schools for the whites and blacks."

¶ The twentieth annual report of Calhoun Colored School, Lowndes County, Ala., shows a total income for the year of \$34,000. The endowment amounts to \$93,000.

THE CHURCH.

THE Baptist Sunday School Congress of 1913 will meet in Muskogee, Okla., in June. This will be the eighth annual session.

¶ The American Society of Church History has been discussing among other subjects the religious history among Negroes in the South.

¶ St John's Congregational Church, of Springfield, Mass., has issued a manual and directory.

MEETINGS.

LOCAL emancipation celebrations were held throughout the United States on January 1 and 5.

¶ In Boston a large celebration was held at Park Street Church, which was addressed by the Honorable Samuel W. McCall and Mr. Frank B. Sanborn.

¶ In Mechanics' Building, Boston, another meeting was held and addressed by ex-president C. W. Eliot.

¶ The Whittier Home Association held a meeting at the Friends' Meeting House in Amesbury, Mass., and laid a wreath on Whittier's pew.

¶ In New Orleans the mayor of the city addressed the chief emancipation meeting at the fair grounds.

¶ The colored people of Iowa are planning an exposition for next September.

¶ The American Negro Academy held its sixteenth annual meeting in Washington. Papers were read by R. R. Wright, Jr., Kelly Miller, Archibald H. Grimke and Ernest E. Just.

¶ The twenty-second annual Negro Farmers' Conference was held at Tuskegee Institute, January 22 and 23.

¶ Mrs. Henry Villard and Dr. Booker T. Washington, of Tuskegee Institute, spoke at an emancipation meeting in the Church of the Messiah, New York, December 5.

¶ Dr. Stephen S. Wise, Dr. Felix Adler and Dr. Henry Newman delivered addresses on emancipation in their respective pulpits in New York. The address of Dr. Wise is published in this issue of THE CRISIS.

¶ Dr. M. W. Gilbert gave an address on emancipation at the State Normal School in Montgomery, Ala.

POLITICAL.

A BILL has been introduced into the United States Senate to promote instruction in agriculture, trades and the like. It purposes to appropriate \$3,000,000 a year, beginning in 1916, to the various States. It also appropriates further moneys for branch experiment institutions and provides that in States where there are separate white and colored institutions \$10,000 shall be appropriated to each for a college teachers' training fund. Provision is also made for agricultural high schools for both races. To offset this bill another one has

passed the House making no provision whatsoever for the colored people, but leaving the whole matter to the States.

¶ During the visit of President-elect Wilson to Staunton, Va., Frank T. Ware, a former colored slave of his parents, greeted him.

¶ The Honorable James W. Johnson, formerly consul at Corinto, Nicaragua, has been appointed as consul to St. Michaels, Azores Islands. The Honorable William J. Yerby has been transferred from Sierra Leone, West Africa, to Turkey.

PERSONAL.

THE *Plasterer*, organ of the Plasterers' International Association, carries a picture of George Doyle, a prominent colored union member.

¶ Robert Pinkers, of Philadelphia, has patented an automatic drill for woodworking. He has worked in a woodworkers' shop for seven years.

¶ Dr. J. P. Turner, a colored physician, has made a creditable record as one of the medical directors of the public schools of Philadelphia.

¶ Jefferson Davis, United States Senator from Arkansas, and a man of the Tillman-Vardaman type, is, fortunately, dead.

¶ It is reported that a young colored student of the Greensboro A. & M. College has inherited \$101,000 from a Frenchman whom he used to serve.

¶ Nathan Williams, a Negro bellboy at the Royal Palms Hotel, Jacksonville, Fla., rescued a white woman, Mrs. Gertrude Diffenbacher, from a burglar, and was killed in the encounter.

¶ Miss Josephine Pinyon (Cornell, 1910) has succeeded Miss Holloway as student secretary to the National Board of the Y. W. C. A.'s, and Miss Eva Bowles, for two years secretary of the 53d Street branch, New York City, and for four years with the Associated Charities, Columbus, O., is now secretary for city work among colored women.

¶ Walter Daniels, a colored porter of Kansas City, saved the valuable contents of an express car by shooting and killing a robber who was trying to open the safe. "That porter was the only one of us not scared to death," said George Peterson, of Tulsa, a passenger in the chair car. "The porter sneaked into the next car and got a revolver

while the rest of us were under the seats. As he came back, following the hold-up man to the express car, he asked somebody with a revolver to come and help him. No one in my car seemed to have one. The bandit paid no attention to passengers."

¶ Joseph Hazel, a colored boy 14 years of age, has his picture in the *Open Door* because of his kindness in rescuing animals.

¶ John Williams, a colored detective of Charleston, S. C., is making a wide reputation in trailing criminals.

¶ Augustus Stanfield, a graduate of Howard, passed the highest examinations, in a class of forty-five applicants, for license to practice medicine in New Jersey.

¶ Mr. John A. Agee, one of the first agents of THE CRISIS, and a clerk in the city civil service of St. Louis, is dead.

¶ Howard P. Drew, the wonderful colored sprinter of Springfield, Mass., has twice equaled the world's indoor record for the seventy-yard dash.

¶ Mrs. Lillian Starks, widow of the late S. W. Starks, died suddenly at the home of her brother-in-law, at Athens, O., December 24, and was buried in Charleston, W. Va., December 28. Mr. Starks was State librarian of West Virginia and supreme chancellor of the Knights of Pythias at the time of his death about five years ago.

¶ William Seymour Edwards, of Charleston, W. Va., delivered the address of the emancipation celebration held at the West Virginia Colored Institute. Mr. Edwards is a grandson of Arthur Tappan, president of the first anti-slavery society organized in New York.

MUSIC AND ART.

MR. HAMILTON HODGES, the distinguished baritone from Boston, Mass., who makes his home in New Zealand, gave, in the early season, two song recitals in the town hall concert chamber at Wellington. The hall was crowded, even standing room being taken.

The New Zealand *Free Lance* says of the recital:

"Mr. Hodges is helping to raise the standard of musical taste in this community, for he includes nothing tawdry in his program. He has a cultured, artistic judgment, and as he is always on the alert for new music of a high standard we are indebted to him for a knowledge of many fine songs.

"The program was full of interest. * * * Mr. Hodges can take credit to himself for being the first to introduce to New Zealanders an olio of songs by New Zealand composers."

Mr. Hodges' program included songs from Muratori, Von Fieltiz, Schubert, Quilter, Horrocks, Mallinson, Buckley, Huut, Wright and Queerie. The American numbers were from Arthur Foote and Charles Wakefield Cadman.

One of the most admirable features of Mr. Hodges' artistic work is his uncompromising standard for the development of the colored musician along the line of absolute music, irrespective of any racial limitations.

Mr. Hodges was engaged to sing in the "Messiah" which was produced by the Fielding Choral Society on December 11, and will also be heard in Coleridge-Taylor's "A Tale of Old Japan," which is to be sung by the Royal Choral Society of Wellington.

¶ The all-American program prepared by Frederick Stock for the Theodore Thomas Orchestra of Chicago, Ill., for the concerts of December 13 and 14, opened with "Comedy Overture on Negro Airs," by Henry F. Gilbert, of Cambridge, Mass. The event, a program of all-American music, was the first of its kind in the history of the Chicago orchestra and one of importance and significance.

¶ Mr. Arthur Abell, the well-known critic of Berlin, Germany, writing in *Musical America* of the remarkable voices possessed by the two American Chippewa Indians, Carlisle Bawbangam and Carlisle Kawbowgam, comments on the beautiful voices found particularly among Negroes.

¶ It is related of the composer Massenet, who died last August, that he was once glancing through a score of one of Coleridge-Taylor's works, and without knowing at that time the name of the composer, he declared the musician must be of Negro extraction, owing to the character of his music.

¶ The Colored Social Settlement of Washington, D. C., gave a musical program in December at the Metropolitan Church, by Joseph H. Douglass, violinist, Roy W. Tibbs, pianist, and Howard University Glee Club. Addresses were delivered by Professor Alain Le Roy Locke, formerly Oxford Rhodes scholar, and Dr. Stephen Morrell Newman, president of Howard University.

¶ John Philip Sousa and his band are presenting a novelty on this season's concert

program, which is a suite—three character studies—called "Dwellers in the Western World"—the red man, the white man, the black man.

¶ The incidental music to "Julius Caesar," which William Faversham is reviving in this country, was composed by Christopher Wilson and S. Coleridge-Taylor.

¶ At the celebration of the fiftieth anniversary of the emancipation proclamation in Boston, Mass., on January 1, by the Wendell Phillips Memorial Association, a chorus of fifty voices from the Handel and Haydn Society, Emil Mollenhauer, conductor, sang the "Hymn of Praise" and choruses from "Elijah" and the "Messiah."

¶ Francis Jackson Garrison has written a graphic account of the concert given in Boston on January 1, 1863, while everybody waited in suspense for Lincoln's second proclamation which made actual the emancipation of the slaves. "Never," writes Mr. Garrison, "was a concert more full of inspiration, and I wish that Boston might have signaled this semi-centennial anniversary of the great proclamation by repeating it, with the same choice program."

¶ In New York the Philharmonic Orchestra repeated two numbers on that program and also Dvorak's "New World Symphony," based in part on Southern echoes, and the rhapsodic dance, "Ramboula," by the late Coleridge-Taylor.

¶ Signor Pasquale Amato sang at one of the Sunday concerts of the Metropolitan Opera House one of J. Rosamond Johnson's dialect songs, "Since You Went Away." The words are by J. W. Johnson.

¶ Mr. Rosamond Johnson and his partner, Mr. Hart, have sailed for England, where they have several engagements.

¶ Twelve American composers were represented at a matinee of new music sung by the Schola Cantorum, a branch of the MacDowell Club, at Aeolian Hall, New York City. Among the composers represented were Rosamond Johnson and Will Marion Cook. Mr. Kurt Schindler was conductor.

¶ An interesting exhibit of original paintings and drawings by colored artists was held at the Carlton Avenue branch of the Y. M. C. A., Brooklyn. The *Evening Post* says:

"A number of the pictures shown are good enough to go in the average exhibi-

tion. Several by Ernest Braxton show force and imaginative ability enough to compel more than casual attention.

"The exhibition comprises work of several grades and different styles, the color work, on the whole, being more interesting than the black and white, although in this latter field Braxton has some striking military heads. The water colors of some of the students, it is pointed out, have been done at night and under necessarily difficult light conditions. All of the work by students shows at least painstaking care.

"Braxton is represented by seven pictures in oils and a series of studies in black and white. Three of his pictures are 'After the Shower,' showing a vague, wind-swept street, with a suggestion of the after effects of a heavy rain; 'The Umbrella Mender' and 'In the Cove,' a Negro's head. Richard L. Brown is represented by four pictures of a smaller size. One of them is called 'A Marshland Evening;' others are 'A Clearing' and 'Study of Clouds.' R. H. Lewis, another professional, shows the only portraits in the exhibition. Of the amateurs, A. Comither shows five small paintings, not altogether without merit, all depicting various moods of nature. Besides these are two pictures by the late J. C. de Villis, who was one of the best-known Negro artists in the city.

"Other exhibitors are Louise R. Latimer, John Bailey, J. S. Wilson, Jr., Gladys Douglass, I. S. Conway, Walter T. Brown, Anthony Queman and G. E. Livingston, all of whom are students. It is a significant fact that none of these students is working for pleasure, but rather to fit himself or herself to earn a livelihood as an artist."

¶ Mr. William Stanley Braithwaite, a contributing editor of *THE CRISIS*, has launched a new periodical, *The Poetry Journal*. It is published in Boston, and is a tasteful little magazine.

¶ W. P. Saunders, of Nashville, Tenn., has produced his second play. Both his plays have been well mentioned by the leading papers of the city.

THE GHETTO.

ST. LUKE'S Protestant Episcopal Church, New York, is trying to get rid of its colored Sunday-school children.

¶ Discrimination in Indianapolis has gone to the length of a proposition for separate playgrounds for children and separate street

cars. Already there is discrimination in amusement parks and colored people are not able to get seats in first-class theatres.

¶ A proposed bill segregating colored and white people in residence districts of St. Louis has been declared unconstitutional by the lawyers of the organization which is pushing it.

¶ Colored men working in the sawmills of Ellsville, Miss., have been warned to leave.

¶ Underground influences have succeeded in having the question of Negroes in the army discussed at the conference of army officers. Nothing, of course, is expected as an immediate result of the discussion, but Negro haters are hoping that this will be an opening wedge.

¶ A colored pastor in Chicago alleges that hundreds of colored men and women have been discharged from their work on account of the Jack Johnson episode. Meantime Mr. Johnson has bought himself a \$35,000 house in a fashionable district and there are rumors of trouble there.

¶ The unexplained movement which led to the killing of seven or eight Negroes in North Georgia several months ago has resulted in an attempt to drive out Negroes entirely. One prominent white citizen, appealing to the governor, says:

"If something is not done to check this movement the labor situation in Jackson County will become quite acute, for the Negroes, including some of the most trustworthy and law-abiding, are becoming terror-stricken and are leaving there in large numbers. Our wives and daughters will soon be put to the necessity of doing the cooking, washing and performing other menial labor. In addition, the farmers will suffer greatly, for they will be deprived of field hands."

¶ Twenty-eight carpenters struck at Lexington, Ky., because a Negro carpenter was added to the force.

¶ Property holders in Minneapolis are trying to buy out a colored man who moved into a house on 18th Avenue.

¶ Congressman Roberts, of Massachusetts, denies that his bill concerning secret organizations is aimed at colored people.

¶ R. W. Milner, of Monroe, La., a plantation manager, committed suicide and left a letter to his daughter. The daughter is a colored girl.

¶ A deed selling property to a white church in West Virginia contains a passage declaring that the property is "for the use only for religious purposes of the Baptist Church of Kanawha County, W. Va. Meaning the Caucasian members of the State Baptist denomination," etc.

¶ Dr. George Brown was candidate for mayor in Atlanta, and made speeches throughout the city. In talking to white workmen he said:

"Concerning the Negro problem nothing has been done to solve it. If my suggestion is followed out you will have absolute control of the servants in this town, and many a poor woman who is at present doing her own work would have the proper servant to do it had she the proper protection."

¶ The following note comes to us from Mississippi:

"Eph Williams presented a fine show (minstrel of course, but clean and good) in Cleveland, Miss. It was reported that some mean white boys struck one of their ponies in the head and it bled until it fell. A little four-year-old girl who was one of the dancers was also struck with a stone; the show was packed with white people, but they refused to pay for several seats, but simply took them, and they also refused to pay for the side show, but remained in their seats. The women had to be guarded to keep the white men out of their dressing room and they were afraid to leave their cars for fear of assault and insult."

CRIME.

ATLANTA, Ga., had a small race riot to celebrate Christmas. There were only one or two killed and they were white. A report on crime in Atlanta says:

"In his work of examining the records in cases where pardon recommendations are passed on to Governor Brown by the prison commission, secretary Hardy Ulm, in making the briefs for the executive, has come to the conclusion that there is often great inequality, not to say injustice done, in sentencing convicted persons, and particularly Negroes.

"To-day he cited several cases bearing out his contention. One was that of a Negro who had imbibed to an extent to make himself foolish and irresponsible. While in this condition he shoved a rusty old revolver in his wife's face. It did not even appear that the weapon was loaded.

"The Negro was tried in police court and sentenced to ninety days for disorderly conduct. He served it and when he came out was yanked up, tried in the city court and sent up for twelve months. He finished that sentence, was arrested again and tried in superior court and this time drew a four-year sentence. He has served most of that sentence.

"Here is a case of a Negro tried, convicted and sentenced in three separate courts, all on the identical charge. Each time, when questioned, the ignorant African only said:

"I guess I'm guilty. I was so drunk I don't remember what I did."

"Another half-witted Negro boy swiped a pair of shoes, was caught in half an hour and the shoes recovered. The value of the stolen property did not exceed \$3 or \$4, and no one suffered any loss. Yet he got four years, most of which he has served.

"Another Negro boy had a few drinks and imagined himself a bad man. He went home, got into a wordy dispute with his stepfather and a general fight followed, in which the drunken boy slapped practically every member of the family.

"Nobody was hurt, according to the evidence, yet this Negro was sent up for a long pen sentence.

"These cases are selected at random from scores. How many fail to be brought to attention at all no one knows."

¶ The governors of Arkansas, South Carolina and Mississippi have released numbers of Negroes from penal institutions on the grounds of injustice in their sentences.

THE COURTS.

THE right of 560 Negroes to participate in the distribution of lands and funds belonging to the Cherokee Indians has been confirmed by the Supreme Court of the District of Columbia. It involves property variously estimated as worth from \$5,000,000 to \$50,000,000.

¶ The Mississippi Supreme Court has declared that the "Jim Crow" car law calls for separate sleeping-car accommodations for white and colored people. The case has been appealed to the Supreme Court of the United States.

¶ The Oklahoma Court of Appeals has declared that the Negroes cannot be excluded from the jury on account of color, but that those who are disfranchised cannot serve.



MEN OF THE MONTH

A FRIEND.

FOR twenty-three years Nellie B. Adams, a white daughter of the State of Maine, has lived at Atlanta University as the wife of the dean. She was a keen, capable New England worker, quick in word and deed, and devoted to the colored people not by



THE LATE MRS. N. B. ADAMS.

theory, but by a life full of friendships. As she herself wrote on her last journey in the world concerning pessimists:

"No matter what local conditions have produced your own particular brand of this microbe, a sure and permanent cure has been found. The remedy is so agreeable that you

will wish to continue it indefinitely. This is the prescription: go and visit Atlanta University graduates and former students and your cure will be so thorough that you will cease to believe the disease ever existed.

"We at the university know that those who studied here in past years are doing good work and still love their school, but there is a difference between *knowing* and *seeing*. After twenty-three years of knowing from report it has been my privilege to come personally into contact with some of the Atlanta University people in their own homes and work.

"All over the South there are just such groups of Atlanta University people; there are also the places where one or two are working bravely and carrying heavy burdens. I have always *known* this, but now I have *seen* and *felt* it. Let anybody who ever gets discouraged about Atlanta University, or about the ultimate outcome of the big problem that we are trying to help solve, drop everything and take a trip to visit former students of the school. He will return home, so inspired by their cheerfulness and courage, their devotion to their work, their love for alma mater and loyalty to the principles for which she stands, that he will surely never be discouraged again."

Mrs. Adams was born in 1860, married in 1884 and died at Atlanta University June 27, 1912.



A WRITER.

JAMES W. JOHNSON, United States consul in Nicaragua, and recently transferred to the Azores, is one of the most promising figures in Negro-American literature. His poem on emancipation in the *New York Times* is only the latest of a series of writings which show true poetic feeling and grasp of the English language. Mr. Johnson has had a varied career. He was born in Florida forty-two years ago, and graduated

at Atlanta University. Together with his gifted brother, the musician, he came to New York and wrote the words to many a lilting song that set the world a-dancing. He then turned to more serious writing, studied at Columbia, and his work began to appear in the *Independent* and the *Century*. He accepted political office in order to have more leisure to write, and has in recent years prepared two volumes for publication, one of which might almost be called epoch making. Mr. Johnson married Miss Grace Nail, of New York City.



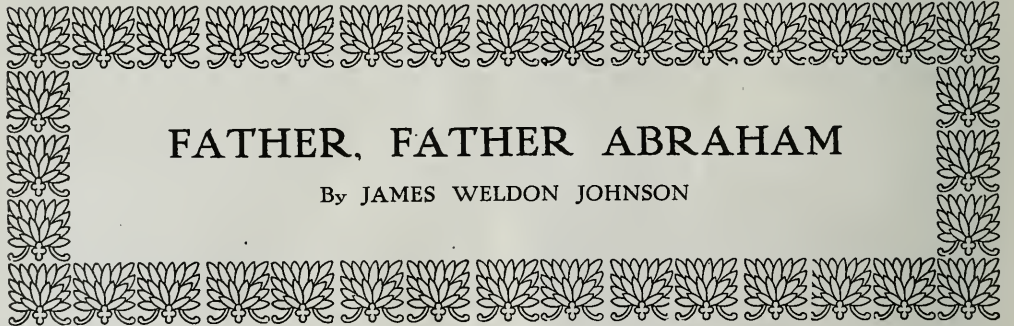
A SCHOOL TEACHER.

THE recent appointment of Garnet Crummel Wilkinson as principal of the Armstrong Manual Training School, in the District of Columbia, brings another colored educator to the front. Mr. Wilkinson is a native of South Carolina, where he was born in 1879. He received his education in Washington and at Oberlin, where he took his bachelor's degree in 1902. He has been a teacher in the Washington schools since that year and has been prominent in activities



THE HON. JAMES WELDON JOHNSON.

outside the schoolroom. He represents a type of young, clean Negro, well trained and well bred, and ready to help in all good work.



FATHER, FATHER ABRAHAM

By JAMES WELDON JOHNSON

Father, Father Abraham,
To-day look on us from above;
On us, the offspring of thy faith,
The children of thy Christlike love.

For that which we have humbly wrought,
Give us to-day thy kindly smile;
Wherein we've failed or fallen short,
Bear with us, Father, yet a while.

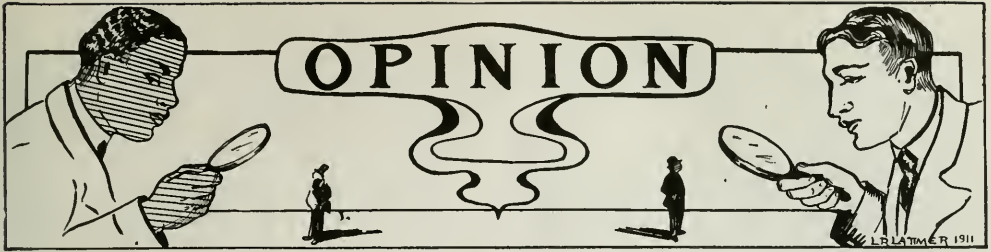
Father, Father Abraham,
To-day we lift our hearts to thee,
Filled with the thought of what great price
Was paid, that we might ransomed be.

To-day we consecrate ourselves
Anew in hand and heart and brain,
To send this judgment down the years:
The ransom was not paid in vain.



Father, Father Abraham,
To-day send on us from above
A blessing of thy gentle strength,
Of thy large faith, of thy deep love.





EMANCIPATION. James W. Johnson had a long and interesting poem in the *New York Times* of January 2, which ends with these words:

No! Stand erect and without fear,
 And for our foes let this suffice—
 We've bought a rightful sonship here,
 And we have more than paid the price.
 And yet, my brothers, well I know
 The tethered feet, the pinioned wings,
 The spirit bowed beneath the blow,
 The heart grown faint from wounds and stings;

The staggering force of brutish might,
 That strikes and leaves us stunned and dazed;

The long, vain waiting through the night
 To hear some voice, for justice raised.

Full well I know the hour when hope
 Sinks dead, and 'round us everywhere
 Hangs stifling darkness, and we grope
 With hands uplifted in despair.

Courage! Look out, beyond and see
 The far horizon's beckoning span!
 Faith in your God-known destiny!

We are a part of some great plan.
 Because the tongues of Garrison
 And Phillips now are cold in death,
 Think you their work can be undone?
 Or quenched the fires lit by their breath?

Think you that John Brown's spirit stops?
 That Lovejoy was but idly slain?

Or do you think those precious drops
 From Lincoln's heart were shed in vain?

That for which millions prayed and sighed,
 That for which tens of thousands fought,
 For which so many freely died,
 God cannot let it come to naught.

Perhaps the most notable utterance on the jubilee of emancipation comes from the *Congregationalist*. When we remember that a few years ago the *Congregationalist* was edited by one of the most contemptible dough faces that the North has bred in modern days, it is all the more reassuring to have from the new editors this splendid editorial. "On the Negro and the Nation," which we quote in full:

"Fifty years ago President Lincoln proclaimed emancipation for the Southern slaves. Upon that New Year's Day four million black

folk saw the golden gates of opportunity swing to their hand. The nation placed the Negro and the white man upon the same plane of citizenship, pledged equal protection for equal rights of life, liberty, property and the pursuit of happiness. That was the white man's pledge. The Negro, upon entering the compact, assumed all the obligations of citizenship, swore fealty to our common country, pledged obedience to its laws and shouldered his share of taxation and of civic and military service. That was the Negro's pledge.

"How have the pledges been kept?

"Ignorant, debased and defiled as a race by slavery, the Negro made his start. Here and there a helping hand has grasped his own, but where one has helped a thousand have discouraged and hindered his progress. With marvelous courage, optimism and faith in God he has pressed on, and never in all history has a race made such progress in a half century. The worthy things that his detractors said the Negro could not do he has done. And the unworthy things predicted of him he has avoided as successfully as the white man. It has been well said by Judge Wendell P. Stafford, of the District of Columbia Supreme Court, that 'the black race in less than fifty years of freedom has justified every claim of the Abolitionists. It has shown itself brave in battle, faithful in business, eager to learn, capable of acquiring and controlling wealth and able to produce noble, far-seeing leaders of its own blood.'

"During the past fifty years the Negro race in America has increased from four million to ten million souls. Negroes have established great schools, have become the chief agricultural producers of the South, have acquired millions of property and have achieved success in every profession and calling. Statistics show that a larger proportion of Negroes in Virginia own their homes than of white people in Massachusetts. In Mississippi and Louisiana are more Negro farm

owners than white. Throughout the country there are over a third more white paupers per thousand of population than Negro, and the largest percentage of crime is committed by white men.

"The most bitter hatred and the most devilish retribution are meted out to the black man whose brutal lust leads him to attack white women. But the brutal lust of the white man invades the Negro's home, ruins colored girls by the thousands, and there is hardly a protest from the race that esteems itself superior. In his childhood of freedom and citizenship the Negro has made the mistakes of childhood. But against this are the splendid successes of the rising race as it gains education and finds opportunity.

"In casting up accounts on this semi-centennial we behold to the shame of our nation that fifteen Southern States where the Negro is most numerous have resorted to contemptible subterfuges to exclude the colored citizen from the polls, even the most cultured, able and virtuous, while admitting to full rights of citizenship the most ignorant, inferior and vicious white men. The Negro is taxed for the support of a government in which he is refused a voice, to pay for schools in which he does not receive his fair opportunity, for the maintenance of public parks from which he is excluded. And railroad companies, for the same fare that the white man pays, force the black man into a 'Jim Crow' car, dirty and cheap, while the white man rides in wholesome comfort. A similar injustice is found in the waiting rooms. In the North the field of industrial opportunity for the Negro is being steadily restricted. No words can express the inhumanity which has condoned the lynching without trial of sixty to one hundred colored men each year during the past generation.

"All this injustice has not been because the Negro was ignorant or poor or vicious, but because he was a Negro, because of the race prejudice which has outlived the institution of slavery under which it began. What becomes of the pledges made by our great nation and who has broken faith—the Negro or the white man? As citizens of this Republic, as members of the Christian church, we are face to face with a serious problem in which we have a personal responsibility. If democracy is to be an enduring form of government, if any man is to be secure in the inherent rights of manhood and in the

political rights of free government, there must be security for all men under that government. If the Constitution continues to be defied and made a mockery in South Carolina, it will one day crumble in Massachusetts and Illinois.

"If justice for an oppressed race were the only issue, every Christian white man in America should spring forward to right the wrong. But all that is best in American institutions is at stake. The church in America is on trial. There is less danger from the Bleases and Vardamans and Tillmans, whose verbal violence and brutality defeat their own ends, than from indifference of the men of influence, culture, scholarship and Christian profession, North and South, who do not help to remove this blight upon our national life.

"We have faith in the white man; we have faith in the Negro; we have faith in the future of democracy and of America. But we cannot safely remain indifferent. The Negro problem is *our* problem and, while demanding of the black man industry, virtue and good citizenship, we must give him justice and opportunity. We must have just laws and enforce them impartially. If suffrage be restricted—and it should be restricted—we must bar all who are unfit and them only. We must educate all and give proper place to the ablest and best.

"During the observance of this anniversary season we need a new vision of the fatherhood of God, a new consecration to human brotherhood the world around; a new recognition of the inherent rights of man for his manhood, regardless of color or race history, a new appraisal of every man on his merits; we need a new birth of Christian love, which shall put an end to cant about superior and inferior races and overlordship, and square all human relations by the Golden Rule of the Master."

The Philadelphia *North American*, in a long leading editorial, says:

"That giant of intellect, Frederick Douglass, foreshadowed the progress of his race before its shackles had been struck off. The list of its eminent men in our own day tells something of the story. And yet we would not rest its claims on its painters, such as Tanner, or its poets, such as Dunbar, or even on its great teachers, such as Booker Washington. But rather on the solid, steady, substantial achievements of its humbler men and women in agriculture and

industry and the useful arts. The increase in the material wealth of the colored man is one of the marvels of the age. And he has the honorable distinction of the fact that the wealth he has is the wealth he has created by his own labor, skill and intelligence.

"It is this race that is now entering a second and a larger freedom. As half a century ago it ceased to be an industrial chattel, so now under a new and wise leadership it shows that it intends to be no longer a political chattel.

"It is a happy sign that the fiftieth anniversary of Lincoln's proclamation finds the race reaching out for that genuine political freedom which Lincoln would have given it, not only for the sake of the race itself, but because he recognized that the political and industrial liberties of the white race must inevitably be influenced by the degree of industrial and political liberty shared by the black man who dwells within our gates."

Out of the West comes Archbishop Ireland's protest against color prejudice:

"Color is a mere incident. Children of God have as much right to be pleased with one color as another, and to think in this case that we are better only shows our silliness and our ignorance. Against this ridiculous prejudice Catholics are banded to protest most strongly and continuously.

"When that prejudice enters into a mind there is no true Catholicity, and I am anxious that the white Catholics will agree with me in this matter.

"This prejudice exists only in America, and it is the only country where there should be no prejudice, because it is the country for the equality of men, the prime doctrine of the Constitution, but one class did not live up to it and made one class servants of another. Fortunately this did not last, and all were put on the same level. Yet many whites remain non-American, but wherever the Catholic Church has sway this prejudice has been wiped away."

Even from the South there comes in the Alabama *Baptist* some heart searching:

"Who are they? The Negroes. Is any class of persons nearer to the Southern Baptists? Next-door neighbors? Why, they are indoor neighbors! They not only till our lands and man our factories and public works, but they live in our homes. They have fed us, by what they produce and by what they cook, as they did our fathers

before us. They are intimately implicated in the very texture of our social fabric. They nurse our children and create in no inconsiderable measure the very atmosphere that they breathe in the plastic period of life. The Negro race constitutes the rough foundation upon which our economic structure rests. If taken away suddenly and completely, the South would be improverished and brought into a desolation more appalling than that which came to us after the besom of a civil war had swept away our fortunes. This race of laborers is the trellis upon which our commercial prosperity is growing luxuriant and fruitful. Tear it down, and the vine will riot and rot on our neglected fields."



EDUCATION. The *Saturday Evening Post* has an editorial on "The Foreclosed":

"Illiteracy as measured by the census—meaning inability to write—has fallen below eight per cent. of inhabitants ten years of age and upward, the whole number of illiterates being only 5,500,000, as against over 6,000,000 in 1900. Of white native-born children between ten and fourteen years of age less than two per cent. are illiterate. Among all white children, native and foreign born, the percentage of illiteracy decreased almost one-half in ten years.

"So far that looks very well; but the further figures from which optimism derives comfort seem to us rather dubious. About forty per cent. of all illiterates are colored, and among Negro children from ten to fourteen years of age eighteen per cent. are unable to write. True, there was a great gain in the census period, the whole number of colored illiterates falling by more than 600,000 and the proportion of illiterate children declining from almost a third to below one-fifth; but that it is still almost a fifth is a great reproach to the country and a very material handicap.

"The child who is unable to write at fourteen is virtually foreclosed. Between him and opportunity stands a dead wall that only very extraordinary luck or ability will enable him to scale. Probably his children will start at a heavy disadvantage. Two million illiterate Negroes make as bad an item on the national balance sheet as twenty-five bushels of corn to the acre on land capable of producing fifty."

The New York *Evening Post* shows the reason for Negro illiteracy:

"When you are told that a thing cost \$1.98 you inevitably think of the bargain-counter; but when that is the sum named as the average amount expended in the State of South Carolina, during the year 1912, for the education of each of the Negro children in the public schools, you are not inclined to smile. There is a trace of comfort in the circumstance that, small as this amount is, it is greater by 27 cents—sixteen per cent.—than the corresponding amount for 1911. It is easy to imagine both the quality and the quantity of the education provided through the laying out of this pittance. The expenditure in each of the separate counties is specified in the report of the State superintendent, and from this it appears that two counties—Berkeley and Pickens—are neck and neck in the race to bring the figure down as near to zero as possible, Berkeley standing at 25 cents and Pickens at 24. We find the table, and accompanying statements, in a Columbia dispatch to the *Augusta Chronicle*; apparently, these infinitesimal amounts represent the total outlay, though possibly there is some subvention by the State which is not taken into account. If so, it is certainly very small; and the showing is most discreditable to South Carolina. The average expenditure for the white school children is \$13.02, and the lowest in any one county is \$6.93."

The Pittsburgh *Dispatch* comments on the attitude of the South toward ignorance:

"It is interesting and instructive to learn that the hope of Louisiana that it could get rid of the 'grandfather clause,' or hereditary privilege of illiterate suffrage, after a lapse of time has proved unfounded. Therefore Louisiana has amended its constitution so as to extend that questionable privilege for another term of years.

"The Louisianians were not proud of their 'grandfather clause' when they adopted it. But they conceived it a political necessity to enfranchise white illiteracy while disfranchising Negro illiteracy. So, adopting the still more unrepresentable subterfuge of establishing a hereditary political right, they gave it life for but fourteen years. 'It was believed,' says the New Orleans *Times-Democrat*, 'that this provision would give a stimulus to the cause of education and that every white boy would insist upon such schooling as would enable him to sign his name and ultimately to vote. It is generally to be regretted in

the cause of education that this warning was unheeded, and that the bars had to be let down again last month for the new army of white illiterates who have grown up in the last fourteen years in spite of what has been done to give them a schooling.'

"But the fourteen years are past, and the power of white ignorance is so great that it must be extended; which was done. Comment on the fact would be painting the lily."

From Virginia, too, comes protest. We learn that at a recent meeting of colored people Judge John A. Buchanan, of the Supreme Court of Appeals of Virginia, condemned the disfranchisement of the Negro in Virginia. He attacked the conduct of the officers in executing the provision of the new constitution and not the law. "The black man of Virginia had better be worthy to vote and still be disfranchised than to be as the white man who was given the vote and sold it," said Judge Buchanan.

Now and then we hear an excuse for the fact that Negro schools are so poor, but on the whole the most curious excuse is that given by the Houston (Tex.) *Post* in a long editorial:

"The State of Texas gives to the Negro child the same allotment per capita of scholastic population that it does the whites, but of the \$1,250,000 or more that is allotted for the training of Negro children, a large sum is diverted to the white schools.

"Why? Because so many Negro parents are indifferent to the training of their children. In the counties having a large Negro population there are thousands of Negro children who never attend school, and this very fact retards the progress of such schools as have been established."



We confess to great sympathy with Congressman Tribble of Georgia. Tribble sees the shadow of an awful shape in President Taft's attempt to put fourth-class postmasters under civil-service rules. Says Tribble with thrilling accents:

"I desire to join my colleague from Georgia, Mr. Bartlett, in his protest against civil-service examination for fourth-class postmasters. I feel that I am especially justified in raising my voice against this executive order, because if there ever was an officially Negro-ridden town it is the city of Athens, Ga., where I live. I have seriously considered the civil-service proposition as ap-

plied to postoffices, and I see danger in the proposition. If you will analyze this order and its requirements you will find that the examination under the civil-service order will place in the fourth-class postoffices in the South, as well as in other parts of the United States, many Negroes. They will stand the examinations and take their places at windows of small country and village postoffices. I want to say to you here to-day that the people of this country will not stand for it."

Think of it, proud Southerners compelled actually to go into examinations with Negroes, and not only going into the examinations, but being incontinently beaten. It is more than human patience can bear! Tribble proceeds:

"This order becomes odious to my people the very moment that Negroes stand examinations for postoffice positions. Every man in this house would join in this fight to defeat this order if it placed you in the situation it places me. I know from experience the humiliation of Negro officeholders, and I warn you here to-day of danger in the enforcement of that order. For sixteen years, since my sojourn in Athens, there have been Negroes in the postoffice of that classic city, and during twelve years of that time there was a Negro postmaster. In this city the State university is located, and there are over 1,000 students. To-day nearly every carrier in that city is a Negro. White people will not stand the examinations and compete with the Negro carriers."

Evidently something must be done. We might, for instance, let the Texans take hold. Governor Colquitt has just been looking into some of their methods and the *Houston Chronicle* reports:

"It is impossible to secure an efficient and sensible administration of justice where the fee system offers a reward for the conviction of persons charged with crime. It has happened that innocent persons have been convicted because a string of fees stretches from the moment of arrest until the defendant is punished.

"Negroes have returned from the cotton fields with their hard-earned money only to be charged with crime and subjected to the fee-system drag. There are communities in Texas where a Negro imperils his liberty if it gets out that he has as much as \$50 or \$100."

This is the civil service for which Tribble's heart yearns.

From the program of the Philharmonic Society of New York we clip the following concerning Dvorak's symphony, "From the New World":

"There has been much discussion as to the origin of the themes of this symphony; some, taking their cue from the composer's well-known attitude toward Negro folk music, asserted that all the thematic material was derived from Negro plantation songs; others took exactly the opposite view of the matter and said that the music was entirely Bohemian in character and that none of the music remotely resembled either the Negro melodies themselves or the Foster minstrel melodies. Mr. Krebbiel, who has made a special study of the subject, justly remarks: 'As a matter of fact, that which is most characteristic, most beautiful and most vital in our folk song has come from the Negro slaves of the South, partly because those slaves lived in the period of emotional, intellectual and social development which produces folk songs, partly because they lived a life that prompted utterance in song, and partly because as a race the Negroes are musical by nature. Being musical and living a life that had in it romantic elements of pleasure as well as suffering, they give expression to those elements in songs, which reflect their original nature as modified by their American environment. Dr. Dvorak, to whom music is a language, was able quickly to discern the characteristics of the new idiom and to recognize its availability and value. He recognized, too, what his critics forgot, that that music is entitled to be called characteristic of a people which gives the greatest pleasure to the largest fraction of a people. It was therefore a matter of indifference to him whether the melodies which make the successful appeal were cause or effect; in either case they were worthy of his attention.'"



THE LATE
DR. CRUM.
The *Columbia State* has this interesting psychological study in the shape of an editorial on the late collector of the port of Charleston:

"W. D. Crum, lately minister of the United States in Liberia and sometime collector of the port of Charleston, was a Negro of uncommon character. President Roosevelt appointed him collector against the protest of the white people of Charleston, an act for which there was no excuse, and in the doing

of which the President was held by the principal spokesmen of the city to have broken faith with them. Strenuous efforts were made to prevent Crum's confirmation, but they failed, and one of the reasons was that Crum's reputation as a man of good deportment was unimpeachable. No charges of any weight could be brought against him.

"In the conduct of the office of collector, Dr. Crum exhibited remarkable discretion, tact and common sense. For example, when a foreign warship was in port and it was the duty of its commander or other officer to call at the custom house, the collector was usually absent, leaving a white deputy to represent him. We have heard various incidents related illustrating his good sense and delicacy, and it is certain that while he was collector he was careful to avoid anything that would cause embarrassment to white people. By profession he was a physician and had a considerable practice among the people of his race.

"His acceptance of the office of collector was, of course, of no benefit to his race, as it aroused race prejudice. Had he declined it when the white people raised their protest, the declination would have brought him distinction and would have been a higher testimonial to the capacity of a Negro to solve a delicate situation than any sort of conduct of the office could have been, but it is only just to say that in the office he bore himself in a manner that commended him highly to the community, however objectionable to it was the occupancy of the office by a Negro."



THE NEGRO
AT WORK.

We append three quotations without comment. First an editorial from the New York *Evening Post*:

"One of the strange inconsistencies in the South's treatment of the Negro is revealed by the appearance before Governor Brown, of Georgia, of white men to protest against the driving of the Negroes out of six counties in that State. It seems that there is a sort of Ku Klux at work, posting notices at night which warn all the colored people to leave or suffer terrible punishments. As a result many of them are going, and one of the men who called on the governor—but dared not give his name—thus described the terrible consequences of the flight: 'If something is not done to check this exodus * * * our wives and daughters will soon be put to the necessity of

doing the cooking, washing and performing other menial labor. In addition, the farmers will suffer greatly, for they will be deprived of field hands.' Not one word, of course, about the victims of the outrage, of their loss and suffering in having to abandon homes and property and flee for safety. The sole consideration of importance is that the wives and daughters of prosperous whites may be without servants and the farmers without farm hands. Now, we all know that the Negro is the worst possible servant and farm-hand, that he is the curse of the South because of his criminal nature and general worthlessness. Ought he, then, not to be driven out at once, in order that Georgia may surely be a white man's country and the way be cleared for foreign immigration? Again, we are always told that the South would know exactly how to settle the Negro problem if it were only let alone. But here it is in two hostile camps, one saying that the Negro must go and the other that he must stay. And Governor Brown actually suggests as a remedy a law forbidding Georgians to terrify into leaving their homes people whose color or methods of living they do not like."

To this we add a clipping from the *Charlotte Observer*:

"Just what a colored man can do on the farm if he is diligent and painstaking was strikingly attested yesterday when Sam Powell, one of the most highly respected colored citizens of Paw Creek, sold on the Charlotte market thirteen bales of cotton for which he received a check for \$1,086. He likewise disposed of 400 bushels of seed for \$1.50 a bushel, or \$600. Eight bales brought 18 cents a pound and five bales 17 cents. The cotton was that of the Lewis long staple variety, the staple approximating one and three-eighth inches in length. These thirteen bales were grown on a field of thirteen acres, Powell averaging a bale to the acre on this tract. His sale yesterday aggregated \$1,686, or an average of \$130 to the acre.

"Powell is one of the leading colored farmers of the county. He is well read, subscribes to several papers, including the *Daily Observer*, and is a great believer in intensive farming. His success in other lines of agriculture in addition to cotton growing has been in keeping with his success there. Powell raises his own supplies at home and sells enough every year to more than pay for his expenses. Seed selection, careful tillage

of the soil and a diligent attention to the growing crop are among his strong points."

The last clipping is from a letter in the *Charleston Post*. The writer is complaining of the Negro tenant in South Carolina and says:

"Now on the adjacent mainland things are in somewhat better shape. New men came in and grasped the situation; they moved the Negro bodily out—that is, they took away all the planting land, selling him just a piece of non-arable land to build a house on, made him a fixture thereby, and eliminated him as a competitor altogether. The consequence is that the Negro has accepted the situation, gets his money every Saturday night, is better clothed and better fed than his sea island neighbor, just across the river, who goes into the farce of farming, of which he has no scientific knowledge, makes way with half he makes, that is under lien to some factor, and erstwhile listens to the agitators of his race, who advise him 'Noffer wuk fer Buckra.'

"The question comes in then: Why do you all not do the same on the island as the white men on the mainland did?"

"No doubt this action would help greatly, but it would be harder to accomplish here, as so much land is owned by them, or by aliens, who have not the interest of the community at heart.

"Therefore to bring about the needed change:

"The factor must cease to advance the Negro.

"The white man of the country must deprive him of planting land, as much for the Negro's good as for his own."



FROM THE
COLORED PRESS.

"After a good deal of effort we are gradually getting to the point where the most dignified and responsible publications in the United States are beginning to capitalize the word 'Negro' just the same as they do the words 'Jew' and 'Irish.' Both the *Outlook* and the *Century Magazine* have recently decided hereafter to spell the word 'Negro' with a capital 'N.' This we think is a distinct victory. We hope that publications like the *Independent* and the New York *Evening Post* will soon follow the *Outlook* and *Century*."—New York *Age*.

"The optimistic Negro boasts continually of seeing the bright side of the picture of life. If a Negro is burned alive in the

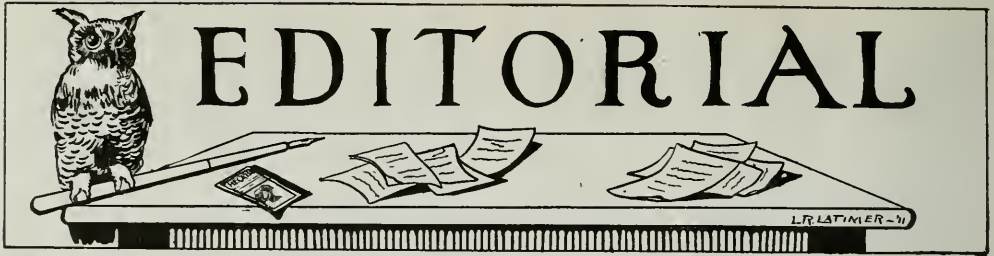
South, 'Oh, well,' he says, 'such outrages will only urge the Negro to make more rapid progress.' This optimistic fellow makes no estimate of the extent to which such brutality will depress and discourage the Negro. He agrees with Booker Washington that slavery was a blessing. So is hell a blessing. So is the devil a blessing. But, nevertheless, we ask for none of it for ourselves. You are called a pessimist if you predict that a house that is all aflame will burn down. The optimist leans altogether on God. He expects God to build his houses, chop his wood and fry his steak. God helps those who help themselves, and no man can reasonably expect assistance in doing a work when he himself is endowed with the capacity necessary to do that work himself. 'Hope deferred maketh the heart sick,' but hope deferred and crushed a thousand times, instead of making the heart sick awakens in some new hopes looking toward impossible realization. It is this elastic, redundant and overboiling human nature that too easily contents the Negro and barely sustains the dog-trot pace of our existence. We must learn to cry out, to make complaints, like the revolutionary fathers did, to send in our remonstrance to the throne—the throne of our human government as well as the throne of Grace. 'Hereditary bondmen, know ye not who would be free himself must strike the blow?'

"You must demand your rights. You must strike for your rights. You must insist or you will be stripped and rendered powerless."—St. Louis *Advance*.

"'Jim Crow' laws are for the purpose of herding Negroes together in any and every public place and conveyance; and in certain residential localities.

"But here is a thing which seems so weak and childish in the Negro in all segregated localities: He is compelled by law to live within certain restricted limits; but when you pass through these 'Jim Crow' sections inhabited by Negroes, in any Southern town or city, you will find upon nearly every corner a white man or a white woman keeping some sort of store, or scattered thickly throughout the entire Negro residential section.

"Why do we continue to support these white stores in these segregated districts? Since we are forced by law, whether legal or illegal, to live herded together, why do we still enrich the very folks who pen us up like cattle in a pen?"—St. Luke's *Herald*.



INTERMARRIAGE.

FEW groups of people are forced by their situation into such cruel dilemmas as American Negroes. Nevertheless they must not allow anger or personal resentment to dim their clear vision.

Take, for instance, the question of the intermarrying of white and black folk; it is a question that colored people seldom discuss. It is about the last of the social problems over which they are disturbed, because they so seldom face it in fact or in theory. Their problems are problems of work and wages, of the right to vote, of the right to travel decently, of the right to frequent places of public amusement, of the right to public security.

White people, on the other hand, for the most part profess to see but one problem: "Do you want your sister to marry a Nigger?" Sometimes we are led to wonder if they are lying about their solicitude on this point; and if they are not, we are led to ask why under present laws anybody should be compelled to marry any person whom she does not wish to marry?

This brings us to the crucial question: so far as the present advisability of intermarrying between white and colored people in the United States is concerned, both races are practically in complete agreement. Colored folk marry colored folk and white marry white, and the exceptions are very few.

Why not then stop the exceptions? For three reasons: physical, social and moral.

1. For the *physical* reason that to prohibit such intermarriage would be publicly to acknowledge that black blood is a physical taint—a thing that no decent, self-respecting black man can be asked to admit.

2. For the *social* reason that if two full-grown responsible human beings of any race and color propose to live together as man and wife, it is only social decency not simply to allow, but to compel them to marry. Let those people who have yelled themselves purple in the face over Jack Johnson just sit down and ask themselves this question: Granted that Johnson and Miss Cameron proposed to live together, was it better for them to be legally married or not? We know what the answer of the Bourbon South is. We know that they would rather uproot the foundations of decent society than to call the consorts of their brothers, sons and fathers their legal wives. We infinitely prefer the methods of Jack Johnson to those of the brother of Governor Mann of Virginia.

3. The *moral* reason for opposing laws against intermarriage is the greatest of all: such laws leave the colored girl absolutely helpless before the lust of white men. It reduces colored women in the eyes of the law to the position of dogs. Low as the white girl falls, she can compel her seducer to marry her. If it were proposed to take this last defense from poor white working girls, can you not hear the screams of the "white slave" defenders? What have these people to say to laws that propose to create in the United States 5,000,000 women, the ownership of whose bodies no white man is bound to respect?

Note these arguments, my brothers and sisters, and watch your State legislatures. This winter will see a determined attempt to insult and degrade us by such non-intermarriage laws. We must kill them, not because we are anxious to marry white men's sisters, but because we are determined that white men shall let our sisters alone.



"CUTS" AND "WRITE-UPS."



INDLY inform me what will be your price to publish my cut and a brief write-up." THE CRISIS receives so many requests like this that we are going to answer all with these emphatic statements:

1. The news columns of THE CRISIS are not for sale.

2. The news columns of no honest, reputable periodical are for sale.

3. No honest man who realizes what he is doing will ask a reputable periodical to sell him space anywhere except in the plainly marked advertising section.

4. The dishonesty of foisting paid matter on readers as news lies in the fact that the reader can never know whether a person or deed is commended because of its real worth or because somebody had money enough to pay for flattery.

5. So far as THE CRISIS is concerned, the public may be absolutely certain that whenever a person is commended in our columns, the reason therefor is that in the editor's judgment (poor and fallible as it may be) the person deserves commendation. In no single case has any article appeared in THE CRISIS because of any consideration, monetary or otherwise, expressed or implied; and this will continue to be the case as long as THE CRISIS is under the present management.

6. The public is not wholly to be blamed for not understanding clearly this code of ethics. Periodicals of all kinds are continually selling their influence and columns for direct or

indirect bribery; among colored papers two widely circulated weeklies are openly and notoriously for sale; there is no person or project which cannot at any time, for money, buy in their columns prominent mention or editorial support. Under such circumstances it is natural that some men should assume that all periodicals devoted to the colored race have a similar code of morals. This is not true of THE CRISIS and it is not true of scores of other colored papers. We may be poor and struggling, but we have not yet lost our self-respect.

7. There are, of course, many practices that approach the border line of debatable action in the matter of news and editorials. Suppose a man wishes a hundred copies of the number in which his cut appears? Suppose an advertiser is worth mention as a man? Suppose that the periodical will undoubtedly be helped by giving timely notice to some man or measure? Here is dangerous borderland, but the narrow way is clear and straight. The editor must ask:

(a) Is the matter news?

(b) Is the man commendable outside all considerations?

If the answers are "yes," then the article should go in; if not it should stay out. This is our code of editorial ethics. We commend it to our brother editors. We especially commend it to those who pester our souls with requests like the above. It is a good policy. In the end it pays.



CONTRIBUTIONS.



WE want every reader of THE CRISIS to send us news of the darker races. We do not want social notes, or essays, or biographies, or general description. We do want *facts*, directly and simply told, showing:

1. What colored folk are actually doing.

2. Just what discriminations they suffer.





THIRD GENERATION—1913

If you look in our "Color Line" notes and "Opinion" you will see the kind of facts we want. Such facts are difficult to gather. The regular news associations do not publish them, the colored papers miss half of them, and despite the fact that we spend over \$500 a year, we do not get as complete a picture of colored life in America as we wish. Will you help us? Search your local papers for notes and editorials; note occurrences; let nothing slip. We may not be able to write you a letter of thanks and we may not always use your matter, but we shall appreciate the service just the same. This leads us to say a word in answer to hundreds of inquiries:

Yes, THE CRISIS wants contributions; it wants news notes, it wants articles, it wants stories, it wants poems.

But THE CRISIS has a standard. News notes must be news notes and not thinly concealed "puffs." Articles must be written in the king's English and must say something. We do not want rambling thoughts and opinions; we want information—good solid information, illustrated by facts and pictures. We write our own editorials. They might be improved, we admit. But we insist on writing them. Again, articles must be timely. A good Washington woman sent us a note for the January CRISIS on December 27. On that day the January CRISIS, printed and bound, was being mailed to subscribers.

Yes, we want stories; but do you know what a story is, and can you write one? Believe us, it is no easy job. Most people who try it fail. This is natural. You would not start out to make your first dress to-day and sell it to John Wanamaker to-morrow? No. Well, we have reason to know that story writing is more difficult than dressmaking and less liable to success. We are willing to read your first attempts, but be sure and send postage for return mailing.

And poetry. Honestly, until we sat in this chair, we never dreamed that there were so many people who imagined they

could write poetry. Of all forms of writing, poetry is the most subtle and difficult. Yet we receive day after day, and month after month, reams of the most amazing drivel which we are asked to publish. We are getting so that the sight of lines of uneven length on a written page calls for strong self-control. The attempt to write poetry, like measles, is a disease we all must have; but the attempt to publish such stuff—to inflict it on an innocent and unsuspecting public—that is the unforgivable sin. Wherefore send your poetry if you must, but we shall remain firm, planted with our back to the wall, and our grim visage front forward to defend our readers, and at the same time discern the occasional—oh, very occasional—gem.

So, in fine, we want contributions, but we want them good.



BLESSED DISCRIMINATION.



GOOD friend sends us this, word:

As an optimist of THE CRISIS persuasion, I find myself more or less frequently engaged in arguments on the eternal race question. Here is an argument I am often called upon to meet: "Jim Crow" laws make us save money; discrimination makes us appreciate and patronize our own; segregation gives our business men a chance; separate schools give our girls and boys something to work for. Possibly there are many doubtful minds who would be benefited by a word from you on this subject through the columns of THE CRISIS.

There is no doubt that colored people travel less than they otherwise would, on account of "Jim Crow" cars, and thus have this money to spend otherwise.

There is no doubt that thousands of Negro business enterprises have been built up on account of discrimination against colored folks in drug stores, grocery stores, insurance societies and daily papers. In a sense THE CRISIS is capitalized race prejudice.

There is not the slightest doubt but that separate school systems, by giving colored children their own teachers and a sense of racial pride, are enabled to keep more colored children in school and

take them through longer courses than mixed systems. The 100,000 Negroes of Baltimore have 600 pupils in the separate high school; New York, with a larger colored population, has less than 200 in its mixed high schools.

Therefore discrimination is a veiled blessing? It is not, save in a few exceptional cases.

Take the "Jim Crow" car; is the money saved or merely diverted? Is it diverted to better things than travel or to worse? As a matter of fact separate cars and parks and public insult have driven Negro amusements indoors, and the result is tuberculosis and pneumonia; they have deprived colored people of the civilization of public contact, and that is an almost irreparable loss.

Take our business enterprises; they are creditable and promising, but they are compelled to set a lower standard of efficiency than that recognized in the white business world. Our business men must grope in the dark after methods; our buyers do not know how to buy and our clerks do not know how to sell; our banks do not know how to invest, and our insurance societies, with few exceptions, do not know what modern insurance means.

We all know this, but whom do we blame? We blame ourselves. We carp and sneer and criticise among ourselves at "colored" enterprises and declare that we can always tell a "colored" store or a "colored" paper by its very appearance. This is not fair. It is cruel and senseless injustice. Negro enterprises conform to a lower standard not because they want to, but because they must. Color prejudice prevents us from training our children and our men to the same standards as those set for the surrounding white world.

The colored boy can learn servility, but he is not allowed to learn business methods; colored men learn how to sweep the floor of a bank, but cannot learn the A B C of modern investments; the colored industrial school does not teach modern machine methods, but old and

outworn handwork or decadent trades and medieval conditions.

The result is that our business men are not the travelers of a broad and beaten path, but wanderers in a wilderness. Considering their opportunity, their fifty banks and tens of thousands of business enterprises and hundreds of thousands of dollars in industrial insurance are little short of marvelous. But to call the cruel discrimination that has misdirected effort, discouraged ability, murdered men and sent women to graves of sorrow—to call this an advantage is to misuse language. The open door of opportunity to colored persons, regardless of the accident of color, would have given us to-day \$10 of invested capital where we have \$1; and ten business men trained to the high and exact standard of modern efficiency where now we have one grim and battered survivor clinging to the ragged edge. Thank God for the dollar and the survivor, but do not thank Him for the discrimination. Thank the devil for that. We black people to-day are succeeding not because of discrimination, but in spite of it. Without it we would succeed better and faster, and they that deny this are either fools or hypocrites.

The same thing is evident in education. Separate school systems give us more pupils but poorer schools. The 200 black high-school pupils in New York have the best high-school equipment in the land—beautiful buildings, costly laboratories, scores of the best teachers, books and materials, everything that money and efficiency can furnish; the Baltimore high school has to struggle in a building about half large enough for its work, with too few teachers and those at low salaries, and with a jealous public that grudges every cent the school has and wants to turn the whole machine into a factory for making servants for smart Baltimore. All honor to their teachers for the splendid work they do in spite of discrimination, but do not credit discrimination with the triumph; credit Mason Hawkins.

Turn to our newspapers. They are a sad lot, we grant you. But whose is the fault? How can they get trained men for their work? How can they get capital for their enterprise? How can they maintain for themselves and their readers a standard even as high as their white contemporaries, not to say higher? Their workers are shut out from the staffs of white magazines and newspapers; their readers are deprived of the education of social contact and their very writers are, through no fault of their own, illiterate. There lies on our desk this pitiful letter:

Dear Editor of the Crisis
New York.

It would confure a great favor upon me. if the nessacery arrangment can be secured that i may constribet to your magazine Some of my original M.S.S. and Poem. as i have joust Begain to Rite Short M.S.S i awaiteing you Reply

Your truly,

Shall we laugh at this or weep? Who knows what this man might have done or said if the State of Florida had let him learn to read and write? Shall we thank the God of Discrimination for planting literature in such soil or shall we hate it with perfect hatred?

No. Race discrimination is evil. It forces those discriminated against to a lower standard and then judges them by a higher. It demands that we do more with less opportunity than others do. It denies to present workers the accumulated experience of the past and compels them at fearful cost to make again the mistakes of the past. Out of this cruel grilling may and do come strong characters, but out of it also come the criminal and the stunted, the bitter and the insane. One is just as much the fruit of the tree as the other. If in any place and time race hatred is so un-reasoning and bitter that separate schools, cars and churches are inevitable, we must accept it, make the best of it and turn even its disadvantages to our advantage. But we must never forget that none of its possible advantages

can offset its miserable evils, or replace the opportunity, the broad education, the free competition and the generous emulation of free men in a free world.



A LETTER TO A SOUTHERN WOMAN.

(Who asked that her remarks on the Negro question be regarded as confidential.)



Y DEAR MRS. X.:

Of course I understood that all you said last week was said with the sense of security that comes from privacy and confidence; and, of course, I have respected this confidence, although I could not resist telling a few friends, in a general way, that I was much encouraged by the liberal outlook of many people whom I met while I was visiting the South. But I am really disappointed that I cannot say more. Is this not the South's most intimate tragedy—that its Bleases and Vardamans are permitted to utter their thoughts freely, while those who really represent the best thought of the South are forced to be silent? How is the world to know that every one of you is not a Blease at heart, when your noblest hopes and thoughts never find a voice? I know that the Abolitionists are anathema south of Mason and Dixon's line, but I wish that there were men like them there, who would dare to marshal the conscience of their fellows in utter disregard of their own careers and fortunes. A few fanatics, a few madmen "on the side of the angels," might give freedom to your twenty-five million people, and overshadow those fanatics who bring to you

"No light, but rather darkness visible."

I know you will understand the spirit in which I write these things. It is the thought of your own work, and that of your husband, that gives me the courage to say these things to you.

Sincerely yours,

J. E. SPINGARN.

New York, January 2, 1913.

THE REPRESENTATIVE

A STORY—By VIRGIL COOKE



JOHN R. TRAVIS was very much disturbed when his office boy informed him that Mr. Jones, the junior partner, was about to leave for the Charlton Club to play a game of golf.

"Golf!" he thundered; "that is all he thinks about here of late, it's golf, golf, golf! Send him to me and tell him it is something of immediate importance."

"Yes, sir," answered the boy as he hurried away upon his errand.

Mr. Jones, when informed that he was wanted, made no effort to conceal his displeasure. He walked into the private office of his partner with a "Well, what is it?"

Travis pulled a chair. "Sit down a minute. I want to discuss that Brazilian proposition with you."

"So you still have that in mind?"

"Yes."

"Better forget it," laughed the other. "Isn't there enough business nearer home we can get? South Americans have very few business relations with this country."

"I know that, but why don't we Americans come in for a share of the South American commerce and business? England and Germany are all doing enormous business with Brazil, while we are idly looking on. This is our dull time here. Why not make a few thousand off the dagoes?"

Jones smiled. "You remember, of course, that we tried once; you made a special trip to Rio de Janeiro to put that deal through?"

"That's just it——"

"But you didn't succeed, and you didn't seem talkative on just why you failed. That long trip should have brought results; it cost enough."

"Jones," began Travis, "a few foolish remarks I made is the cause of our losing several thousand dollars. While in Rio de Janeiro I stopped at the Avenida. There I made the acquaintance of an Englishman, who was a very affable and agreeable man. One night he and I were in the café eating supper and telling of the various places we had visited when I walked a Negro, who seated himself not far from our table. I touched my companion on the arm. 'Do they allow that at this hotel?' I asked him. 'What?' he answered as he followed my gaze. 'Look at that black man,' I said to

him. He looked puzzled, but I informed him that his presence was disgusting to me. 'This is South America,' said the Englishman. 'I know that,' I answered him, 'but I could kick that Negro out of my sight,' and I didn't speak low either."

Jones pulled out his watch. "Really, can't we finish this some other time?"

His partner flushed with annoyance. "This is business, you understand."

"Well, what next?"

"The following day after my supper with the Englishman I had an appointment with one Señor L. Mario, chief of construction for the Brazilian Central Railroad. I arrived at his office and there before me was the Negro I had seen in the café at the hotel. 'Is this Señor Mario?' I asked him, somewhat surprised. He informed me that it was and also that he had decided not to sign the contract for the building of those bridges."

"Perhaps the Englishman wanted the contract himself and had peached," suggested Jones.

"No, that wasn't it, John; the Englishman turned out to be the general superintendent of the Brazilian Central. Well, I failed; but I have hit on a new plan. I've learned of a young Negro engineer who's sailing for Brazil to-day to try for a job under Mario. My plan is to offer him a good percentage if he'll represent us and land that job. He's black and he'll know how to jolly Mario."

"What—a Negro to represent us in Rio?"

"Why not? What difference, if he delivers the goods? Besides, we won't, of course, pay him as much as we would a white man. What do you say? The contract will clear us at least \$25,000 at any reasonable figure."

"Oh, go ahead if you want to, but deal with the darkey yourself, please; good-day, I'm off."

A month passed.

"Heard from your South American deal?" asked Jones one day suddenly as he spied a cablegram.

"Yes," grunted Travis, and tossed him the yellow paper.

It read:

"Lost the contract, but got a job. Mario sends regards."

Jones chuckled.

"Señor Mario has a good memory," he said.

ABOLITION *and* FIFTY YEARS AFTER

By STEPHEN S. WISE, Rabbi of the Free Synagogue, New York



IF 1863 and emancipation were not worth while, neither was 1776 nor its Declaration of Independence, nor yet Magna Charta. We are ready to consider the question whether emancipation was worth while, because we have not taken wholly to heart the response of Emerson to the statesman who called the Declaration of Independence a mass of glittering generalities—the response—not a glittering generality but a blazing ubiquity. Emancipation could have come in no other way. One must needs sorrow for those who seek to detract from the fame of the Abilitionists led by William Lloyd Garrison; one pities their detractors. Emancipation was needed in order to redeem the promise of the Republic, even though the latter was veiled by the expediency, which dictated the framing of the Constitution. The American democracy and Negro slavery could not permanently co-exist. Our nation cannot forever exist if the white race be half enslaved by its prejudices and partisanship and the Negro race only half freed from its yoke.

To the unjustly scorning critics of the Abilitionists be it said that Garrison was a no less noble figure than Robert Gould Shaw himself. Men rightly see noblest heroism in the deeds of the soldiers of the Civil War, and wrongly ignore the noble courage of those intrepid souls who fought the war for freedom during thirty long, terrible years before Gettysburg. Colonel Shaw went forth to battle and immortality amid the plaudits of Boston and the reverence of a nation, but Garrison fared forth unto his thirty years of resistless, withal weaponless, warfare amid the execrations of the mobs of his day. The speaker of the Harvard commemoration address of 1865 said of the men of Harvard and their kind, who had given their lives that the nation might live: "We shall not disparage America now that we have seen what men it will bear." This word might have been as truly spoken of the men whose moral might and spiritual genius had made emancipation possible, whose voice Abraham Lincoln was when he proclaimed emancipation.

Have we really emancipated the Negro or merely abolished slavery? It is one thing

to help a race to throw off its shackles and another thing to emancipate it unto perfect freedom. We have no more tried emancipation as yet than Christians have ever tried Christianity, or Jews experimented in the art of living by Judaism. Who will essay to judge the wisdom of emancipation after the brief term of fifty years? Moreover, in the despite of denying to the black race more than a tithe of the educational opportunity which is the daily portion of the white race, we yet presume to judge it, a newly emerged people, by the most rigorous of white men's standards, forgetting, as a gifted teacher of his own race has said, that the Negro began at the zero point with nothing to his credit but the crude physical discipline of slavery.

The Negro has proved that he has fitness and capacity for education. In truth, he has shown a veritable passion for education, as is witnessed by the extraordinary decrease in Negro illiteracy within half a century. Education, moreover, has not demoralized the Negro. Happily for himself, the Negro has refuted the calumny that education is dangerous, invented apparently in order permanently to disable him on his upward march. Curiously the North blundered in fearing that education would for the first time in the history of human striving unfit a race for life. Again, the States have not fairly and adequately provided educational opportunities for the Negro. The education which has moralized the Negro has unfitted him solely for a life of servitude. If it be sought to keep a race in permanent subjection, every educational opportunity must be sedulously withheld from it. If the Southern States cannot afford to give to the cause of Negro education more than one-third or one-quarter of the amount needed for this work, in order that the race may be led by teachers who are competent, educated and decently remunerated, and that the educational opportunities of the race be complete and diversified and serviceable, then it remains the business of the nation to step in and assume a portion of the burden which is explicably too heavy for the South to bear.

Among the influences which have operated as against the rise of the Negro, and to make emancipation a thing of name rather than of fact, has been the rise in our own generation of the spirit of race consciousness, or rather of race consciousnesses, together with

the inevitable stress upon superiority and inferiority which race consciousness entails. In addition to a veritable madness of race boasting and race pride touching the so-called meaner breeds, we have witnessed the rise of an almost morbid nationalism demanding, among other things, Germany for the Germans, Russia for the Slavs and America for the white race. This race apotheosis and national self-aggrandizement might have been successfully combatted if Garrison and Phillips had survived to do battle in the name of the internationalism which in these days is considered an obsolete sentimentality.

The men of the North have no right to cast reproaches at the South touching its attitude to the Negro, even at its worst, seeing that the North has done no more for the Negro, and is doing no more, than to ignore him as though he were not, when it is not actually doing him injury and harm. The North has ceased to be ready to make sacrifices on behalf of humanitarian convictions primarily because it has no convictions of its own. In the interest of fancied industrial relations and imaginary political peace, the North tolerates intolerable courses when it does not actually share in them. As long as the men and women of the North suffer the Negro race to live in utter isolation in our city and cities, to feel themselves shut out and despised, so long do we forfeit the right to deal with the injustices of the South to the Negro race.

The outstanding fact in the field of relationship between the two races is the weakness, though not want of courage, of the few who recognize the wrong and the inhospitality of the multitude touching any protest against wrong, if wrong be done merely (!) to the Negro. We seem to have become tepid and indifferent touching the direst wrong if it be only the Negro who is its victim. We forget that the stronger race is more susceptible to moral damage than the weaker race. If the moral fibre of partially strong races be enfeebled, moral havoc is likely to result. Moreover, a political menace is involved, a menace to those members of the white race primarily in the South, but ultimately in the North as well, who are nearest to the Negro race in outward or economic circumstance. The rights of the poor white have already been assailed in the South in order in part to justify Negro proscription, and because of the ever growing desire of the strong to limit the powers of the weak. A nation may

begin by assailing the rights of the fewest and weakest, but it will not end until it holds lightly the rights of all save the fewest and strongest.

We may deny justice to the Negro, we may withhold from him elementary political rights, we may scourge and stripe him, we may hang and burn him, but in the end the white race will suffer most. No race can violate the moral law with impunity; no race can for years and generations pursue courses that are unjust without mutilating its own moral nature and sinking to a lowered level of life. The Negro victim of the Coatesville mob was fiendishly wronged, but the white community of Coatesville is most deeply and abidingly injured, for it is hurt in the very fundamentals of its life.

Earnestly ought we appeal to-day to the Negro race to keep their problems out of the whirl of politics. The Negro must not suffer the fortunes of his race to be embroiled in partisan strife. The Democratic party has always been ready to treat the political disabilities of the Negro as a vote-getting opportunity, and the Republican party no less willing to utilize him as an always dependable asset. The third party may mean to be just to the Negro, but is it just to treat him well in the Northern States, where such treatment will be unobjectionable, and to treat him ill, virtually to disable him, in the Southern States, where such Negro disablement will be most acceptable to the citizenship, remembering that in the South, where it is proposed to leave his present status of disabilities unremedied, there are to be found the Negroes who are the true leaders of their race? It is unworthy on the part of the great political parties to treat the fortunes of a race of ten millions and more as a pawn upon the chessboard of political advantage.

Emancipation came as a war measure, and rightly so—a measure of war upon slavery. Pity did not free the Negro, but war did. Pity and charity will not solve the Negro problem of to-day. It is upon the higher grounds of justice and democracy that the question must be met. We face to-day, as a nation, not a Negro question, but the American question. It is and always has been the test and touchstone of American life, testing the very foundations of the Republic. If we fail here we fail everywhere. The question is not one of racial equality, but of social justice, of true democracy, of genuine Americanism.

NATIONAL ASSOCIATION

FOR THE ADVANCEMENT OF

COLORED PEOPLE

MEMBERSHIP.

WE have at last passed the "1,000 members" mark. The record now is 1,092 members, which constitutes us the largest association of the sort which colored people ever had.



MEETINGS.

IN the South Dr. Mason addressed meetings in the interest of the association at Bennettsville, Florence and Charleston, S. C. In Atlanta he spoke at Morris Brown, Clarke and Gammon Colleges. The next night he made an address in Birmingham, and on January 10 spoke before the Upper Mississippi Conference at Durant. Dr. Spingarn spoke at Atlanta Baptist College and at Atlanta University. Dr. Du Bois addressed the Association of Cosmopolitan Clubs at their annual conference in Philadelphia and the colored State teachers of Baltimore. In the First Congregational Church at Natick, Mass., he spoke on the races congress and general problems.

In Boston, between December 29 and January 5, four meetings were held in the interest of the association. The chairman of the board of directors, Mr. Villard, succeeded in interesting a large number of people in the work of the association by his stirring address in Zion Church on December 29. Mr. Charles Edward Russell addressed enthusiastic audiences in Kansas City. Miss Gruening, the assistant secretary, addressed the colored branch of the Y. M. C. A. in New York City, the ladies' auxiliary at Beth Elohim Synagogue, Brooklyn, and on January 5 took charge of the meeting of the B. Y. P. U. at the Mount Olivet Baptist Church in New York City, where Miss Ovington and Mr. Morton spoke.

On January 12 there was a mass meeting of the National Association at Young's Casino in Harlem. Bishop Alexander Walters presided. The speakers were: Mr. William Pickens, professor in Talladega College,

Alabama; Mrs. A. W. Hunton, social worker for the Y. W. C. A.; Mr. W. E. B. Du Bois and Mr. Joel Spingarn, president of the New York branch. Hon. Charles Whitman was unable to be present, but his written address was read by Dr. A. C. Powell. Nearly 2,000 persons were present. Musical selections were rendered by the Walker Female Quartet and Mme. Lula Robinson Jones.

Emancipation celebrations have been noted elsewhere in this issue. On February 12, Lincoln's Birthday, the following branches will hold anniversary meetings: Chicago, Tacoma, Kansas City, Washington and Boston. In New York the anniversary meeting will be held at Cooper Union, February 10.



ANNUAL MEETING.

THE annual meeting of the association was held in the Evening Post Building on January 21. There were a number of addresses and detailed reports by officers and committees, and by guests who were present. The guest of honor was H. O. Tanner, the artist. There was an exhibition of the work of Mr. Harry Roseland, the artist, who has achieved notable success in portraying Negro life.



BRANCHES.

THE Quincy branch, one of the youngest affiliating with the national organization, reports an enthusiastic meeting in one of their largest churches. Mr. Charles Edward Russell represented the National Association. Other speakers were Honorable George Wilson, of the State legislature, and several ministers.

The Detroit branch reports that since joining the National Association, May, 1912, their organization has rapidly grown in membership and influence, and is now in the midst of a vigorous campaign defending the civil rights of colored people in that vicinity. As a result several

large restaurants and theatres have ceased to discriminate against colored people. The branch has been greatly assisted by a clear and definite State law prohibiting such discrimination and by Mr. Shepherd, the militant prosecuting attorney. The branch has been most fortunate in having the cooperation of some of the most prominent colored men. Recently the Rev. Mr. Bagnall and Dr. Albert Johnson led in the prosecution of a restaurant keeper for refusing to serve colored people. They won the suit and although it has been appealed they are confident of ultimate victory.

This month two new branches were admitted to membership: Kansas City and Tacoma, Wash. Not long since Chicago was our most western outpost; then came Indianapolis, now Kansas City, and with Tacoma we reach the Western coast.



NATIONAL ORGANIZER.

WITH the beginning of the new year the association has been so fortunate as to engage the services of Dr. M. C. B. Mason, the well-known clergyman and lecturer, as national organizer. Dr. Mason, who needs no introduction to the readers of THE CRISIS, was ordained in 1883, and has held pastorates in New Orleans and Atlanta. Since 1891 he has been connected with the Freedmen's Aid and Southern Education Board of the Methodist Episcopal Church, having been corresponding secretary for the last seventeen years. He was

the first colored man ever elected by the Methodist Episcopal Church to such a position.



UNIVERSITY COMMISSION ON SOUTHERN RACE QUESTIONS.

DR. SPINGARN, as representative of the National Association, attended the University Commission on Southern Race

Questions which met at the University of Georgia on December 18 and 19, with Professor Brough, of the University of Arkansas, as chairman and Professor Hurley, of the University of Virginia, as secretary. This commission is an organization consisting of one representative from each of the eleven Southern State universities. The commission mapped out its work for the succeeding year and decided to hold its next meeting at Richmond, Va., on December 18, 1913. In the meanwhile its various committees will undertake a series of investigations in regard to the Negro in the South and his relations with his white neighbors. Dr. J. H. Dillard, agent of the Jeanes Fund, was, with Dr. Spingarn, admitted by special vote to the sessions of the commission.



DR. M. C. B. MASON.

National Organizer and Corresponding Secretary.

FLYING SQUADRON.

"IN BUTTERFLY LAND," a dramatic fantasie, was charmingly staged by the Flying Squadron in New York, January 3. The proceeds, in the form of a substantial purse, were presented to the National Association. The entertainment was the original production of the members of the Flying

Squadron. The talented president, Mrs. Dora Cole Norman, wrote the lyrics and with her sister, Miss Carrie Cole, taught the original dances which formed an attractive feature of the program. The music was directed by Miss Helen Elise Smith. The words of the charming selection, "Little Lonesome Child," were written by Miss Louise Latimer, who also designed the costumes. Miss Carrie Cole in her artistic solo dancing received enthusiastic applause from an appreciative audience. Miss Madeline Allison was delightfully adapted to the rôle of "Little Lonesome." The others who took part were the Misses Lottie Jarvis, Elsie Benson, Emily Douglas, Pauline Mars, Lurline Saunders, Alice Sousa, Mamie Sousa, Pauline Turner, Vivienne Ward and Bessie Pike.



COATESVILLE.

"IF the issue of civilization is finally enforced upon Coatesville and the State of Pennsylvania, the credit will belong to this noble society. I am glad of the opportunity to praise them. With inadequate means, lukewarm support, and with most avenues of publicity closed to them, these people have given themselves to the most unpopular cause in the world, yet one which is obviously fundamental to civilization—equality of opportunity for a great unprivileged, overborne, unhappy section of our people. As long as *any* are victims of inequality, as long as *any* are exploited or dispossessed, there can be no civilization—and this means Negro human beings as well as white.

"The Association for the Advancement of Colored People employed William J. Burns to put his operatives into Coatesville. This took place in the summer of 1912. In September the chairman of the society, Mr. Oswald Garrison Villard, its attorney, Mr. Wherry, and the writer of this article, accompanied Mr. Burns to Harrisburg and laid the results of the investigation before Governor Tener."

In these words Mr. Albert J. Nock comments in the February issue of the *American Magazine* upon the National Association for the Advancement of Colored People and the work done by it in investigating the horrible burning of "Zach" Walker at Coatesville on August 12, 1911. This will give to the public and to the members of the associa-

tion the first definite knowledge that the association has been actively concerning itself with the situation at Coatesville. Its directors decided, after the lynching meeting held in Ethical Culture Hall on November 15, 1912, to devote the sums raised at that meeting and by an appeal to the membership, and also the sum contributed for legal redress during the year 1912, to an investigation of the Coatesville lynching with a view of obtaining information which might induce the authorities to continue the work of prosecuting those guilty of this inexcusable and inhuman crime.

First that splendid journalist and warm-hearted woman, the late Mary Dunlop Maclean, went to Coatesville and found out more in two days than the State of Pennsylvania had unearthed in as many months. After that Mr. William J. Burns, the famous detective, was retained by the association, and under his instructions two of his men opened a restaurant in Coatesville and bent themselves to the task of finding out the whole story. This was much easier than had been anticipated, but the detectives stayed in Coatesville for some months, after which the restaurant was sold. As a result the association has the names of a number of participants who were not indicted, but who should have been indicted, and a list of witnesses who were not called by the prosecution when the case was tried, and other information of a damaging character against a number of citizens of Coatesville, the nature of which cannot be revealed even at this time. The substance of the information thus obtained has, however, been communicated to the authorities, notably Governor Tener of Pennsylvania, who was waited upon on September 19 by the chairman of the board of directors, Mr. Oswald Garrison Villard, the counsel for the association, Mr. William M. Wherry, Jr., and Mr. William J. Burns, accompanied by the head of his Philadelphia office, and Mr. Nock of the *American Magazine*.

The Governor was sincere, straightforward and anxious to do everything that he could to help. He said frankly that his inability to get convictions at Coatesville was one of the "failures of my administration," and he agreed that there should be a meeting with the assistant attorney-general, Mr. Cunningham, who had charge of the case. Mr. Wherry went direct to Pittsburgh to call upon him and found Mr. Cunningham equally

chagrined that the State had not been able to punish the guilty.

On December 12 Mr. Villard proceeded to Coatesville and spent an evening with the courageous group of citizens who have co-operated with the association and aided it in every way and are determined that the stain upon the good name of Coatesville shall be redeemed by the conviction of someone, if this is in any way possible. The basis of both these interviews was the admirable brief and summary of the case and of the evidence obtained by the Burns detectives which was prepared by Mr. Wherry at very considerable inconvenience and large expenditure of time, which he generously donated to the association. The association feels that this visit to Coatesville and its other activities had something to do with the admirable recommendation by Governor Tener, in his annual message to the legislature of Pennsylvania, that the charter of Coatesville be revoked, since its inhabitants have been consorting with and shielding murderers. For this action Governor Tener is again entitled to the gratitude of all law-abiding citizens in the United States. The Coatesville committee proposes, at this writing, to get into touch with him, and to aid it the association has placed at its disposal the substance of Mr. Wherry's report. Under the circumstances there is every reason to hope that THE CRISIS will shortly be able to report the reopening of the prosecutions, in which the association will co-operate to the extent of its ability. It will freely place the information acquired by the Burns detectives in the hands of the State authorities if this is desired.

So far as the crime itself is concerned, the investigation of the association proved that no more inexcusable crime ever occurred. The social conditions of lawlessness and degradation which made the crime possible are thoroughly covered by Mr. Nock in the February *American*. In addition, it appears that there was inefficiency in the police department. Notably was this true of officer Stanley Howe, who had Walker in charge at the hospital and was duly armed and uniformed, but permitted the crowd to take the prisoner from him without as much as making an effort to protect him, the door of the hospital being opened from within. Another police officer left town because he had helped in the lynching. Still another

participated, and the head of the police was weak if not inefficient. It appears clearly that one reason for the popular indifference to the punishment of the mob murderers is that some of the more important criminals and instigators were not put on trial. Those whom it was sought to convict first were young boys who were probably drawn to the scene by curiosity. The chief instigator is known, but he has never even been indicted. The police officer, Howe, who should have been tried, though indicted, was not brought before a jury. The failure of the prosecution is, however, mainly due to the depraved tone of the community of Coatesville and of Chester County as a whole. It is easy to point out where the authorities made mistakes, but, on the whole, they made an earnest and serious effort to convict, with the governor doing everything he could to urge them on.

As already stated, it is the hope of the association before very long to report that additional prosecutions have been undertaken. The Governor should be all the more inclined to do this because it has been openly charged in the public print by a burgess of Coatesville that, although the chief instigator has been known, no effort has been made by the State to apprehend him—this being said in defense of the Chester County juries.



MY DEAR DR. DU BOIS:

Relating to your editorial on Truth, can you keep before us any more effectively than you are already doing the Truth that discrimination against colored Americans is not only an evil, but an *unnecessary* evil? I find so many of my friends are inclined to throw up their hands in despair with the confession that they cannot overcome the race prejudices of the community.

We must keep before them not merely the cruelty of their prejudices, but that the cruelty is unnecessary and that prejudices can be overcome.

To tell a community already partially prejudicial that other communities are more prejudiced than they may increase rather than decrease the evil, unless you counteract the debasing influence of an evil example by the inspiring influence of a noble example.

Sincerely,

GEO. G. BRADFORD.

THE BURDEN



W. LATIMER 1911

COLORED MEN AND WOMEN LYNCHED WITHOUT TRIAL.

1885.....	78	1899.....	84
1886.....	71	1900.....	107
1887.....	80	1901.....	107
1888.....	95	1902.....	86
1889.....	95	1903.....	86
1890.....	90	1904.....	83
1891.....	121	1905.....	61
1892.....	155	1906.....	64
1893.....	154	1907.....	60
1894.....	134	1908.....	93
1895.....	112	1909.....	73
1896.....	80	1910.....	65
1897.....	122	1911.....	63
1898.....	102	1912.....	63
Total.....			2,584

LYNCHINGS, 1912.

Reported in January—1.

Muldrow, Okla.—Man, murder and assault.

Reported in February—8.

Hamilton, Ga.—Three men and a girl, murder.

Cordele, Ga.—Man, rape.

Bessemer, Ala.—Man, murder.

Vidalia, Ga.—Man, murder.

Macon, Ga.—Man, rape and robbery.

Reported in March—7.

Chattanooga, Tenn.—Three men, murder.

Marshall, Tex.—Man and woman, murder.

Memphis, Tenn.—Man, rape.

Starkville, Miss.—Man, assault on a woman.

Reported in April—12.

Fort Smith, Ark.—Man, murder.

Marianna, Ark.—Three men, labor troubles and insulting remarks.

Blackburg, S. C.—Two men forcing a man to drink whiskey.

Olare, S. C.—Three men, arson.

Cochran, Ga.—Man, murder.

Shreveport, La.—Man, insulting a white man.

Starkville, Miss.—Man, fright at his approach.

Reported in May—6. (7?)

Shreveport, La.—Tom Miles, insulting note to a white girl.

S. McIntyre, same offense (?)

Yellow Pine, La.—Boy, writing letters to ladies.

Jackson, Ga.—Henry Ethrage, securing immigrants.

Greenville, Miss.—Man, assaulting a white woman.

Columbus, Miss.—George Edd, shooting a woman.

Monroe, La.—Man, threatening violence.

Reported in June—3.

Tyler, Tex.—Dan Davis, rape.

Valdosta, Ga.—Emanuel, shooting a white man.

Nashville, Tenn.—J. Samuels, assault on a white woman.

Reported in July—3.

Pinehurst, Ga.—A woman, murder.

Rochelle, Ga.—McHenry, murder.

Lucesdale, Miss.—Forest Bolin, testifying against liquor sellers.

Reported in August—4. (5?)

Paul Station, Ala.—A man, murder.

Second man, same place (?)

Clarksville, Tex.—Leonard Pots, murder.

Plummerville, Ark.—John Williams, murder.

Columbus, Ga.—T. Z. Cotton, 16 years old, manslaughter.

Reported in September—5.

Russellville, Ark.—Monroe Franklin, assault on a woman.

Cummings, Ga.—Ed. Collins, accessory to assaulting woman.

Greenville, S. C.—Brooks Gordon, assaulting woman.

Humboldt, Tenn.—Will Cook, refusing to dance.

Princeton, W. Va.—Walter Johnson, attacking a white girl.

Reported in October.—5

Bakersfield, Cal.—Unknown, attacking a child.

Cullings, Ga.—Bob Edwards, complicity in attacking child.

Americus, Ga.—Yarborough, attacking a girl.
 Rawlins, Wyo.—Wigfall, assaulting a woman.
 Shreveport, La.—Sam Johnson, murder.
 Reported in November—1.
 Birmingham, Ala.—Will Smith, murder.
 Reported in December—8. (11?)
 Norway, S. C.—John Feldon, obtaining goods under false pretenses.
 Preston Ark.—A. Dempsey, assaulting woman.
 Jackson, Miss.—Joe Beamon, resisting arrest.
 Fort Allen, La.—N. Cadore, murder.
 McRae, Ga.—Sidney Williams, murder.
 Tutwiller, Miss.—Man, insulting language.
 Little Briton, S. C.—Man, resisting arrest.
 Butler, Ala.—A. Curtis, murder.
 Butler, Ala.—Three Negroes, murder (?)
 Total 63, possibly 68.
 For alleged attacks on women, 17.



THE MANUFACTURE OF PREJUDICE.

**WOMAN CLUBBED
 AND LEFT TO DIE;
 POSSE SEEKS NEGRO**
 —New York *Herald*, December 4.

**TRENTON WOMAN
 ASSAULTED BY A
 NEGRO IN FIELD**
 —Camden (N. J.) *Courier*, December 4.

**FIRST ARREST
 IN TRENTON MAN
 CHASE MADE**

Posse Capture Negro, Who, It Is Believed, Is the Assailant of Miss Luella Marshall—Lynching Narrowly Averted—Bloodhounds Led the Trail
 —Jersey City (N. J.) *Journal*, December 5.

A BETTER DETECTIVE SYSTEM NEEDED.

“The shocking crime of a Negro in the outskirts of Trenton this week, of which a young woman was the victim, calls attention anew to the imperfections of the police detective system in New Jersey, if it may be described as a system.”—Newark (N. J.) *Star*, December 5.

**BLOODHOUNDS LOSE
 TRAIL OF NEGRO WHO
 ATTACKED A WOMAN**
 —New York *World*, December 5.

**TRENTON DOGS LAND
 A NEGRO IN LOCK-UP**
 —New York *Tribune*, December 6.

(No news of the matter found since the above in any of the metropolitan dailies.)

“William Atzenhalfer, a white farm hand of Ewing Township, confessed to-day that it was he who attacked Miss Luella Marshall of this city on last December 3, and injured her so severely that she died a week later. Atzenhalfer insisted that he had mistaken Miss Marshall for a man on whom he sought revenge, and that he had not meant to kill her.”—Amsterdam *News* (colored), January 3.



**RACE WAR IN A
 HIGH SCHOOL**
**Black and White Pupils Battle in Room
 of Wendell Phillips**

INSULT TO GIRL THE CAUSE
**Football Players Take Active Part in
 the Scrimmage**

“A miniature race war between the black and white pupils of Wendell Phillips high school developed yesterday afternoon in the assembly room of the school. More than a dozen boys engaged in the fight.

"The row started when Leo Stevens, a colored boy who had been expelled from the school a few weeks ago, was struck by a white boy. It was said the Negro insulted a white girl as the pupils were passing from the assembly hall at 2:30 o'clock.

"The white boy was attacked by several Negro boys. These in turn were set upon by a group of the high school football players who were starting out for practice.

"One of the 'lieutenant marshals,' the police force of the student body, tried in vain to stop the fight. Some of the girls who had remained in the room screamed and attracted the attention of the principal, Spencer R. Smith. He stopped the battle and took Stevens to his office. The other boys were not held.

"Among the members of the football team who were mixed up in the fight were Frank Davidson, John Harper, Roy Munger, John Alberts and Melvin Smith. No one was

seriously injured. There were several discolored eyes and blood was drawn."—Chicago (Ill.) *Tribune*, November 1.

"The *Tribune* published in glaring headlines, 'Race War in Public Schools,' then went on to say that a colored boy was pounced upon by a number of football players because he was supposed to have said something to one of the boys' sister while passing. Upon investigation they found that there was no truth whatsoever in the story, so to ease their conscience (?) retracted it a few days later. The retraction, however, was put in an obscure corner of the paper. The damage was done and this great paper seems to take especial pains to herald broadcast anything derogatory to the Negro they can find or make up. If they would devote as much space to extolling our virtues as they do to holding up our faults to the world, we would be very grateful."—Chicago *Defender* (colored).

The ALPHA PHI ALPHA FRATERNITY

By CHARLES H. GARVIN



THE existence of a Negro intercollegiate Greek-letter fraternity is scarcely known to the general reading public. As far as we know there is only one such national undergraduate fraternity, although there are several local organizations that are tending to become national.

The Alpha Phi Alpha Fraternity was founded March, 1906, at Cornell University, and became incorporated April 16, 1912. Its establishment was not accidental, but it was designed to meet a great need among Negro college men. It is accomplishing its purpose of bringing together the best type of men. Since its founding fifteen chapters have been established. The eleven active chapters are Alpha, Cornell; Beta, Howard; Gamma, Union; Delta, Toronto (Canada); Epsilon, Michigan; Zeta, Yale; Eta, Columbia; Theta, Medical School of Illinois; Iota, Syracuse; Kappa, Ohio State; Mu, Minnesota; Nu, Lincoln; Xi, Wilberforce; one graduate chapter at Louisville, Ky., and the Alpha Alumni Chapter in New York City.

The fraternity has passed through its formative stage and has reached a stage at which it may, without assumption, claim to be a shaping element in the life of Negro college men. It was organized by seven young men of high character and scholarly ambition, and is not to be judged by its growth in numbers alone, nor even by the local influence of its chapters, but by the real value of its output. Its numbers among its active members the leading lights in college activities and scholarship. One year alone all the "honor men" in the college class of Howard were Alpha Phi Alpha men; for two years the leading oratorical prize at Columbia and the honor prize in French were won by Alpha Phi Alpha men. These are but a few of the honors won by Alpha Phi Alpha men and show the type of men the fraternity seeks. Its alumni and honorary members are among the foremost men of the race.

The annual conventions of the fraternity have been unusually successful; the first was held at the seat of Beta Chapter, the second in New York City, the third in Philadelphia,



DELEGATES TO THE FOURTH ANNUAL CONVENTION.

the fourth at the seat of the Epsilon Chapter and the fifth at the seat of the Kappa Chapter, Ohio State University, on December 26, 27 and 28. In connection with this was held the first alumni reunion. The officers for the past year were: Charles H. Garvin, Howard, president; Leon S. Evans, Michigan,

vice-president; Joseph R. Fugett, Cornell, secretary, and Clarence A. Jones, Ohio State, treasurer.

The Negro Greek-letter fraternity is no longer an experiment; it is a dominant factor for good and binds Negro college men as no other organization can.

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Publishers' Page



P R A I S E

FROM A SON OF WILLIAM LLOYD GARRISON

I wish I could adequately express my appreciation of the ability and attractiveness of the magazine.

Sincerely yours,
FRANCIS J. GARRISON,
Newtonville, Mass.

FROM TUSKEGEE

I think it is the best Negro publication ever published, not only in its mechanical makeup, but also in its contents.

WILSON S. LOVETT,
Treasurer's Assistant,
Tuskegee, Ala.

FROM HAMPTON

I appreciate very much indeed the excellent manner in which the cuts or half-tones of colored people are brought out in your magazine. To my mind it is most excellent.

Yours very truly,
G. W. BLOUNT,
Assistant to Commandant,
Hampton, Va.

FROM OUR LIVEST NEWSPAPER

THE CRISIS has secured probably the biggest circulation of any race publication in the country.

THE AFRO-AMERICAN,
Baltimore, Md.

An Open Letter to CRISIS Agents

DEAR Co-WORKERS:

Nearly ten thousand people have become monthly purchasers of THE CRISIS since January, 1912. Our total circulation was: January, 1912, 15,000; January, 1913, 23,000.

You are largely responsible for this. Your loyalty and aggressiveness indicate a devotion to the work which is a constant inspiration to us to make THE CRISIS a better magazine. But we must have a circulation of 50,000.

Can you produce it in 1913? We believe you can.

Begin now a definite plan to double your sales during the year. If possible, organize your sub-agents and assistants into a club and hold monthly meetings to discuss methods of operation and exchange selling ideas. You will get the benefit of each other's experience, and the team work will produce enthusiasm and an increase in sales and subscriptions.

We also plan to make 1913 a banner year for advertisements and need your help.

The only argument we have to present to an advertiser is our ability to produce results for him. We know we have a good advertising medium, for most of our advertisers have told us so; but there are many people who take pleasure in boasting that they "never read advertisements," and some of these are CRISIS readers.

Our record for clean advertising is history. No exaggerated statements or impossible propositions are permitted in our columns and we exercise every precaution to verify the reliability of each advertiser. This gives additional prestige to the advertisements that appear, since they bear our stamp of approval (which fact is a splendid selling argument for you).

THEREFORE WE WANT YOU TO HELP US BY BOOSTING THE CRISIS ADVERTISERS.

When making a sale direct attention to the clean, concise businesslike manner in which each advertiser states his proposition, as well as the well-written articles and other features.

We also wish, for the convenience of our readers, a directory of first-class hotels that accommodate colored patrons. Help us secure the advertisements of such hotels in your locality. We will allow you very liberal commissions for your efforts.

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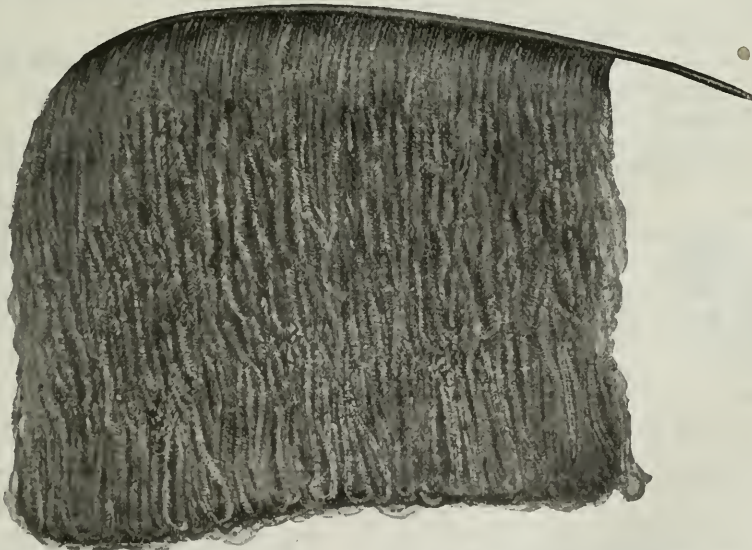
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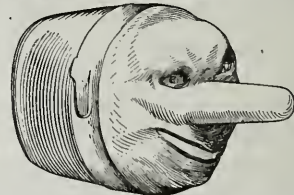
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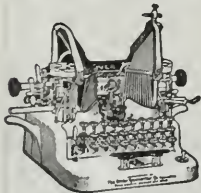
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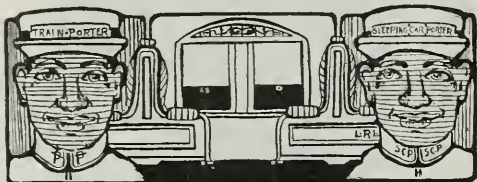
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8. Disfranchisement: By W. E. B. Du Bois. Price 10 cents.

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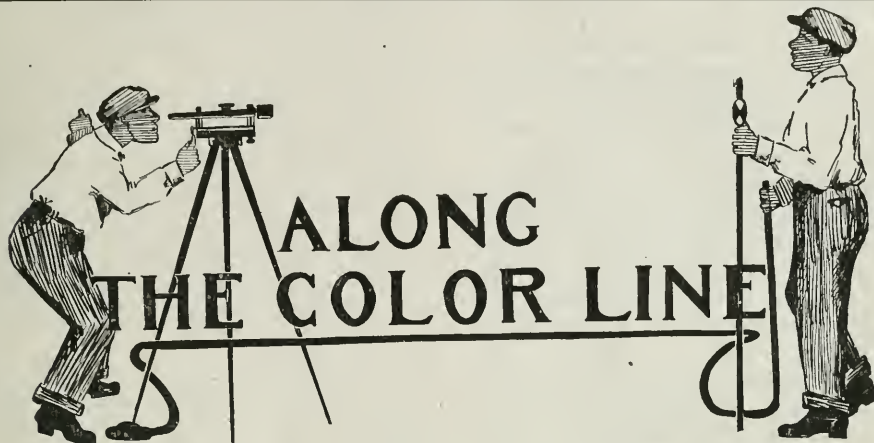
26 VESEY STREET NEW YORK

THE CRISIS

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Whole No. 29



ECONOMICS.

CENSUS reports on agriculture have appeared during the month for five States:

Colored Farmers	Value Farm Land Owned and Rented	
	1900.	1910.
Louisiana	\$38,030,298	\$56,523,741
Alabama	46,918,353	97,370,748
Florida	6,471,733	15,410,628
Georgia	48,708,954	157,879,185
Mississippi	86,487,434	187,561,026

¶ A leading real-estate agent asserts that the colored people of Baltimore own \$10,000,000 worth of real estate.

¶ Wood's Directory of New Orleans has been issued for 1913. It catalogs seven asylums and homes, eighteen Baptist, two Catholic, five Congregational, one Episcopal, two Lutheran, fourteen Methodist Episcopal, seven African Methodist Churches and one Presbyterian Church. There are three hospitals and three parks open to colored people. There are nine public schools, five private high schools and colleges and four other schools. The number of benevolent, charity and secret organizations is remarkable, and covers eleven pages of the catalog.

¶ The Penny Savings Bank at Yazoo City, Miss., is in financial difficulties.

¶ The mining corporations of Alabama have a system of issuing checks to their laborers instead of paying them at short intervals.

These checks are discounted by the miners at ruinous rates and are the cause of much crime and poverty.

¶ Many colored people in Cincinnati have lost a good deal of property through high water on the river.

¶ The colored people of Shreveport, La., are complaining through their local paper: "Some of the most beautiful sections of the city are inhabited by Negroes, who own their homes and pay heavy taxes into the city treasury. We cannot plant trees for the reason the streets have not been graded and we do not know where to put them. Give us some consideration; have us to know that we are a part of this growing city."

¶ The Hardrick Brothers, colored men of Springfield, Mo., have a large grocery store. Their business amounts to \$75,000 a year and nine-tenths of their customers are white. They have ten clerks, one bookkeeper, one cashier and four deliverymen and a large auto delivery truck. The employees are all colored, and the firm has the custom of the wealthiest people of the city.

SOCIAL UPLIFT.

THE death rate of colored people in New Orleans for the year 1912 is reported to have been 28.48 per thousand of living persons.

¶ The Louisville Public Library is going to open a second branch for the colored people. It will cost \$5,000, of which \$4,000 is paid

by the city and the remainder, including taxes of 1913, has been raised by the colored people.

¶ The *Sunday Forum*, of Minneapolis, arranges for lectures, entertainments and uplift work. It has just installed a new set of officers.

¶ The eighth annual convention of the State Federation of Colored Women's Clubs has been held in Danville, Ky., and was largely attended. Among other things they are publishing a year book and a monthly paper.

¶ A general conference concerning the social and industrial progress among colored people is being held this month in St. Louis. Among those who are taking part are David E. Gordan, Dr. C. H. Turner, Miss M. B. Belcher, Dr. G. E. Haynes and Mr. Richard Hudlin.

¶ The New Orphan Asylum of Cincinnati has issued its sixty-eighth annual report. This shows receipts of \$3,651 for the year. It has an endowment of \$37,000 and forty-six inmates.

¶ Julius Rosenwald's offer of \$25,000 to colored Young Men's Christian Associations, where \$75,000 additional is raised, has been accepted and conditions met in Chicago and Washington. Baltimore, Atlanta, Indianapolis, Philadelphia and Los Angeles are expecting to meet the conditions within a short time. Four other cities are beginning efforts.

¶ For the first time in the history of Virginia a colored woman, Miss Lydia E. Ashburn, who was trained at Howard University, has been licensed for the practice of medicine.

¶ A civic center for the colored people of Nashville, Tenn., is proposed.

¶ Colored people have been urging the mayor of New York to place a colored man on the committee which is arranging to celebrate the 300th birthday of Manhattan.

¶ Mr. J. H. Stone, a colored man of Atchison, has what is said to be the largest blacksmith and repair shop in the State of Kansas. His income exceeds \$8,000 annually.

¶ The subcommittee of public comfort to supervise arrangements for colored people at the inaugural ceremonies has been organized. Colored high-school cadets and the colored militia will march in the inaugural procession.

EDUCATION.

A COMPULSORY education bill for the Southern States has been framed at the request of the Educators of the South. It provides that children between the ages of 7 and 16 shall attend school "provided there is an available school in his or her district with adequate seating capacity and teaching officers." The drawer of the bill gives the following lucid explanation:

"You will note that it is not compulsory for a student to attend school unless there is a school and a teacher provided. So when the colored school in the district, or the white school in the district, is filled to its capacity, it will not be an offense for a student not to comply with the law under the plea that he had not been enrolled on account of the lack of accommodation.

"In other words, you can't make a boy or girl of either race attend school if there is no school, seat or teacher at his or her disposal.

"I placed this clause in the bill because of the constant excuse given me by the people of the various Southern States that compulsory education was not feasible for the reason that we had not the money with which to build a sufficient number of schools to accommodate the Negroes. Under this bill they have no cause of complaint."

¶ The Pennsylvania Abolition Society is turning its attention toward the support of education among colored people of the South. It has recently held a conference on the subject in Philadelphia.

¶ Governor Blease of South Carolina, in a message to the legislature, has recommended a bill to prohibit white teachers from teaching in the Negro schools, with heavy penalties. Such a bill has been introduced. In a recent letter the governor said:

"I want to warn you to-day, passing as I am rapidly from State politics, that if I go higher it will be to a broader and national field, when I will fight the education of the Negro. I blush to say that in a Yankee State he is breaking down the social barriers.

"God Almighty never intended that he should be educated, and the man who attempts to do what God Almighty never intended should be done will be a failure. God made that man to be your servant. The Negro was meant to be a hewer of wood

and a drawer of water. If He had intended him to be your equal He would have made him white like you and put a bone in his nose.

“When you attempt to break down the barrier of social equality by educating the Negro, bringing him into the professions and giving him the ballot, instead of making an educated Negro you are ruining a good plow hand and making a half-educated fool.”

¶ A night school for colored people will be opened at Lexington, Ky., and one is being agitated at Paducah, Ky.

¶ The high school of Washington, Pa., is graduating a class of ten white girls and one colored boy. The colored boy was “key” orator and receives a scholarship for college next year.

¶ Various colored colleges have new buildings: a \$30,000 building at Wiley University, Texas, a \$3,000 president’s home and a \$3,000 dormitory; a memorial hall and a medical college at Claflin University, South Carolina, at a cost of \$50,000, are contemplated.

¶ The Florida State Teachers’ Association has held one of the best meetings of its history. J. D. McCall succeeds N. B. Young as president.

¶ The Gate City Free Kindergarten Association of Atlanta, Ga., is composed of colored women and gives 200 children a year daily instruction. It has been at work for seven years, and during that time has tried in vain to secure assistance from the city. The city supports white kindergartens.

¶ Congress has appropriated \$150,000 toward a new building for the M Street high school for colored pupils in Washington, D. C. When completed the new school will cost \$550,000.

¶ In a Houston (Tex.) night school for colored people a grandmother and her grandson sit side by side on a front bench.

¶ The American Missionary Association is seeking to raise \$1,000,000 toward the endowment of five colored colleges and one white college in the South.

¶ Founders’ day at Hampton University was celebrated by the dedication of a new Young Men’s Christian Association building, which is to cost when completed \$33,000. Dr. Henry Pitt Warren said in his address:

“Slavery did what the unscrupulous press and demagogues are doing to-day in this

country; it destroyed confidence of man in man. This same lack of confidence has retarded the progress of the Negro since the war. There can be no advancement until there is hearty acceptance of leaders and faith in them. Slavery made men suspicious of one another, and prevented true organization of society. Had there been a few thousand men among the Negroes at the close of the war recognized as leaders, the race would have advanced by leaps and bounds. Never has a people shown such eagerness for the best for their children or been willing to make such sacrifices for them. The lack of directive energy of the Negro, in my judgment, was the fruit of slavery, not a racial weakness.”

¶ A series of lectures has been delivered at the University of Virginia on the Negro problem. Only Southern white men have been invited to speak. Dr. James H. Dillard, one of the speakers, said:

“As to the relation between the two races, is it not an obvious fact that the millions are going on quite peacefully about their business and that it is only the hundreds about whom we hear trouble? There is little trouble in actual practice in the common, everyday routine of business. Negroes testify to the good will of the Southern whites in the enterprises which they undertake. I wonder daily at the peaceful relation of the races when I remember how much has been said and done, from Thad. Stevens to Governor Blease, which might cause irritation and hatred.

“As to what can be immediately done, it seems to me that we must work first along the lines of education and religion. We must recognize that the education of the masses must depend upon the public schools and that these schools must be made more efficient by the introduction of home industries and by relating them to the life of the people. Justice demands a larger appropriation for this purpose.

“No one can predict the future. There will always be race problems, for races are different and the differences will persist. But I see no reason why the white people and the colored people may not continue to live in the South with a natural segregation and yet in mutual co-operation and good will.”

¶ At the dedication of the State Normal School for Negroes at Nashville, Tenn., the governor of the State, president of the State

board of education and others made speeches. The speech of the president of the State board was such a remarkable document that it is worth quoting from:

"I had just as well be plain about it and say to you Negroes here that the whole thing is meant for you to keep out of politics. To do much good at this I might have to write a history of your race in politics. But that is not necessary here. To you men of experience and wisdom I need not point out the evils of these things to a race just in its formative period. Practically all the white political 'bootlegger' wants of you is the rounding up of the fellows. He does not want you at all unless you can deliver so many votes, and is never half so friendly the day after the election as the day before. It is far more beneficial to you from every standpoint to take no part in politics except to go to the polls on election day, cast your vote for the best man on the ticket, regardless of politics, even though it be a choice of evils, as is frequently the case. You know as well as I do that it is not for the best interests of either race for you to hold office in this country under present conditions; therefore your way to preferment is over the sometimes hard but entirely safe road of industry and economy. Here in this school you have every chance to become a wage earner that will bring you always a comfortable living."

¶ The Russell Sage Foundation has issued a study of the public-school system of the forty-eight States. This report is based on the State's own figures and the public may be sure that they do not understate conditions. Taking ten points of efficiency we find the Southern States at the bottom in practically all cases. For instance, 22 per cent. of the children of Mississippi are not in school, nearly half the children of Louisiana and one-third of the children of South Carolina. The annual expenditure per child for schools amounts to \$4 in Alabama and Georgia, \$7 in Louisiana and Texas, and \$3 in South Carolina. The Alabama child goes to school forty-seven days of the year and the Louisiana child forty-nine days. It must be remembered that these figures apply to colored and white children together. If we had, as we have not, the truth concerning colored children, the figures would be too disgraceful for a civilized country to read.

¶ The Model Training School under Mrs. Judia Jackson Harris at Athens, Ga., is at-

tracting attention for its splendid community work. Farming, gardening, canning, cooking, washing, sewing, fancy work, bakery, carpenter work, blacksmithing and a high-school literary course are the features of the curriculum which this colored woman has been carrying in her institution for several years. She called it the Model Training School. It is situated in a thickly settled Negro section of the county. Since she began her work there have been twenty-one houses owned by Negroes in the vicinity painted; there have been organs and pianos introduced; there have been profit-bearing gardens cultivated; there have been large increases in the taxable property returned. The criminal element has almost entirely moved out and the settlement is a model one indeed.

MEETINGS.

THE executive committee of the National Press Association has met in Philadelphia.

¶ The colored Young Women's Christian Associations have met in Baltimore, Md. They represent sixteen city associations, with an aggregate membership of 3,034, and beginnings of work in six other cities. Some of the cities sending delegates were New York, Washington, St. Louis, St. Paul and Atlanta.

¶ The sixth annual Negro race conference, with 1,400 delegates, met in Columbia, S. C.

¶ Two thousand persons attended the annual Tuskegee farmers' conference. The keynote of Mr. Washington's address was "to him that hath shall be given."

¶ A Lincoln celebration was held at the Abraham Lincoln Center in Chicago, of which Jenkins Lloyd Jones is pastor. Among the speakers were Louis Brandeis, Edwin Markham and S. Laing Williams.

PERSONAL.

JESSE WALKER, of Frankfort, Ky., has by court decision become heir to 300 acres of land.

¶ The Rev. John A. Plantevigne, a colored priest, is dead at Baltimore. Cardinal Gibbons said at the funeral that he upheld every tradition of the priesthood and that there was not a spot or blemish against him. He was only 40 years of age, and his death leaves four colored men in the Catholic priesthood in the United States.

¶ Mrs. Lucy Tappan Phillips, wife of Bishop Phillips of the colored M. E. Church, is dead. She was a woman of ability and good works.

¶ Mr. B. M. Johnson, Mr. W. H. White and Mrs. Gordan own valuable property in Carnegie, Pa., which is being rented to white people.

¶ Bishop Derrick of the African Methodist Church has sold his estate at Flushing, N. Y., known as "Bishop's Court."

¶ A colored man, the Hon. Phillip Clark Cook, colonial secretary of Jamaica, B. W. I., has been sworn in as acting governor on the departure of the late governor, Sir Sidney Olivier. He will act until another governor is appointed.

¶ A colored man, by waving his red shirt, stopped a train from being wrecked at Winston-Salem, N. C.

¶ Jesse Binga, a colored banker of Chicago, has been elected a member of the Illinois Bankers' Association.

¶ I. T. Howe is a colored member of the English high-school relay team which has been victorious over opponents in Boston.

¶ Joseph Palmer rescued a white woman from an insane man in Birmingham, Ala.

¶ Announcement is made of the marriage of Dr. George W. P. Johnson, a leading colored physician of Key West, Fla., to Miss Blonerva W. Terry.

¶ The Rev. C. H. Parrish, of Louisville, Ky., has been made a fellow of the Royal Geographical Society of London. Mr. Parrish is the fourth American Negro to receive this distinction.

¶ Assistant United States Attorney-General W. H. Lewis addressed the Massachusetts Legislature by invitation on Lincoln's Birthday.

¶ Mr. William Pickens has been making a number of speeches in New England on the Negro, which have been widely mentioned.

¶ A bank is being organized at Baton Rouge, La., by Dr. J. H. Lowery and Mr. E. D. Wright and others.

MUSIC AND ART.

IN the 1912 record of "The Progress of American Music" and of compositions performed by composers born in America, the *Musical Courier* cites "A New Year's Greeting," a song by the baritone-composer, Harry T. Burleigh, of New York.

¶ The late S. Coleridge-Taylor's violin concerto in G minor was recently heard for the first time in London. It was produced on the program with the rhapsodic dance "Bamboula," under the direction of Sir Henry J. Wood, at the promenade concerts.

¶ A students' musical festival was held on January 11 at the Hampton Normal and Industrial Institute, Hampton, Va. Madame Azalia Hackley conducted the festival. The program consisted of folk songs, male and female choruses, vocal soli and a demonstration in voice culture.

¶ The People's Choral Society of Philadelphia, Pa., gave their seventh concert on February 13, at Musical Fund Hall. Mendelssohn's oratorio, "Elijah," was presented under the direction of Alfred J. Hill. The soloists were Miss Minnie Brown, soprano; Mrs. Daisey Tapley, contralto; Mr. Roland W. Hayes, tenor, and Mr. Harry T. Burleigh, baritone.

¶ The firm of Schirmer & Co. announce a group of new songs by the American composer, Sidney Homer. In "Songs of the Old South," "Way Down South" and "The Song of the Watcher" Mr. Homer again shows his interest in the Negro idiom. The songs are said to be as effective as his "Bandanna Ballads."

¶ On December 17, at the concert given by the University Choral and Orchestral Society, Aberdeen, England, Coleridge-Taylor's "A Song of Prosperpine" divided interest with the newly found "Jena" symphony of Beethoven.

¶ Mr. Alfred Noyes, the English poet, the author of "A Tale of Old Japan" and the beautiful poem to his friend and co-worker, Coleridge-Taylor, is expected this month on a visit to America.

¶ On January 13, at Jordan Hall, Boston, Mass., the memorial concert was given under the patronage of distinguished musicians and influential persons of the community. The soloists who tendered their services were Mr. Roland W. Hayes, tenor; Mr. Harry T. Burleigh, baritone, of New York, accompanied by Mr. Mellville Charlton; Mr. William H. Richardson, baritone; Mrs. Maud Cuney Hare, piano; Mr. Jacques Hoffmann, violin, and Mr. Ludwig Nast, violoncello, of the Boston Symphony Orchestra, and Mr. Frederic White, organ.

A memorial address was delivered by Dr. W. E. B. Du Bois, of New York.

¶ "A Tale of Old Japan," Coleridge-Taylor's last cantata, is receiving many hearings in England.

The work has been given at Woking by the Musical Society; at Worcester by the Worcester Musical Society, under the direction of Mr. W. Mann Dyson; at Rugby by the Philharmonic Society; by the Teddington Philharmonic Society; and at the concert given by the Colston School.

¶ The second concert by colored musicians under the auspices of the Music School Settlement for Colored People took place at Carnegie Hall, February 12. It was an unusually successful event.

¶ Elena Gerhardt, the world's great lieder singer, who is again on concert tour in this country and repeating her success of last season, has become a warm admirer of American music, and complains that singers and musicians neglect the native music. "Why do you thus slight the melody of your soil," she asks, "and what real progress is being made in preserving the songs of the old South?"

As a means of arousing interest in American music Miss Gerhardt suggests a great folk songfest to be held at the San Francisco Exposition in 1915, with prizes offered both for the collection and arrangement of American melodies and songs and for the singing of them.

¶ On the program of the concert of the great opera singer, David Bispham, at the Harvard Club on Sunday, February 2, was a song by Will Marion Cook, entitled "Exhortation." Before singing this song Mr. Bispham interrupted his program to tell the audience that Mr. Kurt Schindler, the German expert of the great music-publishing house of Schirmer & Company, considered Mr. Cook nothing short of a genius; that in his, Mr. Bispham's opinion, it was an outrage that these songs of Mr. Cook's should first have been brought out by a foreigner residing in this country; that Americans should have recognized Mr. Cook's worth long ago. He then told of Mr. Cook's training in Europe, the varied range of his compositions, and wound up by saying: "In this field of art at least it seems to me as though it should make no difference whether a man is blue, green or black; he should have his due and proper recognition, and be rewarded for his achievements."

¶ Miss Kittie Cheatham, the distinguished singer who scored a triumph in London, England, last year with her singing of Negro melodies and songs of childhood, was recently heard in Boston in one of her characteristic programs. The Boston critics state that "Few have revealed a truer understanding of the Negro character than did Miss Cheatham in her songs and sayings, given, as they were, spontaneously and not as laborious imitations of the dialect."

CHURCHES.

EIGHT colored churches of the Oranges, N. J., have raised nearly \$200 for a memorial hospital.

¶ The Colored Institutional Church at Atlanta, Ga., reports that it reached 8,350 people during the year.

¶ The board of bishops of the African Methodist Zion Church have been meeting in Birmingham, Ala. They report collections of \$86,740 for six months.

¶ The American Church Institute is organizing an auxiliary to help in educational work in Philadelphia.

¶ An appeal has been issued by Cardinal Gibbons for work among Negroes and Indians.

FOREIGN.

MAJOR CHARLES YOUNG and his assistant, Major Ballard, representing the United States Army in Liberia, have subdued wild tribes in the interior for the Liberian Government, after some fierce fighting. Major Young was wounded in the arm and his force had eight men killed.

¶ The English Government has promised to pay interest on the loan of \$15,000,000 for the improvement of cotton growing among colored people of the Sudan.

THE GHETTO.

PEOPLE who believe that race prejudice in the United States is spontaneous should take note of the following happenings:

Practically identical bills against the intermarriage of the races have been introduced in Wisconsin, Iowa, Kansas, Colorado, New York, Minnesota, New Jersey and Michigan. A national bill has been introduced in Congress. The penalties vary from imprisonment to enforced surgical operation.

Segregation ordinances to separate the dwelling places of colored people are being pushed in Norfolk, Va., the State of Missouri and the city of St. Louis.

Boxing contests between colored and white people have been prohibited in New York City and Pittsburgh by executive action.

Bills for separate schools have been introduced in California and Colorado.

A disfranchisement bill has been introduced in Missouri and a bill for the repeal of the Fifteenth Amendment in South Carolina. A bill for "Jim Crow" street cars in Delaware and a similar proposal in Washington, D. C., are noted.

¶ Against this concerted movement for caste legislation several counter efforts have been made: The colored citizens of Norfolk are raising a fund to fight the segregation ordinance.

White clubwomen of Louisville have so far refused to join in a petition for "Jim Crow" street cars. One of them said in a public meeting:

"I consider this a non-civic movement. We are a civic league. If the question related to civic welfare the request for the discussion of it would have come from both sides. I object very much to our co-operating in this movement. I use the cars as much, I am sure, as any woman in the city, but I have not experienced any rudeness from colored people. If the change is for the benefit of both races we should have a conference and discuss it. I consider the entire proposition reactionary and backward."

Mr. George W. Woodson appeared before the Iowa Legislature and made seventeen points against the intermarriage bill. Among his points were these:

"Why should the people of Iowa be asked to lend the aid of their legislature every two years to the enactment of hostile measures proposed and originated from outside the State and urged only by the conspiracy of the Tillman-Dixon-Vardaman kind in their efforts to outlaw and oppress members and descendants of the African or black race?"

"How does it happen that this bill, like the infamous secret order bill of the Thirty-fourth General Assembly, has been introduced in nearly every Northern and Western State at about the same time?"

"Have the right honorable gentlemen of this committee and of this assembly taken the care to consult the high-class white ladies

of Iowa as to their feelings for the need of such legislation?"

"Who is responsible for the mixed racial cohabitation as we see its results to-day in every part of our land? Surely not black men.

"If you gentlemen can frame another statute, general in its nature, to give more protection to the virtue and integrity of the women of our State, name it, and we are with you." The bill was defeated.

Assemblyman A. J. Levy has introduced a strong civil-rights bill into the New York Legislature designed to strengthen the present provisions.

¶ Howard P. Drew, the colored sprinter, has sent this message to the Boston *Herald*:

"Refused to run at B. A. A. games because I understand that members of my race are barred from the club because of color. Such being the case, I would feel out of place competing in their games."

¶ In Springfield, Ill., on Jackson Street, eight blocks east of the old Abraham Lincoln homestead, a number of colored families have built modern homes. Recently a great protest has been made by some of the white people living in that neighborhood at what they call a threatened Negro invasion. As long as colored families lived in old tumble-down shacks there did not seem to be any objection. But to have intelligent, well-to-do colored families erecting modern houses, with furnace, water, gas, electric light, etc., is more than they can stand, especially when the houses they are building are so much superior to those of the protestants. The animus of the whole matter is that the houses occupied by the protesting whites are every way inferior to those being built and occupied by the colored families.

¶ In addition to this a protective committee of white fraternities of South Bend, Ind., is pushing action to keep Negroes from using the names of secret societies.

¶ J. R. Hicks, commissioner of deeds for the State of Georgia in Jacksonville, Fla., will not get his commission from the governor of Georgia until the awful charge that he has Negro blood has been disproven.

¶ The reform administration of Philadelphia gave a dinner to the city employees at which there was an attempt to prevent the colored employees from coming. This, however, was frustrated.

¶ Gimbel Brothers in New York City have dismissed twenty colored girls in their employ. It is to be hoped that their colored customers will act accordingly.

¶ The board of education of Atlantic City, N. J., have refused to seat the colored druggist, James F. Bourne, although the State board of education have directed them to admit him. Bourne is seeking a mandamus in court.

COURTS.

SAMUEL L. BURTON, a colored man, for ten years had been carrying on a general merchandise business in the town of Onancock, Accomac County, eastern shore of Virginia. He claimed to have a business of \$10,000 a year. One of his employees had a horse attached by the local constable for debt. He quarrelled with the constable and was arrested, charged with interfering with an officer. At the trial Burton was one of the witnesses and the employee was fined \$50.

As Burton came out of the mayor's office he was struck by a young white boy, John West, with a blackjack. On the same day another colored man, who, with Burton, was engaged in the publication of a local colored paper, was set upon by a mob as he was delivering his papers and shot a white man and killed him. The disorder kept up and some unknown person in the vicinity of the Burton store shot and killed a colored man named Topping. It was afterward established that Topping was a spy in the employ of the whites, and that he was mistaken for Burton. Nevertheless, Burton was arrested, charged with the murder of Topping, convicted and given ten years in the penitentiary.

The case was appealed, the verdict set aside and the case ordered retried, but in a different court. In the new trial held at Norfolk, Va., Burton was again convicted, but sentenced to one year imprisonment. Upon another appeal he was finally freed in 1908, having spent in all about a year in jail.

Meantime the mob had entirely destroyed his business and burned down his property.

In order to bring a case in the United States Court Burton acquired a residence in Maryland. Then, through his attorney, W. Ashbie Hawkins, brought suit in the United States District Court at Norfolk for the recovery of damages against the town, of Accomac and five citizens, including the mayor and John West.

The case came to a final trial on January 14, 1913, and Burton was awarded \$3,500 damages. Burton during this time has not been allowed to return to Accomac, and was unable to get witnesses from there to testify, as most of the colored people were intimidated. A retrial of the case has been refused. The verdict is much too small, but any verdict was a triumph and W. Ashbie Hawkins deserves great credit.

¶ The Baltimore courts are wrestling with the question as to whether the emancipation proclamation enabled former slave couples to inherit from each other.

¶ The Oklahoma "grandfather" clause has at last reached the Supreme Court from the Circuit Court of Appeals for the Eighth District.

¶ The Franklin County (O.) Court of Appeals has held that colored people must be served in public places to soda water, and has consequently ordered a retrial in the case of Deuwell against George and Frank Foerster, of Columbus, O. A verdict was brought in for the defendant in the lower court and the case is now ordered to be retried.

¶ The Appellate Division of the Supreme Court of New York has affirmed the criminal conviction of the manager of the Lyric Theatre in New York City for excluding a colored man from the orchestra who had bought tickets. This is the first case of its kind in New York State; the other cases all being civil suits.

CRIME.

THE following lynchings have taken place since our last record:

At Drew, Miss., a man, for "being party to the murder of a white man several months ago."

At Houston, Miss., D. Rucker, burned for murder and robbery. J. Jones hanged for the same crime by "mistake."

At Cooper, Tex., Henry Mouzon, lynched for shooting and killing a girl. He had been hunting and alleged that it was an accident.

At Clarkeville, Tex., D. Stanley, a 16-year-old boy, hanged for alleged attempt to assault a child.

¶ Governor Tener of Pennsylvania recommends that the charter of the borough of Coatesville be revoked because of its failure to punish the lynchers.

¶ A large number of murders by policemen and white men have occurred during the month.



MEN OF THE MONTH

L. P. LATTIMER

A YOUNG ARTIST.

WILLIAM EDWARD SCOTT was born in Indianapolis March 11, 1884. His grandparents migrated from North Carolina in an ox cart. Scott was graduated from the high school in 1903, where he made a record as an athlete and earned his way as a paper boy and day laborer. He entered



MR. WILLIAM E. SCOTT.

after fifteen months and then went back to France, where he was successful in having a picture hung at the great spring salon at Paris. This was purchased by the Argentine Republic and is called "La Pauvre Voisine." In November, 1912, Mr. Scott brought back to the United States twenty-six large and many small paintings. All but two of the larger paintings have been sold, one being bought by the Herran Art Institute of Indianapolis for their permanent exhibit.

He has just completed three mural paintings for the Felsenhan School in Chicago, and has commissions to paint several in the Indianapolis public schools. When these are finished he expects to return to Europe, this time to attempt to win a medal in the great salon at Paris, an honor which is very much sought, and which but very few succeed in gaining.



"LA PAUVRE VOISINE."

the Chicago Art Institute in 1904, and worked as a waiter the first year. In the next three years he won scholarships and about \$900 in prizes. He took the Magnus Brand prize in two successive years. With his savings and the help of a friend he studied in Paris at the Julian Academy and under Henry O. Tanner. Three of his paintings were accepted at the Salon des Beaux Arts at Toquet. He returned to America

A GREAT TEACHER.

ISAAC NEWTON RENDALL, first president of Lincoln University, Pennsylvania, died recently at the age of 88. Lincoln was founded as Ashman Institute in 1854. On the day Lincoln was assassinated President Rendall was on his way to take charge of the institution, and it was named after the great emancipator. Lincoln, under Rendall, developed as a center for the training of ministers and for higher education. It has a good endowment, and perhaps the one word of criticism of Dr. Rendall and his associates is that they have never trained a Negro whom they thought worthy of teaching at Lincoln. This fault will, we trust, soon be remedied, and at any rate the memory of this good and devoted man will live long in a thousand lives.



A MAKER OF MEN.

J. E. MOORLAND was born on a farm in Ohio. He was educated in the public schools of his native State, at the Northwestern Normal University, Ada, O., and at Howard University. His first public



THE LATE ISAAC N. RENDALL.

service was teaching, and for a few years he was a pastor in Nashville, Tenn., and Cleveland, O. He found his real life work when he entered the secretaryship of the Young Men's Christian Association. He began work as a local secretary in Washington, D. C., in 1892. He has since had something to do with the purchase and erection of almost every building which is in use for association work for colored men throughout the country. Hardly a city of consequence on this continent where there is a large colored population but has been visited by Mr. Moorland at some time with a view to helping to better the condition of colored men and boys.

For the last two years he has been giving much of his time to building campaigns, encouraged by Mr. Rosenwald's offer of \$25,000 to every city which would raise \$75,000 more for a building for colored men and boys. Eight cities have tried to meet the conditions, Kansas City being the last one. One building is finished (Washington, D. C.); Chicago and Indianapolis will dedicate buildings in a few months.

The object of Moorland's life is to conserve the strength of the colored men and boys



MR. J. E. MOORLAND.



MR. R. C. LOGAN.

in our urban centers so that they may be efficient citizens of this great nation. His idea is a chain of buildings, embracing every important city, which shall be conservation stations, power plants, havens of refuge for the most tempted group of men in our land.



A SINGER.

R. C. LOGAN is a native of Kentucky and came into prominence in 1896 when he sang to 30,000 people at the Welsh International Eisteddfod, held at Denver. He won a prize there in the open competition for professional basses. A preliminary examination was held, and out of the ten competitors, all of whom were white with the exception of Mr. Logan, only three competed for the prizes. Mr. Logan was one of the three, and defeated Prof. Menze, of the London (England) Academy of Music, and was awarded the second prize. The first prize was won by Mr. Jones, a Welshman. Since then Mr. Logan has toured New South Wales, Victoria, Queensland, New Zealand; the Hawaiian Islands, America and Canada. His voice is of phenomenal register and, as a Hawaiian paper says: "Like the pedal notes from a pipe organ."

Mr. Logan married Elizabeth V. Williams, of Springfield, O., and they live in Butte, Mont. Recently Mr. Logan was one of the artists in a local benefit concert for the Sacred Heart Catholic Church, at which the door receipts were over \$2,000.



A NOBLE WOMAN.

FANNY JACKSON COPPIN, who is just dead in Philadelphia, was one of the most distinguished colored women in the United States. She was born in Washington, D. C., in 1837, and was purchased from slavery by her aunt. She was educated in Massachusetts, Rhode Island and Oberlin College, where she was graduated in 1865. For thirty-seven years she was principal of the celebrated Institute for Colored Youth at Philadelphia, since removed to Cheney, Pa. In 1881 Miss Jackson married Levi J. Coppin, now bishop of the African Methodist Church. Such are the brief facts, but behind them is the pulsing life of a keen, good woman, absolutely unselfish and never absent from the firing line. God keep her memory.



CHAPLAIN W. W. E. GLADDEN



THE 24TH INFANTRY AT CHURCH IN MANILA, P. I.

A CHAPLAIN'S WORK.

A SOLDIER in the 24th Infantry, United States Army, writes from the Philippines and gives warm testimony as to the work of Chaplain Gladden. He is "solving the religious problem," says the soldier, and to prove it sends a picture of a church service

with 457 auditors, including Filipinos. "Our Sunday school consists of four classes and the attendance is very large. The chaplain is well thought of and is carrying his good work on among the young men as well as the old. He is well known to all and is held in the highest esteem."

PROFESSIONAL AMERICANISM

By * * *

I OWN to no difference in essentials from thousands of other well-born men. At what point, and how the blood streams of three continents mingled in my making, is of no consequence here. Let it suffice to say that it was far over a century ago—long enough for the mixed and warring consciousness of the three constituent strains to have settled all differences, and to have handed down to me something of poise and tradition. Add to these resultants a university education, and you may have some notion of the man who writes these lines—that is, if you have imagination.

You should not wonder, then, that the nice manipulation of knife and fork at table or the unobtrusive mastication of food could be accomplished without exhaustive effort of attention. It should not tickle your sentiment of the comic to

Homeric guffaws that one knows and fancies the proper garment for the proper occasion. Neither should it jar upon your exquisite sense of the fitness of things that one is not an exponent of buffoonery, considers men, white or black, merely as men; can look with some pleasure upon the tender beauty of a sunset; and attend a concert with genuine appreciation.

So much for me. And now for the rest of us.

We were about seventy strong, cabin passengers on an exquisite ship bound for an Eden in the southern seas. Some of us were Spanish, some English, most of us were American—all of us men and brethren, many of us reduced to an elemental human level by the physical suffering which we had come to sea to alleviate. There was sunshine and starshine enough for us all. The tang of the sea God had given alike to all for the curing of sick bodies, and the peacefulness of its calm for the soothing of weary souls.

The majesty and the might of the sea He had likewise given that His children of many nations should not forget the Father who held it all in the hollow of His hand. Why might we not have rejoiced together humanly as men, delighting in the world-old mystery and glory of the deep? Or, at least, why might we not decently have allowed each other to take, apart and in peace, full measure of the swinging tides, and the light, and the air?

But there were Americans of a certain type along, two or three, who felt the duty of sustaining a phase of their national reputation which ranks their kind as haters of the darker brood. Just why they should rage is a problem for the psychologist, and not for one who seeks merely to chronicle an experience. The disgruntled group were Yankees to a man. Presumably their fathers had sacrificed heroically to vindicate the sanctity of our common humanity. Behold the sons entering upon a vigorous educational campaign among the European passengers, frenziedly teaching the inferiority, and the absurdity, and the evidence of utter fatuity on the part of high God, as shown in the person of a swarthy gentleman who had dared to exercise the privilege of going to sea in any other capacity than that of body servant. To encroach upon the domain of the psychologist, a raw human instinct may have impelled my fellow countrymen to such ungracious utterance.

Estimated by appearances, the two or three in question were of the *parvenu* stamp. To sugh, depressed by unmanly shame of their origin, the effort to degrade a man brings a pleasing sense of superiority, a titillation of the egoistic emotions, refreshing and necessary. Thus, long and inten-

tionally audible conversation recounted the sad passing of the mammy class of Negro. Memories of my own gentle nurse caused me to speculate as to whether this shrill-voiced woman had ever known; save through a magazine story, what a mild-mannered Negro woman meant as a companion of one's childhood. There were also repeated asseverations of hatred for the colored upstarts, interspersed with magnificent descriptions, incidentally worked in, of the old-time glory enjoyed in youth by the narrators, splendor which the golden servility of the black slave threw into bold relief.

To one overhearing at dinner or on deck came a sense of gratitude to the boasters for a delicious human revelation. Than you, Simple Gentleman, God never wrought finer image of Himself; the grace of the breed is a sweet consideration for the other human; but in the creation of the *parvenu*, He must first have conceived the mold in infinite humor, and later suffered the type in boundless love; or, it may be, the malicious devil tampered with what should have been plain but honest clay.

Whether the Europeans who had met gentlemen, and who, with preconceived standards of breeding, measured the raucous voice, the pretension, the utter crassness at table and on deck, of the sad exponents of Americanism, whether these dwellers overseas perceived the passionately asserted superiority of all Caucasians over all colored people, is the question. If the remarks of the English waiters were reliable signs, the European contingent rather resented a Yankee effort to underrate their intelligence. Spaniards and our English cousins are not fools, even though they do not utter our vernacular with all the purity of our own nasality.

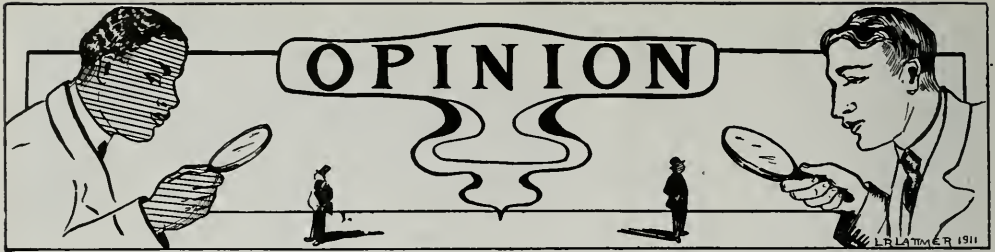
THAT ONE MIGHT LIVE IN THE SUNLIGHT GLAD

By WILLIAM MOORE

That one might live in the sunlight glad
 And know the day;
 That one might dream in the shadows sad
 And love always.
 O to love and to live and to know,
 O to feel the sea's strength and sea's flow,
 That one might sleep while the heart is mad
 And sorrows play!

That one might speak when the soul's athirst
 And hear the cry;
 That one might feel when the heart has burst
 And love the why.
 O to speak and to feel and to know,
 O to love the wind's strength and wind's
 blow,
 That one might walk with the sorrows first,
 Nor weep, nor sigh!

O to know and to love and to live,
 O to speak and hear and to give.
 Nor fear to die!



EMANCIPATION. One who notices carefully will see that in the continued discussion of emancipation the South is being distinctly put upon the defensive. This is a tremendous gain over a decade ago when the man, black or white, who intimated that Negroes were not the best treated and least deserving of men, was held up for public execration. The *Atlanta Constitution* consequently has it in for the "Negro malcontents who would estrange the races by preaching things futile or impossible."

Other papers, like *Unity*, of Chicago, declare:

"With the white man, as with the black man, there is great cause for rejoicing. The whites of the South and the North have been reconstructed at a marvelous rate. He reads contemporary history blindly who allows the outrages, the mob violence, the silly conceits and the unfounded prejudices in many quarters, to blind him to the fact, to the mighty fact, the astounding fact, that past slaves have been received with cordial neighborliness; that the auction block has given place to real-estate titles, gladly granted by former masters to former slaves. The lash has been replaced by friendly courtesies. Notes of hand have been exchanged between black and white, and the white man is growing more and more ashamed of his insincere and illegal treatment of his fellow colored citizen. In spite of all absurd and reactionary 'grandfather clauses' the black man's ballot is being counted more and more. Let us rejoice then over the unfinished problems with a cheerful hope. Let us sing down the injustices, and not try to cure race prejudice with curses."

Fair Play, of New York, however (save the name!), is not so optimistic:

"Yet it is a question as to whether the generosity of spirit which inspired a large majority of the American people to give freedom and equality, before the law, to the

colored race is not, to a considerable extent, stultified by the general movement to educate them beyond their needs and for their entry into spheres of usefulness which are, and must, for some time to come, remain closed to them. It is not only unnecessary, but in our view, unjust, to give a high-school or college education to a Negro whose possibilities and prospects in life can never rise above the level of a bellboy or a railway porter. These conditions not only constitute a hardship upon the Negro, but undoubtedly create in his mind a sense of inferiority and resentment which may easily operate prejudicially against white people. Either he should be admitted to the positions in life for which, by his education and general character, he is fitted, or he should be taught from his childhood that he is not on the same plane as the white man and should be accordingly restricted to a lower form of education.

"The conditions of the Negroes in the United States are not, at the present time, making for a very extended improvement. There is no particularly favorable outlook for them in the North, where only a small percentage can obtain work that will support them, while in the South there is even greater congestion. Still, while there is not in actual sight a view of any basis to regulate the relations of the two races under a common government and civilization, the application of justice, wisdom and forbearance, both in the North and the South, will minimize the evils and remove the acute situations as they develop. If the Negroes are removed, for the time being, from political office and from the sphere of political agitation, the racial prejudices now so frequently in evidence against him would gradually disappear and his prospects would be improved in the direction of sharing in the general progress and prosperity of the people and of the country."

Between these two extremes the most interesting comment comes from the symposium in the *Survey*. Jane Addams asks: "What have we done to bring to the status of full citizenship the people Lincoln's proclamation raised from the conditions of slavery, who were thereby enabled at once to legitimize family life and to make contracts, but who inevitably looked forward to the civil and political rights implied in the great document? How far are we responsible that their civil rights are often rendered futile, their political action curtailed, their equality before the law denied in fact, industrial opportunities withheld from them and, above all, that for twenty-five years they have been exposed to the black horrors of lynching? How far has the act of the great emancipator been nullified by our national indifference?"

She goes on to say:

"The consequence of such bondage upon the life of the nation can be formulated only when we have a wider and more exact knowledge. What has been and is being lost by the denial of opportunity and of free expression on the part of the Negro, it is now very difficult to estimate; only faint suggestions of the waste can be perceived. There is, without doubt, the sense of humor, unique and spontaneous, so different from the wit of the Yankee, or the inimitable story telling prized in the South; the Negro melodies which are the only American folk songs; the persistent love of color expressing itself in the bright curtains and window boxes in the duller and grayest parts of our cities; the executive and organizing capacity so often exhibited by the head waiter in a huge hotel or by the colored woman who administers a complicated household; the gift of eloquence, the mellowed voice, the use of rhythm and onomatopoeia which is now so often travestied in a grotesque use of long words.

"Much more could be added to the list of positive losses suffered by the community which puts so many of its own members 'behind the veil.' It means an enormous loss of capacity to the nation when great ranges of human life are hedged about with antagonism. We forget that whatever is spontaneous in a people, in an individual, a class or a nation, is always a source of life, a well spring of refreshment to a jaded civilization. To continually suspect, suppress

and to fear any large group in a community must finally result in a loss of enthusiasm for that type of government which gives free play to the self-determination of a majority of its citizens. Must we admit that the old abolitionist arguments now seem flat and stale, that, because we are no longer stirred to remove fetters, to prevent cruelty, to lead the humblest to the banquet of civilization, therefore we are ready to eliminate the conception of right and wrong from political affairs and to substitute the base doctrine of 'political necessity and reasons of State?'"

George Packard, an Illinois lawyer, says:

"For two hundred and fifty years the colored race has been systematically denied its rights as men and citizens. If we reform our social attitude toward them—which is the only way on earth—and eliminate the curse of race prejudice, we can look to the Negro to take care of himself. Let us, then, as reasonable beings take this first step, by influence, example, common sense and ceaseless agitation, to rid our country of this social and political disgrace. The cause possesses a moral basis of transcendent import, and is bound on that account to triumph in the end. The integrity of our institutions, the welfare of our political state, the trampled rights of a wronged people, cry out for justice."

"Civilization cannot burn human beings alive or justify others to do so," says Ida Wells Barnett, "neither can it refuse a trial by jury for black men accused of crime, without making a mockery of the respect for law which is the safeguard of the liberties of white men. The nation cannot profess Christianity, which makes the golden rule its foundation stone, and continue to deny equal opportunity for life, liberty and the pursuit of happiness to the black race."

Miss Sophronisba Breckenridge, a Southern white woman, writes of discrimination in housing in Chicago:

"It has come about, however, that the small minority who cherish their prejudices have had the power to make life increasingly hard for the black man. To-day they not only refuse to sit in the same part of the theatre with him and to let him enter a hotel which they patronize, but they also refuse to allow him to live on the same street with them or in the same neighborhood. Even in the North, where the city administration does not recognize a black 'ghetto' or 'pale,' the real-estate

agents who register and commercialize what they suppose to be a universal race prejudice are able to enforce one in practice. It is out of this minority persecution that the special Negro housing problem has developed.

"But while it is true that the active persecution of the Negro is the work of a small minority, its dangerous results are rendered possible only by the acquiescence of the great majority who want fair play. This prejudice can be made effective only because of the possible use of the city administration, and the knowledge that legal action intended to safeguard the rights of the Negro is both precarious and expensive. The police department, however, and the courts of justice are, in theory at least, the agents of the majority. It comes about therefore that while the great body of people desire justice, they not only become parties to gross injustice, but must be held responsible for conditions demoralizing to the Negro and dangerous to the community as a whole.

"Those friends of the Negro who have tried to understand the conditions of life as he faces them are very familiar with these facts. But it is hoped that those who have been ignorant of the heavy costs paid in decent family life for the ancient prejudice that persists among us will refuse to acquiesce in its continuance when the facts are brought home to them."

Dr. George Edmund Haynes, a colored teacher, says:

"A long stride toward securing economic justice can be made by the labor unions extending a welcome to the Negro. Their interests are bound up with the industrial freedom of the Negro to-day as surely as the welfare of the free workingmen before the war was affected by slave labor. Civic justice will gain great headway when the Negro shares in its administration according to his capacity."

Finally, George Burman Foster, of the University of Chicago, puts this last good word:

"What will that inner world of the Negro turn out to be? The Orient gave us religion; Greece, art and philosophy; Rome, law and equity; the Anglo-Saxon, science and democracy. What will be the distinctive contribution of the Negro race? Perhaps he is too new in the making for us to say. I think it will be a marvelous combination of realism and idealism, of verity and vision, of earth

and sky. But especially will he soften and lighten our harsh and gloomy Anglo-Saxon nature and life, warm our cold intellectualism, water our emotional aridity with the poetry and art and song and oratory of his distinctive genius. His sensuousness, in the good sense of that word, will supplement and rectify our spirituality, which is not always a good condition. Flesh helps soul, not less than soul, flesh. We must not forget that the flesh can sin against the spirit as well as the spirit against the flesh. I believe that the Negro is going to contribute much to the solution of the difficult problem of the ideal relation between sensuousness and spirituality."

To this we may add a paragraph from the very interesting reminiscences of emancipation by the venerable Bishop Turner in the *A. M. E. Review*. He is speaking of Washington in 1863:

"Seeing such a multitude of people in and around my church, I hurriedly went up to the office of the first paper in which the proclamation of freedom could be printed, known as the *Evening Star*, and squeezed myself through the dense crowd that was waiting for the paper. The first sheet run off with the proclamation in it was grabbed for by three of us, but some active young man got possession of it and fled. The next sheet was grabbed for by several, and was torn into tatters. The third sheet from the press was grabbed for by several, but I succeeded in procuring so much of it as contained the proclamation, and off I went for life and death. Down Pennsylvania Avenue I ran as for my life, and when the people saw me coming with the paper in my hand they raised a shouting cheer that was almost deafening. As many as could get around me lifted me to a great platform, and I started to read the proclamation. I had run the best end of a mile, I was out of breath, and could not read. Mr. Hilton, to whom I handed the paper, read it with great force and clearness. While he was reading every kind of demonstration and gesticulation was going on. Men squealed, women fainted, dogs barked, white and colored people shook hands, songs were sung, and by this time cannons began to fire at the navy yard, and follow in the wake of the roar that had for some time been going on behind the White House. Every face had a smile, and even the dumb animals seemed to realize that some extraordinary

event had taken place. Great processions of colored and white men marched to and fro and passed in front of the White House and congratulated President Lincoln on his proclamation. The President came to the window and made responsive bows, and thousands told him, if he would come out of that palace, they would hug him to death. Mr. Lincoln, however, kept at a safe distance from the multitude, who were frenzied to distraction over his proclamation."



THE RIGHT TO VOTE. It seems that the arrangement made in the South to keep Negroes from voting by legal fraud, and discrimination in favor of ignorant white men, is already beginning to call for revision. Of course, there are some people who are still under the impression that Negroes are voting in the South. Not so, however, with Senator Bailey, erstwhile spokesman of the State of Texas. Mr. Bailey said in his swan song (we quote from the *Congressional Record*):

"In the Southern States we not only exclude women from all participation in our government and thus reduce the formula to read that we believe in the rule of the men people, but even that must be further qualified, because every Southern State except the one from which I come has adopted constitutional amendments designed to exclude a large number of men from all participation in the government; and consequently the formula, according to the theory and practice of the Southern States, must read that they are in favor of the rule of the white men people."

Mr. Tillman, of South Carolina, thereupon asks the *New York World*: "Which is better—honest white primaries or corrupt legislatures chosen by Negro voters?" In the face of the last "honest white primary" held in South Carolina, this sounds just a bit like a joke; and so also does the following passage:

"The number of Negroes of voting age in the State exceeds the whites. All of these are not eligible to register, but more and more are becoming so every day. The ignorance and natural depravity of the Negro race wholly unfit it to participate in government."

Now the right to vote in South Carolina depends, according to law, on property or the ability to read and write. Since when, then, have the ignorant and deprived

Negroes of South Carolina gotten hold of enough property and education to allow them to vote according to law, and if they have, why should they not be allowed to exercise this right? The argument would seem to be very clear and strong in favor of Negro suffrage, but the *Brooklyn Eagle* has this astounding comment:

"It cannot be questioned that Senator Tillman sounds a chord with which whites, because whites, instinctively concur. It is not ideal, but it is actual. The actual out-classes the ideal in so practical a matter as white supremacy and the maintenance of white civilization. Nor should it be forgotten that the Negroes most qualified for voting, men who can read and write, and who acquire property, cultivate land, teach school and learn trades, already can vote in the States of their residence in the South."

If the *Eagle* does not know that this statement is false, then it is high time that it studied Southern conditions outside of its sanctum. It is precisely the "Negroes most qualified for voting" that Senator Tillman and his ilk are determined to exclude by a white primary system to which all whites and no Negroes are admitted, and whose decision is given the force of law by white administrative officers without any reference to a real election.

Some papers like the *Springfield Union* have not lost their heads in this argument and say cogently of the black man:

"To erect any artificial barrier against him on a mere racial ground is simply to repeat in another form the mistake which the emancipation proclamation was designed to correct."

The *Birmingham (Ala.) News* is quite complacent:

"Senator Tillman is worrying about the possibility of Negro domination in South Carolina. That may become a live issue there, as well as in Mississippi, where the Negroes outnumber the whites. The Senator points to the fact that there are 150,000 more Negroes than whites in the State, and that many of them are eligible for registration. Forewarned is forearmed. No Southern State will tolerate such conditions as existed during the reconstruction period, and some way will be found to prevent the calamities dreaded."

The *Columbia State* refuses to believe that Negroes are getting enough property to make

them dangerous. "We question the census figures," says the *Columbia State* airily.

The Cherokee (Okla.) *Harmonizer* speaks up for the disfranchised whites of the South:

"The *Montgomery Advertiser* says there are over 250,000 white men in Alabama who are entitled to qualify themselves as voters and urges the vital necessity on the part of delinquents of paying their poll tax before the time limit expires. If the *Advertiser* and other dailies would join the *Birmingham Age-Herald* in demanding the repeal of the cumulative feature of the poll-tax law we would not be confronted with the shame of our small electorate. Thousands of men are unable to spare from twelve to fifteen dollars for the privilege of casting a ballot, however anxious they might be."

But the *Montgomery Advertiser* is adamant:

"While there are men who find it too hard to raise the price of a poll-tax receipt, it is far better to sacrifice their suffrage than to menace white supremacy by tearing down one of the great barriers between the ballot and the hordes of ignorant and vicious men in this State, not all of whom are black, for hundreds of them live in Jefferson County."

This is democracy in the land of the free, and the *Des Moines (Ia.) Capital* speaks right out like this:

"The black men of the South have been deprived of every political right given to them by the Constitution. They have no hing left but representation in Republican national conventions. This privilege they have had since the emancipation proclamation. It is a sacrifice on the part of Northern Republicans to thus honor the Negro. But it is a sacrifice in the memory of Lincoln and the men who fought for freedom. So far as we are concerned, we are opposed to taking a hundred delegates from the Southern Negroes and giving them to States like New York, Pennsylvania and Illinois. The hundred Negroes would be just as honest and sincere as the hundred white men who would take their places, from the States having large cities."



MURDER. Once in a while the conspiracy of silence in the South is too much for the South's conscience. Lately there has been some plain speaking in the South about murder.

The *Houston (Tex.) Post* says:

"The overshadowing curse of Texas, of the South, of the whole United States, is murder. Human life is cheap—about the cheapest thing going. The killers kill at their pleasure with no fear of punishment. Read the editorial from the *Birmingham News* printed elsewhere on this page and see how the thirst for human blood exists in Jefferson County, Ala. We have the same trouble in Texas and it is defying the law, the courts, the juries. * * *

"Manifestly, the only way to reach it is to make certain the punishment of those who take human life. Now, it seems, the only approximate certainty is that murderers will not be punished, unless, perhaps, they are friendless Negroes without means."

The editorial in the *Birmingham News* referred to says:

"The unlawful homicides are as follows:

"In 1909, 130; in 1910, 138; in 1911, 88; in 1912, 306.

"It is apparent that the homicides in the past year were nearly as many as in the three previous years—306 to 356. The percentage increase is appalling, about 250 per cent. over 1908, while the increase of last year over that of 1911 is 350 per cent.!

"The tabulations are not given by months, but it is to be assumed that there was a steady average throughout the year. The startling fact is that the homicides in Jefferson County last year averaged one for every working day.

"Why is it that bad men have no fear of the law? Because in 1912 only one man, a Negro, was hung for murder! Because only three white men were convicted of murder in the first degree, and appeals in their cases are still pending! The mills of the gods grind slowly enough in Jefferson County, but who will say they grind surely?"

The *Ohio State Journal* adds:

"The homicide rate in England and Wales is 0.9 per 100,000 population. In this country, taking thirty cities North and South, it is 8.3 per 100,000 population. In Chicago the rate is 9.1; in San Francisco, 10.4. In the Southern States the rate rises considerably, being 24.1 at New Orleans, 35.3 at Nashville, 37.8 at Savannah, and at Memphis, which is the highest, 63.4. The reason the rate is so high in the South is that down there, whenever a Negro does anything that a low-down, vicious white man does, they kill him."

The *Mobile Register*, after exposing the convict-lease system in Alabama, gives us a hint as to how "low-down" human beings are manufactured:

"For money, then, we endure this debasing, inhuman, man-killing process—we of Alabama! In this year of our Saviour, 1913!"

Meantime, instead of national protest against the ugliest form of murder—lynching—we have had a singular chorus of congratulation, led by Mr. Booker T. Washington, on the fact that "only 64" human beings have been lynched in the United States during 1912! This has been heralded as the "lessening" of lynching. It is, of course, nothing of the sort. There were more lynchings in 1912 than in 1911; there were more lynchings in the last five years than in the previous five-year period, and while, of course, we have not equaled again the awful record from 1890 to 1895, nevertheless it still is, as the *Presbyterian Advance* of Nashville, Tenn., says: "An impeachment of our civilization."

The *Mobile Register* and some other Southern papers think that they see a correction of lynching in the fact that a poor, friendless Negro the other day was arrested, indicted, tried and convicted and sentenced to be hanged in seven hours. This case may not go down on the lynching record, but its difference from lynching is not large enough to cause us any feeling of uplift.



WORK. The assumption of those who wish to creep into the heaven of democracy by the back stairs of making serfs of colored men, is that their chance to work and accumulate property has always been, and always will be, unquestioned since 1863; and that this is especially true in the South. We append a few statements to show what a half truth this is. The *Masses*, for instance, says of conditions of Georgia:

"White men of Northern Georgia have banded together in a conspiracy to drive out the Negroes. They slink out at night and paste threats of death on the doors of black families—death, if they aren't out of the county in twenty-four hours. There have been enough lynchings in that vicinity to prove they mean business, and the Negroes are leaving by the hundreds. Many of them are deserting property—real estate and

chattels that were the savings of a lifetime. This is what you call 'race war.'"

The Miami (Fla.) *Herald* has this bit of advice to Northerners who come South:

"It is true that white mechanics object to working alongside of a colored man. It is true that white mechanics object to taking orders on any subject from a colored man. It is true that the white man is at a disadvantage as to wages when he is compelled to compete with a colored man. It is true, especially in garages, that the presence of some members of the colored race is very unprofitable to other workmen. All these things are acknowledged facts, and cannot be changed, at least for the present.

"Locally, this community is in favor of the white man, and does not desire to see the operative in a garage placed under any of the embarrassments or disadvantages which would come from being compelled to associate with and receive orders from colored chauffeurs.

"The best way for those who have been employing colored drivers in other communities to do would be to arrange to bring white chauffeurs while automobiling in this section of the South."

Turning to the North, we have this testimony from the *Congregationalist*:

"Christian people in the North are sending their money into the South to help educate the Negro there. It is a worthy cause and those who can spare the money ought to send more. But what are our people doing for the Negro in the North? They are educating colored children just as they educate white children in the best of public schools, they are firing the heart of the young Negro with ambition, they are fitting him for industrial business and professional life.

"And then—they are denying him an opportunity to do the work for which he has been trained."

The Cincinnati *Times-Star* publishes this complaint:

"We have practising now in the city of Cincinnati nine colored physicians among a population of 25,000 Negroes. Certainly it seems no more than reasonable that they should have a right to gain that hospital experience at the public expense, as does the white doctor in our public hospital. It has been said to me by members of our hospital staff that the white nurses in the hospital would not work on the service with colored

staff doctors. This is where I think the present condition of the lack of nurses has its strongest argument in favor of colored nurses in the hospital service."

The *Montgomery Advertiser* puts this argument into the mouth of the Southern land owner:

"I own 5,000 acres of the richest land in the State. I live in town and find it difficult to spend the rents realized from this land, land which is cultivated by Negro hands or tenants. I love to conduct a store on that plantation, sell a plug of tobacco to this Negro, lend this one a quarter, have this one to hitch up my horse, and that one to do this. I love to hear the darkies sing and see them dance; I love to see them plow in the spring of the year and watch them picking cotton in the fall. I like to sympathize with them in their troubles and laugh with them in their pleasures. Negro labor is cheap. My profits are easy. To run my business on this scale, though an old plan, and perhaps not the thing best for the State at large, is my joy. I would rather live that way than any other way. Why should I sell my land, when my natural desire is to buy as much more of it as I can?"

On the other hand, it is perfectly clear that the Negro is accumulating property in spite of his handicap.

The *Star of Zion*, for instance, publishes extracts from the report of the North Carolina State tax commissioner, and says:

"The commission having made no grand total, we have done so for the benefit of our readers and find that Negroes own 1,424,943 acres of land, not counting town lots, and pay taxes on a grant total of \$29,982,328 of real and personal property. It should be known also that the rate of assessment is about 40 per cent. This will indicate that Negroes own \$70,000,000 of real and personal property in North Carolina. The report shows that in some counties, among them Madison, where the Negro population is small, no separate list is given.

"There are a little less than 1,000,000 Negroes in this State and the showing above mentioned is certainly a creditable one."

Just what this means is well shown by the *Boston Globe*:

"The Negro is land hungry. Despite the fact that he is compelled to pay exorbitant prices for every acre, and on account of his lack of capital has to carry a heavy mort-

gage at 8 per cent., he goes on buying small farms."

A Southern "journalist" writes:

"When the Negro makes cotton at four cents the pound and the white man who hires labor makes it at nine cents the pound, there can be no question as to which must ultimately succumb. The small white planter sooner or later either labors in his own fields or gives up the fight. He goes to the city and his lands go to the people who are economically able to make a living out of them. Even the white farmers, who do their own work, find competition with the Negro increasingly difficult and this in spite of the fact that the Negro is not a scientific farmer. If statistics could truly tell the story they would show that a greater and greater proportion of the cotton crop each year is being made by the Negro for himself, and more and more of it on land to which he holds title. Even thirty years ago the amount of cotton produced in the sea islands of South Carolina by Negroes for themselves was insignificant, yet it is estimated to-day that at least half of the sea-island cotton of South Carolina, the finest cotton in the world, is grown by Negroes, partly on rented land and partly on land of their own. The Negro owner of a small farm is in a position economically impregnable. Where cotton at eight cents the pound would spell ruin to his white neighbor, it means a real profit to him. Lands, therefore, have more value for him than for anybody else, and that is why he is getting possession of them."

Thus we see that the Negro land owner, like the Negro wage earner, gets his chance by undercutting the market. This sort of thing has its limits as well as its dangers.



IN OUR OWN HOUSE. Out in Kansas where the blessings of mixed schools, with their attendant equal opportunities for the Negro boy and girl, made jim-crowism an unthought-of proposition until Mr. W. T. Vernon came into the State and advocated his scheme of segregation, a bill has been introduced to prohibit inter-marriages between whites and blacks. One J. Silas Harris, head of an alleged National Negro Educational Congress—a fake—and who teaches in a two or three-room Negro school in Kansas City, Mo., and who, incidentally, is a candidate for the Liberian

ministership under Mr. Wilson, has written the author of the bill, praising the author and the bill, and advocating its passage. We quote his letter:

"My Dear Sir: I think both of your bills are timely and to the point. Their passage will in time prove a blessing to both races. No sensible Negro will object, nor will any honest white man oppose their becoming laws.

"As a Negro, I am in favor of any honest measure that will create a more friendly relation between the black and white man. As president of the Negro State Teachers' Association of Missouri, I unhesitatingly favor both of your bills.

"Yours truly,

"J. SILAS HARRIS.

"P. S.—You may let the press know where I stand."

Any Negro who advocates the passage of such a bill only makes it easy to pass some other restrictive measure. Any Negro who urges the passage of "Jim Crow" bills is unworthy to be identified with the Negro race.—Washington. *Bee*.



Two extracts from South African AFRICA. native papers throw sinister light on conditions. *A. P. O.* says:

"Look fairly at the scramble for what is regarded as worldly wealth. It is brutal. It is anything but flattering to a highly civilized nation. The economic struggle is humanly degrading. Every one is seeking to steal out of the scramble as soon as he can snatch up a big enough bone, and, doglike, sneak away and selfishly enjoy it. But, thank Heaven, the bone is dropped frequently, and again the human predatory beast has to go back into the scramble. No; whites do not work for work's sake. Their object is to avoid work, and every improvement even in industrial appliances or organization is nothing but an attempt to obviate or reduce the necessity for work. 'Teach the Nigger to work' is a pretty doctrine. It simply means 'teach him to do the menial work that I don't want to do.' It does not mean teach him to work so that he may improve his environment. It is selfish in its basis, not philanthropic, and is bound to fail ere long.

"We are thus writing with the object of letting the public know that it is impossible to fool the colored and natives much longer. We have always contended that an absolute

bar to full political enfranchisement is impossible of maintenance, and we have repeatedly expressed the hope that such bar will be removed ere it is too late. The satisfaction of the just ambitions of the colored and natives for full political rights will not disturb the tranquillity of the State, but is infinitely associated with its safety and greatness. Racial pride and prejudice cannot very long refuse to grant that satisfaction. But much more do such contentions apply in the economic and industrial world. Watertight compartments in the industrial world are more impracticable than in the political world, and this even the leaders of the labor movement must recognize."

Mochochonono, from Basutoland, says:

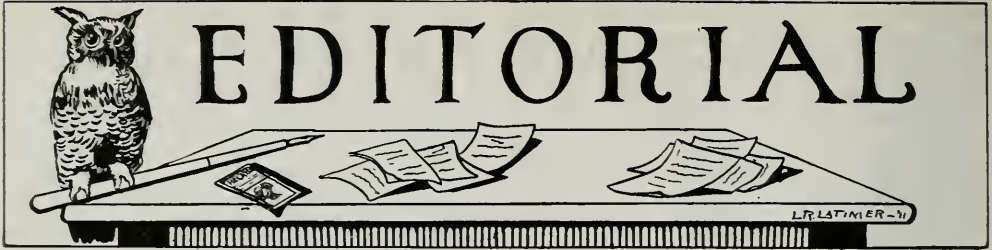
"If they (the missionaries) employ in their service these men they have trained and civilized, what do they give them? Practically nothing. It is no wonder, therefore, that £60 per annum, got by a few natives, should be regarded as a very high wage for a sound educated native by an utter ignorant white, and it is no wonder that so many such natives get into ignominious debts. And when they are in such a deplorable state of life, you will hear the missionaries saying that natives are untrustworthy; some of them run into debts which they are afterward unable to honor.

"Let the promoters of our oppressive life practice what they preach and the world will sooner or later see the right.

"Some of the missionaries get a round sum of £300, but tell the natives that 'you will get your remuneration in the world to come.' Do they (the missionaries) not expect anything in the world to come?"

That a few Englishmen are realizing the situation in South Africa is shown by an address of the bishop of Pretoria:

"History had proved again and again that when a people wanted to develop, nothing, in the long run, could prevent it from doing so. Things were not the same as they were twenty years ago. The natives were emerging into a sense of nationality that would have been thought impossible fifty years ago. The white man could not go on forever legislating for the black man without any sort of regard for the black man's opinions. The black man had opinions, and it was the duty of the white man to discover a means by which they could find adequate and timely expression."



AN OPEN LETTER TO WOODROW WILSON.



SIR:

Your inauguration to the Presidency of the United States is to the colored people, to the white South and to the nation a momentous occasion. For the first time since the emancipation of slaves the government of this nation—the Presidency, the Senate, the House of Representatives and, practically, the Supreme Court—passes on the 4th of March into the hands of the party which a half century ago fought desperately to keep black men as real estate in the eyes of the law.

Your elevation to the chief magistracy of the nation at this time shows not simply a splendid national faith in the perpetuity of free government in this land, but even more, a personal faith in you.

We black men by our votes helped to put you in your high position. It is true that in your overwhelming triumph at the polls you might have succeeded without our aid, but the fact remains that our votes helped elect you this time, and that the time may easily come in the near future when without our 500,000 ballots neither you nor your party can control the government.

True as this is, we would not be misunderstood. We do not ask or expect special consideration or treatment in return for our franchises. We did not vote for you and your party because you represented our best judgment. It was not because we loved Democrats more, but Republicans less and Roosevelt least, that led to our action.

Calmly reviewing our action we are glad of it. It was a step toward political independence, and it was helping to put into power a man who has to-day the power to become the greatest benefactor of his country since Abraham Lincoln.

We say this to you, sir, advisedly. We believe that the Negro problem is in many respects the greatest problem facing the nation, and we believe that you have the opportunity of beginning a just and righteous solution of this burning human wrong. This opportunity is yours because, while a Southerner in birth and tradition, you have escaped the provincial training of the South and you have not had burned into your soul desperate hatred and despising of your darker fellow men.

You start then where no Northerner could start, and perhaps your only real handicap is peculiar lack of personal acquaintance with individual black men, a lack which is the pitiable cause of much social misery and hurt. A president of Harvard or Columbia would have known a few black men as men. It is sad that this privilege is denied a president of Princeton, sad for him and for his students.

But waiving this, you face no insoluble problem. The only time when the Negro problem is insoluble is when men insist on settling it wrong by asking absolutely contradictory things. You cannot make 10,000,000 people at one and the same time servile and dignified, docile and self-reliant, servants and independent leaders, segregated and yet part of the industrial organism, disfranchised and citizens of a democracy, igno-

rant and intelligent. This is impossible and the impossibility is not factitious; it is in the very nature of things.

On the other hand, a determination on the part of intelligent and decent Americans to see that no man is denied a reasonable chance for life, liberty and happiness simply because of the color of his skin is a simple, sane and practical solution of the race problem in this land. The education of colored children, the opening of the gates of industrial opportunity to colored workers, absolute equality of all citizens before the law, the civil rights of all decently behaving citizens in places of public accommodation and entertainment, absolute impartiality in the granting of the right of suffrage—these things are the bedrock of a just solution of the rights of man in the American Republic.

Nor does this solution of color, race and class discrimination abate one jot or tittle the just fight of humanity against crime, ignorance, inefficiency and the right to choose one's own wife and dinner companions.

Against this plain straight truth the forces of hell in this country are fighting a terrific and momentarily successful battle. You may not realize this, Mr. Wilson. To the quiet walls of Princeton where no Negro student is admitted the noise of the fight and the reek of its blood may have penetrated but vaguely and dimly.

But the fight is on, and you, sir, are this month stepping into its arena. Its virulence will doubtless surprise you and it may scare you as it scared one William Howard Taft. But we trust not; we think not.

First you will be urged to surrender your conscience and intelligence in these matters to the keeping of your Southern friends. They "know the Negro," as they will continually tell you. And this is true. They do know "the Negro," but the question for you to settle is

whether or not the Negro whom they know is the real Negro or the Negro of their vivid imaginations and violent prejudices.

Whatever Negro it is that your Southern friends know, it is your duty to know the real Negro and know him personally. This will be no easy task. The embattled Bourbons, from the distinguished Blease to the gifted Hoke Smith, will evince grim determination to keep you from contact with any colored person. It will take more than general good will on your part to foil the wide conspiracy to make Negroes known to their fellow Americans not as flesh and blood but as beasts of fiction.

You must remember that the ability, sincerity and worth of one-tenth of the population of your country will be absolutely veiled from you unless you make effort to lift the veil. When you make that effort, then more trouble will follow. If you tell your Southern friends that you have discovered that the internal revenue of New York is well collected and administered, they are going to regard you in pained surprise. Can a Negro administer! they will exclaim, ignoring the fact that he does.

But it is not the offices at your disposal, President Woodrow Wilson, that is the burden of our great cry to you. We want to be treated as men. We want to vote. We want our children educated. We want lynching stopped. We want no longer to be herded as cattle on street cars and railroads. We want the right to earn a living, to own our own property and to spend our income unhindered and uncursed. Your power is limited? We know that, but the power of the American people is unlimited. To-day you embody that power, you typify its ideals. In the name then of that common country for which your fathers and ours have bled and toiled, be not untrue, President Wilson, to the highest ideals of American Democracy.

Respectfully yours,

THE CRISIS.

THE WOMEN'S COMMITTEE.



COMMITTEE of colored women, headed by Mrs. Carrie Clifford, of Washington, is raising a fund of \$1,000, which is to be used in making THE

CRISIS beautiful, and in general for the encouragement of Negro art. It is due to this fund, already in part paid in, that we were enabled to present the Christmas cover, the Christmas cards and the calendar. Strictly as commercial investments such efforts do not pay, but their spiritual influence has been tremendous, and they have been widely commended. We are glad of this opportunity to do more of such work, to encourage young artists and to make the colored people realize how beautiful their own rich, soft coloring is. We take this opportunity to thank Mrs. Clifford and her committee.



THE PROPER WAY.



THE editor of the *Cleveland Gazette* names three main points of attack for any national association which aims to help colored people:

1. Disfranchisement.
2. Interstate "Jim Crow" cars.
3. Lynchings.

This is perfectly true, and the National Association for the Advancement of Colored People recognizes this and is straining every nerve to attack these evils. As to disfranchisement we are making every effort to get the proper case before the Supreme Court. We have already helped by briefs and contributions the Oklahoma case, and when it comes before the court we have offered the services of two of the most eminent lawyers in the United States. We are represented on the counsel of the Mississippi "Jim Crow" case; the briefs are being examined by our lawyers, and we are making every effort to get the question before the court in the right way.

But the *Gazette* should know that cases before the Supreme Court are delicate matters. It does not do to rush into court with any haphazard case. If anyone has a case or knows of a case which will bring out the proper points we should be glad to have it. Theoretically, it would seem very easy to settle such matters. Practically, it is very hard, but we propose to keep at it.

As to lynching, there are four things to do: Publish the facts, appeal to the authorities, agitate publicity and employ detectives. Every one of these things we have done. THE CRISIS publishes the facts monthly over the protest of sensitive readers. We have sent telegrams and appeals to governors, sheriffs and the President; we have held mass meetings; we have sent distinguished writers and investigators; we have secured publicity in prominent magazines, and we spent thousands of dollars in putting Burns' detectives on the Coatesville matter. What else can we do? We want suggestions. Meantime we shall keep up our present agitation.

Some folk seem to imagine that the walls of caste and prejudice in America will fall at a blast of the trumpet, if the blast be loud enough. Consequently, when an association like the National Association for the Advancement of Colored People does something, they say querulously: "But nothing has happened." They ought to say: Nothing has yet happened, for that is true and that is expected. If in fifty or a hundred years THE CRISIS can point to a distinct lessening of disfranchisement, and an undoubted reduction of lynching, and more decent traveling accommodations, this will be a great, an enormous accomplishment. Would God all this could be done to-morrow, but this is not humanly possible.

What is possible to-day and to-morrow and every day is to keep up necessary agitation, make unflinching protest, fill the courts and legislatures and executive chambers, and keep ever-

lastingly at the work of protest in season and out of season. The weak and silly part of the program of those who deprecate complaint and agitation is that a moment's let up, a moment's acquiescence, means a chance for the wolves of prejudice to get at our necks. It is not that we have too many organizations; it is that we have too few effective workers in the great cause of Negro emancipation in America. Let us from this movement join in a frontal attack on disfranchisement, "Jim Crow" cars and lynching. We shall not win today or to-morrow, but some day we shall win if we faint not.



THE EXPERTS.



OR deep insight and superb brain power commend us to Dr. Ulrich B. Phillips, of the University of Michigan. Phillips is white and Southern, but he has a Northern job and he knows all about the Negro. He has recently been talking to the students of the University of Virginia, and he disclosed some powerful reasoning faculties. Consider this, for instance:

"To compare Negro efficiency in cotton production before and since the war, it is necessary to select districts where no great economic change has occurred except the abolition of slavery—where there has been no large introduction of commercial fertilizers, for example, and no great ravages by the bollweevil. A typical area for our purpose is the Yazoo delta in Northwestern Mississippi. In four typical counties there—Tunica, Coahoma, Bolivar and Issaquena—in which the Negro population numbers about 90 per cent. of the whole, the per capita output of cotton in 1860 was two and one-third bales of 500 pounds each, while in 1910 and other average recent years it was only one and one-half bales per capita. That is to say, the efficiency of the Negroes has

declined 35 per cent. A great number of other black-belt counties indicate a similar decline.

"On the other hand, the white districts throughout the cotton belt, and especially in Texas, Oklahoma and Western Arkansas, have so greatly increased their cotton output that more than half of the American cotton crop is now clearly produced by white labor. Other data of wide variety confirm this view of Negro industrial decadence and white industrial progress."

We are delighted to learn all this, for in the dark days of our college economics we were taught that it was labor *and* land, together, that made a crop; and that worn-out land and good labor would make an even poorer crop than rich land and poor labor. It seems that we were grievously in error. This is apparently true only of *white* labor. If you wish to judge *white* labor, judge it by the results on rich Texas and Oklahoma prairies, with fertilizers and modern methods; if, on the other hand, you would judge *Negro* labor, slink into the slavery-cursed Mississippi bottoms where the soil has been raped for a century; and be careful even there; pick out counties where there has been "no large introduction of commercial fertilizers," and where debt peonage is firmly planted under the benevolent guardianship of Alfred G. Stone and his kind. Then, rolling your eyes and lifting protesting hands, point out that, whereas the slave drivers of 1860 wrung 1,200 pounds of cotton from the protesting earth, the lazy blacks are able ("with no large introduction of commercial fertilizers") to get but 700 pounds for their present white masters. Hence a decline in efficiency of "35 per cent." Why, pray, 35 per cent.? Why not 50 or 75 per cent.? And why again are these particular counties so attractive to this expert? It is because Issaquena County, for instance, spends \$1 a year to educate each colored child enrolled in its schools, and enrolls about half its

black children in schools of three months' duration or less?

Astute? Why, we confidently expect to see Phillips at the head of the Department of Agriculture if he keeps on at this rapid rate. Not that it takes brains to head our Department of Agriculture (perish the assumption!), but that it *does* call for adroitness in bolstering up bad cases.

And the bad case which the South is bolstering to-day must make the gods scream. Take this same State of Mississippi, for instance, where Negroes are so futile and inefficient: the property which they own and rent was worth \$86,000,000 in 1900. In 1910 it was worth \$187,000,000!

"That, of course," says the *Manufacturers' Record*, of Baltimore, being strong put to it to nullify such ugly figures, "is a merely flat statement and takes no account of the character of the holdings, whether burdened with mortgages or otherwise, and no account of what is being done with the holdings, especially land."

And then this masterly sheet bewails the fact that "Intrusion, in the guise of special care for the Negroes, of influences bitterly hostile to the whites of the South, loosened the ties of sympathy

and interest of the Southern whites and the Negroes and alienated the second generation of both races from each other. In that the Negroes lost much of the advantages their fathers had had in close contact with the directing minds of the South, and the results must be considered in studying Negro progress."

The late William H. Baldwin, Jr., used to affirm that a few more generations of that "close contact with the directing minds of the South" would have left the whole South mulatto! But the *Record* ends with this master stroke:

"Another point to be borne in mind in measuring progress is the fact that the property of nearly 12,000,000 Negroes in the United States to-day has a value less than half the value that 3,954,000 of them in slavery, or 90 per cent. of their total number in the country, represented in 1860, at an average value of \$600 each."

Frankly, can you beat that?



A QUESTION to the thoughtful people of South Carolina:

"Would you stand to-day disgraced in the eyes of the civilized world by your governor had you allowed the Negroes of your State to vote?"

MY LOVE

By FENTON JOHNSON

Young gallant from the fairer race of men,
Have you a love as comely as the maid
To whom I chant my lyre-strung passion
songs?

Has she large eyes that gleam from out the
shade,

And voice as low as when Ohio's stream
Glides silently along a summer dream?

Her face is golden like the setting sun.

Her teeth as white as January's snow.

Her smile is like a gleam from Paradise,

Her laugh the sweetest music that I
know,

And all the wide, wide world is but a mite

When she, my darling elf, is in my sight.

Let Sorrow wring the blood from out my
heart,

Let Melancholy be my daily book,

Let all the earth be like a sinner's grave,

And let my wand'ring spirit never look

Upon the Kingdom if my damozel

From out my soul the charm of love dispel.

Mildred Porter's Position

By B. G. HULL



“**I** THINK these gowns with those you sold me last week will carry me through the winter. Do you know you are a great comfort to me?” The speaker was Mrs. Seymour, society woman, famous for her wealth and beauty.

“I am glad that I am of service to you, Mrs. Seymour,” replied Miss Porter, the little brunette saleswoman in the imported-gown department of Gable & Co., dry-goods merchants.

Then she continued: “Before I came here I used to assist mother, who was one of the best dressmakers in New York until her health failed her.”

“That accounts for your charming taste. Well, good-by, I shall not see you again until spring, as I am leaving in a few days for the South,” and Mrs. Seymour hurried out to her waiting limousine.

The firm of Gable & Co. took much pride in the fact that Mrs. Seymour was numbered among their patrons, and Mr. Adrien Gable, senior member of the firm, would have been surprised to know that it was due to Miss Porter's efficiency that this valued customer had become a patron of his store, which she entered first quite through accident.

Miss Porter had finished jotting down in her book the record of the large sale she had just made, when, looking up from her figures, she saw a pleasant-faced colored lady looking at her with a friendly smile.

“Mildred,” said the old lady, “how do you do? I saw your mother at church last Sunday. She told me you were working here. How do you like it? I am so glad you have such a nice place. Ain't it too bad that more of our girls can't get places like this?”

“Oh, Mrs. Jones, I am so glad to see you!” Mildred exclaimed, shaking hands cordially. “Yes, I like this work very much; there is so much to see and do. The day passes so quickly it does not seem like work at all.”

“The old lady replied joyfully: “It shows that colored people can do anything if they get the chance. Well, good-by, dear, remember me to your mother. I was downstairs and thought I would come up and see you.”

The kindly old soul went her way, little knowing the tempest she had stirred up for Mildred; for, of course, some of Mildred's fellow clerks had overheard all and had listened with incredulous ears. They could hardly wait for the old lady to get out of hearing before they were clustered together, and then one sauntered over to Mildred. “Mildred, are you a colored girl? Surely you are not. What did she mean?”

“Oh, yes,” said Mildred sweetly, “I'm colored—didn't you know it?” There was a hurried consultation among the clerks and some were for reporting the matter at once. But Mildred was a favorite and the girls were at bottom good hearted; so they decided to forget all about it.

However, some one other than they had heard, for Miss Briggs, head of the department, had been behind a rack, tagging some dresses, when good old Mrs. Jones had her conversation.

Miss Briggs was one of that class whose knowledge of colored people comes from headlines in daily papers and she claimed some very aristocratic Southern friends out of work hours. “The idea—a Nigger,” said Miss Briggs, as she stormed down to the manager.

When she returned to her department she told Mildred that the manager wished to see her.

"Just as soon as I replace these dresses," Mildred answered.

"Well, what did I tell you," she demanded of her particular chum, Nora Casey. "I'll bet Miss Briggs heard the whole thing."

"Don't you mind, dear," the warm-hearted Irish girl replied. "Sure they know you are the best salesgirl in the store. There's customers by the dozen that won't have any one serve them but you, so don't be alarmed, there's nothing to it."

"I hope not, Nora. I can do almost anything and I'm not afraid of work, but it takes time to get jobs, and mother is not very well. I have just got to keep busy; I really can't afford to be idle a single day."

Mildred closed the cases and repaired to the manager's office.

The manager looked at her severely. "Are you colored?" he blurted out.

"Yes," said Miss Porter.

"Why didn't you say so?"

"You didn't ask."

He fidgeted and reddened.

"Well, we can't keep you—you know we can't keep you," he said finally.

"Why not?"

"Because we can't. What would our customers say if they found out?"

"Have any customers complained?"

"Oh, you're an all-right saleswoman. Miss Briggs says you are the best of the bunch and I'll give you a first-class recommendation. But you can't stay here and that settles it. Here's your pay and two weeks in advance."

Mildred went out without another word and did her work well that afternoon from force of habit, but her soul was in turmoil.

That night she told her mother, and the good woman tried to comfort her as only a mother can.

"Never mind, daughter, and don't blame poor Mrs. Jones. It was honest pride that caused her to speak to you."

"Of course it was, mother, and I was truly glad to see her. I should have despised myself forever if I had tried to avoid her. But the trouble is now I must have work—and, oh, it's so cruel; I did try so hard to do well." And the girl crept into her mother's arms and wept.

Now it happened that after due consideration, Mrs. Seymour had come to the conclusion that a seventh gown was absolutely necessary to her happiness in Bermuda. Early next morning, therefore, she flew to Gable & Co.'s and rushed up to the imported gowns.

"Miss Porter—where's Miss Porter?" she demanded imperiously.

Miss Briggs fluttered and pretended to search, but could only find Nora Casey. Nora tried unsuccessfully to wait on the lady and during her trials she blurted out the truth about Mildred Porter.

"But that is perfectly ridiculous!" Mrs. Seymour exclaimed. "The idea of such a thing. What earthly difference does it make if she is colored? I thank you for telling me. I can see that you are fond of her. I'll get you both places where your services and my patronage will be appreciated."

The next day the firm of Gable & Co. received a letter which set the call bells ringing all over the store, for Mrs. Seymour was a customer whose business amounted to several thousand dollars a year.

The manager of the gown department did not wait for the elevator; he just fell up the stairs, nearly killing a cashgirl who got in his way.

"Do I understand," demanded the head of the firm, red with anger, "Do I understand that you have discharged a young lady whose record shows that she has been with us more than a year, and one who is so capable that a lady of Mrs. Seymour's wealth withdraws her patronage from us on account of her discharge? You have two things to do at once. Get that girl back in her department and get Mrs. Seymour to reconsider her determination to withdraw her patronage from this firm, or—or—" but the manager was gone.

Mrs. Seymour received a letter by special messenger that night which assured her that she was mistaken. That, as a matter fact, "Miss Porter has been promoted and is now in charge of our imported-gown department in place of Miss Briggs, who has resigned. Hoping that this will meet your approbation and that we may enjoy your continued success, we are," etc., etc.

Mrs. Seymour's limousine was seen in front of Gable & Co.'s the next day.

NATIONAL ASSOCIATION

FOR THE ADVANCEMENT OF COLORED PEOPLE

THE ANNUAL MEETING.

THE annual meeting of the association was well attended. Mr. J. E. Milholland presided. Among the well-known members present were Mrs. Fanny Garrison Villard, Mr. and Mrs. Joseph P. Loud, Miss Irene Lewisohn, Mr. Leslie Hill, Dr. N. F. Mossell, Rev. J. Milton Waldron, Mr. Charles A. Boston, Mr. Wilson M. Powell, Jr., Mr. and Mrs. George R. Seligman, Mrs. Lillian Wald, Mrs. Florence Kelly and many others.

The guests of honor were Mr. H. O. Tanner, the artist, and his wife. After the business session the meeting adjourned to the offices of the association, where the members and guests were given an opportunity to meet Mr. and Mrs. Tanner. Exhibits of the art of Mrs. May Howard Jackson, of Washington, and the recent work of Richard Brown were much admired. The association was particularly indebted to Mr. Harry Roseland, who lent us for this occasion his painting, "To the Highest Bidder," which has won many first prizes in this country, and for which he has been offered substantial sums abroad.

The following members were elected to the board of directors: Mr. George W. Crawford, New Haven; Mr. Thomas Ewing, Jr., New York; Mr. Paul Kennaday, New York; Mr. Joseph P. Loud, Boston; Dr. William A. Sinclair, Philadelphia; Miss Lillian D. Wald, New York; Rev. G. R. Waller, Baltimore; Mr. Charles H. Studin, New York; Mrs. Max Morgenthau, Jr., New York; Mr. Wilson M. Powell, Jr., New York; Dr. V. Morton Jones, New York; Rev. Hutchins C. Bishop, New York.

At the meeting of the board of directors held immediately at the close of the annual meeting of the corporation the same officers were re-elected for another year.

The chairman of the board of directors outlined the work of the year, dwelling particularly on the work of organization, legal

redress and publicity. There were reports by other officers and committees. Four branches—New York, Philadelphia, Boston and Washington—reported through representatives. Members had a treat in the address of Dr. Hammond, a white Southerner and president of a colored college in Augusta, Ga. Speaking of education, he said:

"Sometimes people ask us: 'Why don't you make us better cooks and better field hands?' We say to them we are not concerned what our graduates shall become; we are trying to make better men and women of them. We want them to be all that God intended them to be when He put personality into them.

"There is a good deal of humbuggery and ery of Southern people against social equality, and as I have said to my people—perhaps I could say it better than some of you could—what we Southern people want more than anything else on the part of the Negroes is social equality. We want the Negro to be our equal in all the social arts. We cannot afford not to have them our equal. We want them to tell just as much truth as we tell, to be just as scrupulous in keeping their contracts as we are. In fact, the law of self-preservation drives us to believe that the best thing for us is to do the best thing for him, to get the best out of him that is possible for him."



EMANCIPATION MEETINGS.

A MOST successful Lincoln-Douglass anniversary meeting was held at the Metropolitan A. M. E. Church, Washington, D. C., under the joint auspices of the District of Columbia branch of the N. A. A. C. P. and the Bethel Literary and Historical Society, on the evening of February 11. The president of the local branch, Rev. J. Milton Waldron, presided, and the chief

speaker was Dr. J. E. Spingarn, president of the New York branch. Brief addresses



HENRY OSSAWA TANNER.

were also made by Moses E. Clapp, United States Senator from Minnesota; General Burt, of the United States Army; Leslie Pinckney Hill, principal of the Manassas Industrial School, and S. M. Dudley, president of the Bethel Literary Society. The choir of the Wesley A. M. E. Zion Church, under the leadership of John White, furnished the music. Many of those present signed applications for membership in the N. A. A. C. P.

On the following day Dr. Spingarn also spoke at Howard University, the M Street High School and the Armstrong Manual Training School, in the interests of the association.

In Kansas City Mr. James Usher, of St. Louis, was the speaker. In Quincy, Ill., Mr. Charles Hallinan, of the *Chicago Post*, addressed the branch.

In New York, at the meeting held in Cooper Union, the speakers were Mrs. Fanny Garrison Villard, Mr. John Jay Chapman, Dr. M. C. B. Mason, Mr. Henry Wilbur, of Philadelphia, and Mr. Spingarn. Mr. John E. Milholland presided. A dramatic feature of the meeting was the recital of his experiences by Grant Smith, one of the refugee farmers recently driven out of Northern Georgia. Melodies and plantation songs were sung by members of Dr. Sims' congregation. Prof. Joel Spingarn spoke on the resolutions passed at the meeting. A pleasing interlude was the reading of James W. Johnson's "Fifty Years" by Mr. Charles Burroughs.

Prof. John W. Hamilton presided at the Boston meeting, which was held in the Park Street Church. Hon. Albert E. Pillsbury in his address took issue with the charge based on the Greeley letter that Lincoln issued the emancipation proclamation as an act-of-war necessity.

In Chicago the meeting was held at Orchestra Hall. Judge E. O. Brown presided. There were addresses by Miss Jane Addams, Dr. Emil Hirsch, Prof. Geo. B. Foster and Dr. Du Bois. The music included an organ recital by James E. Mundy, jubilee songs and selections by the emancipation chorus, which was organized by Mrs. Ida B. Wells Barnett. Details of the emancipation meetings in Tacoma and other branches did not reach us in time for publication in this issue.

BRANCHES.

WITH this number of THE CRISIS we begin to devote a page to news from branches. Through these columns branches will be able to keep in touch with each other, and benefit by mutual advice and suggestion. We encourage questions and trust each branch will endeavor to make this new feature of the N. A. A. C. P. notes in THE CRISIS a success.

BOSTON.—The Boston branch, through its committee on industrial opportunity, is making a card catalog of positions open to colored boys and girls, and of positions now occupied by them. The purpose is to answer the frequent excuse of merchants and others, "Well, I am adverse to making the experiment," by having a concrete example where the experiment has already been made.

INDIANAPOLIS.—Indianapolis reports that the colored people are kept out of the public park because it is owned by a private company (the street-car company). They are barred from the playgrounds owned by the city because, to quote Judge Remster's decision, "The statute providing \$100 penalty in such discrimination applies only to those engaged in business for private gain." The association is co-operating with the branch in investigating these and other cases of discrimination.

DETROIT.—At the request of the Detroit branch the association drafted resolutions of

protest on the bill introduced into the Michigan Legislature prohibiting intermarriage. These were addressed to Representative Bierd, of the Committee on State Affairs.

KANSAS.—A similar bill which the Kansas City branch has been fighting was killed in committee.

NEW YORK.—The vigilance committee, which is vigorously pushing its legal work, reports several interesting cases, with a number on hand but not yet ready for trial.

PHILADELPHIA.—An organization conference has been held, attended by prominent colored and white people and addressed by Dr. N. F. Mossell and Mr. W. E. B. Du Bois. A strong effort will be made to have the annual spring conference in this city.



MEETINGS.

MEETINGS with representatives from the association as speakers have been held in New York at St. Philip's Church, at Trinity Baptist Church in Williamsburg, St. Mark's M. E. Church and the Mt. Olivet Baptist Church. At the meeting held at the Mt. Zion A. M. E. Church in Trenton Dr. Spingarn made a stirring address, as a result of which a temporary branch organization was formed. Miss Gruening, representing the association, spoke at the meeting of the Newark Emancipation Proclamation Commission on January 23.

THE DEAD MASTER

(For the memorial stone to Samuel Coleridge-Taylor)

Sleep, crowned with fame, fearless of change
or time.

Sleep, like remembered music in the soul,
Silent, immortal; while our discords climb

To that great chord which shall resolve the
whole.

Silent, with Mozart on that solemn shore;

Secure, where neither waves nor hearts can
break;

Sleep, till the Master of the world once more
Touch the remembered strings and bid thee
wake * * *

Touch the remembered strings and bid thee
wake.

—ALFRED NOYES.



¶ A controversy arose in London over the criticism of Novello & Co., the publishers of "Hiawatha," for their large profits made

through the sale of the work, partly disclosed in the published correspondence between Novello & Co., Coleridge-Taylor and Sir Charles Villiers Stanford. The Society of Authors wrote that "It is fair to the composer's memory as a hard-working, careful man that the public should know that he did provide with his brain a work which, under the royalty method of dealing with literary and artistic property, would have supported his family after his death while making him more comfortable during his life."

Among the memorial concerts given to the late Coleridge-Taylor was that in his home town by the Central Croydon Choral Society. The London *Musical Times* writes that "All seemed inspired by the occasion and this made the concert memorable for the excellence of the performance."

THE BURDEN



W. LATIMER, 1911

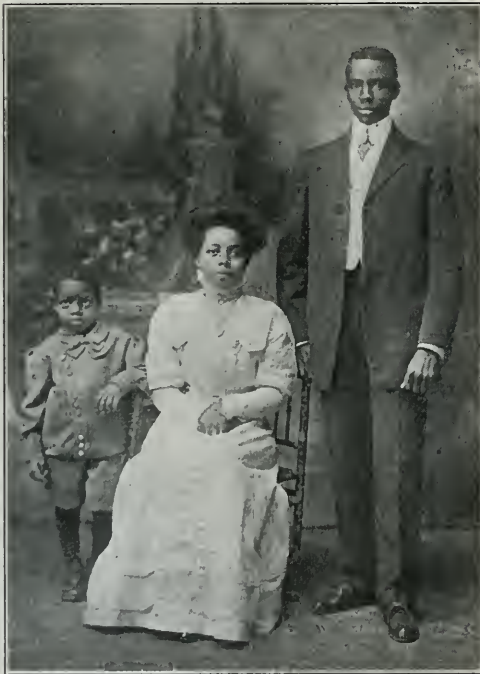
ANOTHER SOUTHERN IDYL.

CHAPTER I.

HE received a high-school education and taught school.

CHAPTER II.

He got married and here is the family:



CHAPTER III.

He took the civil-service examination and entered the postal service, being the first colored carrier.

CHAPTER IV.

He received a letter from the "Superior Race," who were his "Best Friends," smeared with blood and reading:

"April 12, 1902.

"To * * *, Negro Postman

"*you had better not be seen carrying or delivering mail in * * * after to-day 12th day of April. Don't forget.*

"If you should your life will pay the penalty. A word to the wise is sufficient.

"We are yours for trouble."

CHAPTER V.

He received a second letter to the "Nigger Mail Carrier":

"Your days are numbered, *leave, LEAVE, LEAVE. DEATH, DEATH.*"

CHAPTER VI.

He writes us: "I am still in the service!" Which is what we call pluck.



CHARLESTON, S. C.

FOR the past years Charleston has been considered queen of the Southern cities as far as privileges granted colored people were concerned. But at last she has fallen in with the other places over which we used to triumph. For years the "Jim Crow" trolley car has been in effect all over the South except in Charleston. But at last our enemies have succeeded in getting it here. To-day it is the same here as in other towns—white people have two-thirds of the car, while we have but the two rear seats, yet we pay the same fare as our white brothers. The privileges granted us at the theatre were excellent. Now the same conditions as elsewhere prevail here; only a limited number of tickets are sold to us, and then if we are overanxious to see the show we pay double what our white brothers pay.

There are hospitals, sanitariums, libraries, etc., for the whites, from which they debar us, and when we apply for permits to erect buildings we are often denied. I don't know what we are going to do; something ought and must be done. Just think of the number of teachers employed in our public schools, of which there are three, and only two colored teachers are employed. If we are "Jim Crowed" on cars, in theatres, churches, stores, then why not in schools? Give us colored

trainers; we have a sufficient number of women who are capable and efficient to fill these positions.



“THE PLACE FOR THE NEGRO IS ON THE FARM.”

Marietta, Ga., January 12.—(Special.) Farmers in all the section of Cobb from Marietta to the Cherokee line had notices sent them through the mails to dismiss their Negro tenants. Now notices are posted in public places just north of Marietta telling Negroes to leave. Several of these run this way:

“Hurry up Niggers and leve this town if you dont leve you will wish you hadder got out Get out of this town doggone your time I am telling you in Plenty of time
“truly Yours”

Punctuation and spelling are preserved as in the original. Some of them spell niggers “negros.” Otherwise the wording is the same.

Marietta, Ga., January 21.—(Special.) As a sequel to the many threatening letters sent farmers of Cobb County warning them to get rid of all their Negro employees, the store of W. H. Bivens, who had received one of these notices, was totally destroyed by an incendiary fire early this morning.

Monday Mr. Bivins received a note threatening the destruction of his store at a little town called Elizabeth. Monday night two men and a woman entered his store, leaving after a few minor purchases. The woman, he is sure, was a man in disguise.

Not far from the store is the quarry of the Kennesaw Marble Company, which has also been ordered to discharge its Negro employees or suffer the consequences. Shortly before midnight Monday the watchman at the quarry noticed two men and a woman prowling around the works. He ordered them to leave, and they jumped into a buggy and drove rapidly toward Marietta.

Not two hours later the Bivens store was a mass of flames, and before help could be secured had burned to the ground. It is thought that the loss will reach \$2,000.—*Atlanta Constitution.*



SOUTHERN NEWS NOTES.

AT Memphis, Tenn., H. O. Douglas, of 450 North Bellevue Street, Sunday yanked the “Jim Crow” law from its perch, stepped on it with both feet and hoisted an unwritten law to the vacated pedestal. Ap-

plause from whites who attended Monday morning’s session of the police court proclaimed Douglas a hero. The verdict was sustained when the Negro who was pulled from his seat in a street car to make a place for Douglas’ sick wife was fined \$5 on a charge of disorderly conduct because he attempted to resist the white man’s action.—*Memphis Appeal.*

Nellie and Ina became hysterical, said they were slugged by two Negroes, aroused a neighborhood until a lynching party was suggested, went to the General Hospital in a city ambulance and cried and screamed and were treated there for several hours—all because they feared whipping at home because they had stayed downtown until after dark.—*Kansas City Times.*

Because he refused to carry a note, Frank Crockett, a Negro, was shot and perhaps fatally wounded by an unknown white man Saturday night about 8:30 o’clock. The shooting took place on Gay Street, between Fourth and Fifth Avenues, and after being shot Crockett staggered to a nearby alley where he was found by passersby. Two shots were fired from a pistol, one bullet taking effect in the stomach, passing through the bowels. Seeing his victim fall, the white man ran up Gay Street into Fifth Avenue and disappeared. At an early hour this morning he had not been captured nor his identity learned.—*Nashville Tennessean.*

¶ This bit comes from a native paper of South Africa:

“A correspondent sends a pitiful complaint to the East London *Despatch*, which, however, does not draw the slightest rebuke from that great leader of thought. He complains about the ‘throwing stones at native and colored girls by European boys whenever they see them in the streets, using all kinds of languages. In fact, these boys are running after native and colored girls day and night. This is a shameful and disgraceful habit on the part of the whites. Mr. Editor, let me tell you, you’ll never find a native or Kaffir boy in the wide world using such bad language to a woman above his age. Is this the teaching they get? If they noticed your wife alone they’ll come knocking at the door and kicking the same. Now, Mr. Editor, suppose these were Kaffir boys who annoyed a white lady or ladies? What would be the result? The native and colored girls have no protection against these white hooligans.”



LETTER BOX



THE OTHER AMERICAS.

TORREON, COAH, MEXICO, Nov. 11, 1912.

DEAR SIR:

If you kindly will, I would like to have your views on colonization of our people in Central and South America and the islands. I believe it high time for us to quit depending on the charity of the white man to pull us out of the rut. The Jews and the Irish and many, many others had to leave home to solve their economic and race questions, but they did it by heaving to and accomplishing something. They produced something the world wanted; and people will surely take off their hats with interest if you are making good and producing something they want. I know of no field of endeavor in Central and South America, no, not one, that in any way approaches being filled up to capacity. One is able to get most favorable concessions for any sort of legitimate enterprise or factory. And the greatest part of it all is a real man can be a real man. There is, as you know, no prejudice in these countries; but the people ask us, and justly so, to prove our worthiness to be accepted as men and they will help us up the hill. A large majority of the white men who come here use every opportunity to give us a black eye, but if we would only spur that dormant ability and forge forward concertedly, we could overcome all the harm they may do; we could capitalize it just as the politicians have done us. I beg you to think over this and speak of it to your friends and kindly give me your views.

Most truly yours,

(Signed) A. KIRBY.



LONDON, ENGLAND, November 18, 1912.

SIR:

I have twice traveled in the Argentine Republic. I am personally acquainted with the local managers (who are Englishmen) of the Central Argentine Railway, in which I am rather largely interested. I was recently discussing with the secretary of the company, in London, the advisability of developing the cultivation of cotton in the provinces of Santiago and Tucuman, which

are situated within the northern zone of the company's lines, and which appear to be extremely well suited for the growth of cotton. (At present sugar is the staple of the Tucuman district.) I suggested that the presidents of the educational institutes for colored people in the Southern States of the United States should be approached, and requested to recommend specialists in the cotton cultivation who—if circumstances proved satisfactory on examination—might be encouraged to settle down as colonists in the said districts, in order to establish an industry offering every promise of great expansion. The secretary was interested by the suggestion and submitted it to the local board in Buenos Ayres; it has met with their cordial approval, as also with that of land owners in the districts proposed. My friend Mr. Travers Buxton has kindly communicated your address and authorized me to make use of his name by way of introduction. I shall be spending a short time in the United States next March and April, on my return home from a trip to Jamaica, and it would be a great pleasure to me to be able to meet you and to have the occasion of observing the actual condition of the colored population in the Southern States and of noting what is being done to enable them to maintain themselves worthily in the industrial struggle for existence. Meanwhile, I should be greatly obliged to you if you could recommend me some specialists in cotton (as also in rice) cultivation, whose names would be submitted to the consideration of the Central Argentine Railway Company.

With my apologies for any trouble I may be causing you by bringing this matter to your notice, believe me most faithfully yours,

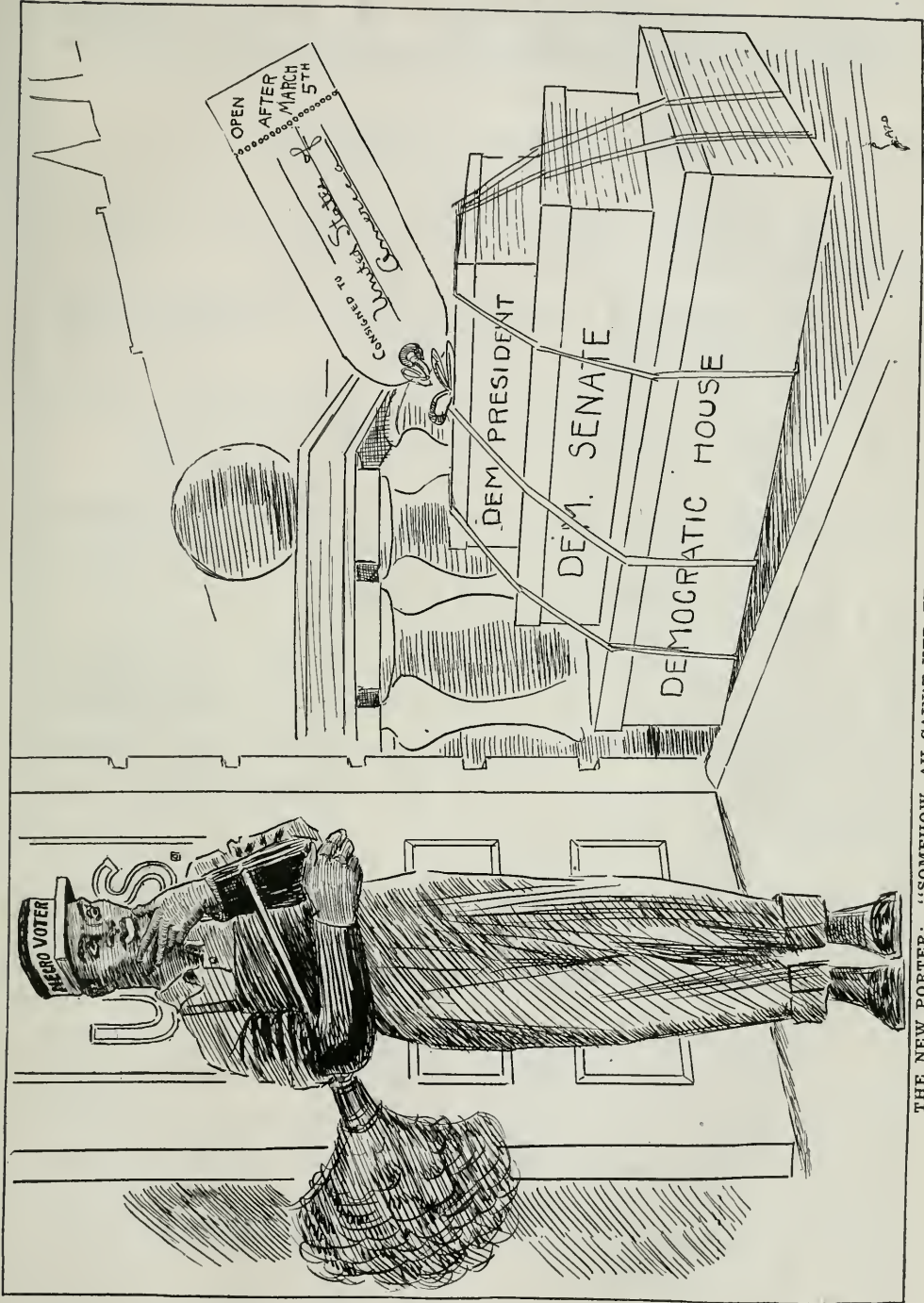
(Signed) P. W. MALLET.



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J. H. MITCHELL,
St. Louis, Mo.



THE NEW PORTER: "SOMEHOW, AH CAIN'T HEP FEELIN' 'SPICIOUS O' DEM BUN'ELS!"



Publishers' Chat



The EASTER NUMBER

The EASTER NUMBER will be ready about March 22. The edition will be 25,000 copies—a record mark.

The COVER will be beautiful, as Easter covers should be, and printed tastefully in colors.

The contents will include an article by JACOB RIIS, a strong story by H. H. PACE and an EMANCIPATION POEM.

“FIFTY THOUSAND”

We want to thank those friends who responded to our Christmas-card invitation and sent in new subscriptions. The newcomers mounted to the thousands and nearly swamped our subscription clerk. Pardon any mistakes we may have made. We are climbing toward that “50,000.”

CONTRIBUTIONS

Remember that we are anxious to have *clippings* and *facts* from all sources. We want *photographs* of persons, places, groups and particularly children. We want good drawings and cartoons on *colored* subjects, full of information and real knowledge. We do *not* want mere opinion and froth. We want stories, but nine out of ten which we receive are not worth the paper they are written on. Therefore, all the more, we want *stories*.

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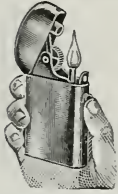
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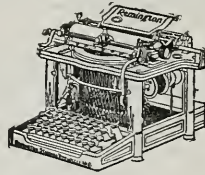
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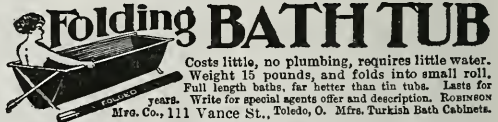


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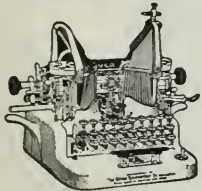
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It is a common opinion among certain advertisers that scarecrow headlines and advertisements full of bluster must be employed to attract dollars from the Negro purse. This is not the case with our readers.

An advertiser once sent us copy with something like this for a headline: "TWENTY MEN DROPPED DEAD," then went on to tell about the goods he had for sale. Of course, we would not insult our readers with such tommyrot, and returned his copy with suggestions as to how it should read—we made it read THE CRISIS way.

"The old order changeth" in advertising as well as in other things and leaves the Cohen Fire Sale and Barnum tactics as a relic of the past.

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To keep the advertising section of a magazine or newspaper up to THE CRISIS standard is rather expensive at times, but we know that it is the only method of making this department a real service to our readers. Once in a while we lose a good-paying contract, but what we lose in money we gain in respectability among reliable advertisers, and the loss of that one advertisement will mean the securing of two or three others.

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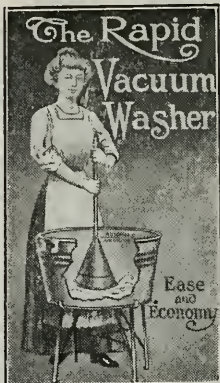
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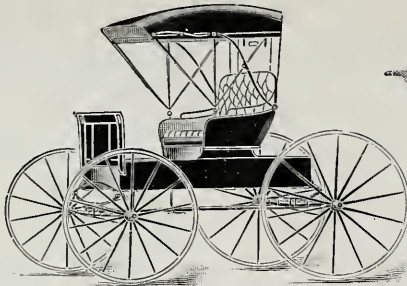
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APRIL, 1913

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PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 26 VESEY STREET, NEW YORK CITY

Edited by W. E. BUCHARDT DU BOIS, with the co-operation of Oswald Garrison Villard, W. S. Braithwaite, M. W. Ovington, Charles Edward Russell and others.

Contents for April, 1913

DEPARTMENT HEADINGS. Drawn by Lorenzo Harris.

CENTER PAGE DECORATION. Drawn by Louise R. Latimer.

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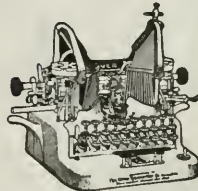
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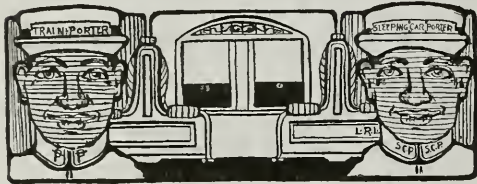
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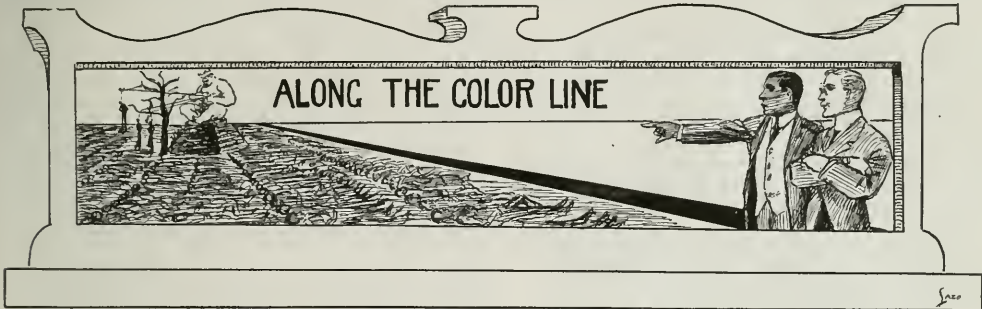
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THE CRISIS

Vol. 5, No. 6

APRIL, 1913

Whole No. 30



POLITICS.

THE woman's suffrage party had a hard time settling the status of Negroes in the Washington parade. At first Negro callers were received coolly at headquarters. Then they were told to register, but found that the registry clerks were usually out. Finally an order went out to segregate them in the parade, but telegrams and protests poured in and eventually the colored women marched according to their State and occupation without let or hindrance.

¶ No direct reference to the Negro was made in President Wilson's inaugural address, but Negroes will read the following passages with interest:

"This is the high enterprise of the new day: To lift everything that concerns our life as a nation to the light that shines from the hearth fire of every man's conscience and vision of the right. It is inconceivable we should do this as partisans; it is inconceivable we should do it in ignorance of the facts as they are or in blind haste. We shall restore, not destroy. We shall deal with our economic system as it is and as it may be modified, not as it might be if we had a clean sheet of paper to write upon, and step by step we shall make it what it should be in the spirit of those who question their own wisdom and seek counsel and knowledge, not shallow self-satisfaction or the excitement of excursions whither they cannot tell. Justice, and only justice, shall always be our motto.

"This is not a day of triumph; it is a day of dedication. Here muster not the forces of party, but the forces of humanity. Men's

hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them if they will but counsel and sustain me."

¶ At the recent Democratic primary in Moberly, Ala., the Southern system was partially put into use. All white men, whether Republicans or Democrats, were allowed to vote, but Negroes were barred unless they were vouched for as regular Democrats.

¶ The effort within the Republican party to eliminate the Southern representation in party conventions is still being discussed. Southern Democratic Congressmen are very enthusiastic for it.

¶ Plans for the complete organization of Negro Progressives were discussed recently in Washington and Philadelphia.

SOCIAL UPLIFT.

THE Frederick Douglass Memorial Hospital of Philadelphia is raising \$8,000 for a nurses' home.

¶ A bulletin on age and marriage conditions has been issued by the United States census. The age statistics of the colored population are as follows:

	1910
All ages.....	9,827,763
Under 5 years.....	1,263,288
5 to 14 years.....	2,401,819
15 to 24 years.....	2,091,211
25 to 44 years.....	2,638,178
45 to 64 years.....	1,108,103
65 years and over.....	294,124

The percentage of Negroes in the older age groups is smaller than among the whites, due partly to a higher death rate, but also probably to a higher birth rate among the colored people. The high infant mortality among colored people is shown by a smaller proportion under five.

The percentage as to marriage for Negroes 15 years of age and over is as follows:

Single—Male, 35.4; female, 26.6. Married—Male, 57.2; female, 57.2. Married, widowed or divorced—Male, 64.0; female, 73.1. Widowed or divorced—Male, 6.9; female, 15.9.

Colored people marry at a somewhat earlier age than the whites, but have also usually a larger percentage of the widowed.

¶ The 12,000 colored Masons in Georgia have been licensed by the State to do a fraternal insurance business. They support the orphan home and industrial school and have in their insurance fund \$68,346.

¶ Houston, Tex., has a \$15,000 colored library nearly ready for tenancy. There are rooms for children, reference, lectures and trustee meetings. The architect was W. S. Pittman, of Washington, D. C. It has 20,000 volumes.

¶ The second colored branch library of Louisville, Ky., will have a building to cost \$17,000, a gift of Mr. Carnegie. The \$5,000 already raised is for the site.

¶ The National League on Urban Conditions has undertaken to handle "the big-brother movement" in the case of colored boys in New York City. It has already had fifty-one cases.

¶ The baseball team of Wilberforce University will make a Southern trip this spring, playing white colleges in Ohio and colored schools in Kentucky, Alabama and Georgia.

¶ An athletic carnival was held among the colored students of Washington at Convention Hall. Among the schools represented were Howard, Lincoln and Hampton, besides many Northern high schools.

ECONOMICS.

THE Mutual Housing Company, of Springfield, Mass., has been organized to supply good tenements for colored people and to encourage investments in real estate. They own property to the value of \$12,200, and have recently declared a dividend of 5 per cent.

¶ The Colored Stenographers' Association has been organized in New York City for securing employment and mutual benefit.

¶ The North Carolina Mutual and Provident Association, a colored industrial insurance company, had a gross income of \$313,576 for 1912, an increase of \$50,000 over the previous year.

¶ The Knoxville Banking and Trust Company, a white institution, recently went into the hands of a receiver and hundreds of colored people lost their money. Negroes are thinking of opening a bank of their own. All the officials have been arrested and held in heavy bond. Lawson Irvin, a Negro contractor, swore out the main warrant.

¶ The Scullin-Gallagher Steel Foundry, of St. Louis, Mo., one of the largest steel plants in the world, employs several thousand colored men in its shops. Negroes are to be found working in all but three of its departments. The wages paid Negroes run from \$1.75 to \$6 per day. Not a few Negroes have learned the trade in this foundry and are now foremen of their departments.

¶ The method of land tenancy in South Carolina is thus described by the *Columbia State*:

"A lawyer in Greenville or Columbia buys 150 acres twenty miles from his office at \$6 an acre, or \$900. He leases it to a Negro for 1,500 pounds of lint cotton a year, worth, at 10 cents a pound, \$150. The Negro buys a mule, mortgaging it to the seller, and mortgages his crop to a merchant. The merchant takes long chances and demands big profits for advances. Sometimes both land owner and merchant lose everything, but in 'good years' their returns are excellent. The land owner has a fine investment if he collects his rent once in two years, \$63, after the payment of taxes, being 7 per cent. on his investment."

¶ In Toronto, Canada, G. W. Carter, a colored man has had the shoe-shining concession in the Union Depot for seventeen years, and manufactures shoe blacking which is widely sold. J. F. Gregory has a store and imports and sells ladies' and children's hats and dresses. Mrs. Decoursey, a colored woman, has been employed in the Woolworth store for four years as timekeeper.

¶ Balaytown, Ark., is settled by Negroes. It has three stores, a clothing factory and a saw-

mill, and expects a brickyard soon. Good farming land around about can be bought for \$15 an acre. The Union Industrial School is to be located there.

¶ The Frederick Douglass Center, of Chicago, has been trying to widen industrial opportunity for colored people by appealing to business men. Many business men have responded.

Julius Rosenwald, who led the movement for the establishment of colored Y. M. C. A. organizations, wrote:

"I keenly feel the injustice against the colored man, and have for some time past been making efforts to convince some of the head men of Sears, Roebuck & Co. of our duty in that direction."

Irwin S. Rosenfels, advertising manager for Sears, Roebuck & Co., wrote:

"It will interest you to know that I recently have secured a favorable expression regarding the admission of colored apprentices from shop chairmen of three different labor unions employed in our printing plant."

¶ Farmers' Bulletin No. 516 of the United States Department of Agriculture tells of the remarkable intensive farming of Samuel McCall, a colored man of Alabama:

"Determining upon concentrating his efforts upon a small area of land, he selected two acres near his cabin and has been devoting time and energy to that small tract for the past twenty-one years. His first effort was to improve the organic content of the soil. Practically everything produced by the soil, except the lint cotton and a portion of the seed, was returned to it. All the manure produced by his horse and two cows was used, but no commercial fertilizer except a little cottonseed meal under oats. Gradually the soil was made deeper by plowing until in a few years it was open and porous to a depth of ten or twelve inches.

"By 1898 the land was producing seven bales of cotton to the two acres which had first made about two-thirds of a bale each. This ex-slave took up seed selection early and produced a high yielding strain, known locally by his name, as Sam McCall cotton. He has practised crop rotation during the past few years to advantage. He plants one crop while another is maturing, thus keeping the land always occupied, getting a crop each of oats, corn and cotton from the same ground in one year. The goal of his

ambition is to raise nine 500-pound bales of cotton on one acre; he has already succeeded in raising a 506-pound bale on a measured eighth of an acre. In one year he has produced, from one acre, three bales of cotton, fifty bushels of oats and fifty bushels of corn, according to this account."

¶ In Empire, Wyo., there are eight colored families. They have a public school and a Presbyterian Church. Four of these families have deeds to near 900 acres of land; all families, save one, have homesteads of 320 acres each.

¶ In the town of Gering, Western Nebraska, a prospective white juror, hailing from Southern Texas, was objected to because he acknowledged that in a case of colored men against white men he could not give an unbiased judgment. The case was that of Speese Brothers (colored) versus Nicholls (white), claiming \$6,000 damages for cattle alleged to have been unlawfully taken by Nicholls. Judgment was rendered for the plaintiff.

¶ In St. Louis, Mo., white stablemen have struck because of colored competitors, and in Dallas, Tex., white chauffeurs tried to drive out the colored men until the owners armed their employees.

EDUCATION.

G GOVERNOR BLEASE, of South Carolina, has vetoed a compulsory school-attendance bill.

¶ The Phelps-Stokes trustees have appropriated \$10,000 for an endowment of a visitation fund at the white Peabody School in Tennessee. The purpose of the fund is to keep the officers, teachers and students of the school in close touch with the actual work of Negro educational institutions.

¶ The New Orleans courts have decided that the bill to remove the Southern University, a colored institution, from the city is unconstitutional.

¶ The Virginia Negro State Teachers' Association has been meeting in Norfolk. There were 400 delegates in attendance.

¶ The General Educational Board is offering to provide a salary of \$3,000 a year for a State supervisor of Negro rural schools in certain Southern States. There have been several Negro applicants, but white men have been appointed in Florida and in Arkansas.

¶ Another colored Greek-letter school fraternity, known as the Kappa Alpha Nu, has been organized at the Universities of Indiana and Illinois.

¶ The Florida Agricultural and Mechanical College, at Tallahassee, has opened a new hospital and nurses' training school.

¶ Robert Biggs, an unimportant school commissioner in Baltimore, has made an abortive attempt to reduce the curriculum of the colored high school. Another demagogue is proposing "Jim Crow" street cars.

MEETINGS.

THE new Andrew Memorial Hospital has been dedicated at Tuskegee Institute. The hospital cost \$50,000 and on the occasion of its dedication visitors from the North and East were present. From Chicago Julius Rosenwald took a number of distinguished persons. Ella Flagg Young, superintendent of the Chicago public schools, said while in Tuskegee that she was interested in men and not in separate races.

Dr. Aaron Aaronson, director of the Jewish Agricultural Experiment Station in Palestine, said:

"What is the use of the intensification of race differences and race qualities? I do not believe there are superior or inferior races, but different races. There are superior or inferior individuals, but the claim of inherent race superiority is a conceit. I feel sure that the world is the richer and the man is the better when we try to bring out in every race and every individual the qualities and the energies they are best fitted to develop."

¶ A State commission is investigating the affairs of the Negro Exposition Company in Philadelphia. It is said that the New Jersey people have decided to hold their celebration within the State.

¶ A mass meeting of 2,000 persons in the Metropolitan Church, Washington, D. C., passed resolutions opposing "Jim Crow" legislation. They pointed to the fact that they paid taxes on \$40,000,000 of real estate and that the proposed legislation was designed to degrade, in the eyes of the civilized world, one-fourth of the inhabitants of the national capital. They said, among other things:

"Whereas, We colored people of the District of Columbia in mass meeting assembled, believe that after two and a half

centuries of slavery and a half century of mob violence and insult that we have suffered enough.

"1. Resolved, That we protest most emphatically against the attempt to promote the growth of a local sentiment for the segregation of the races in the street cars of the national capital. 'Jim Crow' cars are a cheat. They do not afford equal accommodation. In all cases wherever local circumstances force a readjustment of the space prescribed for the races the colored people suffer. 'Jim Crow' cars are plainly in violation of the fundamental principles of the law of the common carrier, a principle which even the Supreme Court cannot square with the leading cases of the common law of England and of this country.

"We further protest against the enactment of a 'Jim Crow' car law because only a reactionary group seeks to introduce here customs of commonwealths in which the Fourteenth and Fifteenth Amendments are a dead letter, and where the spirit of liberty is suppressed.

"2. Resolved, That we protest against the railroading through the House of Representatives of a miscegenation law as an invasion of the most sacred of individual rights. Besides drawing a color line based on racial prejudice, it is clearly unconstitutional in that it prohibits people of sound mind, proper age and good moral character from exercising their common-law rights to enter into the marriage status.

"While the avowed purpose of the bill is to preserve the purity of the white race, it ignores indiscriminate sexual relations between the races, leaves woman unprotected against the brutal advances of vicious men and promotes domestic tragedies that are a blight upon our so-called Christian civilization.

"3. Resolved, That we beg leave to call the attention of those who are advocating this proposed discriminatory legislation to the fact that the colored people were induced in large measure to drop party lines in the recent presidential canvass and give their support to the first candidate since the Civil War from the South, whose triumph seemed a concrete illustration of the fact that sectional lines were obliterated; a candidate who himself expressed surprise that there could be the slightest distrust on the part of any citizen as to his security in the exercise

of political rights so far as he himself was concerned. His incoming ought not to be embarrassed by reactionary measures and their advocates, especially at the seat of the national government."

¶ Farmers' conferences of colored people have been held at Lane College, Jackson, Tenn., and at Demopolis, Ala.

¶ At the National Federation of Religious Liberals recently held at Rochester, N. Y., the cause of the Negro was discussed by the Hon. John E. Milholland and Mrs. A. W. Hunton.

PERSONAL

THE centenary of the birth of David Livingstone was celebrated by Lincoln University on March 7. The address for the occasion was delivered by Mrs. Paul Laurence Dunbar.

¶ Grace Morris Hutten, of Omaha, Neb., has completed the three-year advanced teacher's course in Bellevue College in one year and a half, and has received a State life certificate. She is the only colored woman who ever attended this college.

¶ Mrs. Mary Church Terrell, of Washington, D. C., has delivered a second course of lectures on the Negro race in the United States at the Brooklyn Institute.

¶ A memorial trophy committee, of which Dr. Louis E. Baxter is secretary, is collecting money for a trophy in honor of the late John B. Taylor, Jr. The prize will be competed for each year until won three times by one club or college.

¶ Dr. J. W. Hawkins, a colored physician of Dawson, Ga., was the first to report meningitis in that city. The white city physician and a colleague declared that the cases were not meningitis and finally sent to Atlanta for experts who confirmed Dr. Hawkins' diagnosis. Dr. Hawkins owns a drug store, an automobile and considerable real estate.

¶ David J. Gilmore, a colored captain in the Spanish-American War, returned to his home in Greensboro, N. C., and went into business. First he started a grocery store, then a drug store, barber shop and a restaurant. He also owns a 100-acre farm.

¶ Fred R. Moore, publisher of the *New York Age*, has been confirmed by the United States Senate as minister to Liberia. He was nominated by ex-President Taft and will

hold office until his successor is appointed by President Wilson. Moore was formerly messenger for a downtown bank.

¶ James Hammond, an Oyster Bay (N. Y.) Negro, has died leaving an estate worth \$30,000. He was 70 years old and could not read or write.

¶ Dr. S. S. H. Washington, a practising physician of Montgomery, Ala., well known throughout the State, died recently.

¶ Dr. C. H. Turner, the colored biologist of the Sumner High School of St. Louis, Mo., recently delivered three lectures before the Academy of Science in that city on bees, ants and wasps.

¶ The Right Reverend Henry M. Turner, senior bishop of the African Methodist Church, has retired from active church work at the age of 80.

¶ A modern Catholic church and school for colored people has been erected at Atlanta, Ga.; it is a three-story building of brick and stone, valued at \$16,000.

¶ In Richmond, Va., a Catholic college for the higher education of Negroes has been established. It has industrial departments.

¶ The new Bethel Methodist Episcopal Church in West 132d Street, New York City, has been begun. It will cost \$75,000.

MUSIC AND ART.

THE sum of \$2,250 is needed by July 1 to keep the residence of the late Samuel Coleridge-Taylor from being sold. It is proposed that the colored American admirers of Mr. Taylor and his work should raise this money. THE CRISIS would be very glad to give further details to persons interested in this project.

¶ Mrs. Maud Cuney Hare and Mr. William H. Richardson, of Boston, Mass., are giving concerts in Texas.

¶ The choral society of the Washington Conservatory of Music (Harry A. Williams, director) gave a choral concert; assisted by Felix Weir, violinist, on February 2, at the Howard Theatre, Washington, D. C. The soloists were Misses Jeanne Kelly, Alta B. Scott and A. Lillian Evans, soprani; Miss Enola McDaniels, alto; Mr. Adolph Hodge, bass.

In keeping with the Sunday concerts of serious purpose inaugurated this winter in New York and Boston, the Washington Con-

servatory of Music is making the Sunday-evening concerts a new feature of this season's work.

The second public concert was given on March 1. The choral society presented Miss Daisy Tapley, of New York, in the comic opera "Mikado." The dances were under the direction of Miss Theresa Lee.

¶ A Victrola has been purchased by the Teachers' Choral Society of Louisville, Ky. The instrument will be used in all of the schools of the city as a medium of acquainting the pupils with the best music.

¶ Dr. W. E. B. Du Bois gave a lecture on American Negro folk songs, assisted by Mr. Harry T. Burleigh, baritone, on Sunday afternoon, February 23, at the Ethical Culture meeting house. The lecture was given under the auspices of the Music School Settlement for Colored People.

¶ Miss Clarice Jones, pianist, of Washington, D. C., and Mr. Roland W. Hayes, tenor, of Boston, Mass., presented a program at Andrew Rankin Memorial Chapel, of Howard University, Washington, D. C., which is deserving of mention. Mr. R. Wilfred Tibbs, the excellent pianist, was the accompanist. Miss Jones is a graduate of the Ithaca Conservatory of Music, of New York.

¶ Since there are no library facilities for the colored people at Paris, Tex., the Gibbons colored high school of that city, through concerts and lectures, has provided for the school a well-chosen library of 1,400 volumes, a piano and eighteen instruments for the use of the boys' brass band.

¶ "Majors and Minors," one of the earliest of Paul Laurence Dunbar's books, is quite rare and is being quoted by dealers at \$7.50.

¶ The musical and historical pageant, celebrating the fiftieth anniversary of emancipation, was given at Carnegie Hall, New York. It was entitled "Historic Scenes at Hampton."

FOREIGN.

DR. LEO. FROBENIUS, of the German Central African exploration expedition, has obtained some remarkable terracotta work from West Africa and has found some unknown ruined cities.

¶ Prof. Carl Pearson, lecturing in London, declares that all white races are evolved from colored races.

¶ The financial report of the island of St. Lucia, B. W. I., shows a prosperous condition. The revenue amounts to \$360,000, which was \$15,000 more than the expenditure.

THE GHETTO.

CLEVELAND G. ALLEN has been unearthing discrimination in the navy against colored sailors. He reports that colored men who enlist in the navy are barred from all social life aboard the ships; as, for instance, smokers, entertainments and the privilege of the libraries and reading rooms. Colored men are only received for enlistment in the messmen branch and get no chance for promotion except to stewardship—and the steward does not rank as a petty officer. The Negro is deprived of the regular system of shore leave and in other ways so treated that the few that enlist desert whenever opportunity offers. There are a very few colored petty officers and seamen who enlisted during the time of the Spanish-American War. They are for the most part isolated in out-of-the-way places.

¶ None of the new set of intermarriage bills have yet been passed in the North, but all sorts of desperate expedients are being used. Forged petitions from alleged colored organizations have been distributed in Ohio; defeated measures have been reintroduced in Kansas and Iowa, and a bill was sneaked through the national House of Representatives during the absence of two-thirds of the members. In the State of Washington a bill prohibiting intermarriage between white and colored races, except where both are citizens of the United States, has been passed. It is aimed at Asiatics.

¶ The colored fire company of Durham, N. C., was disbanded as soon as the new fire-engine house was finished.

¶ "Jim Crow" street cars have been proposed in Illinois and Delaware.

¶ A segregation ordinance is proposed in Atlanta, Ga.

COURTS.

THE case of Dr. W. J. Thompkins, of Kansas City, Mo., against the railroad company for ejection from a Pullman car is to be carried to the United States Circuit Court.

¶ In Atlanta, when six Negroes were called to trial, it was found that the warrants upon which they were arrested were forged. They

had all paid bogus bonds. Ten men have been arrested in connection with the scandal.

¶ The public service commission of Maryland has ordered that the B., C. and A. Company provide, on its trains operated from Claiborne to Ocean City and on its trains operated elsewhere in the State, accommodations for colored passengers which shall make no difference or discrimination in quality or convenience of accommodations in the cars or compartments set aside for white and colored passengers.

That whenever a car is set aside for colored passengers the same may be divided by a substantial partition so as to furnish a smoking compartment for colored men, provided that the number of colored passengers is not sufficiently large to give them a just claim to an entire smoking car instead of such a smoking compartment.

¶ In Alabama it is solemnly declared that a white officer with a Negro prisoner can ride either in the white car or the colored car.

¶ In Massachusetts it has been decided that an owner has a right to advertise his property as for sale to colored people.

CRIME.

THE following lynchings have taken place since our last record:

At Elysian Fields, Tex., two colored men, for horse stealing.

At Andalusia, Ala. (where several Negroes have been lynched in the past and post-cards with the scenes published), a colored man was lynched for shooting a white woman.

At Cornelia, Ga., two colored men were lynched for killing a policeman.

At Manning, S. C., a Negro boy was shot to death for assault and battery on a white man.

At Drew, Miss., a Negro was lynched (by a mob said to be colored people) for murder.

At Lyrtis, La., a colored preacher was lynched. He owed a white merchant \$10. The merchant demanded his pay, but the colored man did not have it. The merchant's friends attempted to whip him. The man resisted and was killed.

¶ At Clay City, Ky., one of four Negroes charged with murder is believed to have been lynched.

¶ One of the lynchers of the mob that lynched the wrong man at Houston, Miss., has committed suicide.

¶ A bill to legalize lynching has been introduced into the South Carolina legislature.

¶ On account of the race riots at Collierville, Tenn., one white man and two colored men are dead.

¶ A white man in Memphis, Tenn., has been found guilty of wantonly murdering a Negro. He was sentenced to twelve years in the penitentiary.

¶ In Augusta, Ga., a prominent white man remonstrated with another white man who was whipping a Negro. The prominent white man was killed.

¶ The reign of terror in North Georgia continues. The homes of three Negroes were recently dynamited.

¶ Frederick L. Hoffman, who distinguished himself some years ago by predicting dire calamities to the colored race, has declared in a letter to the *New York Times* that lynching is decreasing. He bases his conclusions upon these figures:

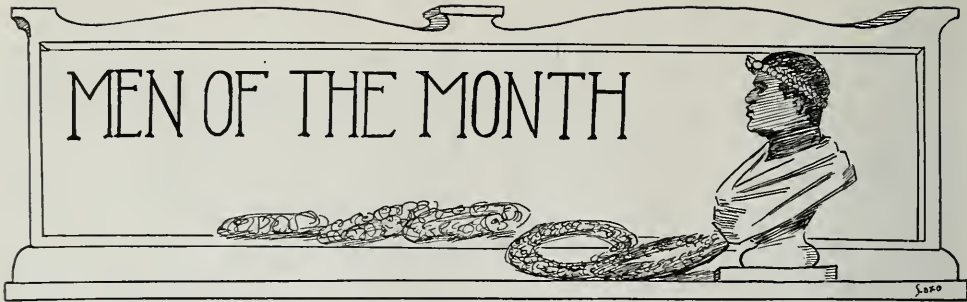
	Number of Lynchings	Lynchings per 1,000,000 Population
1885-1889	762	2.58
1890-1894	944	2.88
1895-1899	702	1.95
1900-1904	537	1.36
1905-1909	385	0.88
1910	74	0.80
1911	71	0.76
1912	64	0.67
1885-1912	3,539	1.69

He adds the following table:

LYNCHINGS BY STATES.

States	Number of Lynchings	Rate per 1,000,000 Population
Florida	40	10.63
Georgia	74	5.67
Mississippi	46	5.12
Louisiana	33	3.98
Alabama	30	2.81
Arkansas	22	2.81
Texas	45	2.31
Tennessee	23	2.11
South Carolina	15	1.98
Kentucky	22	1.92
Oklahoma	14	1.69
West Virginia	3	0.49
Virginia	4	0.39
Missouri	6	0.36
North Carolina	3	0.27
Illinois	4	0.14
Ohio	2	0.08

Ten other States have each had a single lynching in this period.



A JUROR.

BEATRICE REAMS BALL, of Seattle, Wash., is the second colored woman to serve as a juror in the State of Washington. Mrs. Ball was educated in the public schools of Denver, Col., and at the Elms, Springfield, Mass. She returned to Denver and was there appointed to a clerkship in the



MRS. B. R. BALL.

recorder's office, a position which she held for three years with credit. She moved to Seattle, Wash., in 1904.

In 1910 the constitution of the State of Washington was amended so as to give women the right of suffrage, and since that time women have been serving on juries in

all the courts of the State. Not until this month did the most populous county, King, select for jury service a colored woman, and that woman is Mrs. Ball. She is now sitting as juror in the court of Seattle.



**THE PASSING OF
JAMES EDGAR FRENCH.**

JAMES EDGAR FRENCH did not distinguish himself to any great degree as a man of letters. Death claimed him just as he was about to enter upon his life work as poet and writer. But manuscripts and writings which he left show that he possessed talent.

Mr. French was born at Paris, Ky., in 1876, and died at Chicago, Ill., July 31, 1912. After finishing high school at Paris, he taught school in the rural districts of Kentucky, and in 1901 was a member of the faculty of the State normal school at Frankfort. At his death he was in the government service in Chicago.

From his youth he was a close and devoted student of the best literature, particularly poetry. Among his unpublished manuscripts there are essays, poems and a novel upon which he spent several years, and which he was rewriting at the time of his death.

An article of some length on the fourth annual meeting of the National Association for the Advancement of Colored People, setting forth "what it is, what it aims to do, its method, with a few of the things it has accomplished in the three years of its existence," was probably his last single literary effort; for he died just three months after that meeting was held in Chicago last April.

We close with a line from "The Winged Ideal":

"I would have you observe also that a man's success in life may be measured not



THE LATE J. E. FRENCH.

by the place he holds in the eyes of men, but by the approval he wins from his own conscience. And this approval will be in proportion to the honor and reverence which a man is able to pay to his life's ideal."

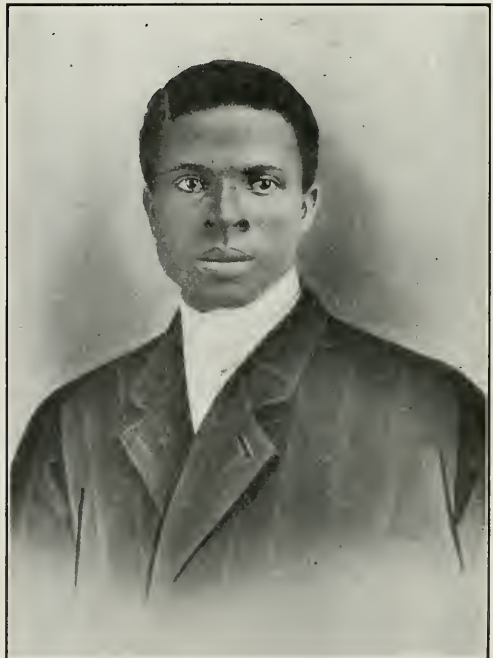


A HUMAN DOCUMENT.

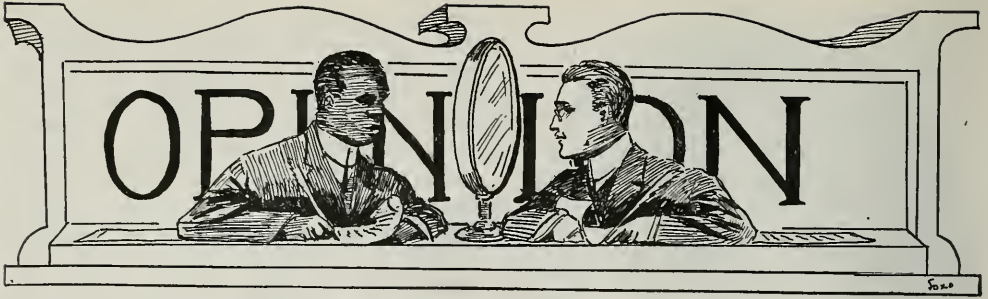
I WAS born October 5, 1880, in a one-room cabin floored by the bare ground. I lived the first twelve years of my life in a narrow valley at the foot of a big hill which guards the waters of the Coosa. I was licensed to preach at the age of 12 and soon became known as a "boy preacher." I rhymed, whined or "whanged" to such an extent that the good old folks soon thought that I was a fit subject for ordination. Wherefore at the age of 16 I began the pastorate of two big country churches, each having more than 300 members.

During these four years of pastoral work I recited and wrote many crude things (I don't know where nor how I learned anything—I was never taught). At the age of 20 I went to a Methodist theological seminary and remained there for nearly three years. I was not graduated because the Baptist pastors persuaded me to "leave the

Methodist school without a diploma." I spent three years in Chicago and St. Louis preaching, writing, working. When I left the West I went to a colored university in the South, where I spent seven years in academic theological and college departments. During all these years I accumulated bales of manuscripts, from which trash I expect to untangle some time a worthy book of stories and poems. While in college I was editor-in-chief of a paper for three years. My poems and stories appeared in its columns each week. The paper had a large circulation in the city, hence it was not long before I was called "Dunbar the Second." Many papers have published some of my writings. My success in the pastorate here has been good. The opinion of the best people added to what I have previously achieved has made me believe that I could stand wider public notice. So you see that I resist the temptation no longer when I send you my "cut" and some selections from my "rhymes," expecting them to appear in *THE CRISIS*. I hope that you will find space for a few lines of commendation. It will prove stimulating and encouraging to me and will probably help me to become what I never could become without your help.



"A HUMAN DOCUMENT."



THE ARMY. The *Army and Navy Journal* publishes a translation of an article in the French *Revue Militaire Generale*, which says, among other things:

"Taking everything into consideration, we cannot place the number of privates of the line, worthy of that name, above ten or twelve per company, according to the testimony of the experts. We must, however, make an exception in the case of the Negro regiments, which number in the ranks many re-enlisted men, and therefore have a large proportion of well-disciplined and well-trained soldiers. They have indeed given proof of this, and particularly in the Spanish-American War. More than once in Cuba the honor of the day has, in justice, been due to them. I have personally seen the Negro infantry in Colorado and a regiment of black cavalry in Vermont; all these 'colored soldiers,' as they are called, were well built and well set up. They had a military bearing very unusual in the American army, and they would have taken an honorable place in the ranks of European troops."

This testimony is further strengthened by a letter from the Secretary of War from the mayor of an Arizona town, who says:

"I wish to give honor to whom honor is due; therefore I wish to state officially, as the mayor of this town, that Troops I, K and L, of the 9th U. S. Cavalry, have been stationed at this place for several months, and their actions have been perfectly exemplary in this town, and there has never been the slightest cause for any trouble for our peace officers."

Small wonder that the United States is not anxious to get rid of its black troops.



NEGRO MUSIC. The Los Angeles *Times* says in the editorial columns:

"It may be news to some, but the wave of ragtime at present sweeping

America (also, by the way, washing out considerable starch from the British composition) is really a triumph for the colored race. Eighteen years ago ragtime was started in America and for good or ill it has now become an institution. It was really introduced by a Negro named Will Cook, a splendid musician, as so many Negroes are. Cook started it with a libretto by Paul Dunbar, whose face was as black as his lines were brilliant. The piece was played under the direction of Edward E. Rice on the roof of the New York Casino. Only eighteen years ago; and this African renaissance has captured the human race!

"The prevalence of the minor key is another sign of its primitive origin; all untutored races naturally express themselves in minors. The rollicking exuberance of the rhythm is the American note dominating the original stock. Presently some expert will take the commonness out of ragtime and it will take its place among legitimate musical compositions.

"Already it is influencing classical music. Dvorak's symphonies and humoresques are only sublimated ragtime. Yet they could be played not inappropriately on a church organ. The extollers of Wagner are in reality praising ragtime raised to a dramatic height. In fact people generally are beginning to think and talk and act in ragtime. Everything is being syncopated, even conversation and political speeches. We talk either in shorthand or ragtime. It is a sign of the lyric age brought about by American bustle and American optimism. It fits in naturally with the motor car, the wireless and the æroplane.

"Old-fashioned conservatives naturally fight this innovation, but the younger generation is sweeping all before it. In exclusive restaurants ragtime has been discarded as an aid to digestion—the process of mastication at least needs ~~down~~ down, not speed-

ing up. But it is crowding out the graceful waltz and the gliding two-step from the dance floor; it is monopolizing light opera and pushing its way into the realms of the classical. The Salvation Army has long employed it to start religious revivals among the uncultured. An excellent work. Probably the name of Will Cook will be known to posterity. Ragtime has come to stay."

The Richmond *Times-Dispatch*, commenting on an article in the *New York Age*, says:

"This is as encouraging as is the statement that the Negroes still reverence the old folk songs and that a society called 'The Frogs' is industriously at work collecting them. We add to these hopeful signs the fact that John Powell, of Richmond, pianist and composer of note, has used Negro themes in one movement of his violin concerto, played recently in New York for the first time by Efrem Zimbalist. The South is keenly aware of the musical value of such original motifs. It seems not unlikely that the native genius of the Negro for melody will be reflected by composers of both races in their endeavors to reflect the manifold spirit of America. Negro and Indian survivals are all we have of what may be called original music. The *Times-Dispatch* does love the old songs, but it also believes they may be molded into richer and more striking esthetic forms that will answer to the hopes expressed by the *Age* in this paragraph.

"Negro music is not dead—far from it—and it is yet to enjoy the patronage of the public. The intentions of the *Times-Dispatch* are of the best, but it, with other Southern papers, has the fault of idealizing the Negro of slavery days, as well as all things relative thereto. We who believe in race progress, while thinking kindly, and some of us affectionately, of what has been, find greater inspiration, interest and hope in the things of to-day and to-morrow—things more material and which have a more conspicuous bearing."



MURDER. It is not often that a Negro paper in the South speaks out plainly, and particularly the *Southwestern Christian Advocate*, which is apt to be overconservative in its comments; but lynchings in these last days have aroused the editor:

"As a matter of fact, every Negro walks upon 'sinking sand' and can scarcely count a day his own. Even the most conservative and peaceable and the most humble, if they

were to recognize insults and infractions, would be the chief cause for headlines in the daily press. It is against this stifling, threatening atmosphere which we breathe, that we utter a protest. We impart a secret of the Negro's heart life when we say that, in spite of the Negro's accumulation of property, which aggregates now more than seven hundred million of dollars, no little of this has been accumulated with misgivings. Often in family council the debate is whether it is worth while or not to purchase property, and if property is purchased may it not have to be sold at a sacrifice on an order to move out, and under the most distressing circumstances. *It is the atmosphere of lynching* and the absolutely reckless disregard of the Negro's life and the powerlessness of the government to protect the Negro that concern us.

"Let our readers listen while we make good our contention:

"We know of a Methodist preacher who desired a change of appointment because he preached against illicit relations between white men and colored women. A dare-devil of a white man placed his hand upon the shoulder of this man of God and threatened him with death if he dared open his mouth on that subject again. And this was not the first Negro to be intimidated at this particular place.

"A good friend of ours was bullied and his life threatened the other day by an underling in a ticket office, simply because this friend of ours, when questioned concerning a mileage book, answered 'yes,' instead of 'yes, sir.' This friend was not at all impolite or ill-mannered in his speech, for he is a polished, Christian gentleman. But the underling wanted it understood that a 'Nigger' must say 'yes, sir,' or pay the cost. And this is not an isolated instance of the kind.

"We have, on our desk, a note signed by one of our ministers, which tells of the shooting of two Negroes; one was seriously wounded and the other killed outright because, it was claimed by a young white man, the Negroes had driven a buggy wheel over the foot of his dog. They plead 'not guilty,' but that was of no avail. They saw trouble coming and fled and both were shot in the back. We reserve the name of the pastor and the place, for the protection of the pastor. (Think of it! We dare not let it

be known that he reported the case. He might not be secure.)”

Even white papers like the *Arkansas Gazette* sometimes tell the truth:

“The Fort Smith *Times-Record* points to the lesson in the death of a promising son of a prominent Fort Smith family at the hands of a fear-crazed Negro in Fort Smith a few days ago. The lesson as outlined by the *Times-Record* teaches again the dangers of allowing irresponsible fellows to go armed and to make arrests, and incidentally teaches that murder and violent deaths will continue to be common in Arkansas until the courts and the peace officers abolish the pistol-carrying habit.

“The young man who was killed in Fort Smith, hearing shots, ran to the scene to do his duty as a citizen and was killed by a Negro who had been beaten by the two men sent to arrest him. The general opinion is that the Negro, who has a good reputation for industry and peacefulness, did not intend to kill the young man, but thought he was shooting at the other officer who had assisted in beating him.

“If the statements concerning this affair are true the men who arrested the Negro are largely responsible for the terrible tragedy. It is said that they came to where the Negro was working to arrest him for some minor offense. They beat him until the blood ran from his head and face and he begged them not to strike him again, saying he was going with them as fast as he could. It is said further they continued to beat him and after they got him out of the building where he was employed they repeatedly jabbed a pistol into his stomach. The Negro, crazed with fright and with his hands over his head, begged them to desist, and then, thinking he was going to be murdered, wrenched the pistol from the hands of one of the men and shot him. The other officer gallantly dived to safety. It was at this juncture that the young citizen, hearing the shots and rushing to the scene to do his duty as a good citizen, came before the blood-smearing eyes of the Negro and the Negro killed him.

“It requires more than a commission and a pistol to make a good officer. It requires bravery, honesty and judgment. We hope the authorities of Fort Smith and Sebastian County and of every city, town and county in Arkansas, will benefit by the terrible lesson now before them.”

INTERMARRIAGE. A professor at the University of Virginia has decided that the mulatto is not necessarily a degenerate, which leads the *St. Luke's Herald* (colored) to remark sarcastically:

“This pronouncement coming from Charlottesville is of peculiar significance. Charlottesville is what the University of Virginia has made it, especially along the lines of her mulatto population, made so by the very best of the South's distinguished scions.”

The *Crown*, that excellent church paper of Newark, N. J., discusses frankly the proposed intermarriage bill and says in part:

“Assembly bill 183, which proposes to make it a misdemeanor to issue licenses for the marriage of a white person to a Negro or mulatto, or for ministers or others to perform such marriages, touches upon such fundamental principles of good morals, as well as of civil and religious rights, that a discussion of the subject should be of much interest and value. It was drafted by State Registrar David S. South and introduced by Mr. Marshall. Bills on somewhat similar lines have recently been introduced in four or five other States and also in Congress for the District of Columbia.

“The bill, if it ever became law, would inevitably create in New Jersey a tendency to the immorality and bastardy that was a curse to blacks and whites in slavery days, and which is so to-day in Southern States where the prohibition of marriage and other relics of the slave-time régime prevail. At the time of the Civil War the extent of the mulatto, quadroon and octoroon class showed how far the evil had gone.

The impossibility of marriage would give greater immunity and security to licentiousness, as it does in the South. It would offer greater temptations and inducements to evil, inasmuch as such illicit relations would be considered safe. It would make colored women a more easy prey and would increase their temptations.

“The prohibition of marriage and the widespread and publicly condoned concubinage of the South makes colored women practically helpless. In Turkey there are once-beautiful girls with ear or nose or face mutilated or disfigured to save them from the lust of Turkish officials. That is under anti-Christian rule. From the professedly Christian South many families with grow-

ing girls come North to find safety. Is New Jersey to help to spread these evil conditions?"



EDUCATION. We cannot too often revert to the fact that the Southern Negro is not receiving a decent chance for education. The *Scroll*, a student paper at Atlanta University, Atlanta, Ga., says:

"About four years ago a movement was started in Atlanta to float bonds in order to obtain money, a large part of which was to go for the purpose of improving the schools of Atlanta. All the qualified voters in the city were urged to vote for these bonds. The colored voters were told that if they would co-operate with the white people in this matter they would be assured of ample and improved school facilities. Accordingly when the contest was held at the polls the qualified voters of both races carried the election in favor of bonds.

"Now after a lapse of about four years let us see what conditions we find in our city. Last fall, when the public schools opened, the superintendent decided not to have an eighth grade at the West Mitchell Street school on account of the crowded condition of the schools in this ward. This made it necessary for children who live in the first ward to walk from two to four miles through the downtown district to school. The colored citizens of this ward called a meeting to protest against this arrangement, and in this meeting, which I might say right here was successful in restoring the eighth grade in this ward, much was learned of the conditions of the public schools of Atlanta.

"First, it was found that there is hardly a white residence in the city which is not within six blocks of a public school. With the aid of the bond-issue money, all of the old buildings have been replaced by modern structures which add much to the beauty of our city. We find that the white schools have only one session daily and that there is sufficient room for all white children to attend schools which are very close to their homes. In fact, in one of the schools which is situated near here on Ashby Street, there were enrolled last year ninety-five pupils in a school which would easily accommodate 600 pupils, and I am told that there are only about 125 pupils in the school this year.

"In contrast to the superabundance of

white schools we have but very few colored schools. It is often necessary for colored children to walk all the way across town because there is no school near them or because the one which is near them is overcrowded. In addition to this appalling fact, it is necessary for the colored public schools to have double sessions, which is unfair both to the teacher and to the pupils, especially those who come to the teacher after she has had to worry all morning with a class. From the proceeds from the bond issue the colored people have received one school, which is unsatisfactory in many ways. For instance, it is built with only a few entrances and exits and is miserably low on the ground. It was found that the building occupied by the Summer Hill School is in such bad condition that during a rain it is necessary for the teachers to put the children in one corner of the room in order that they may not get wet. In the Roach Street school, whenever it gets cloudy, lamps must be lighted in two of the rooms which are situated in a basement. Only the Gray Street school approaches in any degree the requirements which are necessary for comfort and good work in a school."

The *Atlanta Independent*, a colored paper, goes on to say in reply to the *Atlanta Constitution*:

"The *Constitution* talks about our educational and moral uplift, and always picks up some 'hat-in-hand, yessir, boss,' Negro, whom the race has long ago repudiated and holds him out as a Moses. The Atlanta Normal and Industrial School is held out to us as a panacea for all our moral and educational diseases. Now why is our contemporary so much more interested in this excuse of a school that has its greatest existence on paper than it is in reputable well-established schools like the Atlanta Baptist College, Clark University, Atlanta University, Morris Brown College and Spelman Seminary? The explanation is not far fetched; it is evidently at hand and plain.

"If the *Constitution* wants us educated why does it not throw its great influence behind the real Negro colleges within the shadow of its dome? Why does it not tell the public of the high character and usefulness of Drs. John Hope, W. A. Fountain, E. A. Ware, J. W. E. Bowen and the faculties of these great schools? Why harp and bleat about a little school in the ditch

that the *Constitution* itself does not know whether or not it really exists in fact? If the *Constitution* is our friend, it would co-operate with the agencies struggling for our uplift. Who has heard the *Constitution* speak of the character and usefulness of the teachers of our colleges, or commend their work? If it wants us educated, why not get behind Morris-Brown College, Atlanta Baptist College, Atlanta University, Clark University, and Spelman Seminary? All the Negroes cannot be washerwomen, cooks, butlers, bootblacks and hat-in-hands any more than all white men can be preachers, lawyers and doctors."

The *Columbia State*, a Southern white paper, points out that industrial and agricultural education may be just as "dangerous" to "white supremacy" as compulsory common school training:

"The State submits to the Hon. B. R. Tillman, who was one of the first men of prominence to exploit this reason for opposing compulsory education, that the 'danger' he saw to 'white supremacy' in a compulsory attendance law is far more menacing in this voluntary improved farming. How do he and others of his school of statesmanship propose to meet it? If it be wrong or dangerous to force all whites to learn to read and write because a few Negroes not already attending school may be inadvertently squeezed into Negro schools at the same time, how much worse, how much more dangerous, to encourage the Negro who has already learned to read to learn to grow a bale of cotton on the land that the unlettered white man cannot make produce more than a quarter of a bale? And if the way to help the white boy who does not wish to go to school is to let him stay out along with the Negro who wishes to stay out, the way to help the white farmer who is illiterate and in ignorance of farming must be, according to that logic, to keep the Negro farmer in the same state of ignorance and unprogressiveness!

"There is no escape from the logic of that situation for those unwilling to cut from the neck of our white people the millstone of illiteracy because they might simultaneously free some Negro who does not feel his bondage a tenth as much as the white man.

"Shall we help the white farmer of another generation by furnishing him the foundation for an intelligence with which he can

make land produce fifty bushels of corn to the acre; or shall we help him by leaving him in that mental state where he cannot make fifteen bushels and providing that his Negro neighbor shall do no better?

"That is the question."

The white teachers of New Orleans, too, are discovering that Negro education may not be the worst thing in the world. One of them recently read a paper before her fellows in which she said:

"The prejudice of the Southern people against Negro colleges is so universal that it needs no quotation. It is a feeling that has come down to us from reconstruction days, and one which we have generally accepted without question. But the new South is beginning to appreciate the gravity of its race problem and to realize its responsibility for the moral and social development of the race whose services it cannot spare.

"The tremendous importance of education as a factor in improving social conditions is everywhere acknowledged, and hence the first question that the new South, with its quickened social consciousness, is beginning to ask is: 'What are we doing to educate our Negroes?' It was from a desire to satisfy this questioning that the Southern Association of College Women appointed a committee to report on the work of the Negro schools and colleges of New Orleans.

"In spite of the prosperous and encouraging condition of Negro education here we are constantly meeting people who are bitterly opposed to the education of the colored population. Investigation shows that their chief reason for this opposition is the fear that it will lead to race amalgamation when the social condition of the Negro is raised. Surely no blow could be more fatal to the South than race amalgamation, and the fear is one that deserves consideration. I personally do not believe that education will have any such results. I think that as the Negroes are educated they will gain more self-respect and look less enviously upon their white neighbors. They will have leaders and advisers among themselves, and while amalgamation of the insidious character that now exists will no doubt continue to some extent, I believe that education of both the whites and the blacks will be the greatest factor in preventing it.

"It is remarkable how many intelligent Negro men are coming to the front, and how

rapidly the rest of their race are turning to them instead of to white people. New Orleans now has six colored lawyers, twenty-one physicians, seven dentists, six editors, ninety ministers and 150 teachers, all graduates of good schools. The *Southwestern Christian Advocate* is edited and published entirely by Negroes, and it is a rather good paper, too. I have talked to the editor and his wife, and found them both intelligent and well-informed people."



THE LAND. Mr. Henry W. Wilbur, a Philadelphia Quaker, has made a recent trip to the South and says:

"The causes which lead the Southern Negro to leave the soil, and which must be removed, may be summarized as follows: The exaction of usurious rates of interest on money, whether the money is borrowed to help produce a cotton crop or to buy land. A virulent local prejudice which annoys, threatens and visits brutal treatment upon the Negro, especially the Negro who succeeds. On the affirmative side the improvement of the rural colored public schools is imperative. These are all matters only remotely to be reached by Northern philanthropy. They largely involve lines of conduct which must be applied by the Southern whites.

"The Southern Negro is really indigenous to the soil. That he ought to stay on the soil is nearly an axiomatic statement. His presence in considerable numbers in cities anywhere is bad for both races. An organized effort to secure for him, and to eventually be paid for by him, large blocks of the cheap agricultural lands of the South is a line of effort which may well interest philanthropists and capitalists North and South, who are large enough to see that the best business and the ideal philanthropy must be employed in helping people to help themselves.

"The building up of a feeling of comity between the two races in the South involves such conditions on the soil as will make the Negro economically successful as a farmer and self-respecting as a citizen. This means an increased disposition on the part of Southern white men to treat the Negro as a man, if not as a brother. This problem will not be solved, however, by performing miracles, but by creating an atmosphere of common justice and sympathy in which it

can be sanely considered. In any event, the Negro will not remain on the soil in Dixie because white men want him to, but in the last analysis because it is made worth his while."



A BLACK TOWN. A reporter from the St. Louis *Globe-Democrat* has been having some interesting adventures in Boley, Okla. He writes:

"Boley is what is known in Oklahoma as a 'Nigger town.' It has not a single white resident in it. It is interesting. When I got off the train I looked around to see if any other white man came to Boley with me. I was alone. Then I looked around me. The platform was crowded with people. There was a white man, and I approached him and timidly asked him if he lived here. He looked pityingly at me and replied in the negative, stating that white people were not permitted here.

"How about the station agent?" I asked.

"He's black," replied the man.

"And the postmaster?"

"He's black, too."

"My bump of curiosity asserted itself and overmastered my loneliness. The more questions I asked the more interested I became. Here at last I was to find the Negro question solved. In a few minutes I found myself engaged in delving into the workings of one of the most important colonization problems ever undertaken in this country, and I am glad to say I was pleased with my investigation.

"Here is a town made up entirely of colored people—and the experiment is a splendid success. These black men and their families are happy, prosperous and contented, and they have a well-ordered and well-governed little city.

"About eight years ago the Fort Smith and Western Railroad was built across the State, passing here. Contractor Boley was a friend of the Negro; he believed he had better impulses in him than the white man brings out; that if put upon his own responsibility he would rise to higher levels and better things. Boley came to the conclusion that if the colored people separated from the whites and had their own towns they would make greater progress and be happier.

"Finally Boley laid the matter before the officials of his road and prevailed upon them to lay out a colored man's town. Then he

elected the co-operation of T. M. Haynes, a bright, intelligent and industrious colored man, in the work of gathering a community of Negroes for the proposed new town.

"It was not difficult to get a company of colored men together to start the enterprise, and in honor of the originator of the idea they named the town Boley. That was a little over seven years ago.

"To-day Boley has a population of 2,000 people; it is thoroughly organized and as well governed as any town of its size in Oklahoma. It has its own municipal water works, fire department, electric-light plant, telephone exchange—in fact, everything that any other town of 2,000 would be expected to have. There are three miles of concrete sidewalks—ten feet wide in the main street, on which there is not a foot of boardwalk. There are five aldermen and they have high ideals of civic righteousness. It is a dry town; it is a model town; it is a clean town.

"To give an idea of the morality of the people, I need but relate an incident of a few days ago. A traveling salesman accosted an attractive young colored woman; she accepted his advances so promptly his suspicions were not aroused until he found she had led him into the police headquarters. That experience cost him \$42.

"The people of Boley are high grade, if they are colored. The white man who comes here cannot but be so impressed. Men and women are well dressed and all seem kindly disposed toward each other and exceptionally courteous.

"I went up to the Farmers' and Merchants' Bank. The assistant cashier, a man named Jones, came here from Wheeling, W. Va., where he was a schoolteacher. He is enthusiastic over Boley.

"'You should be here on a Saturday,' he said. 'The town is black; yes,' he laughed, 'literally black with people. They come by hundreds from the farming districts, and a more orderly lot of people you never saw. The streets ring with their laughter and jokes. They are happy. And I tell you it is fortunate the colored people are of this disposition. If they were not they would be most miserable and lost. I have never seen a serious quarrel here, and there has never been a killing in the town. We have a police force, but very little need of one. Just now we are having a little difficulty to keep bootleggers out.'"

THE NEGRO IN
NEW YORK AND
LONDON.

The New York *World* publishes a page on what it means to be a Negro in New York:

"The Negro in New York is under a ban. In this great city, where the gates of opportunity stand open wide to all men of all other races, nearly every field of honest employment is closed to any one—man, woman or child—who has Negro blood. Not only that. It is very difficult, if not impossible, for us to get many of the ordinary conveniences—I had almost said necessities—of life. We are not treated as human. That is the cold, hard fact!"

"The Rev. Charles Martin, a Protestant clergyman of pure African descent, had been telling me how heavily a black skin handicaps a man right here in New York City fifty years after the abolition of slavery in the United States. I had asked him for facts—for specific instances of the disabilities to which he had referred. He said:

"*Just to take one case. When a Negro is downtown and wants something to eat there is no place he can get food. Very few men realize how unrelenting this rule is enforced.* On one occasion when "Joseph's Brethren" was being played at the New Theatre a Jewish rabbi who was anxious that I should see the play had invited me to go with him. He had had nothing to eat, and so we stopped at a lunchroom in the neighborhood of Columbus Circle. We sat down at a table, but no one came to serve us. No more attention was paid to our presence than if we had suddenly become invisible, and after waiting some time in vain there was nothing left for us to do but to walk out.

"'Outside of domestic employment there is very little opportunity for either the men or women of my race except within the limited circle of their own people. A woman can get employment to do washing and a man can get a job as elevator boy or store porter, but that is about all. Only the other day a large department store which had employed quite a few Negro girls ever since it opened dismissed all of them at once for no other reason than their color. *No fault was found with their work, but they were Negroes, and probably some customers had objected, and so they were thrown out of employment.*

"The attitude of the community toward the Negro is this: So long as he is down and willing to remain down and does not try to

enter into any of the higher activities he is all right, but the moment he aspires to better himself he is not all right. So long as the Negro is of useful service—useful to the white man—he is tolerated; the moment he seeks to enter the field of lucrative endeavor—lucrative to himself—the whole weight of the community is exerted to keep him down. *It is almost impossible for a Negro to obtain commercial or professional employment in any firm of good standing in New York.* Let me give you a couple of instances:

“There was a young fellow who had just been graduated from Cornell. If I am not mistaken, he had won the French medal there. He was an excellent linguist, and some white people who were interested in him recommended him strongly to the Standard Oil people. They wanted a young man to travel for them—some one speaking French and Spanish. This young fellow had all the necessary qualifications and had an interview with the head of the foreign department, but was told plainly that he could not be employed because he had Negro blood in him.

“Another case which was even harder—the young fellow knelt down and prayed with me in church over it; he was a graduate pharmacist. He had his London diplomas and had passed the State examination here. I tried to get him employment at a colored institution—that is, an institution for colored patients, but run by white folks—and when he put in an appearance they told him point blank that they could not take him in their prescription department as a druggist, *but they wanted some one to wash the bottles and they would be willing to give him that.*

“I could give you countless such cases. No matter how good a printer a Negro is, no matter how good a carpenter, or painter, or electrician, he can get no employment in New York in the open market. The great injustice is that *there is nothing against these men except that they are Negroes.* No white firm will give them a place any more than it would think of employing a Negro book-keeper or Negro shipping clerk. Unless he is willing to give up his trade and become an elevator boy or a store porter, he must confine his activities solely to the restricted area where Negroes live and where the field is so poor that many skilled workmen in it can barely make a living.”

This revelation causes the Southern papers great satisfaction and glee, while the foolish report of the capture of London by black folk arouses them; but the Louisville *Courier-Journal* says:

“A colonial woman in London is agitating against the admission of ‘men of color’ to social equality in London.

“The term ‘men of color’ in London means Mongolians, American and African Negroes. West Indians, Turks, Egyptians, brown-skinned Aryans from India, Berbers from the Atlas Mountains, Arabs from beyond the Red Sea, straight-haired blacks of the South Sea islands, Malays, Australians, New Zealanders, Kanakas, Somalis, Singhalese. Afghans, Abyssinians, Filipinos and men of other divisions of the human race, all of whom are held by the protesting idealist to be brothers under their skin.”

The Boston *Transcript* adds:

“The explanation of the alleged invasion is creditable to the British. It is that Negroes are so well treated that Great Britain is a most attractive country to them, and London in particular is the colored man’s paradise. Herein we find a little trace of British self-satisfaction, but it is only a trace after all, for unquestionably Negrophobia is compelled to lurk in secret corners in Great Britain and would not dare to manifest itself in lynching. The British have learned tolerance of foreign races by the long experience of their nation as a great colonial power. There are under the British rule millions of Negroes; there are other millions of British subjects who, if not black, are certainly not white. In London every colony, black, brown and white or yellow, is represented. At times and in particular localities the streets seem a moving picture of the ethnology of the empire. The Hindoo, the Negro and Malay and the Hongkong native may be seen passing along the thoroughfares of what is to them the metropolis of a great protecting empire.

“Possibly if the United States were not one of the newest apprentices to the art of ruling alien peoples it might exhibit the same toleration to those whose skins and ways are different from ours. It is not alone this toleration, however, that makes the Negro feel particularly comfortable while under the British flag. A most powerful contribution to his comfort and safety is found in the general determination of the British people

that law shall be enforced, and that constitutional guarantees shall be maintained. Here and there in some extremely out-of-the-way place mob violence directed against Negroes might find a victim, but it is unthinkable that there should be a succession of lynchings in England, Scotland or Ireland."



DINGAAN'S DAY. In South Africa they have been celebrating the victory of the Dutch over the Kaffir, and the *A. P. O.*, a colored paper remarks:

"But a change has come over South Africa. The two white races, so we are told, are one. They now claim equal shares in laying the foundation of a united white people. On Monday the language question, the immigration question, the naval contribution will all be forgotten. There will be perfect harmony. Dutchmen will magnify all the petty deeds of valor of their forefathers, and will generously grant to Englishmen some share of the honor of having defeated Dingaan; and Englishmen will slobber over Dutchmen, and strain their language to belaud their exploits, dishonorable and discreditable though they may have been in Dingaan's country seventy-four years ago. No mention will be made of the hundreds of colored and natives who fought on the side of both English and Dutch, nor of the hundreds who shed their blood in the same cause.

"Now, it is very difficult, if not impossible, from the available historical records, to arrive at any other conclusion but that Dingaan was a monster, and that the Dutch emigrants were heaven-sent saviours, whose every action was prompted by Christian benevolence toward the native. But it must be borne in mind that the history of South Africa is a record written by white persons from information supplied by white persons who had every reason to picture the blacks as a cruel, barbarous, traitorous people, and their own actions as that of tolerant Christians. Nevertheless, by reading between the lines, it is quite clear that the farmers who migrated from the colony into Dingaan's country were as cruel, traitorous, vindictive and revengeful as any set of men that ever came in contact with colored races."

As the representation of the South in the Republican convention is being agitated anew we may recall the last words of the lamented Frederick L. McGhee in the *St. Paul (Minn.) Press*:

"The Negro's presence in the national Republican convention used not to be a thing disdained and wanted to be gotten rid of. There was a time when the Republican national convention honored a Negro by making one a temporary chairman of the convention. It was the convention that nominated James G. Blaine, the plumed knight of the Republican party, and it should not be forgotten that the convention that wrote the gold plank in the Republican party platform wrote it only because it had the solid support of the Negro delegates, and that convention witnessed the end of right recognition to Negro delegates. It was in that convention that the late Mark Hanna was presiding over the deliberations concerning the credentials from the State of Texas; the lily whites, who were first springing into existence, contested the delegation headed by Wright Cuney, 'Noblest Roman' of all the Southern host, Negro though he was. Then it was first urged to willing ears that if the Negro was 'cut out,' if white men were put on the national committee in their places, they would organize in the South a white man's party, the solid South would be broken; white men would divide on economic questions and the Republican party would not be compelled to look to the Northern tier of States for its elections. Mr. Hanna listened, was charmed, was fooled, believed the lie, and by reason of his influence the Cuney delegation was seated with a half vote; the lily whites got the other half. Cuney then reminded Mr. Hanna that the Negro in the war had shot a full bullet; that since the war he had voted the full Republican ticket; never scratched it (the shame is that he still does it), and that as for himself and the Negroes from Texas they would refuse a half seat and left the meeting of the committee; refused to participate in the convention; went home; died of a broken heart and thus ended the old order of things and thus began the new, that has been a shame, an injustice and disgrace to both my race and the Republican party."



EASTER-EMANCIPATION

1863-1913

“Woman, woman, woman!”
I cried in mounting terror.
“Woman and Child!”
And the cry sang back
Thro’ Heaven with the
Whirring of almighty wings.

I AM dead;
Yet somehow, somewhere,
In Time’s weird contradiction, I
May tell of that dread deed, wherewith
I brought to Children of the Moon
Freedom and vast salvation.

I was a woman born
And trod that streaming street
That ebbs and flows from Harlem’s hills
Thro’ caves and cañons limned in light
Down to the twisting sea.

That night of nights
I stood alone and at the End
Until the sudden highway to the Moon,
Golden in splendor,
Became too real to doubt.

Dimly I set foot upon the air;
I fled, I flew, thro’ thrills of light,
With all about, above, below the whirring
Of almighty wings.

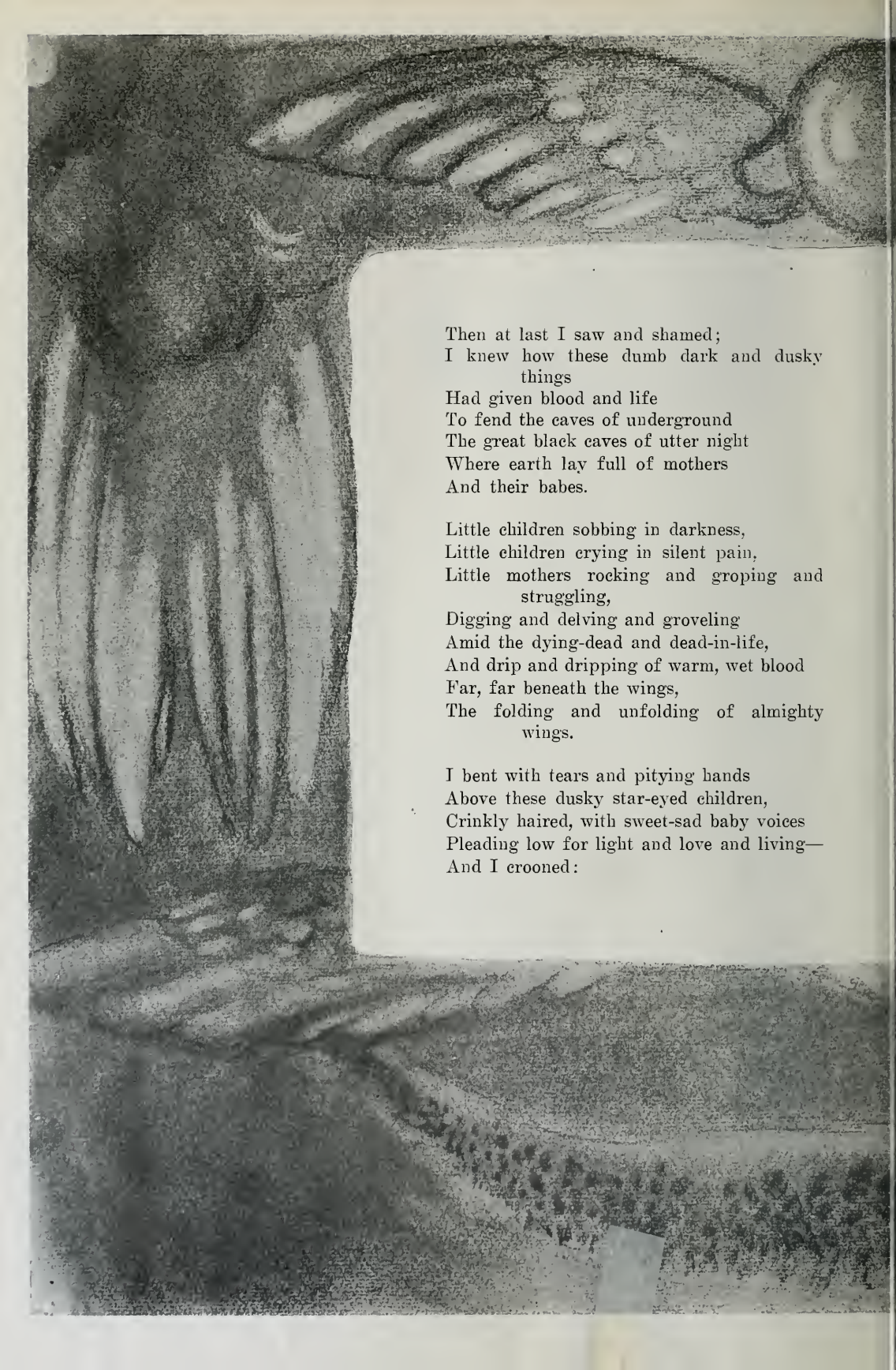
I found a twilight land
Where, hardly hid, the sun
Sent softly saddened rays of
Red and brown to burn the iron earth
And bathe the snow-white peaks
In mighty splendor.

Black were the men,
Hard haired and silent slow,
Moving as shadows
Bending with face of fear to earthward;
And women there were none.

Wings, wings, endless wings,
Heaven and earth are wings;
Wings that flutter, furl and fold,
Always folding and unfolding,
Ever folding yet again;
Wings, veiling some vast
And veiled face,
In blazing blackness,
Behind the folding and unfolding,
The rolling and unrolling of
Almighty wings!

I saw the black men huddle
Fumed in fear, falling face downward;
Vainly I clutched and clawed,
Dumbly they cringed and cowered,
Moaning in mournful monotone:
O Freedom, O Freedom,
O Freedom over me;
Before I’ll be a slave
I’ll be buried in my grave
And go home to my God
And be free.

It was as angel music
From the dead,
And ever, as they sang,
The winged Thing of wings, filling all
Heaven,
Folding and unfolding, and folding yet
again,
Tore out their blood and entrails
’Til I screamed in utter terror
And a silence came:
A silence and the wailing of a babe.



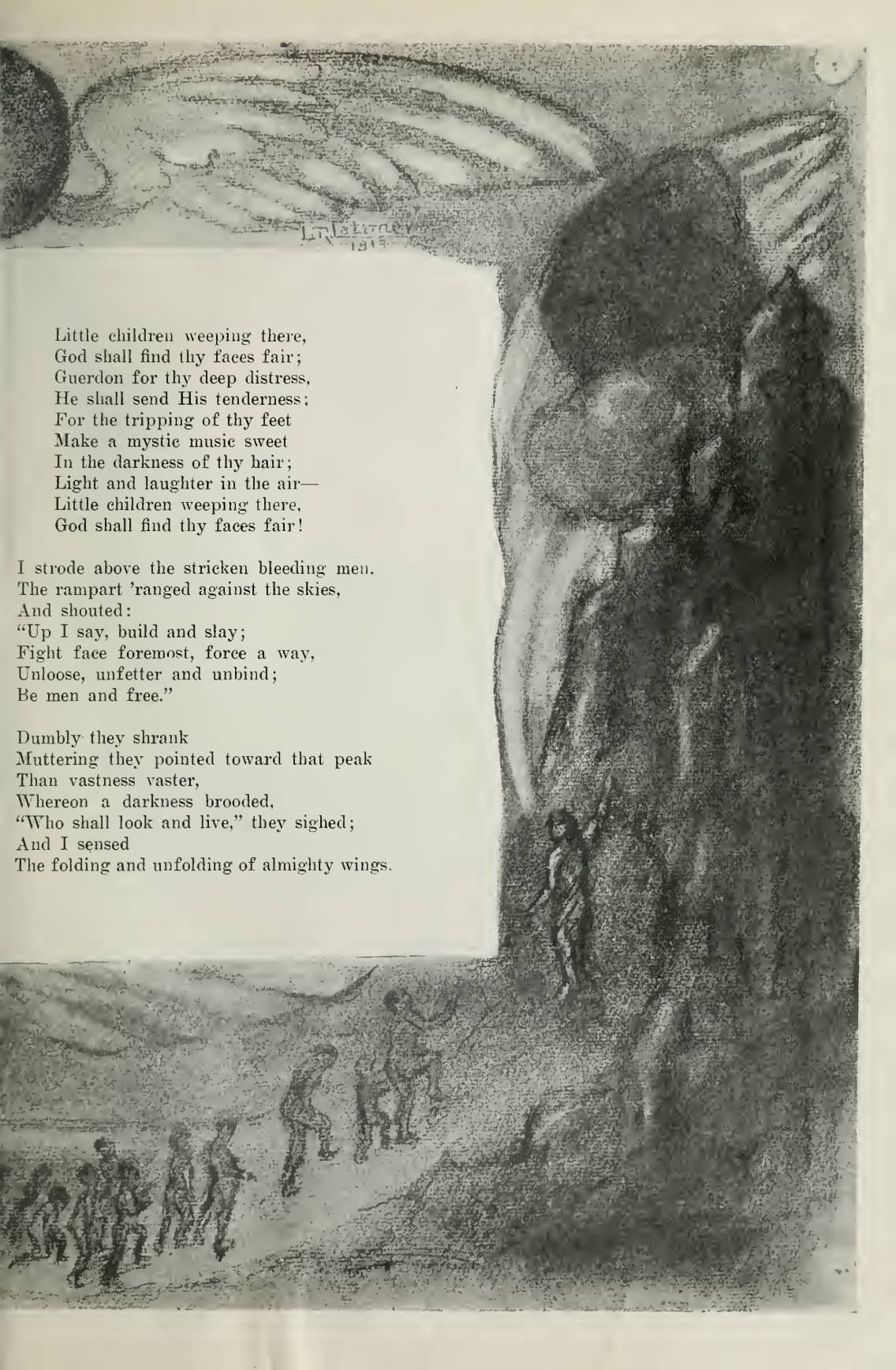
Then at last I saw and shamed;
I knew how these dumb dark and dusky
things

Had given blood and life
To fend the caves of underground
The great black caves of utter night
Where earth lay full of mothers
And their babes.

Little children sobbing in darkness,
Little children crying in silent pain,
Little mothers rocking and groping and
struggling,

Digging and delving and groveling
Amid the dying-dead and dead-in-life,
And drip and dripping of warm, wet blood
Far, far beneath the wings,
The folding and unfolding of almighty
wings.

I bent with tears and pitying hands
Above these dusky star-eyed children,
Crinkly haired, with sweet-sad baby voices
Pleading low for light and love and living—
And I crooned:



Little children weeping there,
God shall find thy faces fair;
Guerdon for thy deep distress,
He shall send His tenderness;
For the tripping of thy feet
Make a mystic music sweet
In the darkness of thy hair;
Light and laughter in the air—
Little children weeping there,
God shall find thy faces fair!

I strode above the stricken bleeding men,
The rampart 'ranged against the skies,
And shouted:
"Up I say, build and slay;
Fight face foremost, force a way,
Unloose, unfetter and unbind;
Be men and free."

Dumbly they shrank
Muttering they pointed toward that peak
Than vastness vaster,
Whereon a darkness brooded,
"Who shall look and live," they sighed;
And I sensed
The folding and unfolding of almighty wings.

Yet did we build of iron, bricks and blood;
 We built a day, a year, a thousand years.
 Blood was the mortar, blood and tears
 And, ah, the Thing, the Thing of wings,
 The wingèd folding wing of Things,
 Did furnish much mad mortar
 For that tower.

Slow and ever slower rose the towering task
 And with it rose the sun.
 Until at last on one wild day,
 Wind-whirled, cloud-swept and terrible,
 I stood beneath the burning shadow
 Of the peak.
 Beneath the whirring of almighty wings
 While downward from my feet
 Streamed the long line of dusky faces
 And the wail of little children sobbing under
 Earth.

"Freedom!" I cried.
 "Freedom!" cried Heaven, Earth and Stars,
 And a Voice near-far
 Amid the folding and unfolding of Almighty
 wings
 Answered "I am Freedom—
 Who sees my face is free—
 He and his."

I dared not look;
 Downward I glanced on deep bowed heads
 and closed eyes,
 Outward I gazed on flecked and flaming
 blue—
 But ever onward, upward flew
 The sobbing of small voices;
 Down, down, far down into the night.

Slowly I lifted livid limbs aloft;
 Upward I strove: The Face, the Face;
 Onward I reeled: The Face, the Face!
 To Beauty wonderful as sudden death
 Or horror horrible as endless life—
 Up! Up! the blood-built way
 (Shadow grow vaster!
 Terror come faster!)
 Up! Up to the blazing blackness
 Of one veiled face
 And endless folding and unfolding,
 Rolling and unrolling of Almighty wings:
 The last step stood!
 The last dim cry of pain
 Fluttered across the stars—
 And then—

Wings, wings, triumphant wings,
 Lifting and lowering, waxing and waning,
 Swinging and swaying, twirling and
 whirling,
 Whispering and screaming, streaming and
 gleaming,
 Spreading and sweeping and shading and
 flaming—
 Wings, wings, eternal wings,
 'Til the hot red blood
 Flood fleeing flood,
 Thundered thro' Heaven and mine ears
 While all across a purple sky
 The last vast pinion
 Trembled to unfold.

I rose upon the Mountain of the Moon;
 I felt the blazing glory of the Sun.
 I heard the Song of Children crying "Free!"
 I saw the Face of Freedom—
 And I died.



EDITORIAL



EASTER.



LIFT up your heads, O ye gates and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? The Friend strong and faithful; the Friend faithful in little.

The Friend that seeks neither place nor pay; the Friend that does not boast nor blame, but sits beside us patiently; the Friend who in our weakness knows, and in our travail understands; the Friend to whom we need not say our suffering, for he has suffered even as we and with his stripes we are healed.

The Friend who looks into our tired eyes and laughs cheerily, who grasps our hand warmly and is silent; who says: "Well done, old man," and "Good work, little sister!"

The Friend who is no impossible god or simpering angel, but human like us, hungry as we are and disappointed; who smokes and drinks with us and walks beneath the stars.

The Friend that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.

Yes, and the Friend who, looking back through jeweled tears, has gone down the Way of Shadows to the place that is silent and dark.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Faithful Friend—he is the King of glory. Selah!

HAIL COLUMBIA!



HAIL Columbia, Happy Land! Again the glorious traditions of Anglo-Saxon manhood have been upheld! Again the chivalry of American

white men has been magnificently vindicated. Down on your knees, black men, and hear the tale with awestruck faces. Learn from the Superior Race. We do not trust our own faltering pen and purblind sight to describe the reception of the suffragists at the capital of the land. We quote from the Southern reporters of the Northern press:

"Five thousand women, marching in the woman-suffrage pageant yesterday, practically fought their way foot by foot up Pennsylvania Avenue, through a surging mass of humanity that completely defied the Washington police, swamped the marchers, and broke their procession into little companies. The women, trudging stoutly along under great difficulties, were able to complete their march only when troops of cavalry from Fort Myer were rushed into Washington to take charge of Pennsylvania Avenue. No inauguration has ever produced such scenes, which in many instances amounted to little less than riots."

"More than 100 persons, young and old, of both sexes, were crushed and trampled in the uncontrollable crowd in Pennsylvania Avenue yesterday, while two ambulances of the Emergency Hospital came and went constantly for six hours, always impeded and at times

actually opposed, so that doctor and driver literally had to fight their way to give succor to the injured."

"Hoodlums, many of them in uniform, leaned forward till their cigarettes almost touched the women's faces while blowing smoke in their eyes, and the police said not a word, not even when every kind of insult was hurled.

"To the white-haired women the men shouted continuously: 'Granny! granny! We came to see chickens, not hens! Go home and sit in the corner!' To the younger women they yelled: 'Say, what you going to do to-night? Can't we make a date?' and the police only smiled. The rowdies jumped on the running boards of the automobiles and snatched the flags from the elderly women, and they attempted to pull the girls from the floats."

Wasn't it glorious? Does it not make you burn with shame to be a mere black man when such mighty deeds are done by the Leaders of Civilization? Does it not make you "ashamed of your race?" Does it not make you "want to be white?"

And do you know (we are almost ashamed to say it) the Negro again lost a brilliant opportunity to rise in his "imitative" way. Ida Husted Harper says:

"We made the closest observation along the entire line and not in one instance did we hear a colored man make a remark, although there were thousands of them."

Another white woman writes:

"I wish to speak a word in favor of the colored people during the suffrage parade. Not one of them was boisterous or rude as with great difficulty we passed along the unprotected avenue. The difference between them and those insolent, bold white men was remarkable. They were quiet and respectable and earnest, and seemed sorry for the indignities which were incessantly heaped upon us. There were few policemen to protect us as we made our first

parade in Washington, and the dignified silence of the colored people and the sympathy in their faces was a great contrast to those who should have known better. I thank them in the name of all the women for their kindness."

Now look at that! Good Lord! has the Negro *no* sense? Can he grasp no opportunity?

But let him not think to gain by any such tactics. The South sees his game and is busy promoting bills to prevent his marrying any wild-eyed suffragette who may be attracted by his pusillanimous decency. Already the Ohio legislature has been flooded by forged petitions from a "Negro advancement society of New York" to push the intermarriage bill!

No, sir! White men are on the firing line, and if they don't want white women for wives they will at least keep them for prostitutes. Beat them back, keep them down; flatter them, call them "visions of loveliness" and tell them that the place for woman is in the home, even if she hasn't got a home. If she is homely or poor or made the mistake of being born with brains, and begins to protest at the doll's house or the bawdy house, kick her and beat her and insult her until in terror she slinks back to her kennel or walks the midnight streets. Don't give in; don't give her power; don't give her a vote whatever you do. Keep the price of women down; make them weak and cheap.

Shall the time ever dawn in this Land of the Brave when a free white American citizen may not buy as many women as his purse permits? Perish the thought and Hail Columbia, Happy Land!



THE HURT HOUND.



HE editor has received this news note from a colored friend:

"January 22—Revs. G. H. Burks and P. A. Nichols, returning from

Louisville to Paducah, Ky., over the

I. C. Railroad, on being detained from 5 p. m. to 2 a. m., by reason of a freight wreck, were ushered into the dining car and given supper without one single word of comment or protest from the whites, who were eating at the same time."

The editor read this and read it yet again. At first he thought it was a banquet given to black men by white; then he thought it charity to the hungry poor; then—then it dawned on his darkened soul: Two decently dressed, educated colored men had been allowed to pay for their unobtrusive meal in a Pullman dining car "WITHOUT ONE SINGLE WORD OF COMMENT OR PROTEST!" No one had cursed them; none had thrown plates at them; they were not lynched! And in humble ecstasy at being treated for once like ordinary human beings they rushed from the car and sent a letter a thousand miles to say to the world: "My God! Look! See!"

What more eloquent comment could be made on the white South? What more stinging indictment could be voiced? What must be the daily and hourly treatment of black men in Paducah, Ky., to bring this burst of applause at the sheerest and most negative decency?

Yet every black man in America has known that same elation—North and South and West. We have all of us felt the sudden relief—the half-mad delight when contrary to fixed expectation we were treated as men and not dogs; and then, in the next breath, we hated ourselves for elation over that which was but due any human being.

This is the real tragedy of the Negro in America: the inner degradation, the hurt hound feeling; the sort of upturning of all values which leads some black men to "rejoice" because "only" sixty-four Negroes were lynched in the year of our Lord 1912.

Conceive, O poet, a ghastlier tragedy than such a state of mind!

THE "JIM CROW" ARGUMENT.



THE chairman of the committee in the Missouri legislature which is engineering the "Jim Crow" car bill has evolved this unanswerable syllogism:

1. Negroes should not object to being separated on the trains by "just a small railing."

2. If they do object it shows that they are averse to associating with themselves.

3. If they insist on associating with whites, it shows that they want "social equality!"

The argument of our learned and astute solon not only proves his case, but it proves so much in addition as to destroy his argument.

If poor people object to being separated from rich people, does it prove a wild desire for the society of Mrs. Ponsoby de Thompkyns or simply righteous indignation at having manhood measured by wealth?

If Jews object to the Ghetto and the pale, does it prove them ashamed of themselves or afraid of those oppressors who find oppression easier when the victims are segregated and helpless?

The modern fight for human freedom is the fight of the individual man to be judged on his own merits and not saddled with the sins of a class for which he is not responsible. The favorite device of the devil, ancient and modern, is to force a human being into a more or less artificial class, accuse the class of unnamed and unnamable sin, and then damn any individual in the alleged class, however innocent he may be.

This is the medieval tyranny which the South has revived in "Jim Crow" legislation and which Missouri is striving for. The South fulminates against dirt, crime and bad manners and then herds in the "Jim Crow" car the clean and unclean and the innocent and guilty and

the decent and indecent. Separation is impossible in a democracy. It means segregation, subordination and tyranny.

Social equality? Of course we want social equality. Social equality is the right to demand the treatment of men from your fellow man. To ask less is to acknowledge your own lack of manhood.



RESOLUTIONS AT COOPER UNION ON LINCOLN'S BIRTHDAY.



THE National Association for the Advancement of Colored People was first called into being on the one hundredth anniversary of the birth of Abraham Lincoln. It conceives its mission to be the completion of the work which the great emancipator began. It proposes to make a group of 10,000,000 Americans free from the lingering shackles of past slavery—physically free from peonage, mentally free from ignorance, politically free from disfranchisement and socially free from studied insult.

We have refused for a moment to contemplate a great democracy like this, with all its wealth and power and aspiration, turning back in the onward furrow when once it set its hand to the plow.

Great as are the forces of reaction and race and class hatred at all times, and bitter as is the concerted and organized effort to increase color prejudice in this land and beat back the struggling sons of the freedmen, we are still confident that the inherent justice and sense of fair play in the American people both North and South is never going to permit the past crime of slavery to be increased by future caste regulations leading straight to oligarchy and spiritual death.

But we know that if this crime of crimes is not to be perpetuated this nation must immediately take its feet from the paths wherein they are now set. The horror of 2,600 prisoners

murdered without trial in twenty-seven years, the tens of thousands of unaccused black folk who have in three years been done to death and worse than death, the widespread use of crime and alleged crime as a source of public revenue, the defenseless position of colored women now threatened again in six legislatures, the total disfranchisement of three-fourths of black voters, the new and insidious attack on property rights, the widespread, persistent and growing discrimination in the simplest and clearest matters of public decency and accommodation—all these things indicate not simply the suffering of a mocked people, but greater than that, they show the impotence and failure of American democracy.

If it be not possible in the twentieth century of the Prince of Peace, in the heyday of European culture and world revival of brotherhood for a cultured people, to extend justice, freedom and equality to men whom they have cruelly wronged, but who, despite that, have done their hard work, fought their battles, saved their Union, upheld their democratic ideals, and showed themselves capable of modern culture—if it be not possible for America to yield these men what they have justly earned and deserve, then America herself is impossible and the vast dreams of Washington, Jefferson and Lincoln are vain.

But it is not so. We can be just, we can be law abiding, we can be decent. All we need to know and realize is the truth about this awful failure to live up to our ideals; and so on this anniversary of the great man who began the emancipation of the Negro race in America and the emancipation of America itself we, the National Association for the Advancement of Colored People, again appeal to the nation to accept the clear and simple settlement of the Negro problem, which consists in treating all men, black and white, as you would have them treat you.

THE MAN WHO WON—(A Story)

By HARRY H. PACE

I.



HE keeper of the livery stable at Golden, S. C., was seriously puzzled. He stood in front of the stable door, his brow contracted in thought, gazing at a top buggy fast receding in the distance. Ever and anon he emitted an interjection characteristic of the section and cast a curious look at the pieces of silver in his hand.

The midday express from Washington had left a solitary passenger, in itself an unusual occurrence. The stranger, fair of face, well dressed and of commanding appearance, had come to his place and requested a buggy to take him out into the country.

"Goin' to Edgefield's, ain't you?" said the liveryman genially.

"No. I'm going to Andy Wyatt's," responded the young man, whose name was Russell Stanley.

"Goin' to come right back?" came the second question curiously.

"I'm going to stay," was the positive reply.

Consequently the keeper was puzzled. Wyatt was a Negro, one of the biggest cotton planters in the State, owned ten square miles of land and had an army of tenants, crop-pers and workmen surrounding him. He was openly admired and respected by the blacks of the entire district, and secretly envied and feared by a large portion of the whites. But he kept a cool head, raised more cotton than anybody else, had the finest stock, paid his bills promptly, and his credit was gilt edged. His nearest neighbor and keenest rival was Col. James Edgefield, the Democratic boss of the State and Congressman from the fifteenth district. Edgefield's hospitality was well known; so was the beauty of his daughter and only child, Elsie. It was a common thing for young men to drop off at Golden and run out to Edgefield's place for a day or two. One young man had stayed two whole weeks. But what any white man was doing driving off to Andy Wyatt's to stay was what puzzled the liveryman.

Nevertheless, the buggy and the driver,

with its passenger, were soon out on the dusty road that led to Wyatt's farm. The liveryman had made a careful inspection of Stanley to see if he might not be mistaking, as he said, "a Nigger for a white man." But the features, the pale skin and brown half-curling hair, together with the general air of culture and refinement unknown to any Negro he had ever seen, confirmed him in his first opinion.

To the driver, on the way out, Russell made no effort to conceal the fact of his connection with the black race, despite his appearance. He was an entire stranger to the South, its people and its ways, though he was born on the very farm to which he was now driving. He knew in a general way of the prejudices and restrictions of this section. He had never been entirely free from them in New York. He remembered well how it came to him one day in the street not far from the glitter and glare of Broadway. One of his playmates called him a "Nigger" and said something about his "Nigger" mother. He whipped him mercilessly and then went home crying to her to find out what the boy meant. Little by little there came to him, with his advancing years, the meaning of it all, the situation of his race, and more particularly his own peculiar condition. He watched the line across his mother's brow grow deeper day by day and sorrowed with her in the life once so full of hope that had been swallowed up in the shame of his birth. He almost hated his own existence that had brought to her such sorrow and distress. To him she was always good, pure and noble. His father he did not know; only one thing he knew—that his father was white.

Year after year, as soon as he was old enough, the lad had struggled along in the bustle of New York to support his mother and educate himself. And when he sat beside her bed and saw her life come peacefully to a close far away from home and kindred and friends, alone, forgotten and almost despised, his heart beat furiously and he lifted his eyes and prayed for revenge on the one who had caused it all.

Thus it came about that he was on his way to Andy Wyatt's farm. For Andy was his mother's brother, and it was from here she had fled long ago. He was to be Andy's bookkeeper and general assistant. The cares of his estate were getting too heavy for the farmer, despite his robust health and vitality. He wanted to train up a younger man to take up the burden when he should die, lest his wife and daughter be robbed by the unscrupulous of the fruits of his life's toil. Consequently, when Russell's letter of inquiry came unexpectedly to him one day, Andy asked the boy by return mail to come and live with him.

The buggy turned from the dusty road into a sheltered driveway and into the yard of Wyatt's home. It was a two-story frame building, typical of the old South. Around the doorway of the quaint old-fashioned porch twined honeysuckle and wild roses. Andy's wife, Clara, came out to meet him in her plain farmer's white clothes. His appearance surprised her. She had expected to see a very fair young man. But he was white, so white she was afraid she was mistaken. Added to his natural complexion was the pallor of the city dweller and the indoor life. He kissed her in the simple Southern fashion, and she led the way into the front room which she had opened and aired for this occasion. Andy came in at the close of the day and the welcome was complete. Sitting that night before a wholesome country meal, Russell surveyed his new surroundings. He could see that these people were lovable, true and good, and he rejoiced that he was there. The household was small; the little girl, Ruby, 10 years of age, was the only other member.

Russell went to work daily with the men and worked along beside them. Though his bones ached night after night and he went wearily to bed, yet he perceived a quickening of strength, a healthier color in his face and a glow of vigor which he had never before known. He worked hard to please his unele and his efforts won him not only esteem, but brought from the hearts of those two lovable people all that pent-up affection they had hoped to lavish on their own lost son.

A short way from the big house were the houses of tenants and immediate employees, and scattered here and there over these ten square miles were other tenant houses, barns

and stables. A large ginhouse, around which were stored hundreds of bales of cotton, was down near the creek. The commissary at the back of Wyatt's house from which the whole section was fed completed the establishment. And a happy establishment it was. He had often heard of the songs of the Negroes on the farm. Coming home late in the evenings, as the sun died away to rest and all was clear and still, the men used to burst out into singing which floated off into the distance until the sweetness was absorbed by the trees and the flowers. He found himself joining in and singing with them. He had never seen such happy, care-free people. They were not troubled by any race problem, any bugaboo of social or political equality. They worked and earned their bread as God intended, lived in this out-of-doors all day and slept soundly at night and were happy. Ah! what he had missed away from this life so long. And now he was into it he meant to stay and live, forever and always, simple and honest as they.

Some nights when he came home less fatigued in body and mind he would go into the front room of Andy's simple home and open the quaint old square piano that had lost none of its harmony, and accompany himself in some plaintive far-away song of the heart. His voice was a clear, sweet tenor and he had studied some at spare moments in New York. Sometimes, when he found himself drifting off into some sorrow song, little Ruby would come in quietly and lay her little head against him. "Don't play that way," she would say. "Do you think nobody loves you? Me and mama and papa all love you."

"He is our boy now," Clara said as she laid her hand on her husband's shoulder one night; "we must be mother and father to him."

"And such a boy!" responded Andy, his eyes glistening with pride. "Ah! he would make my old daddy feel good toward him, though he died heartbroken by his birth." He wiped away a tear, for the remembrance brought him sorrow.

"He worked in the bottom to-day almost knee deep in the mud and water. Jones told me how all the men had fallen in love with him. It's the same everywhere; there isn't a man who wouldn't almost die for his mere approval. I think he's working too hard. To-morrow I'm going to send him off to Carter's for a change."

Next day, in the dim gray light of morning, Russell set out to Carter's, ten miles away, on an errand of minor importance. He spent the middle of the day there and made an early start so as to be home in time to check off the incoming squad and to get the work planned for the morrow.

The ride had done him good and he felt at peace with the whole world. His errand quickly accomplished, and finding that he had plenty of time before him, he had let his pony drop into a walk and with his feet thrown carelessly on one side of the saddle he rode along singing. The woods caught up the echoes and sent his song back in grotesque snatches that made him laugh.

"How merry goes the day when the heart is young," he sang joyously, and rounding a corner of the woods he came upon another rider, a girl, fair of face and pretty, motionless in the road upon her horse and listening intently to his song. At sight of her he hesitated, then settling into his saddle prepared to strike up a faster gait and go on. But she stopped him.

"I heard you singing," she said in a soft, mellow voice, "and liked it; please don't stop; I want you to sing some more for me. I'm going your way, too," she added frankly.

Her simplicity and directness confused him. He scarcely knew how to reply, for instinctively he recognized her for whom she was: Colonel Edgefield's daughter Elsie. He had not seen either of these personages since his arrival here, though once in New York he had heard Edgefield speak to a large crowd in Cooper Union about the inherent inferiority of the Negro.

He tried to stammer out some reply to her words, but before he could do so something happened that made it unnecessary. Her pony, which had grown restless standing so long, seeing a rabbit cross the road, shied and jumped out of the roadway. He landed in a brush heap whose crackling twigs frightened him. Instantly he bounded down the road at full speed, the girl taken unawares, clinging desperately to the pommel of the saddle, the reins beyond her grasp.

It had happened so quickly that Russell did not take in the situation until horse and rider were started and making wildly for the steep rocky slope beyond the bend. But his own horse had felt the spirit of the chase and needed only the quick command, "Go, Benny, catch her!" Like a flash he sped after her and the woods echoed the clatter

of horses' hoofs on the rugged road. Benny was young and just broken to the saddle and he could run. He was gaining on the girl every minute. But in the few seconds before Stanley took up the chase the girl's horse had covered several yards. Only a short distance away lay a rocky and treacherous slope, and if her horse took it at its present pace grim disaster would follow. No horse could hold its footing on that slope at even half such speed.

"Go, Benny! Go, boy, catch her!" he cried again into Benny's ears. One moment more and he dashed swiftly past her, grabbing the loosened reins as he went. It was the work of a few seconds then to stop both horses, dismount and lift her gently to the ground. She was nearly exhausted, but bore up bravely, refusing to faint, and shortly afterward was ready to resume her journey.

"How can I thank you?" she said simply.

"You should not ride so far alone and on such an animal," was his practical reply.

"Belle is usually good and gentle. I don't know what possessed her to-day. But I want my father to see you and thank you. I'm sure he would be happy to do so."

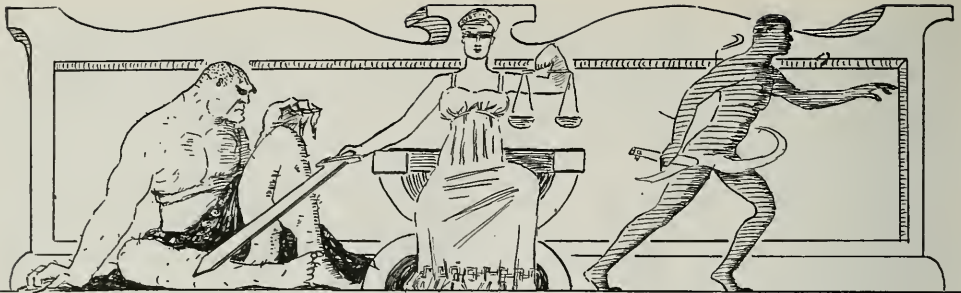
They had ridden quickly and were almost at the road that led off to Edgefield's home. "I live in that big house yonder," she said, pointing to a large white house half concealed behind a row of cedars leading up to the front door. "Won't you come up there now and let me introduce you to my father? His name is Colonel Edgefield, and I'm his daughter Elsie. But," she said hesitatingly, "I don't know your name yet."

"My name is Russell Stanley," he said slowly and firmly as he realized the crisis before him. "I live with my uncle, Andy Wyatt, across the way yonder. I cannot go with you because I'm a Negro and your father wouldn't like it."

She opened her eyes wide in astonishment and surprise, and looked at him strangely. "Why didn't you tell me this at first?" she demanded coldly.

"You didn't give me a chance," he answered. "And then it ought not be necessary for me to tell it. I once heard your father say that there could be no mistaking Negro blood."

"That's quite true," she added, recovering her composure and becoming transformed in the minute. "My father was right. He hates Niggers and so do I." And touching the whip to her horse she was soon out of sight.



NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

L. 20

ENDORSEMENT.

AT the interdenominational preachers' meeting of New York and vicinity, held on February 10, which was addressed by Dr. M. C. B. Mason, the following resolutions were unanimously adopted:

First: That we endorse the work and usefulness of the National Association for the Advancement of Colored People.

Second: That we open our churches to Dr. Mason and the other representatives of this organization and pledge our moral and financial co-operation in the promotion of its cause.



SUFFRAGE PARADERS.

MR. CARRIE W. CLIFFORD, of the Washington branch, makes the following report upon the representation of colored women in the woman-suffrage parade:

"The first parade of the National Woman's Suffrage Association, held in the capital, is now a matter of history. The colored women were represented as follows:

"Artist, one—Mrs. May Howard Jackson; college women, six—Mrs. Mary Church Terrell, Mrs. Daniel Murray, Miss Georgia Simpson, Miss Charlotte Steward, Miss Harriet Shadd, Miss Bertha McNeil; teacher, one—Miss Caddie Park; musician, one—Mrs. Harriett G. Marshall; professional women, two—Dr. Amanda V. Gray, Dr. Eva Ross. Illinois delegation—Mrs. Ida Wells Barnett; Michigan—Mrs. McCoy, of Detroit, who carried the banner; Howard University—group of twenty-five girls in caps and gowns; home makers—Mrs. Duffield, who carried New York banner, Mrs. M. D. Butler, Mrs. Carrie W. Clifford."

One trained nurse, whose name could not be ascertained, marched, and an old mammy was brought down by the Delaware delegation. The women all report most courteous treatment on the part of the marshals of the parade, and no worse treatment from bystanders than was accorded white women. In spite of the apparent reluctance of the local suffrage committee to encourage the colored women to participate, and in spite of the conflicting rumors that were circulated and which disheartened many of the colored women from taking part, they are to be congratulated that so many of them had the courage of their convictions and that they made such an admirable showing in the first great national parade.



CONFERENCE.

THIS number of THE CRISIS goes to press too early to include anything but a preliminary notice of the coming conference. Dates for the annual conference have been set for April 23, 24 and 25, in Philadelphia. The conference will devote itself largely to the consideration of work, wages and property as affecting the colored people. There will be six sessions, beginning Wednesday evening, April 23. One session, set for the morning of Friday, April 25, will be an executive session and largely devoted to the work of branches.



INTERMARRIAGE.

THE association has opposed anti-inter-marriage legislation in the following States: District of Columbia, Illinois, Wisconsin, New York, Ohio, Michigan, Kansas, California and Iowa. The bills in Wisconsin

and in Kansas have been defeated largely through the efforts of the local branches. Assurances have been received that it is highly improbable the bills will pass in the District of Columbia and in New York State. The Chicago branch reports that they are organizing for vigorous work against the Illinois bill. In Ohio but one vote is needed to defeat the measure, and Dr. Mason is to appear in person before the legislative committee which has it in charge. A letter from a friend in Cleveland says that members of the Ohio legislature advise him that the legislature has been flooded with letters from some "National Negro Association" with headquarters in New York urging the passage of the anti-intermarriage bill and saying that the colored people desire it.



BALTIMORE.

THE Baltimore branch has been holding a series of meetings in the various churches for the purpose of setting forth the aims of the National Association and its work. Among the speakers have been Rev. G. R. Waller, Dr. A. O. Reid, Dr. F. N. Cardoza, Mr. W. Ashbie Hawkins, Mr. George Murphy and Mr. G. D. MacDaniels.

The annual meeting has been announced for April 1, with Dr. Du Bois, Professor Spingarn and Dr. Mason as speakers.

At the meeting of the school board on February 26 Commissioner Biggs introduced a resolution calling upon the board of superintendents to make an examination of the curriculum of the colored high school with a view to the ultimate exclusion of languages, biology, physics, chemistry, etc., and the substitution of a course of study in which the industrial branches alone are to be found. In Mr. Biggs' opinion, the subjects he suggests eliminating are luxuries when incorporated in the curriculum of a Negro high school, and in support of his position he quoted Mr. Booker T. Washington.

The Baltimore branch is prepared to address an open letter to the school board condemning the Biggs resolution.

Mr. Samuel T. West, the author of the West segregation bill, is preparing to introduce into the city council a bill providing for "Jim Crow" street cars.

CHICAGO.

A COMMITTEE on membership has been formed to start a vigorous campaign for new members. A legislative committee has been appointed to oppose the bills introduced into the legislature discriminating against colored people. Mr. S. Laing Williams has been elected vice-president in the place of Mr. Aldis, who is out of the country. Mr. Packard and Miss Tibbs have been elected directors in the places of Mrs. Wooley and Mr. Paris, who could not serve.



DETROIT.

THE branch is planning for a large meeting to be held early in April with Dr. Mason as speaker. Resolutions endorsing woman's suffrage were adopted by the branch and forwarded to the Michigan Equal Suffrage Association. The anti-intermarriage bill under consideration by the legislature was defeated largely through the efforts of the branch.



INDIANAPOLIS.

THE Indianapolis branch reports meetings at Allen Chapel on February 12 and on February 21, at the home of Mrs. Clay, which was addressed by Mrs. O. B. Jameson, a prominent clubwoman of Indianapolis. The subject of the address was "Woman Suffrage." The branch has succeeded in interesting several influential white friends in the matter of local discrimination against the colored people.



NEW YORK.

THE New York branch has reorganized its vigilance committee as follows: New headquarters have been opened in room 111, 203 Broadway, and these headquarters will be in charge of Mr. Gilchrist Stewart, who is now serving as the executive secretary of the committee. The president of the branch, Dr. Spingarn, is chairman of the vigilance committee, and Dr. Elliott continues as vice-chairman. The legal advisory board includes the six lawyers already on the list and Mr. Arthur B. Spingarn.

THE BLACK HALF

By JACOB RIIS



LITTLE while back I arrived in an Arkansas town and addressed a large audience. I told them several stories of the emigrants who come to this country, among which was the story of the Irishman who went to Wall Street in the time of the panic. On this day, when we were all scared stiff, when the newspapers were filled with stories about the panic, this Irishman walked down into Wall Street with a bundle done up in a yellow bandanna. There was something about the man which compelled attention. He entered one of the offices and opened up the bandanna. Inside of the bundle was a long stocking from which he pulled all sorts of scraps of money—25-cent pieces, 10-cent pieces, and even a little gold. When he had it all out it made quite a little heap. He said: "Mother and me saved this money in the forty-one years we have been in this country against the time I could not work any more. Last night, sitting by the stove, mother read to me that the country was in great trouble and needed money, and so I brought this here." This man, a foreigner, who had himself chosen to be an American, one not to the manor born, one who had chosen freedom for himself, was ready to cast into the Treasury at Washington every cent he had.

My audience was greatly moved by this story, which was perfectly natural, and I was greatly pleased. I had come quite close to them. I liked them and they liked me.

I was leaving the town on the midnight train, and when I reached the station a man was there waiting for me, who had come to see the town and was leaving at the same time. This man drew for me a picture of social conditions in that town, of the social relationship between the whites and the blacks, that beat anything I ever heard of or dreamed of in all my days. He told me that the blacks there were deliberately forced into ignorance and dependency by social machinery. I said to him that I hoped that this was simply a resurgence of the

spirit of the war and that the new generation would have a different story to tell. He replied: "I wish I could think as you do, but I have been here forty years and it is worse to-day than it was when I came."

After this I simply could not sleep. I thought how strange it was that these people who were so moved by the Irishman's story had forgotten absolutely the affection that they had received in such full measure all these years from these black-skinned brethren, from whom they had no right to expect it. I wondered if they had forgotten the songs that lulled them to sleep, the devotion of the colored mammy, the care and tenderness that watched over the step of the growing child. I wondered how all of this could have passed out of their minds when they were so ready to be stirred by the Irishman's story. I was so worked up that night that I not only did not sleep, but when I arrived in New Orleans I got into the black end of one of the "Jim Crow" cars. No sooner was I seated than the conductor came to me and asked me to go into the other part of the car. I told him I preferred to remain where I was, but he insisted that I move, saying it was against the law for me to ride in the colored portion of the car.

That thing kept on working on me, and when I was visiting a friend that evening I gave expression to my indignation and this was the only answer I received: "Well, you don't understand." No, I don't understand. I didn't then and I don't now. They have their problems. I don't understand them because I don't live there. But I do live in the North, and how about us in the North?

When we face our Lord and think of the problem we have here in the North, we must be ashamed when we put the question to ourselves whether He makes any difference between the blacks and the whites. What is the cause of this prejudice? Is it because the colored race is a criminal race, a vicious race?

For twenty-five years I was a reporter in police headquarters. I saw crime in all its forms. That was my business. For almost

a whole lifetime I had to do with crime and only crime. In those days the colored population of New York was in what was known as "Old Africa," on Thompson Street. This section certainly had its share of criminality, and ought by right to have been all crime if there is any truth in the saying that the slums naturally breed vice and crime. This was a district where the tenement houses were the nastiest ever—not even fit for pigs to live in. The landlord made no repairs, but took all he could get out of the houses, allowing them to stand and rot. But "Old Africa" was just the reverse of what it should have been. All the black crime with which I had to deal during these twenty-five years did not leave a single black mark on my memory.

Since then the population has scattered. Wherever these colored people have gone they have been good tenants, extra clean and always prompt to pay. Any landlord will make no bones of telling you about it. They ought to be favored some as tenants and they are. It reminds me of a conversation I had with a man whom I met on the train the other day. I was speaking of the large colored population in New Jersey. He said: "They are good people, but they haven't any chance. They are not tolerated in any trade. They pay the highest rents." That is precisely what the landlord all over is doing. He gives them a good name, says they are prompt in their payments and sticks \$2 extra a month on the rent. He acknowledges that he does this and gives as his reason: "Once a colored house, always a colored house." The landlord deliberately exploits the prejudice against the black man to make it pan out a profit for him.

I am here reminded of one of my early experiences with the color problem. I came from Denmark. Here there is no color problem. The colored people coming from the West Indies to Denmark are regarded as curiosities, and crowds of children will follow a colored person up and down the streets.

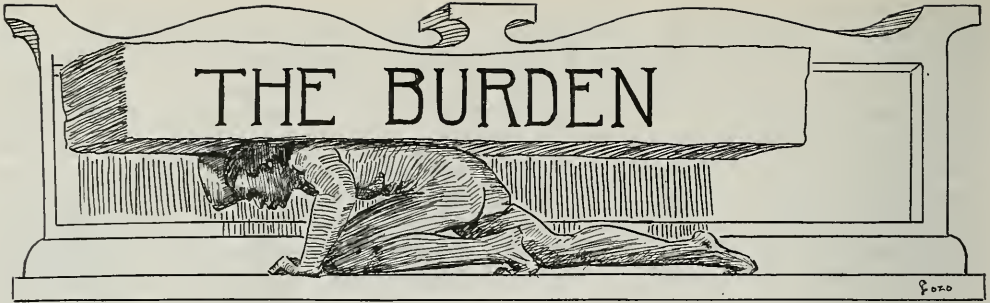
What is more charming than a colored baby? The first time I came across one was

right here in New York City. It was in a nursery where mothers used to take their children to be cared for. There were two colored babies here among all the whites in the nursery. They were fine babies and at the age when they are always crying. But these little colored babies cried so much that the doctors thought something must be the matter and tried to find out what it was. It turned out that there was in the nursery a vicious nurse who had all the prejudice of many of her kind concentrated in her. She made a practice of pinching the little colored babies. Had she wanted to, she would not dare to pinch the white babies because it would show on their flesh, but because the skin of the little black babies was dark she felt that she was safe. This was many years ago, but it left its mark on my soul.

It does not seem to occur to us that as a man soweth so shall he reap. Our misdeeds will all be visited upon our children and our children's children. These black people did not seek to come here. We brought them here by force. Every day there are more of them, and they are our neighbors. Sometimes I think that a nation's fitness to live will certainly be judged by its treatment of its dependents. Suppose we were to be judged in the eternal scales by our treatment of the Negro and the Indian—that is, the civic end of it. As Christians we must believe that a man's measure is taken by his capacity for service.

Now, as I am concluding these remarks, let me just add this with regard to work in our settlements. We often hear of ingratitude on the part of those whom we are trying to help in the white settlements, but I have yet to hear of the first instance of this on the part of the black man. Never have I heard it, and I never will, and you never will. The only report that comes back to us is that of loyalty, affection and gratitude. These black people never utter one word of reproach. They are willing to let bygones be bygones and say: "Just give us your hand and let us all be brothers." Shall we withhold that hand?





THE NEGRO AND THE TRUST.

THE enterprising colored community at Kowaliga, Ala., is threatened by the water-power trust. Kowaliga was founded forty years ago by John Benson, an ex-slave, and has been recently extended and developed along modern lines by his son, William E. Benson. Not only has Mr. Benson succeeded in concentrating here an investment in lands and industrial plant representing over \$200,000, but he had actually begun the construction of twenty-eight miles of railway from the nearest connecting line through the heart of this settlement in order to transport and market valuable timber, until they were held up pending condemnation proceedings by the Interstate Power Company. This is an English company with millions back of it. It bought out extraordinary rights under a bill slipped through the Alabama legislature ten years ago, and is now proceeding to condemn 60,000 acres of farm land, including Kowaliga. The *Montgomery Advertiser* is helping the steal by headlines like this:

"THE POWER COMPANY, THE NEGRO AND THE RAILROAD!"

Thus the Negro problem having served to put the South into political slavery is now being used to fasten the chains of a trust which, as a Congressman recently said, will make other trusts seem "as mere benevolent societies organized for the dissemination of Christian charity."

The Kowaliga community has taken the matter to court.



FROM A WHITE LABORER.

I THINK Alabama has the worst labor laws of any in the States. A man can be sent to jail for hiring a worker away from another man. A striking workman, under the law, has no rights; no need for the employer to

get out an injunction in the same troublous manner as the Northern employer has to do; the necessary law is on the statute books now which will send the obstreperous worker to the coal mines for speaking to a scab or picketing or loitering around the master's property.

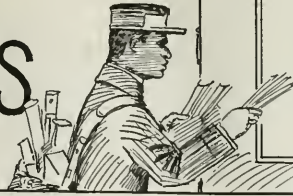
"Out-of-works are picked up as vagrants by deputy sheriffs for the fees there are in them, and then railroaded to the coal mines or lumber camps for so much a head, where they are worked like slaves. In Clarke County, Ala., it is a common thing for planters to send out agents provocateurs, so it is stated, who get stout, husky-looking 'Niggers' into crap games, card games, or sell them a pistol cheap, or get them to bootleg whiskey; then report them to the sheriff, who promptly arrests them and a ready judge fines them heavily.

"Then the needy planter offers to pay their fine for them if they will make a court contract to work it out with him at from \$5 to \$10 a month. Of course, the poor devils are eager to get out of a jail where they are half starved by those who have the contract at so much per diem to feed them, and they agree.

"The planter then has what are practically, to all intents and purposes, slaves, more securely held than before the war because he does not even have to catch them if they run away. The sheriff does that at so much per head, paid by the county, and if the man or the men die, then the planter ceases his monthly payments on the fine to the county. Could anything be more diabolical?

"I could fill pages with perfectly true stories of convicts on the farms and in the mines and forests of Alabama which would make any real man's blood boil, but this does not seem to affect the Southerner."—*New York Call*.

LETTERS



FROM WHITE FOLK.

To begin, I am a white woman, and have loved the colored race from infancy. I happened to pick up a copy of *THE CRISIS* and was truly shocked at its tendency; so far as I can see your book only creates discontent among your people.

If you had the least idea of the harm you are doing you would stop it. Social equality you will never have, but there is chance to improve conditions of a race that can be magnificent without social equality.

(Signed) E. J. H.



Many thanks, my dear *CRISIS*, for your prophetic monthly. It started our way as a Christmas present a few years ago. The bitterness of so many of my people toward the problem they themselves brought to this country fills me with sadness; but Love is Life—there is no other life. It must win since God is. God, who sees beneath all non-essentials, and the deeper the experience passed through the higher the heights attained. Oh, I sorrow with you, almost I believe as one of you, in the insults my race heaps upon you. But steady, brother mine, nothing can hurt us save our own wrongdoing. There is no death. Covered in darkness for a day, it will be light for you forever.

God bless you and keep you on the Heights.

Most gratefully and fraternally,

(Signed) VICTOR LYNCH GREENWOOD.



LINCOLN UNIVERSITY, March 8, 1913.

Please discontinue my subscription to *THE CRISIS*.
GEORGE JOHNSON,

Dean.



FROM COLORED FOLK.

DEAR SIR:

I wish to say to you that there is much truck grown in this section of North Caro-

lina by the colored people, and the white man has been shipping it for us to the whites North, etc. Now we are becoming restless about it somewhat and want to know if there are any colored commission merchants in New York. If so, will you kindly put us in touch with them? If not any there, can't some one come to the front and be one for a few months in the year in order that we may ship at least some of our truck to them. I mean some good man who will deal fair with us and give us a living price for it. There are many, many thousands of crates that are shipped from this point every year, such as peas, beans, cabbage, etc., and many thousands of dollars are made by the commission merchants who handle it, and it seems to me that there ought to be in New York, Philadelphia and Boston at least one colored firm of commission merchants who would or could handle a portion of the Southern colored produce. There is money in it for the right man. We will begin to ship about the 18th or 20th of April, and if, as I have said, you can put me in touch with someone whom you think would like to take up the matter with me, I will be very glad to hear from them.

Thanking you in advance and anxiously waiting to hear from you, I am,

Yours respectfully,

* * *



I have found truth and the bright side of the Negro in *THE CRISIS*, from the first time of its publication.

J. W. FISHER,
Wallingford, Conn.



CRISIS bearing fruit here; one of most eagerly sought for of our magazines in college library.

HARRY H. JONES,
Oberlin, O.

While at Miami, Fla., the other day I noticed a sign in the postoffice which read as follows: "No Negroes Allowed at This Desk." There is another sign, however, which informs Negroes that they may use a certain desk in the lobby of the office.

Is such a discrimination constitutional in such a place of that kind? If you will look into this matter it will be highly appreciated by me. Yours very truly,

* * *



¶ A letter to THE CRISIS says:

"This is only among the few atrocious acts committed by white officers down here: The fourth Sunday morning in November, at Beaumont, East of Hattiesburg (Miss.), at the Kansas City Railroad junction, a marshal killed a young colored man because he made a mistake in entering a white waiting room."



'IT PAYS TO KICK'

DEAR SIR:

It may be of interest to you or to some of your readers to know that the poem quoted in full in THE CRISIS for January and said to be entitled "It Pays to Kick," and to have

been attributed by the *Woman's Journal* to *Cotton's Weekly*, was written by Major Holman F. Day, whom I regard as the most gifted and original Yankee humorist now living. It is to be found on page 87 of his volume of verse "Up in Maine" (Small, Maynard & Co., Boston, 1904), where it is called "The True Story of a Kicker."

Holman Day was not reared in an atmosphere like that of the classic city of Cambridge. He was born in the little village of Vassalboro, Me., and educated at the "fresh-water college," Colby, at Waterville. When the writer first knew him he was the editor of a typical country weekly called the *Dexter Gazette*, and his genial personality made him a universal favorite in that portion of Penobscot County, where at least nine-tenths of the population speak Yankee pure and undefiled.

The little poem quoted by you is by no means one of Day's best, but it partakes somewhat of the general qualities of his work, as above outlined. Some of your readers might be interested in the foregoing estimate.

Yours truly,

(Signed) SAMUEL C. WORTHEN.



TELLING A STORY

To friends who know you, may be easy, but "putting one over" to strangers is quite different.

Telling a busy, business man about your services or your merchandise is still less a "cinch," for he hears the same story every day a dozen or more times.

A clever speaker, before a sleepy or hostile audience, puts a good, stiff punch into his very first remark. This "knocks 'em off their feet" and they listen.

Your business letters may be good, but if they lack the "punch" they won't "pull." Correct business stationery is the "punch" that hits the busy man "right in the eye" and makes him read your letter.

We'll show you the sort of stationery we create, if you write us.

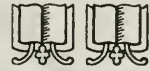
We print for Mr. Condé Nast, of *Vogue*; we print THE CRISIS.

ROBERT N. WOOD, Printing and Engraving
202 EAST 99th STREET NEW YORK

'Phone 6667 Lenox



Publishers' Chat



THE GROWTH OF "THE CRISIS"

COPIES PRINTED

I hereby certify that I have printed the following numbers of copies of THE CRISIS for the months indicated:

1910—November	1,000
1911—March	6,000
July	15,000
1912—April	22,000
December	24,000
1913—April	30,000

Sworn to before me this 15th day of March, 1913.

FRANK J. DALY,
Commissioner of Deeds, New York City.

ROBERT N. WOOD.

NET CIRCULATION

The net paid circulation of THE CRISIS for March was 23,250 copies. Three days after publication there was not a copy left in the office for sale. THE CRISIS has to-day a circulation *twice* as large as that of any other Negro publication—weekly or monthly.

COMING NUMBERS

The May number will contain the startling climax of H. H. Pace's story, an interesting pictorial study of marriage among colored folk, and other articles and features.

In the near future expect the unpublished letters of Robert Gould Shaw, a study of crime among Negroes, and a few good short stories.

The very Business Opportunity for which YOU have been looking may possibly be here on this page.

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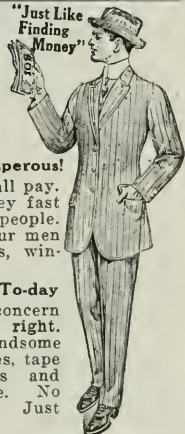
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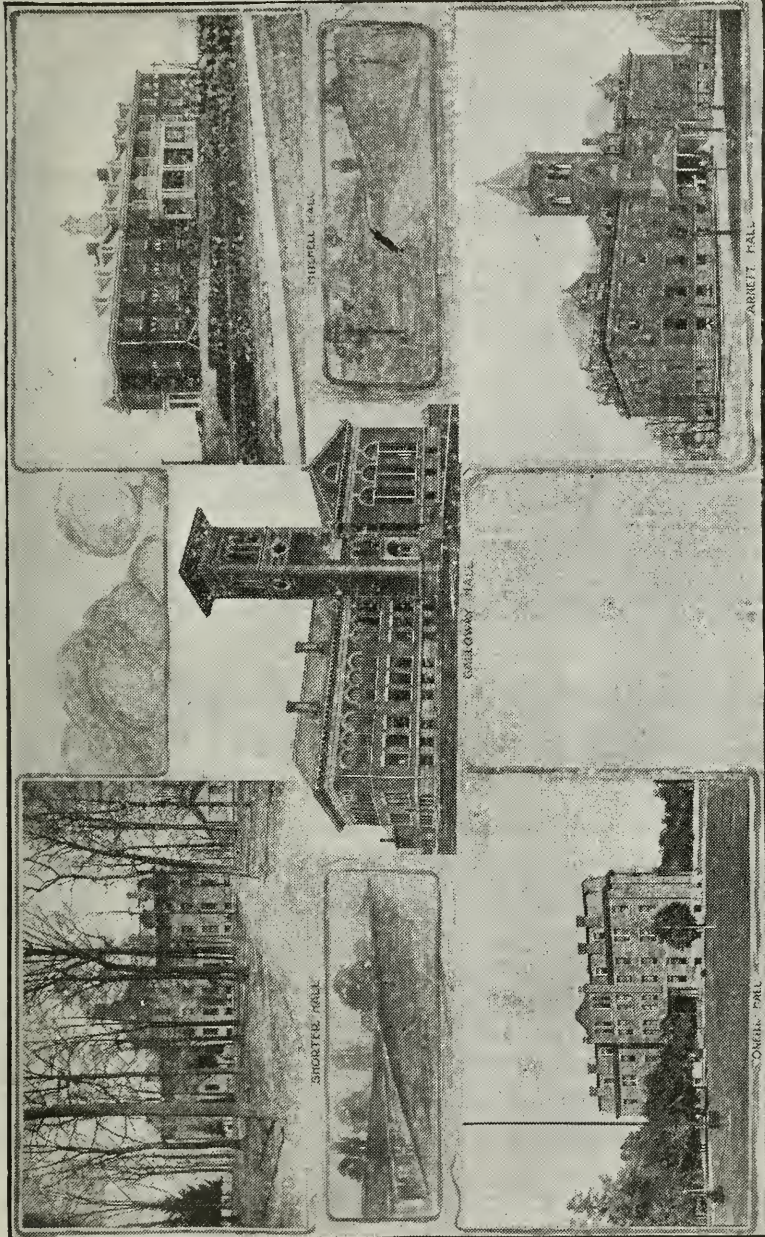
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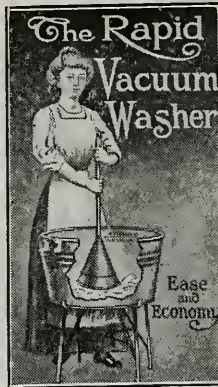
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Contents for May, 1913

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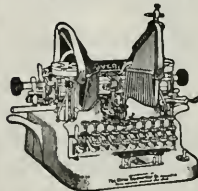
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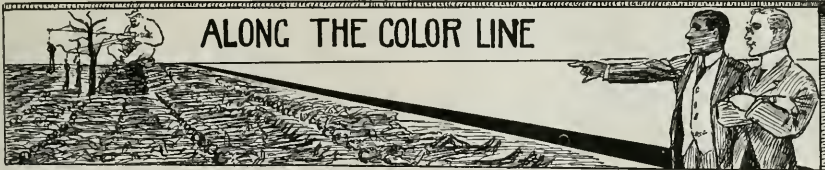
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EDUCATION.

THE United States Census for 1910 reports that 55 per cent. of the Negro children and 35 per cent. of the whites between the ages of 6 and 20 years were not enrolled in school. In Louisiana 75 per cent. of the Negro children of school age are without instruction and in nine Southern States more than half the colored children do not go to school. For those enrolled the school period is very short, and the *Southwestern Christian Recorder* estimates that "there are more than 2,000,000 public citizens of this country who have not attended school six months."

This condition is due to the fact that the appropriation for colored schools in the South is so small as compared with that for whites. In Central Alabama, with a school population equally divided between the races, Mrs. Wooley, of the Douglass Center in Chicago, finds that the whites have school property valued at \$6,149,413 as compared with \$533,033 for Negroes.

"In the case of Kowaliga community school, for instance," says Mrs. Wooley, "the Negro children practically would get no schooling at all if it were not that William Benson has built up a school with funds sent from New York, Philadelphia and Boston. The appropriation by the county is \$60 a year."

¶ William J. Bryan and Mrs. Bryan have given \$500 to the Williams Industrial College, at Little Rock, Ark.

¶ The Japanese of Seattle, Wash., have given a scholarship at Tuskegee Institute.

¶ The principal building at Claflin University, Orangeburg, S. C., has been destroyed by fire.

¶ Charles Francis Adams, of Massachusetts, has offered to colored students, "juniors and seniors in attendance at some American college," a prize of \$50 for the best essay on "The Effect of Emancipation Upon the Physical Condition of the Afro-American." Those intending to compete for the prize should send their names to Professor Kelly Miller, Howard University, Washington, D. C.

¶ Congress has appropriated \$300,000 for Indian schools, but some anxiety is felt in Washington about the delay in the appropriation for Howard University.

¶ Dr. Wallace Buttrick, secretary of the General Education Board, has been conferring with Governor Goldsborough in regard to aid from the fund for Negro agricultural schools in Maryland.

¶ Miss Ellen McKendry, of Houghton, Mass., has bequeathed \$2,500 to Tuskegee Institute.

¶ In an address on race culture before the Arundell Club, of Baltimore, Md., Mrs. Anna Beecher Scoville, a granddaughter of Henry Ward Beecher, complained of the tardiness of the trustees of the John Hopkins Estate in carrying out the provisions of the will of the philanthropist with regard to asylums for colored children.

¶ A correspondent of the *Baltimore News* points out that "the colored citizens of Baltimore have improved 100 per cent. since

the establishment of the local colored high school. This includes a decrease in criminals, in increase in property holders and perhaps, above all, an increase along moral and religious lines."

SOCIAL UPLIFT.

AT last the emancipation proclamation commission of Pennsylvania has given the public an authentic report of its work.

Of the \$20,000 appropriated by the State about \$6,000 has been spent in salaries, \$600 for rent, and something over \$2,000 for general expenses, leaving over \$10,000 on hand. The plan outlined for the exhibit contemplates a main building about 84x150 feet, with dining room and auditorium, an agricultural building and a concert and lecture hall. The exhibit will be in three parts—industrial, educational and religious. The industrial exhibit will include farm products, manufacturing, domestic art, the business and professions. Under education will come photographs, singing and an educational congress. Under religion will come photographs and other exhibits. There will also be an art exhibit, a collection of 6,000 volumes of Negro authors and a pageant. Several prizes are being offered, and the commission recommends an additional appropriation of \$50,000 by the legislature.

¶ The Negro Organization Society of Virginia co-operated with the State health department for a cleaning-up day among the Negroes on April 14. The health department has issued a "Health Handbook for Colored People." The board of aldermen of Richmond has instructed the local health department to make an investigation of the housing and sanitary conditions in the Ghetto and to make a report recommending legislation looking toward the betterment of sewerage, water, street and other conditions. The city engineer of Richmond has been instructed to prepare maps and estimates for a proposed park for Negroes.

¶ The location of the colored branch library in New Orleans is still in doubt, as some white people have protested against the site first chosen, although it is in a largely colored neighborhood.

¶ There is a movement on foot to establish a State orphanage for Negroes in Texas.

¶ The Sojourner Truth Industrial Home for Young Women is now nearing completion in Los Angeles, Cal.

¶ The Climbers, a colored women teachers' club in Birmingham, Ala., has given a bazaar to help remove the \$3,000 mortgage on the Home for Aged and Destitute Negroes in that city.

¶ In Kansas City \$139,963 of a required \$225,000 has been raised for a Helping Hand Institute, Negro Y. M. C. A. and Street Boys' Home.

¶ George B. Yandes, a white man, has bequeathed \$5,000 to the Negro Y. M. C. A. of Indianapolis.

¶ At the spring dual meet held at Ocean City, N. J., between Ocean City High School and Southern Manual, of Philadelphia, Roland N. Eley won for the latter sixteen points, that being the highest number of points won by any contestant. He was awarded first prize for the 220 and 75-yard dashes and the mile relay, where he was placed last. Eley is a colored youth and trainers speak highly of him.

¶ Congress has appointed a commission of three—General J. Warren Keifer, of Springfield, O., chairman; General Nelson A. Miles and an admiral of the navy—and appropriated \$300,000 to assist in the celebration of the battle of Lake Erie. Ohio and other States and civic bodies have swelled the total to about \$1,500,000. There will be many events in many places, but the celebration will culminate at or near Sandusky, September 10, the anniversary of the battle. Negro sailors took a prominent part in the battle.

¶ All the mail carriers of Helena, Ark., are colored. Recently twenty-two men took the examination for civil service and the two colored candidates were the only ones that passed.

¶ THE CRISIS was mistaken in stating that the acting governor of Jamaica is colored. The Hon. Philip Cork is a white man.

¶ A colored physician of Talladega, Ala., diagnosed a disease which broke out there to be smallpox. The white physicians of both city and State declared it was not smallpox. Eventually it was proven that the colored physician was right.

¶ A bill to create a Negro regiment in the National Guard has been passed by the Pennsylvania legislature.

¶ The colored women and societies of Indianapolis have played their part in

relieving the distress in the wake of the storm and flood in that city.

¶ At Lawrence, Kan., the seat of the State University, the Rev. J. M. Brown, the colored pastor of St. Luke's A. M. E. Church, was toastmaster at a farewell banquet in honor of the Rev. J. N. Brush, the minister of the white Presbyterian church.

¶ Miss S. B. Breckinridge, of Chicago, says in the *Survey*:

"The segregated black district is almost invariably the region in which vice is tolerated by the police. That is, the segregation of the Negro quarter is only a segregation from respectable white people. The disreputable white element is forced upon him.

"In no part of Chicago was there found a whole neighborhood so conspicuously dilapidated as the black belt on the south side.

¶ The Arkansas legislature has made it a misdemeanor to accept a tip and subjects the employer who permits the employee to receive a gratuity to a fine. This act is aimed at Negro waiters.

¶ Fifty per cent. of the 10,000 Negroes in Meridian, Miss., are said to own their own homes.

¶ In Uniontown, Ala., with a total population of 2,000, it is reported that Negroes control about half of the business enterprises. They have \$70,000 on deposit in the local banks. Eldridge Brothers, a grocery firm, do an annual business of \$40,000 a year.

¶ At Pine Bluff, Ark., an insurance company with a capital stock of \$250,000 has been organized. At the initial meeting of the society \$5,200 in cash and securities was paid up.



ONE OF MR. DUPRE'S MILK WAGONS.

Not only does the Negro suffer from this extreme dilapidation, but he pays a heavy cost in the form of high rent. In crowded emigrant neighborhoods in different parts of the city the medium rental for the prevailing four-room apartment was between \$8 and \$8.50; in South Chicago, near the steel mills, it was between \$9 and \$9.50, and in the Jewish quarter between \$10 and \$10.50 was charged. But in the great black belt of the south side the sum exacted was between \$12 and \$12.50."

¶ Six years ago Oscar Dupre, a colored man with a family of six children living in New Orleans, could scarcely make a living doing odd jobs. He decided to try dairy farming. He rented a plantation in Jefferson Parish on the outskirts of the city and bought a few cows on time. To-day he owns 98 milch cows, 6 fine horses and mules, 4 milk wagons, a feed wagon, carriage and a buggy. He sells between 125 and 140 gallons of milk a day, at 30 cents a gallon, supplying the wealthiest families and

physicians, who want specially good milk. He spends \$650 a month for feed alone, employs nine persons and has refused \$8,000 for his plant.

¶ At Austin, Tex., the Rev. L. L. Campbell and Dr. W. H. Crawford have organized the Texas Colonization and Development Company. They have purchased 10,000 acres of land in Houston County and are selling lots of ten, twenty, fifty and one hundred acres to Negroes only.

¶ At a recent conference in Washington, D. C., the National Benefit Association reported receipts amounting to \$146,709 and disbursements of \$121,654 during 1912. The resources of the association amount to \$133,155.

¶ A recent investigation discloses the fact that 86.59 per cent. of the colored workers in Philadelphia, in industries employing at least 100 colored persons receive an average annual wage of less than \$400 a year, while the highest-paid group receive less than \$800. The average annual income necessary to support a family of five in Philadelphia is estimated at \$750.

¶ Colored waitresses have been dismissed from the service of the Oriental Tea Company in Boston.

¶ Mr. Richard E. Westbrooks, president of the Men's Civic Club of Chicago, has appealed to the vice-investigating commissioners not to overlook the condition of the colored women. He calls attention to the "low economic condition of the colored women and the small wages which they receive in domestic service and the small business firms." In addition to this, "thousands of them are excluded from earning an honest living in many of the great industries of the State on account of race and color. If the low wage is a menace to the white women in the industries, the lack of an opportunity to earn any wage at all is a still greater menace to general moral conditions in Illinois. The moral condition of the white women of Illinois is inseparable from the moral condition of the colored women, and the morals of the white women are not safe so long as conditions exist which prey upon the morals of the colored women. Any attempt to solve the one without the other is little more than scratching the social evil upon the surface."

¶ Mr. Thomas Walsh, superintendent of the New York Society for the Prevention of Cruelty to Children, declares: "It is futile to take the case of a young colored girl to the children's court at this time, owing to a lack of provision for delinquent colored girls in any existing institution." Women's clubs in New York City are raising funds for the establishment of a home for delinquent colored girls.

ECONOMICS.

A COTTON factory in Savannah, Ga., finds Negro women such reliable and satisfactory operators that the proprietor intends to double the present number of 200 employees.

¶ The Afro-American Stock Trading Company has been organized at Louisville, Ky. The company starts with a grocery, but intends later to open a department store. J. W. Buchanan is president of the corporation.

¶ Negro farmers have organized a corn club at Spartansburg, S. C. The purpose of the club is to stimulate intensive cultivation by offering prizes to the highest producer of corn and cotton.

¶ The Mechanical Investment Company, a Negro bank, has been organized at Savannah, Ga.

¶ In Wake County, N. C., Negroes pay taxes on property valued at \$1,330,705 and in Halifax County on \$1,225,576. In each of fifty-one counties the value of Negro property is more than \$250,000.

¶ Negro farmers of Fairhope, Ala., have formed a co-operative packing association.

¶ The United Brothers of Friendship of Texas report total receipts of \$42,735 during the last three months. They own property worth \$200,000 in two cities, which brings in a revenue of \$800 a month.

¶ Sunset Lodge of Colored Masons, in El Paso, Tex., has just completed its three-story brick temple costing \$11,000.

POLITICS.

MR. WILLIAM H. LEWIS has resigned the office of Assistant Attorney-General of the United States, and on recommendation of Attorney-General McReynolds, President Wilson has abolished the office which Mr. Lewis held—that of handling Indian claims, as the work is said to have been completed.

¶ Vardaman is on the warpath in Washington. He told newspaper men that he was going to have the Fifteenth Amendment repealed and, generally, "to carry the war into Africa." He is only waiting till Congress disposes of the tariff to fire the first shot.

¶ By a vote of seventy to forty-six the lower house of South Carolina has petitioned Congress to repeal the Fifteenth Amendment. The petition alleges that in exchange for the franchise the Negro has given the white people of this country only "anxiety, strife, bloodshed and the hookworm."

¶ The *Washington Post* is authority for the statement: "None of the Federal offices in the South, positions which the Republican Presidents have been wont to confer upon Negroes, will be turned over to them so long as the present administration remains in office."

¶ The colored voters of St. Louis have supported H. W. Kiel for mayor on the Republican ticket. Some of the white labor unions have opposed Kiel because he gave employment to Negroes in a building contract. Tom Hale, formerly business agent of Union No. 1, and a Socialist, declares that he will "throw his vote away on the Democratic candidate rather than vote for a man who would not consent to employ white labor exclusively."

¶ The resignation of Mr. Fred. Moore, United States Minister to Liberia, has been asked and accepted. Moore served an uneventful term of twenty-nine days.

MEETINGS.

MEMORIAL meetings have been held in honor of David Livingstone and Harriet Tubman. Speaking at the Charles Street A. M. E. Church in Boston, Mr. Frank B. Sanborn, the biographer of John Brown, said:

"The question of races, of race seclusion and race fusion, of superior and inferior is one which many half-enlightened people are eager to discuss, but one which puzzles the student of the history of man. * * * The American has been so essentially modified by fusion that ideal purity of stock here is nowhere to be found.

"The heroine whose memory we assemble to recall was nearer the mixed type of a great and widely extended race—the West African Negro—than most of us could say of ourselves. She illustrated by her

character what I expect will be the future type of that race, when preserved from slavery and degeneracy by a higher civilization than has as yet taken the native African."

¶ Negroes of New Orleans have organized an association to conduct a State fair in honor of the semi-centenary of the emancipation. The association's headquarters are in the Y. M. C. A. building, 2220 Dryades Street. Rev. W. Scott Chinn is the president of the organization.

¶ The semi-annual executive meeting of the Afro-American Press Association was held recently in Philadelphia, Pa. The report of chairman N. B. Dodson showed a membership of 300, representing 250 periodicals controlled by Negroes. The annual general assembly of the association takes place in Philadelphia next August.

¶ Farmers' conventions, conferences of business leagues and teachers' conventions have been held in Alabama, Texas, Tennessee and elsewhere in the South.

¶ Mrs. Mary Church Terrell recently addressed the students of Wellesley College on the subject of opportunities, or rather the lack of opportunities, for colored girls. Miss Mary Eliza Clark, president of the Christian Association of Wellesley, writes as follows of this occasion:

"I do not know when a speaker has aroused so much interest and changed so many ideas in so short a time. I want you to feel that your visit here was distinctly worth while, and that Wellesley people of broadest minds and widest sympathies feel a distinct debt of gratitude to you for the strong presentation of your subject."

¶ At a meeting of the Society for Co-operation of Charities at Albany, N. Y., the Rev. A. B. Morton, pastor of the A. M. E. Church, said that of the 2,000 Negroes in that city, only 200 or 300 attend church, and that there are colonies of neglected people living in such moral and physical degradation as the city would not tolerate if the conditions were known.

"The main point to be considered," said Mr. Morton, "is that the young people of our race have so few places where they can enjoy the healthy, simple pleasures. Mrs. Halicous, of the Elim House, is working faithfully in the interests of the girls, but teachers are needed, and frequently it is

difficult to make ends meet with the small sums of money donated."

¶ At a meeting of the Adelphe Literary Society of Angustana College, near Davenport, Ia., the program was devoted to "The American Negro of To-day." Orations on the Negro songs and musical selections by the white and colored students occupied the evening.

¶ Dr. W. E. B. Du Bois has been lecturing on the history of the Negro race at Howard University and in Virginia. He is making, this month, a lecture tour in Indiana, Missouri, California, Oregon, Washington, Oklahoma, Texas, Louisiana and Georgia.

PERSONAL.

¶ "UNCLE" DANIEL SUGG, 82 years old, attends school regularly in the town of Hookerton, N. C. He owns a farm of 180 acres. When he was young he could not go to school, but now, having the means, he is determined to make use of the opportunity. His neighbors are making no effort to deny him the privilege, for "he is a fine specimen of the old-time darky and is very much liked by all the white people."

¶ William Cain, said to be the last surviving member of the original John Brown raiders, died recently in Winona, Minn.

¶ Mr. T. G. Nutter has been appointed a clerk in the land department of the office of the auditor-general of West Virginia.

¶ Miss Sophia B. Boaz, a graduate of the Kansas City High School and of Fisk University (1911), has been appointed a probation officer of Cook County, Ill.

¶ Samuel Ben Elchanan, an Abyssinian Jew, was found stranded in Cincinnati the other day. Dr. Boris D. Borger, of the United Jewish Charities, secured him employment.

¶ Mr. Jerome B. Peterson has been appointed deputy collector of internal revenue at San Juan, Porto Rico.

¶ The Hon. Charles A. Cottrill, collector of internal revenue at Hawaii, recently delivered an address on "Armstrong and Hampton" on the occasion of the unveiling of a tablet to General Armstrong at Oahu College. Commenting on the address, the *Commercial Advertiser* says:

"It was fortunate that there should be at this particular time in Hawaii so worthy

a representative of the race that Armstrong fought to free.

"Looking back to those few weeks between the time of the announcement of the Cottrill appointment to the position of collector of internal revenue for this territory and remembering the opposition there was locally to his appointment because he is of Negro blood and contrasting the sentiments then expressed with the applause he received from the leading white and Hawaiian residents of Honolulu and the friendliness toward him evinced on every hand, it is plain that Mr. Cottrill has not only been an efficient official, but has shown himself to be a man able to gain a high place for himself in public esteem."

¶ Isaac D. Martin, of Pratt City, Ala., is the first Negro to receive a prize in the corn-club contest in Alabama. For producing 200 bushels on one acre he was awarded second prize of \$150. There were more than 10,000 competitors, chiefly white farmers.

¶ Mrs. James Russell, a colored woman of Columbus, O., has patented a portable newsstand.

¶ Mr. Sterling Leo, a colored man of Los Angeles, Cal., has patented a device for preventing wear and tear of railroad tracks. The invention has received the favorable consideration of several street-railway companies.

¶ Sam. Thomas, a colored wagon driver, rescued Mrs. Mary Keating, a white woman, from attempted suicide by drowning at Norfolk, Va.

¶ Thomas Galloway, of Ware, Ala., owns upward of 800 acres of land and is proprietor of three turpentine farms. He asserts that most of his success has come within the past five years.

¶ Mr. William Pickens has been elected president of the Alabama State Teachers' Association.

¶ The Rev. Wilbur O. Rogers, priest-in-charge of St. Philip's Episcopal Mission in Syracuse, N. Y., has accepted a position as teacher in the St. Matthias Industrial Training School, Atlanta, Ga.

¶ The Rev. G. A. McGuire, M. D., former rector of St. Bartholomew's, Cambridge, Mass., has accepted a living in the diocese of Antigua, B. W. I.

¶ Bishop Moses B. Salter, of the A. M. E. Church, died recently at Charleston, S. C.

¶ Joseph D. Bryan has invented an improved scrubbing brush which is now being manufactured and marketed at Milwaukee.

¶ "The Arabic Bible—a Plea for Transliteration" is the title of a posthumous work of Dr. S. W. Blyden now appearing from the press of C. M. Philips, of London.

¶ Mary Washington, the colored nurse and attendant of Mrs. Robert E. Lee, who is herself at present a patient in the hospital of the University of Virginia, at Charlottesville, has a Bible inscribed as follows:

"Mary Logan, from her friend, Mary Curtis Lee, Alexandria, 24th May, 1873."

¶ Jackson, a colored boy, won the 440-yard dash in the Occidental University Southern California meet.

¶ The Smart Set Athletic Club, of Brooklyn, conducted "one of the most successful meets

held in the various armories this winter." Ted Meredith, of the University of Pennsylvania, won the J. B. Taylor memorial quarter-mile race. Howard Drew and other colored athletes scored in several events.

¶ Troop G, 10th U. S. Cavalry, Burlington, Vt., attended the British Columbia, Ottawa and Montreal horse show at Montreal.

¶ At a basketball meet in Manhattan Casino, New York, Howard University defeated the Monticello A. C. of Pittsburgh.

¶ The Hon. Henry T. Eubanks, a colored man who was three times elected to the Ohio legislature, is dead.

¶ Miss E. F. Wilson, of Washington, D. C., has been made assistant director of domestic science in the colored schools.

¶ Miss Marion Green, who is now attending Hillsdale College, Hillsdale, Mich., is a graduate of Storer College, Harper's Ferry. She is doing excellent work and is abreast with the best minds of the college. Out of more than 500 students, only four received the mark of A, she being one of the four. Miss Green is working her way through college by cooking for some of the private families.

MUSIC AND ART.

AT the "recital of songs by American composers," which was given March 6 at the MacDowell Club in New York City, "Since You Went Away," a song by the colored composer, J. Rosamond Johnson, was sung by Charlotte Lind, soprano.

¶ On February 22, at the Howard Theatre, Washington, D. C., the Howard University Dramatic Club presented Bulwer-Lytton's "Lady of Lyons." Miss Osceola McCarthy, in the rôle of Pauline, exhibited talent of a very high order.

¶ At the recent civic-welfare exhibit at the Newport, R. I., high school, many of the designs and plans were constructed by Wellington Willard, a student in the high school. In the president's report special mention was made of Mr. Willard's work in water colors.

¶ Will Cook's characteristic Negro songs have become popular with American singers in the South. "Exhortation" was lately sung by Frank Agar, of Texas Christian University,



PAULINE, IN "LADY OF LYONS."

who was the honor guest of the Harmony Club of Polytechnic College of Fort Worth, Tex.

¶ A Lenten musicale was given for charity at the home of Mrs. Albert S. Reed, New York City, on March 22. The program was presented under the direction of Mr. U. G. Chalmers.

¶ The music department of Sam. Houston College, of Austin Tex., one of the progressive freedmen's schools of the South, of which R. S. Lovinggood is president, has been reorganized this year under the efficient directorship of W. E. Lew, of Boston, Mass. The course embraces instruction in piano, voice, public-school music and choral work. A concert of much interest was given by the department on March 11, for which Professor Lew deserves considerable praise.

¶ Mr. James A. Mundy, composer of "Ethiopia," directed an emancipation chorus at the semi-centennial celebration in Chicago.

¶ Concerts and entertainments to help in the purchase of the home of the late Coleridge-Taylor are to be held in Boston, Washington, D. C., and Washington, Pa.

¶ G. Ricordi & Company have published two songs by J. Rosamond Johnson, with words by James W. Johnson: "Since You Went Away" and "The Awakening."

¶ At Mount Vernon, N. Y., a concert in behalf of St. Clement's Chapel was given by a number of white artists.

¶ Clarence Withington, 13 years of age, of Brooklyn, N. Y., was awarded a prize for his water-color work at the Brooklyn Hobby Show. There were 2,000 exhibitors and fifty-eight prizes were awarded.

¶ Madame Azalia Hackley, soprano, assisted by Kempner Harreld, violinist and director of the musical department of the Atlanta Baptist College, appeared at the Auditorium Armory at Atlanta, Ga., as conductor of the students' musical festival. Compositions by colored composers were given by a male chorus of 250 voices and the Atlanta Baptist orchestra. Commenting on this festival, the *Atlanta Journal* says:

"The musical festival and voice demonstration by Madame Hackley and students at Atlanta Baptist College drew an audience of 4,000 white and colored people to the auditorium. In addition to the large local



MELNOTTE, IN "LADY OF LYONS."

representation present, former students and alumni of the college were there from various other towns and cities in Georgia and Alabama.

"An interesting and varied program was rendered, consisting of exercises in voice culture, orchestral selections, old-time Negro melodies, instrumental solos and melodies by Negro composers, and renditions of Kipling's 'Rolling Down to Rio' and Gounod's 'Gallia,' by a male chorus of 250 voices.

"As a whole, the entertainment was very creditable. Many numbers elicited vigorous and enthusiastic applause from the audience."

¶ "Créole Candjo" is the title of a song, in the French patois of Louisiana, included in the repertoire of Madame Marcella Semblich at a farewell recital in Carnegie Hall in New York.

THE GHETTO.

THE fate of the new Northern "Jim Crow" legislation is so far as follows: In Michigan the marriage bill was not reported from the committee.

¶ In Delaware the separate-car law may pass the house, but will not pass the senate.

¶ In California the separate-school law was killed in committee.

¶ In Colorado the separate-school law was voted down.

¶ The anti-marriage bill in Kansas passed the house but was killed in the senate committee.

¶ The anti-marriage bill in Iowa was indefinitely postponed by a vote of 27 to 16. This was the last of three bills introduced in that State.

¶ In the State of Washington the marriage bill was killed in the judiciary committee of the senate.

¶ In Missouri the separate-car law was killed in committee and the segregation bill was voted down.

¶ In Ohio the anti-marriage bill has been killed after a severe fight.

¶ In St. Louis, Mo., a colored woman who gained a position of stenographer by civil-service examination was rejected by Denis A. Ryan, the Irish assistant custodian of the custom house.

¶ In Chicago, Ill., 1,000 white women refused to dine at the Hotel La Salle because the management would not seat the Negro delegates.

¶ The Levy bill, providing against discrimination on account of race or color, has passed the New York assembly and now goes to the senate.

¶ At the Progressive party conference at Baltimore colored delegates were not allowed to use the elevators in the hotel.

THE COURTS.

THE Massachusetts Supreme Court has held that a slave marriage must be regarded as a lawful marriage. The decision was won by Mr. Clement G. Morgan in a case which had been decided against him in the lower courts.

¶ The Supreme Court of Florida has recently had before it the case where in eight

years the sheriff had drawn no colored man on the jury. The court declared:

"We have held in effect that our statutes on the subject of the selection of jurors do not discriminate, and do not authorize discrimination against any person for jury service because of race or color. But that if the executive officers charged with the duty of executing such statutory provisions deliberately, in the execution thereof, discriminated against Negroes because of their color or race, it would be not only a violation of our statutes, but would violate the provision of the Fourteenth Amendment to the Federal Constitution, and would render their actions null and void in any case in which such discrimination occurred." (Montgomery vs. State, 55 Fla. 97, 45 South Rep. 879.)

Mr. I. S. Purcell was the attorney who won this case.

¶ In Georgia a colored man was accused of assault on two white women of notorious reputation. The evidence was flimsy and the jury found the defendant guilty of criminal assault, but recommended that he be punished as for a misdemeanor. The court allowed the white audience to vote on the subject. They were divided in sentiment, but the judge gave the colored man a severe sentence. The governor pardoned the colored man.

CRIME.

LYNCHINGS have occurred as follows: At Mondak, Mont., a Negro, for shooting the sheriff and his deputy.

At Union City, Tenn., one colored man, for the murder of an aged white man.

At Issaquena, Miss., a colored man, for the murder of a white man.

At Albany, Ga., a colored man, for no apparent reason.

In the county jail at West Point, Miss., a colored man, for an assault upon the sheriff.

At Kosciusko, Miss., and at Marshall, Tex., colored men, for alleged assaults on white women.

At Springfield, Miss., Hickory, Miss., and Pensacola, Fla., colored men, for murderous assaults on white men.

¶ The Pennsylvania legislature is considering a bill to abolish lynching by subjecting the sheriff to forfeiture of office and the payment of a fine to the relatives of the lynched man.



HARRIET TUBMAN—1813(?) -1913.

MEN OF THE MONTH



A WIFE AND MOTHER.

CAROLINE V. ROBINSON, the daughter of George M. and Caroline Kelly, of Baltimore, died recently at her home in Lexington, Ky. Mrs. Robinson married Dr. Perry D. Robinson in 1891, and was the mother of three children. She was a beautiful woman, and yet, as the teachers of the Chandler A. M. A. School write:

"So little consideration did she give to merely external charms that those who loved her best lost sight of these in their contemplation of her graces of mind and heart."

The head of the Lexington colored orphanage says in a letter to the local paper:

"As promoter of the Colored Orphan In-



GORDON DAVID HOUSTON.

A TEACHER OF ENGLISH.

GORDON DAVID HOUSTON was born in Cambridge, Mass., May 6, 1880. He was graduated with honors from the Cambridge English High School in 1898 and from the Latin school in 1900. In 1904 he received his bachelor's degree, *cum laude*, from Harvard College.

Mr. Houston has taught at Tuskegee and in the colored high schools of Baltimore and Washington. Lately he was placed at the head of the departments of English in Howard University. He is a teacher of sympathy and breadth and has always taken active interest in the social and athletic activities of the schools where he has taught.



THE LATE MRS. CAROLINE V. ROBINSON.

dustrial Home, of which, from the beginning, Mrs. Robinson had been the honored secretary, the writer had seen much of her both in her business and domestic relations; and after eighteen years of such observation his unreserved testimony is that as a sensitive, honorable and circumspect official and a wise and judicious mother, but few, if any, could have excelled her."



DR. SOLOMON C. FULLER.

A PATHOLOGIST.

SOLOMON C. FULLER was born in Monrovia, Liberia, August 11, 1872. He came to the United States in 1889, to study at Livingstone College, Salisbury, N. C., which he entered in the fall of that year, graduating with the class of 1893. He studied medicine at Long Island College Hospital, Brooklyn, N. Y., and at Boston University, graduating from the latter in 1897. Immediately upon finishing the medical school he was appointed an interne at Westborough State Hospital (Mass.), and two years later was promoted to be pathologist. Subsequently, he studied at the Carnegie Laboratory, New York, under Prof. Edward K. Dunham, and at the Psychiatric Clinic of the University of Munich, Bavaria, with Professors E. Kraepelin and A.

Alzheimer, also at the Pathological Institute of the University of Munich, with Professors Bollinger and Schmaus.

He is a member of the New England Society of Psychiatry, the Association of Neuropathologists, an associate of the American Medico-Psychological Association, the Boston Medical Library, etc. For the past four years Dr. Fuller has been an instructor in normal and pathological anatomy of the nervous system, department of neurology, Boston University. He is the editor of *Westborough State Hospital Papers* (a publication in which appears the scientific work of the members of the hospital staff), and the author of several contributions to the pathological anatomy of the brain in persons dying of mental diseases.

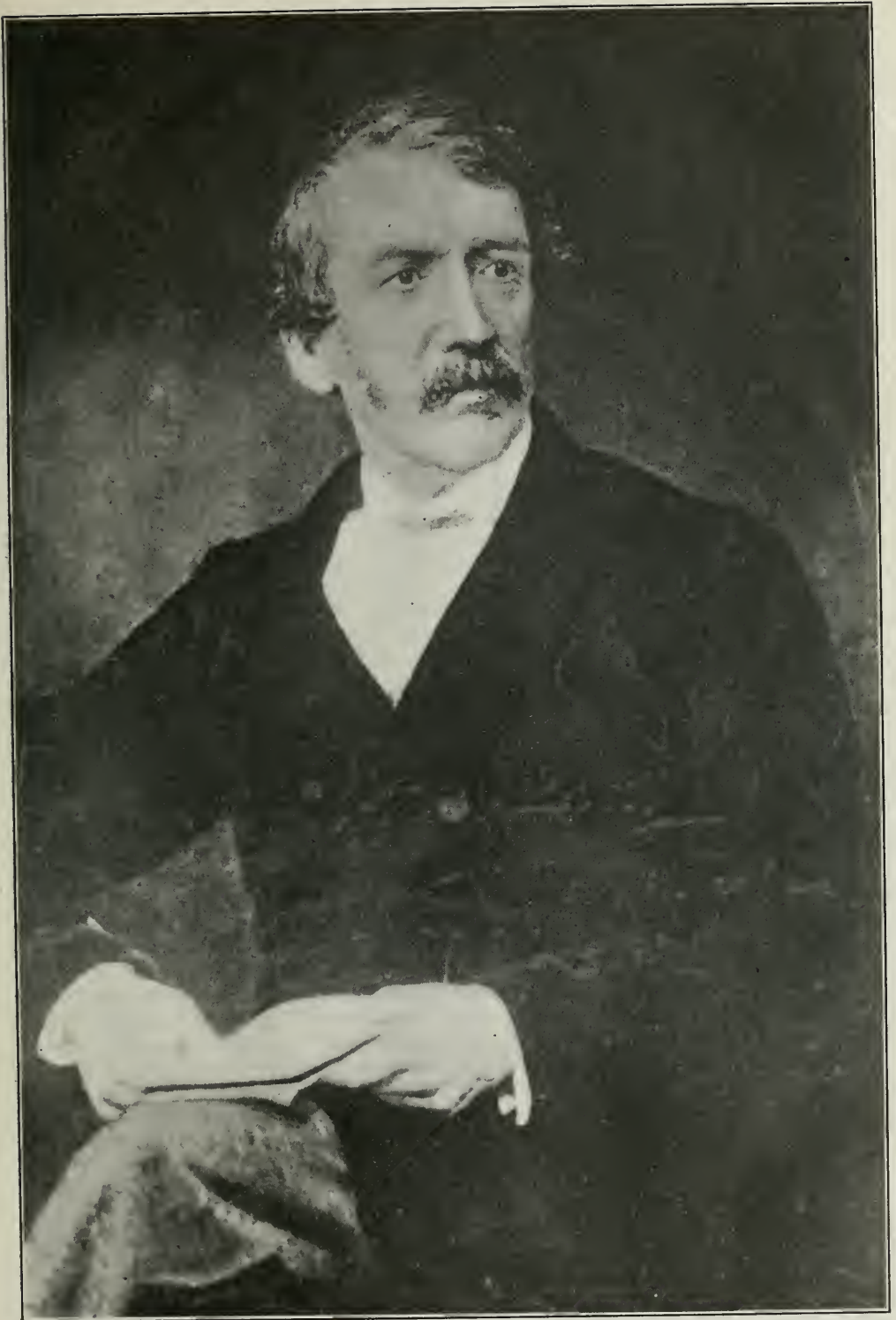


DAVID LIVINGSTONE AND HARRIET TUBMAN.

IN March, 1813, David Livingstone was born in Scotland, and at nearly the same time (the exact date is unknown) Harriet Tubman was born on the eastern shore of Maryland. Livingstone died in Africa forty years ago this month, while Harriet Tubman died but yesterday, having lived a century.

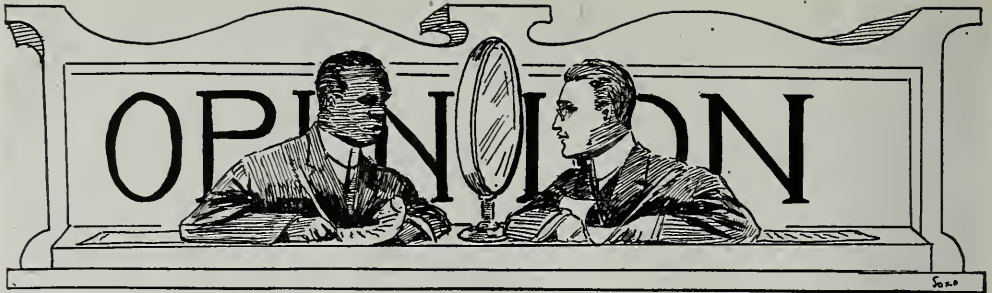
Both these sincere souls gave their lives for black men. One explored Africa, but did not stop with lake and mountain, but saw and knew the human hearts that beat in those dark bodies and tried to make a deaf world realize that they were fellow men.

The other, Harriet Tubman, fought American slavery single handed and was a pioneer in that organized effort known as the Underground Railroad. She was born a slave, nearly beaten to death by her master and ran away. Then she returned and helped others to escape. Rewards amounting to \$40,000 were offered for her dead or alive, but she flitted like a shadow south and north and north and south, until she had led thousands into freedom and was known all over the nation as "Moses." Wendell Phillips and other noted abolitionists knew her. John Brown sought her aid and counsel. When the Negro soldiers marched south she went as nurse and spy with the famous 51st Massachusetts Infantry, under Colonel Shaw.



Photograph by Underwood & Underwood.

DAVID LIVINGSTONE—1813-1873.



LIES. If men wanted proof of the utterly indefensible logic of racial hatred it could be found in the necessity of such prejudice to bolster its case by deliberate lying, deception and subterfuge. A prominent official of Australia, for instance, says blandly in an interview:

"We find our educational test capable of ingenious application in such a way as to shut out any undesirables who are not covered by any other detail of the law, and it is used, occasionally, for that especial purpose. Our law provides that those applying for entrance must be able to read and write some given language and knowledge of any language may be required upon occasion—the language is not specified. This, it will be readily understood, gives us a bar which we may raise to shut out any individual whom it would not conserve our interests to admit into the country. The device is not used against white persons unless there is the gravest doubt of their desirability; but it may sometimes have been used against others."

A similar case is in the United States civil service. John T. Paynter, writing in the *Washington Post*, says:

"The adverse conditions and obstacles which confront the ambitious Negro in his efforts to scale the heights of governmental preferment are forcibly illustrated in the case of A—.

"He entered the service as an unclassified laborer, possessed of a common school education, which, combined with fine native ability and refined gentility, made him popular with all classes of employees.

"Through an executive order of January 12, 1905, he became eligible for and passed the clerk-promotion examination. He applied for a clerkship at \$900 in a particular office, and in lieu of one at \$900 was offered one at \$660, which was his salary as an

unclassified laborer. He was told that he could not possibly be appointed in that office at \$900, as that would place him over men already in the office, neither of whom had taken the examination for promotion.

"The young man, after many appeals to those who control appointments, took his case to the secretary in person, who called for a list of vacancies. The list, furnished in response to this demand, showed a number of vacancies of the \$900 grade.

"In this case the secretary, to his credit, without the slightest hesitation, ordered the applicant assigned at \$900 in the division which he had sought."

Another case is that of John P. Ford, a colored clerk in the Indian Bureau. The white man whom he excelled in the civil-service examinations was appointed before Ford and rapidly promoted to a \$2,000 position. Ford is getting \$1,000.

But perhaps the most astounding and barefaced lying has been done by certain Southern papers concerning the late suffrage parade in Washington. The *Richmond Times-Despatch* is angry when the Washington chief of police said: "That he feared the parade because the riffraff of the South would be here (in Washington) to attend the inauguration of a Democratic President."

The *Times-Despatch* then proceeds to declare in its news columns that "The jeers and commonplace humor came mostly from youths, Negroes and men under liquor."

This is in flat contradiction to all the testimony, but the New Orleans *Times-Democrat* ignores the testimony and on its editorial page perpetrates this flat falsehood:

"The Washington police force and the Negro hoodlums that infest the national capital will apparently divide between them most of the responsibility and discredit for the outrageous treatment accorded women marchers in the suffrage pageant of last

Monday. The Washington Negroes' part in the disgraceful affair for some reason has been 'played down' in the telegraphic accounts of the parade and of the Senatorial investigation that followed it."

Thereupon the paper proceeds:

"That city is cursed with the presence in great numbers of blacks whose offensive conduct would not be tolerated anywhere else. Not a few, we dare say, are criminal refugees who find asylum in the national capital and are encouraged there by a curious tolerance traceable to political sources to follow their evil bents shameless and unafraid. Repeatedly during the past few years the white residents of Washington have been roused, by epidemics of Negro crime, to vigorous protest."

How can one expect the ignorant white masses of the South to know the truth when information is thus deliberately poisoned at the sources?

Why does the South so fear and shun the truth and how long will the nation coddle it in this fear? The Washington *Times* says:

"Southern senators are hostile to Dr. Charles P. Neill's reappointment as Commissioner of Labor, because he made a report on conditions in the Southern cotton mills that offended some Southern sensibilities.

"Are *Southern* cotton mills so sacred, in the view of Southern senators, that it is criminal to tell the truth about them *because* they are Southern? The Neill report on conditions at Lawrence, Mass., was vastly more harsh in its criticisms and extreme in recommendations than was the report on Southern mill conditions; but we hear no Southern senator assailing Neill for *that* piece of work.

"If the gentlemen from the South insist on a Department of Labor that will spray attar of roses on the industrial stench places of the *South*, then in fairness they should prescribe eau de cologne for Pittsburgh, violet water for Lawrence and Fall River, and breath of lilacs for sweatshops everywhere.

"If the new Department of Labor is to be a job for whitewashers, let's be honest about it and engage the most expert we can of them."

The real cause of Southern fear is thus summed up by St. Luke's *Herald*, a colored paper of Virginia:

"Yes, we want suffrage for Southern white

women; but if Southern Negro women must be included, then we prefer to do without suffrage.

"We are hungry in the South, but if the bringing of bread to us means that the Negro must share even in scraps and crumbs, then we will go on starving.

"We want education, want it badly; but if the giving of education to us means that the Negro will learn to read and write, then we will go on in ignorance.

"We want capital, manufactures and mercantile enterprises in the South; but if you are going to allow the Negro men and women to labor therein, so that they can have a little money, we would rather do without much, to-keep them from having little.

"The South is still under the blight and everlasting curse of slavery. The South is still gathering the vengeance of a just God. The South is still the land of bondage. There is no freedom in the South for either white or black. Race hate rules and predominates. There is no law for the Negro, but injustice and oppression—civilly, politically and educationally.

"But can these wrongs go on forever?"

"No. God is just and right. The day must win!"



THE MAN
FARTHEST DOWN.

Mr. Booker T. Washington has a report in the *Independent* on Mr. Watt Terry, a remarkable young Negro capitalist of Brockton, Mass. Terry has a gross monthly income of over \$6,000 from \$400,000 worth of real estate. He began business twelve years ago. The article rightly emphasizes the fact that grit, honesty and ability will tell even for black Americans. It is proper that such cases should be spoken of and given their full value.

At the same time one reads with interest the statement of an Austrian observer, Robert Braun; in the *Public*, commenting on a review of Mr. Washington's last book by J. H. Dillard:

"Booker T. Washington surely deserves the praise of Professor Dillard, and even more than that. I have always considered him as the best representative of American character. I know of no other man who has made such a wonderful progress out of the deepest ignorance and poverty. He is the most energetic and most optimistic man I ever met. But with all my admiration for

him, if I were a Negro I would not follow him. I believe, in his great optimism, he has not the right conception of the situation of his race. And I believe many Americans share what I regard as his mistaken optimism.

"First of all, there is hardly anywhere in Europe a race question in the American sense. With us it is mostly a question of languages, where the ultimate aim is to assimilate the other 'race.' There is, of course, oppression, and force is used against people speaking another language, in Hungary and in other European countries; but the aim is not to exclude them, but just the opposite—to assimilate them. They are not excluded from the schools and churches of the ruling 'race'; on the contrary, they are forced to join them. No liberal-thinking man can justify such measures, but they are certainly a milder form of oppression than those usual in America, on both sides of the Mason and Dixon line. I would be even so tactless (you do not want to be always tactful) as to say that I know of no country in the world where 'the man farthest down' would be more hopelessly down than is the Negro in America. There is no doubt in my mind that the Negro farmer lives more comfortably, that he is more intelligent and more virtuous than the majority of peasants in Southeastern Europe. But the feeling of human happiness is based largely upon comparison with the condition of our neighbors, and upon hopefulness. Where legal and social equality is racial, oppression is more keenly resented than in countries where oppression is common. And what hope can a Negro in America have where the most prominent Negro, Booker T. Washington, boasts in the most childish way of having once had tea in a dining car without being turned out? How many Negroes enjoy the same privilege in the South, after so many years under that Constitutional amendment which is directed against discrimination 'on account of race, color, or previous condition of servitude?' Is there any people or nation in Europe in the same hopeless inequality? And who would not, *ceteris paribus*, prefer to be a Jew in Russia than to be a Negro in America?

"My investigations in the South led me to the conclusion that the race question has not yet reached its climax in America. Most Negroes acquiesce in their present condition. Their inevitable progress in education will

change all that; it will make them dissatisfied. The Southern white man will make no concession to a Negro just because he has become more cultivated, because he uses more soap and better English. On the contrary, the more he will then insist upon drawing the color line."



POLITICS. Two classes of Americans seem worried over President Wilson and Negro appointments to office: the colored Democrats and the white Southern politicians. One attempt to draw the President out resulted in a letter saying:

"I have made it an absolute rule not to indicate what I am going to do about appointments because I am not now making promises of any kind, but I am sure you will not yourself feel uneasy after the general assurance I have taken pleasure in giving you from time to time."

This causes some hilarity among colored editors. The Richmond *Planet* says:

"Visions of that magnificent banquet to their 'new-found' leader float before us and now we are about to witness the blasting of all of their hopes. We would remind our friends that it is a poor plan to go hunting with a band of music or with a flare of trumpets.

"When white men cannot get office, what will make them angrier than to see colored men get office? The notice of intentions given out, followed by this open application for patronage, to our minds emphasizes the fact that our colored political friends are passing from one big blunder to another."

The New York *Evening Post* adds:

"The raid of colored Democrats upon the White House last week, with the demand that every Negro Republican be turned out and the offices be given to them and their friends, shows that these members of the emancipated race have patterned after the practical politicians among the whites. Twenty years ago such a demand would have seemed reasonable, if not proper; to-day we are decades away from this brutal spoilsman's attitude. That the Wilson administration will be in the least degree influenced by such a demand we have not the slightest belief. In the whole matter of officeholding by Negroes Mr. Wilson has yet to define his attitude, but he has already made it clear that he is not going to turn over the offices to the spoilsmen."

The *Augusta Chronicle* is calm and judicial:

"It appears that a number of Negroes have made request on the administration for a reasonable allotment of the Federal patronage to men and women of their race, because they are Democrats, and because they represent their race in politics. So far as known, the administration, through President Wilson or any one else, has made no statement of policy in reply to this request, and it is taken that there will be no statement, as there is no necessity therefor.

"The Negroes making the request fell into error. That there will be Negro Democrats appointed to office there is no doubt. But they will not be appointed because they are Negroes. Rather, because they are Democrats, are efficient and are suitable for the places to which they aspire. They must rely on their individual qualifications, not on the fact of their race."

The *Macon Telegraph* is implacable:

"After having been paid for their votes so long by a commercial G. O. P., these Northern 'Afro-Americans' seem to have developed extremely exaggerated notions as to the magnitude of the reward due them for their political support."

The *Roanoke (Va.) News* suggests a way out in the appointment of a large number of Negro janitors and menials and quotes a local Negro politician as demanding "more jobs for little men":

"This is mighty sensible, straightforward talk and, coming from a member of the Negro race, should carry weight and conviction. If this plan were followed it would go a long way toward satisfying the Negro vote and removing the objectionable feature of placing Negroes in command and direction of white men and women."



THE WORLD
PROBLEM OF
THE FUTURE.

Now and then an American wakes up and realizes that the problem of the color line is destined to loom large in the future and that the attitude of this country will need some careful attention. "Observer," writing in the *Chicago Tribune*, says that the opening of the Panama Canal brings us face to face with the race problems of the West Indies and Central America:

"The upper class being white, the lower

being Negro, Indian, or a mixture of both, and there always being a number of mixed bloods, the race question cannot be ignored.

"The bitter antagonism and prejudice prevalent in this country do not exist. There is, however, a feeling varying in different countries. The mixed bloods always envy the pure white, and do not feel themselves quite their equals.

"The pure whites boast of their blood!

"The pure-blood native and Negro making up the mass of the victims of an unjust system and seeing the white and near white in the majority of cases reaping the benefit cannot help but feel that race has something to do with it."

He concludes that:

"To help, we have got to find satisfactory means

"1. To bring about just economic conditions for the mass of the people without unjust discrimination against any class.

"2. To endeavor to do away with what little race prejudice exists without injecting into it any of our own violence or hatred.

"3. To bring about the development of the country while preventing its exploitation.

"4. To educate and develop the people so that they may gradually take charge of their own affairs.

"5. To bring about proper sanitary conditions while educating the people as to their necessity.

"6. If accomplishing these ends necessitates remaining until the people recognize themselves as belonging to the United States, to face squarely the question as to whether or not the Constitution follows the flag. If it does, to apply it. If it does not, to say so and provide for a proper government.

"In other words, we will only find repeated the problems which we already face in Porto Rico and the Philippines."

Herbert Quick, in the *Grand Rapids (Mich.) Press*, sees the real way out:

"As if to give us another chance for redemption, there is being revealed to the white race—and to it almost exclusively—the vision of democracy. This vision comes to an intellect in which honesty and candor have been defined through the redemptive grace of modern science. So the crisis of the white peril is on, in the question as to whether the

white race will be true to Christianity as revealed in democracy or will be false to it as it was to the first revelation.

"It is not too late for the white peril to be turned into the hope of the world. It may be. We have lost the confidence of the other passengers on the good ship Earth, and we can win it again only by bringing our government up to our highest ideals and living down our past. Not until we have so lived our Christianity and our democracy that our purposes shall be known to be pure, and not until we have extirpated our unchristian poverty and oppression can we expect our brother races to believe in us as true soldiers of the common good."

Even the white South, in the vision of broad men like S. C. Mitchell, president of the University of South Carolina, sees the light. He says, in "The Phases of Progress Toward Peace," published by the Maryland Peace Society:

"The South is coming to embrace the view that the African is not the Achilles heel of American destiny, and that his presence here is not an accident, but an integral part of the purpose of God in bringing that race to share in the common inheritances of mankind. If so, the South today in its heroic struggle is tugging at a task of world significance. This view strings with energy the arm of every man who is striving for a nobler social order here, founded upon justice and the spirit of mutual helpfulness."

The Federation of Religious Liberals at their last meeting passed this resolution:

"We plead for all the possible wise ways and means for allaying race prejudice by removing its causes, and to this end we urge the broader education of both races—the final result to be a larger measure of political, social and economic justice to govern the treatment of the weaker races by the stronger. Larger patience in dealing with the problem and more sympathy in dealing with the people of color may well go hand in hand with the impartial application of all of the constitutional and legal safeguards for the protection of the Negro in his necessarily slow development."



EDUCATION. The *Christian Recorder*, the oldest colored paper, calls attention to the wretched condition of the

Negro common school. The census figures are:

State	Total No. 6 to 20 yrs.	No. enrolled	No. not enrolled
United States	3,422,157	1,619,699	1,802,458
Virginia	242,413	114,346	128,067
North Carolina	264,025	143,039	120,986
South Carolina	331,429	151,726	179,703
Georgia	439,485	185,191	254,295
Florida	101,285	44,634	56,651
Kentucky	81,976	44,064	37,912
Tennessee	163,397	77,153	86,244
Alabama	327,176	133,191	193,985
Mississippi	372,331	192,826	179,505
Arkansas	159,431	77,467	81,964
Louisiana	254,580	73,478	181,102

The editor comments as follows:

"A study of the statistics shows that 645 out of every 1,000 white children, between 6 and 20 years of age, were in school; only 455 out of every 1,000 Negroes of the same ages were enrolled.

"Between the ages of 6 and 20 years, the legal school age in many States, there were 3,422,157 Negroes. Of these 1,619,699 were in school, and 1,802,458 Negro children of this age were not in school.

"Of the tender age between 6 and 10 years, when every normal child ought to be in school, there were 990,850 Negro children; of these 488,954 were in school and 501,896, or more than half, were out of school.

"Between 10 and 15 years of age there were 1,155,266 Negro children. Of these 791,995 were in school and 363,271 were out of school. Between 6 and 15 years of age there were 865,167 Negro children who were not even enrolled during the whole of the year 1909-1910."



THE NEGRO WORKER. The *Survey* says of the black builders of the Panama Canal: "The police force consists largely of Jamaicans and other West Indian Negroes who have previously served as soldiers in the British army. As teamsters they have shown extraordinary capacity for improvement and are now generally as trustworthy as any who could be found to manage the army mules. As pitmen around the feet of the almost human steam shovels they may aspire to count their wages proudly in gold, and even in the strong rooms of the treasurer and disbursing officer they are employed in places requiring intelligence and character.

"Best of all, they do not furnish a marked disproportion of criminals. Much of the crime with which the local courts deal

does appear among them for the same reason that it appears among the immigrants in our cities, because they are relatively 'the poor,' the part of the population which is paid least, has least at stake in the community, has least of opportunity and of outlook."

The great difficulty with the Negro worker is the determination to keep him poor and make him a menial. Mary W. Ovington says in the *New Review*:

"The share tenants whom I saw in the Southern black-belt counties of Alabama were nine-tenths of them Negroes, but their economic status was the same as that of the Northern white tenants. They sowed their cotton and corn and their landlords reaped the profits. Their legal status was worse than that of the whites, for justice, when it concerned them in their relations with white men, did not exist. Kindliness was sometimes present, but when this was lacking in the white employing class brutality might and did run riot. 'I'd rather have Niggers than whites work for me,' one of the sensual, cruel employers said, 'for yer can do anything yer want with a Nigger.' And so this employer did; for he ordered his overseer to drive his men to work at the point of a pistol, and to beat the mother who took her child out of the cotton field and sent him to school.

"I used to think, as I traveled over the rough, dreary roads, and saw the impoverished workers, that nowhere could one better realize the folly of allowing a few individuals to gain economic control in a country. Everything that nature gave was being exhausted—the soil, the noble supply of timber, the hearts of the men and women and little children. One never came upon a pleasant village street with freshly painted houses and trim lawns, one rarely saw a school-house. Only a tired land and a tired, ignorant people, performing a degrading work. Can the Socialist party arouse these workers to rebel against their condition?"

Add to the above a letter in the *Baltimore Sun*:

"In 1849 my grandfather gave Betsy Kendrick, a young colored woman, 24 years of age, to my father for a cook. She was given a comfortable home in the yard and treated as a member of the family. But that eventful day, when Sherman made his march to the sea, Betsy was carried off by

one of her admirers. At the end of three months she was back, to the great joy of all. Thoroughly penitent, she exclaimed: 'Please forgive me, missis, I never would have gone, but I was so harassed.'

"Though my father and mother have passed away, Betsy has never left us, but still lives in her same house and cooks with an assistant, but gives you to understand she is 'head.'

"She has never demanded any wages, but the bargain is one quart of whiskey every Saturday.

"May God spare her to us for a few more years, and when she dies a monument will be erected to Betsy Kendrick:

"Well done, thou good and faithful servant."

MRS. C. L. HOPKINS,

"Lincolnton, N. C."

We trust Betsy will thoroughly enjoy that monument!

Another characteristic Southernism is the editorial comment of the *Birmingham Age-Herald* on a meeting of Negroes which the governor and a colored educator addressed:

"There were more than 100 white people present, nearly one-fourth of whom were women, whose maids and cooks and butlers were in the audience. Yet there was the same respect shown the white people on the part of the Negroes that was accorded them in their homes. Seats were vacated to give room for the mistress and their white employers, the Negroes surging backward toward the rear of the church.

"Governor O'Neal occupied a seat on the platform, as did two members of the Supreme Court and other State officials. Following the address of the Negro educator, Governor O'Neal made a timely speech, bringing applause from the crowded house, and voicing the sentiment of all the white people present. He declared that the Negro's ignorance, his poverty and his degradation would have sufficient weight to drag the white people down if the Negro's condition were not improved, stating that it was the duty of the white people to help the black race in order to improve the economic and industrial conditions of the State.

"The occasion was probably unlike any other that was ever witnessed in the State. The majority of the white people present shook hands with the speaker when the meeting adjourned, after which they left the church, the Negroes standing aside to allow the white people to pass."

EDITORIAL



PEACE.



AT the coming meeting of the peace societies at St. Louis the question of peace between civilized and backward peoples will not probably be considered. The secretary of the New York Peace Society writes us that "Our peace congresses have not dealt in the past with the relations of civilized and non-civilized people;" and he thinks that largely on this account "our American congresses have been more dignified and more influential than those held abroad."

We are not sure about that word "influential," but there is no doubt about the dignity of the American peace movement. It has been so dignified and aristocratic that it has been often most difficult for the humbler sort of folk to recognize it as the opponent of organized murder.

At a recent meeting of the New York Peace Society the war in the Balkans was eulogized and applauded, and the president stated that "when we advocate peace" it is for nations "worthy of it!"

Such a peace movement belies its name. Peace to-day, if it means anything, means the stopping of the slaughter of the weaker by the stronger in the name of Christianity and culture. The modern lust for land and slaves in Africa, Asia and the South Seas is the greatest and almost the only cause of war between the so-called civilized peoples. For such "colonial" aggression and "imperial" expansion England, France, Germany, Russia and Austria are straining every

nerve to arm themselves; against such policies Japan and China are arming desperately. And yet the American peace movement thinks it bad policy to take up this problem of machine guns, natives and rubber, and wants "constructive" work in "arbitration treaties and international law." For our part we think that a little less dignity and dollars and a little more humanity would make the peace movement in America a great democratic philanthropy instead of an aristocratic refuge.



THE VIGILANCE COMMITTEE: A CALL TO ARMS.



HERE is scarcely a community in the United States where a group of colored people live that has not its vigilance committee. Sometimes this committee is organized and has a name indicating its function. Sometimes it is organized for other purposes and becomes a vigilance committee on occasion. In other cases the committee has no regular organization or membership; it springs into being on occasion, but consists of approximately the same group of persons from year to year.

The work of these vigilance committees is to protect the colored people in their several communities from aggression.

The aggression takes the form of hostile laws and ordinances, curtailment of civil rights, new racial discriminations, overtax or oversevere enforcement of the law, curtailment of opportunities,

etc. Sometimes this aggression is but the careless act of thoughtless folk and needs but a word in season to correct it. More often it is a part of that persistent underground campaign centering largely among white Americans of Southern birth which is determined so to intrench color caste in the United States as to make it impossible for any person of Negro blood to be more than a menial.

Against both sorts of racial aggression organized effort is necessary. Many thoughtful colored people have sought to avoid this; to act independently and to refuse to meet organization by organization. This in most cases has been found impossible. The blows of racial and color prejudice fall on all alike, rich and poor, educated and ignorant, and all must stand together and fight.

The methods of these vigilance committees are various. The simplest action is the appointment of a committee of one or more to call on some official or person of influence; from this, action extends to letters and the press, pamphlets, legislative hearings, mass meetings, petitions, etc. In a few cases threats and violence have been attempted, but these are at present exceptional.

From this procedure on the part of tens of thousands of largely isolated groups much actual good has been done and much experience accumulated.

The time is now evidently at hand to fund and pool this nation-wide experience, and to systematize this scattered local effort into steady, persistent and unwavering pressure. As it is, unorganized local effort loses much time and energy in reorganizing for every new object; organized local efforts lack experience and knowledge of similar action elsewhere. Henceforth we must act together and we must fight continuously.

The object of the National Association for the Advancement of Colored People is to federate local vigilance committees among colored people in every community in the United States; to co-

ordinate their activities, to exchange experiences and to concentrate the application of funds where the need is greatest.

Hitherto we have spoken almost exclusively of the central office of the association in New York and its work. The central office is now permanently established, with executive officers and an organ of publicity read by at least 150,000 of the most intelligent colored people in the land.

We are now turning our attention to the branches in order, on the one hand, to build a sure foundation and support for the national body and, on the other hand, chiefly to federate and organize the local battle against race prejudice.

What then is a local branch of the National Association for the Advancement of Colored People?

It is an organization of men and women, white and colored, working in a given locality for the overthrow of race prejudice and color caste. It should have, among other things, twelve principal functions:

1. *Legislation.* It should watch hostile and discriminating legislation, hostile and discriminating administration of the law and injustice in the courts.

2. *Discrimination.* It should note the barometer of racial discrimination and see that it does not fall a single degree in the matters of civil rights, in parks, museums, theatres and places of public accommodation and amusement. It should note new efforts at discrimination, have them systematically and promptly reported. It should note old habits of discrimination and have them wisely but persistently opposed. It should note the action of the police and discrimination in charitable and settlement work.

3. *Legal Redress.* It should see that good test cases of the rights of Negro citizens are brought before the courts and strong decisions obtained.

4. *Laws.* It should seek to secure new laws and ordinances to protect the lives and property of citizens and to

prevent race discrimination. In cases where race discrimination is too strongly entrenched to be attacked at present it should secure at least equal rights and accommodations for colored citizens.

5. *Education.* It should see that every colored child between the ages of 5 and 14 years is in school; that the largest possible number of colored children finish the high school; that every colored boy and girl who shows good ability goes to a good college; that careful technical training in some branch of modern industry is furnished all colored children.

It should see that libraries, museums, etc., are open to colored folk and that they use them.

6. *Health.* It should conserve the health and healthful habits of the colored people, particularly in the matters of fresh air, sensible clothing, good food and healthy amusement.

7. *Occupations.* It should see that the colored youth have a larger opportunity for employment at better wages than now; that they have a chance of promotion according to merit; that they are urged into new and higher avenues of endeavor, especially in lines of literature, pictorial art, music, business, executive work and skilled labor of the higher sorts and scientific farming.

It should see that co-operative effort to furnish capital is encouraged and wise investments extended and guarded, and capital put at the disposal of the honest and efficient.

8. *Co-operation.* It should endeavor to co-operate and advise with all general philanthropic effort and have the colored people represented on boards of control.

9. *Publicity and Information.* It should stop the conscious and unconscious enmity of the daily and weekly press and seek to abate scurrilous headlines and contemptuous and belittling reports; it should send letters to newspapers, answer attacks, visit the editors; furnish the papers with news of events; give facilities to reporters to see the best and follow them up; it should see that the

cause of the Negro is represented on all public occasions; it should send lecturers and lantern slides to clubs and meetings, etc.

It should publish pamphlets and distribute them and use every opportunity to make the Negro church a vehicle of uplifting information to Negroes.

10. *Racial Contact.* It should use every opportunity to bring the best representatives of both races into helpful and enlightening contact; it should bring white lecturers on all subjects to colored audiences and colored lecturers to white audiences; it should arrange conferences.

11. *Political Action.* It should see that colored people qualify as voters according to law and vote intelligently at every election. It should keep the records of legislators and Congressmen on racial discrimination and publish the record before each election with such promises for the future as can be obtained. It should discourage and expose bribery, and support only the best qualified candidates, black and white.

12. *Meetings.* The branch should have an executive committee, which should meet regularly at least once a month for reports and plan of campaign. It should have a secretary with an office open each day. It should arrange at least four times a year large meetings of members and friends for lectures, reports and protests.

In fine, the local branch should try, in each community, North and South, East and West, to solve the Negro problem in that community by making the injustice of discrimination clear to all, and the need of equal opportunity plain to the most prejudiced.

Finally, let the locals support the National Association for the Advancement of Colored People. We have 1,500 members. We want 10,000 members who will contribute at least a dollar apiece to the national body in order to effect the second and final emancipation of the Negro in America; in order that the national body may become a great clear-

ing house for information and experience, and be able to concentrate money and help on particular plague spots of prejudice.

We have ten branches which are beginning work as outlined above. Who will be the next?



WOMAN'S SUFFRAGE.



HERE seems to be no doubt but that the attempt to draw the color line in the woman's suffrage movement has received a severe and, let

us hope, final setback. Both at Washington and St. Louis the right of the black woman to vote and strive for a vote was openly recognized. There was, to be sure, a struggle in both cases and the forces of caste are not demoralized; they are, however, beaten at present, and a great and good cause can go forward with unbedraggled skirts. Let every black man and woman fight for the new democracy which knows no race or sex.



PERSONAL JOURNALISM.



ONE of the besetting sins of colored journals is the exploitation of personal animosity in their editorial columns. Indeed, many of these papers never rise above insipidity until they take occasion to abuse somebody. Then they flash and scintillate; the strength and vigor of their English know no bounds, even of grammar, much less of good manners.

We have recently seen three of the leading colored weeklies in the United States throwing mud at each other with an energy and vindictiveness which would be laughable if it were not so tragic and ominous.

Does such journalism pay? We doubt it seriously. Of course, there is always a deep human interest in a fight. But

have we not enough to fight about without fighting each other? And may we not remember that civilization is slowly but surely changing the character of all fighting, especially of newspaper rows? Differences of opinion are not only inevitable, but necessary. Strong beliefs engender strong disagreements. Out of the clash of opinion and desires arises in true democracy the slow triumph of Truth and Right. But this does not involve personal abuse of editor by editor or pitiable innuendo. The editor who disagrees with you may be neither fool nor rascal, but simply mistaken; or—*mirabile dictu!* *you* may be mistaken.

In any case, forget the personalities and argue to the principle. A wretched newspaper row may attract attention, but in the end it will bring contempt on the editors and disbelief in their work.

This does not mean for a moment any lukewarm or apologetic attitude toward honest belief. *THE CRISIS* believes in strong defense and vigorous, uncompromising championship. There is no man so important and no cause so triumphant that *THE CRISIS* will not attack them in the defense of right; but the attack will be on principle and not on personalities.

It is conceivable that now and then impostors should be exposed and liars called by their right names, but the necessity for this does not often arise and the doing of it does not call for a column of abuse. Let the colored editors resolve to lift their differences to the high plane of principle and let us fight, not each other, but the common foe.



"Let us have no more dominant races. We don't want them. They only turn men into insolent brutes."—Edward Jones.



"Education is a very good thing. It makes fools out of some people, but there are more fools who haven't any."
—Harriet Tubman.

HAGAR AND ISHMAEL

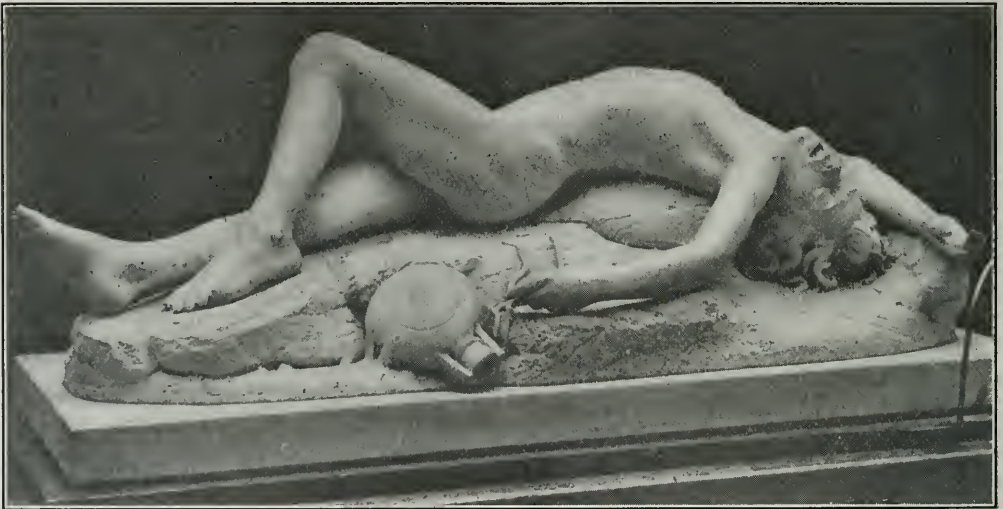
By CHARLOTTE TELLER HIRSCH



AND Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be here with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son.

were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept."—Genesis 21.

(Not far from the tents of Abraham. Hagar stands alone, looking out across the desert. In the shade of low and twisted shrubs lies Ishmael, motionless. There is a barren rock into whose shadow the woman comes slowly, her head averted so that she may not see her son.)



“ISHMAEL”—AFTER BECQUET IN THE LUXEMBOURG MUSEUM.

“And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beersheba.

“And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it

HAGAR:

How Egypt's God has burned this desert dry! And in the flames of His great wrath my Ishmael dies, because in Abram's tent I yielded me. His cries grow faint, while I afraid to look into his eyes, wait here, apart. *(Listens a moment then calls.)* Oh, Ishmael!

(There comes a moan for answer and she flings herself down upon the sand and reaches up her arms in prayer.)

Great God of Egypt, let Thy Nile flow here that he may drink and live, for am I not a child of Egypt still?

See how my bosom to the burning sands I bend. Draw from it by Thy power that which his new-born lips once drew. Or let my blood slake his youth's thirst for life.

See, now my brow upon the sands, for that I know and understand. But need my son pay for the life I led in Abram's tent? (*Listens and calls.*) Oh, Ishmael!

(*This time there is no sound. She rises in terror, her eyes closed, her head lifted in anguish. As she moves toward the bushes her hand touches the rock and she gives a cry, opens her eyes and bends over the crevice, follows it with her gaze and discovers the pool at the base of the rock.*)

My cry to Egypt's God has rent these rocks!

(*She rushes to Ishmael and drags him back to the pool where she gives him to drink from her own hand. Then she lets him slip from her clasp and stoops to drink.*)

My tears! I know the taste of them! And they have saved his life.

ISHMAEL (*weakly*):

Jehovah lets me live.

HAGAR (*in horror*):

Jehovah, God of Abraham? No! No! He has made mock of us! Did He not promise you should be the father of a race and then let Abram cast you forth with me? (*Stoops.*) You lie so prone upon the sand, child of the desert, flower of my swift advent to the heart of man.

ISHMAEL (*lifting his head*):

The father of a race. He promised that?

HAGAR:

The lie of God and Man against a woman slave.

ISHMAEL:

If we could make it true! (*Lifts himself upon his elbow.*)

HAGAR:

If we could breed a race to take great vengeance upon Isaac's seed, his son, who shall have wealth and comfort in his flocks! If we could find upon this fearful plain some child of lust to mother such a race! (*Rises.*) As you have tasted tears from my own breast and live, you shall eat fruit of evil and grow strong! You shall breed men to mock his God of Greed. Your seed against young Isaac's from this day! He has thrust Hagar forth. But she shall enter in and lure his sons and work destruction in the midst of them!

ISHMAEL (*rising slowly to his feet*):

Your tears were bitter, but I live from them. Your curse upon his tented happiness I hear.

Yet I feel joy! Your tears, his blood are mingled in me now; your hate, his strength. New power, I know!

How great this wilderness in which we are! How small those tents that we have left behind! Not if I could would I go back to tend those flocks that I might have their fleece. Before me lies the way of exiles. See!

My sons, all those who are cast out by men. They shall not march in numbers; but, alone, each one shall wander on to his own truth across the desert's stretch.

Yet every one of them shall find this pool of tears—the exile's bitter drink, by which he lives—Son of a Slave, but Father to the Free.

A Minimum Program of Negro Advancement

By WILLIAM ENGLISH WALLING

IT is believed by those who support this program that all organizations and individuals inspired by a genuine interest in the advancement of colored people, no matter how conservative or how radical they may be, no matter what their ultimate views on the race question, may co-operate in the following program:

Without reference to color, class or the geographical section, all the humanitarian and enlightened elements of every community in the United States can agree on this pro-

gram. After these measures are enacted, a further basis of agreement may be found, or more fundamental questions may come into view upon which differences of opinion will prove to be insuperable. But in the meantime the advance not only of the colored people, but of whole sections of the country, and indeed, of the United States generally, depends in a large degree upon the carrying out of the following measures:

1. *Lynching must be stopped.* In the communities where lynching has become customary, law and order may always be said to have been partly overthrown, and often legal government practically has dis-

appeared as far as the colored people are concerned, and a literal reign of terror prevails in its stead. There are no defenders of the lynching custom among the leading citizens of any section nor among any class of enlightened people.

2. Lynching in the courtroom, such as we see when trials are reduced to a few minutes, is a doubtful improvement over lynching outside of the courts—for the methods are nearly as lawless and the courts are degraded as well as the people.

3. *The rights of employers and employees must be held inviolate without regard to color.* It is only the most ignorant and backward element of the population in any section that refuses to allow colored working people to enter into employments for which they can prove their fitness to the satisfaction of employers. The tendency to forbid Negroes to work as railway firemen, chauffeurs and in many other occupations where there is an undoubted demand for their labor must be checked. It is generally conceded that the chief reason of the inferiority of slave labor was its lack of opportunity, and for this reason industrial and agricultural education for Negroes is now everywhere approved. They mean nothing if all employments except those that were formerly reserved to slaves are forbidden to the colored people.

4. *All forms of peonage and criminal penalties for the violation of contracts by labor must be ended.* The danger of these methods is not only that they make criminals, but that they are almost inevitably extended to the lower level of white workers also. The recent actions of several Southern governors show that the related danger of the labor-contract system for prisoners is widely recognized, and neither the people of the United States nor of any State in the Union are ready to stand for the restoration of slavery under peonage or any other name, whether it is a law that makes the breaking of a labor contract a crime or any other similar device.

5. *A full common-school education must be guaranteed to every child.* This is necessary as a basis for industrial and agricultural training and is absolutely indispensable in many modern employments. Public morality, public health and public order are menaced by illiteracy—which costs much more both to the government and to the business community than the most complete and efficient public-school system.

6. *Industrial and agricultural training must be secured for the whole population.* The experiments at Tuskegee and Hampton have proved their success and accomplished their purpose. Private endowments, however, cannot cover one-hundredth part of the need. Many of the States where the largest number of colored people live are altogether too poor to do what needs to be done, and besides slavery was a national evil and the expense of doing away with its after effects should be met by the whole nation. Moreover, the largest number of illiterate whites exist in the same sections and these are equally out of the reach of sufficient private or State aid. We must have Federal aid for industrial and agricultural education. And the money so given by the national government must be expended equally upon the colored and the whites.

7. The teachers for these schools must be provided chiefly from the colored population, so also preachers, and a part of all the other professions. In so far as the actual need exists, all will agree *efficient higher schools must be provided*—or both the colored people and the whole population will feel the evil results.

8. *The same protection must be given to colored as to white property owners.* We were able to live for nearly fifty years after the end of slavery before the Ghetto system was widely introduced. It is a return to the methods of present-day Russia or of the Middle Ages in other European countries. And it is opposed to the interests of the whole community except those individuals with whom the Negroes are in immediate commercial competition. So costly is it in Russia that appeals from the non-Jewish community for the abolition of Jewish disabilities are frequent, and the first Duma voted unanimously for the end of the Ghetto régime and of other disabilities, with only five members daring even to abstain from the vote. As Russia begins to go forward the United States will certainly not move centuries back.

9. *Equal service for equal pay.* All the better elements in those communities where racial segregation at present unfortunately prevails will at least assent to this proposition: That these communities will consent to the proposition that there should be equal service for equal pay, and there is no tendency on the part of well-to-do whites to use segregation for the purposes of exploiting

their unfortunate colored neighbors. There is, therefore, every hope that this abuse may be remedied.

10. *Just administration of suffrage laws.* Political disabilities, primarily intended to disfranchise Negroes, are also, for the present, part of the public policy of many communities, but all the fair minded and far sighted among the whites will assent to the proposition that whatever the law is it should be equally administered. Indeed, an unequal administration, the former method of disfranchisement, was seen to be costly and inadvisable by practically everybody, and this is the reason why new disqualifications have been enacted in statute form. Even to accomplish their purpose, then, the laws must be equally administered, and all colored people who have fulfilled the requirements must be allowed to vote, both in elections and in primaries.

11. *The statutory disfranchisement—where it is insisted upon—cannot be along lines of color or race.* Property and educational qualifications, which are not applied to poor and ignorant whites, can mean only that a premium for advancement—the vote—is offered to Negroes and that no such premium is offered to the whites, who are allowed to vote without it. The statutory device used for this purpose, namely, the “grandfather clause,” means, moreover, the reintroduction of the hereditary principle into American law. Several communities which have this clause are almost equally divided upon the question of its advisability, and there ought to be little disagreement among educated and enlightened people that a permanent return to the principle against which the whole American Revolution of 1776 was directed would mean a reaction of the most dangerous possible character.

THE MAN WHO WON—(A Story)

By HARRY H. PACE

(Concluded from the April CRISIS)

II.

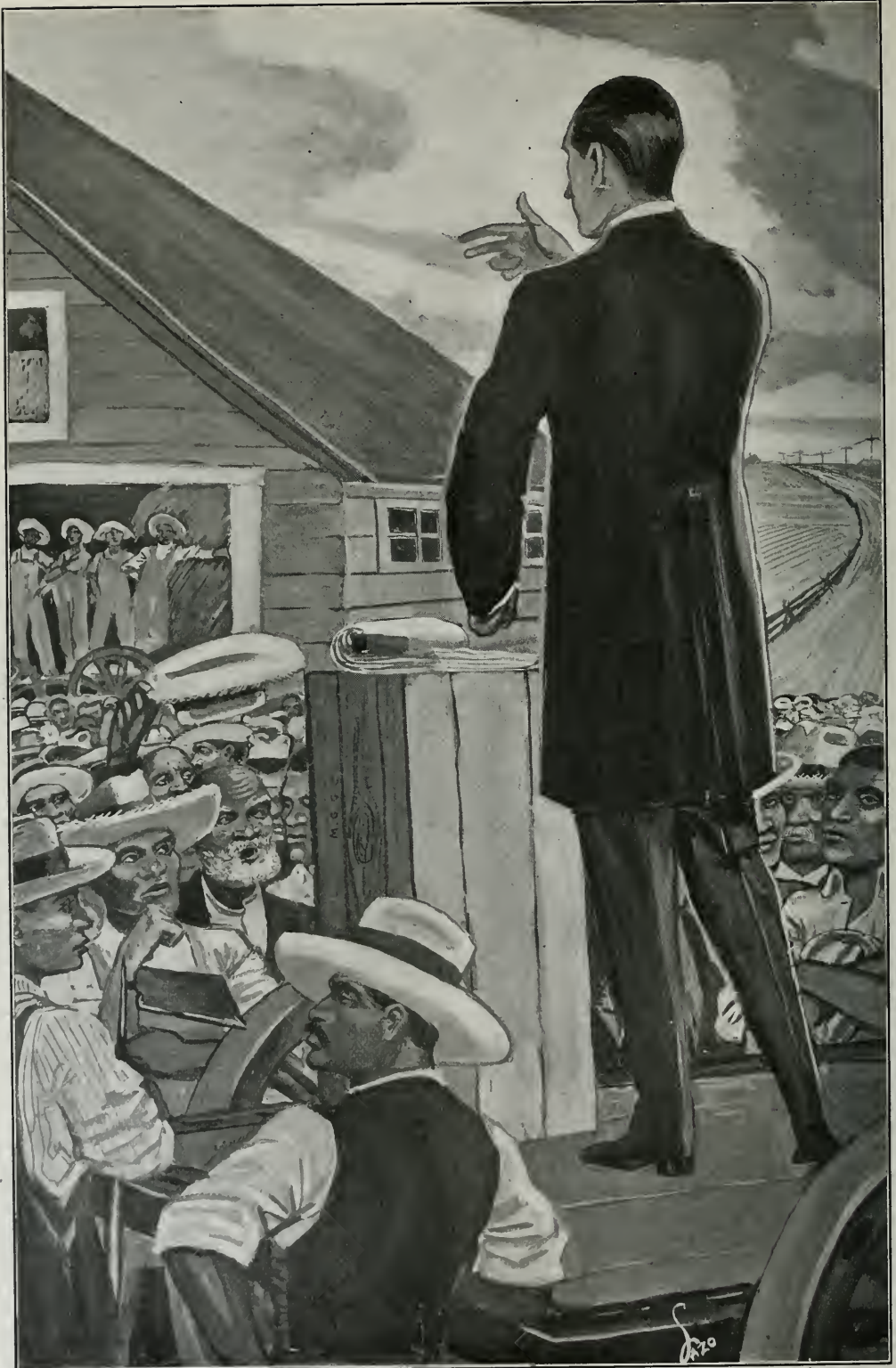
The fifteenth congressional district of South Carolina in which Golden was located was nominally Democratic, and for several years it had sent a Democratic Congressman to Washington. For the last two terms it had been represented by Col. James Edgefield, whose tirades against the Negro race had won the ear, if not the applause, of the American public. His well-known doctrine of race hatred and oppression had been openly flaunted in the face of the National Congress with all but applause. “We keep the Niggers away from the polls with shot-guns,” he said; “we don’t pass laws against their voting.”

He knew, as did everybody else who took the pains to investigate, that out of the six thousand qualified voters in the fifteenth district fully two-thirds were Negroes who had conscientiously voted a Republican ticket ever since Lincoln’s proclamation. That didn’t matter. Edgefield obtained and kept his seat.

The Republican national committee had never cared about the Southern districts; they expected the Democrats to win and made no

efforts against them. But this year was exceptional in many ways. Important measures were to come up in the House, and to obtain a majority it was necessary for the Republicans to obtain every possible seat. The committee’s agents came South. “You must nominate a good man and make them count you fair,” they said to the people in the fifteenth.

The nominees were Russell Stanley, Republican; Col. James Edgefield, Democrat. Never was a South Carolina campaign so hot. Added to Andy Wyatt’s influence upon all sorts of small farmers, tenants and croppers was the personal influence and devotion which the young man had excited. Every Negro in the district made himself a committee of one to work for the ticket and there seemed no chance on earth to lose. Stanley addressed mass meetings, spoke at picnics and barbecues until he had aroused an enthusiasm that would have made his followers face any danger for his sake. They did not know the powerful motives behind the eloquent and burning words of Stanley, nor the deep appeal in the slow, measured speech and earnest words of Wyatt. These



"STANLEY ADDRESSED MASS MEETINGS."

two and Clara, the wife, knew that in compassing the defeat of their powerful white neighbor there was hidden the revenge for a sister's wrong and the revenge of an outcast son.

Meanwhile Edgefield was in despair. The situation was worse than bad. Reports from all over the district were the same: the Negroes were going to defeat him. And defeat meant not only political extinction to his bright career, but utter and absolute financial ruin, and the blasting of his daughter's hopes. He could not endure it. He sent for Harris, his political manager.

"Harris, can't you buy those Niggers? Give them as much as \$5 apiece for their votes and all the liquor they can drink."

Harris laughed. "That 'd be throwin' good money and bad liquor away. Them darkies would take your money and vote for their man." In a moment he continued more seriously: "It's like this: the thing is as bad as can be. The Niggers ain't getting scared at your shotgun threats no more. They've got Winchester themselves. That Nigger Wyatt has supplied the whole district and there's going to be something terrible happen at the polls."

That night Edgefield called Elsie to him and told her the whole story as Harris had told him. When he saw how well she stood it he ventured further. He had always been confidential with his motherless daughter except on this one subject. To-night he threw away every restraint.

"You are almost a woman now," he said, "and you must share my burdens with me. I have explained the situation to you, but I have not explained the cause of it." Here the colonel lowered his voice to almost a whisper. "This is no ordinary contest. It isn't even politics, child, it is revenge; revenge long cherished, long planned and now about to be fulfilled. For my sake I do not care, I could suffer that, and let my conscience rest, but for your sake it must not be. You do not know, could not know, that the Negro who opposes me is my son, the son of my shameful youth, despised and neglected, and to him my ruin is sweet. But you understand these things; you are a woman of the South. You must save us. Go, do what you can; he is your brother."

III.

As the campaign progressed and the certainty of victory became more sure, Russell's

spirits rose. He was already tasting the sweets of revenge. Andy seemed no less jubilant than he and gave every aid to the cause, sparing neither time nor money. It was not until the last few weeks before the long expected day that his spirits drooped and shadows of another thought came flickering into his mind.

The alarm had sounded one night calling all hands to a fire at the south end of a ten-acre field to the home of one of Andy's tenants, whose family barely escaped with their lives. The origin of the fire was unknown and the spectators looked on suspiciously. As they were returning in the dim gray light before dawn they saw a tongue of flame leap up in the north, climb rapidly upward and burst into a seething mass that lighted the whole sky. Before they could reach it the ginhouse, with all of its precious burden of machinery and cotton, representing a year's hard labor, was crumbling into ashes. The sight struck terror to every heart. They felt powerless before a monster so swift and so destructive. Andy gritted his teeth, and swore double revenge, determining more than ever that Russell must win. But the sight had an opposite effect upon Stanley. It made him begin to think in a way he had not done hitherto. This kind of election was new to him. He had heard vaguely of the terrorism and the red-shirt methods of some Southern States. He was now face to face with them in a way of which he had never dreamed. The contest was not to be a battle of ballots and convictions honestly expressed and counted. It was turning now into a struggle of arson, corruption and crime.

Riding home through the dusk next day, he was turning all these things over in his mind. He had begun to ask himself seriously if the game were worth the cost. He did not want the honor; in fact, that had played such a little part in his program he had never thought of how he should feel as Congressman Stanley. His whole thought, his whole end and ambition, had been only to humble the proud Edgefield. In laboring for his revenge he had lost sight of the possible effect of its accomplishment upon others, upon these people here—Andy, his wife and the little Ruby—the tenants; in fact, the whole district that a year ago he had found in such peace and plenty and happiness. For years they had been cheated, he knew, and he tried to persuade himself that he was an in-

strument of Providence to set things in order again. But the vague terror he had seen that morning depicted in those black faces as they gazed into the ruined house and the burning cotton found an echo in his own heart. Was this to be his revenge? What if he did succeed and yet leave behind him a chain of disaster—fire, loss, maybe murder and death! He shuddered at the thought and almost wished he had never come South. Then he began to wonder if he ought not to go away before it was too late and save the bloodshed that he knew was coming. He wondered what Andy would say and what the men would think; if it would be cowardly to run. Surely there must be some other way. So busy was he with his musing he did not see the little white figure that glided out of the trees on the roadside and stopped his horse.

"I want to talk with you," she said quickly, "if you will dismount."

Her appearance disconcerted him; quickly he put aside his musings, and the old feeling of hate returned. He felt his mastery of the situation, and his first impulse was to drive on and leave her.

"I'm a Nigger," he finally said, sarcastically. "Why do you come to talk with me? You know both you and your father hate Niggers."

She bit her lips and flushed. Then she said quickly: "There's no need mincing words. I know your story, know everything back to the day you were born. I know the bitterness of it, too, for I have placed myself in your position and I know what it would mean to me. I am sorry for you, but that does no good. I am your sister, but the gulf between us is fixed. You cannot pass it. In theory there is no communication across it, and there should not be, but I come to you and reach out my hand across it with the appeal of blood to blood and beg you to stop. I know what this victory means to you; it isn't office, nor honor; you don't want them. You want revenge, and you've taken this method to get it, to humble me and my father, to ruin us, and to make us a laughing stock before the world. I do not dispute the justice of your case. I couldn't expect you, as the son of my father, to do otherwise. Yet I come to you with no just basis for my plea and beg you for forgiveness. You saved my life and I am grateful, but I was ungracious; I let an unreasoning prejudice carry me

away. Believe me, I repent. You do not know, cannot know, what this humiliation would mean to me, but you do know what it has meant to you."

He sat uneasily on his horse, and she stood in the roadway looking up at him, her face expressing more than did her words the intense emotion under which she labored. Her words had gone deeply into his mind. Yet he dared not show her how much he felt. At last, summing up all his control, he said:

"Why do *you* come? Why could not he who has never spoken to me come to me? I bear *you* no great ill will; there is no delight in seeing you suffer. But it were worth the victory to have him at my feet, begging and pleading, coward that he is. Yes, I'm your brother, now that you need me. After that I'm one of those you hate."

He reined in his horse and was about to move on when she caught his bridle.

"Wait," she said, her voice tense in its emotion; "you cannot go yet. You must promise me that you will leave here, go away, back where you came from."

He opened his lips to speak and gathered up his horse's reins as if to move. A sudden passion swept over her. She had won, but she did not know it; she thought she had failed. She caught his bridle menacingly and hissed at him:

"Don't you dare refuse me! Nigger—I need only scream, here, now, and your life wouldn't be worth that!" and she snapped her fingers in his face.

The blood flamed in his brain, and his anger burst all bounds. With his flat hand he struck her full across the face!

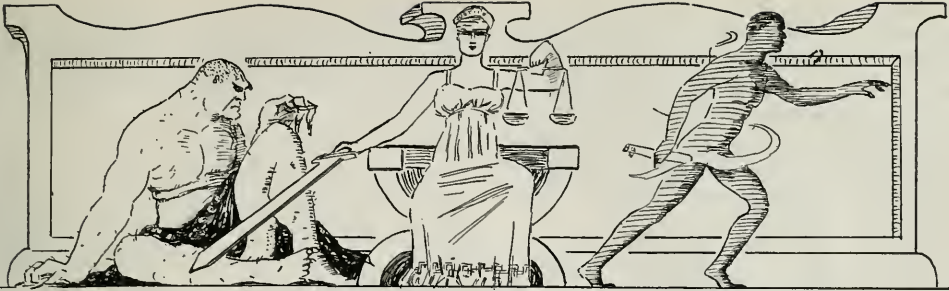
"Scream!" he cried. "Scream, sister, scream with all your might!"

The suddenness and the surprise of the blow more than the pain made her cry out with a shriek heard far away on that lonely road. A minute later the sharp crack of a rifle broke the spell of his words. She saw the shadow of his dead body as it lurched and fell, and the echoing hoofs of a riderless horse smote on her horror-stricken ears.

* * *

At the Shoreham, in Washington, Colonel Edgefield is still the center of the Southern group, admired and envied and seemingly happy. Sometimes when he is alone with Elsie they think of the old home. "Ah," she sighs, "if only he had really been one of us."

THE END.



NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

L. 20

FIFTH ANNUAL CONFERENCE.

THE sessions of the fifth annual conference, announced in the last number of *THE CRISIS* for the 23d, 24th and 25th of April, were held in Philadelphia as follows:

First session, Keneseth Israel Temple; second session, Central Congregational Church; third, fourth and fifth sessions, Friends' Meeting House; sixth session, Witherspoon Hall.

The first session, with Hon. Moorfield Storey, the national president of the National Association for the Advancement of Colored People, presiding, was an introductory session. The speakers were Hon. Rudolph Blankenburg, mayor of Philadelphia; Rabbi Joseph Krauskopf, of Keneseth Israel Temple; Mr. Oswald Garrison Villard, chairman of the board of directors, National Association for the Advancement of Colored People, and Dr. W. E. B. Du Bois, director of publicity and reasearch, National Association for the Advancement of Colored People.

The second and third sessions were devoted to a consideration of the economic condition of the Negro, which were discussed under the heads of "The Struggle for Land and Property" and "The Problem of Work and Wages." Rev. Sidney Herbert Cox, of the Central Congregational Church, presided at the afternoon session. The speakers were President John Hope, Atlanta Baptist College; W. Ashbie Hawkins, Baltimore; Mr. John Mitchell, Jr., editor of the *Richmond Planet* and president of the Mechanics' Bank of Richmond, and Dr. N. F. Mossell, superintendent Frederick Douglass Memorial Hospital, Philadelphia.

At the evening session Bishop James W. Caldwell, of Philadelphia, presided

and the following made addresses: Prof. Kelly Miller, Howard University; Dr. Du Bois; Mr. Henry Wilbur, secretary of the Friends' Association.

The fourth session was an executive session for members only and was devoted to reports of branches and delegates. Mr. Storey presided.

The fifth session, "The New Southern Attitude," gave an opportunity to the men of good will in the South to speak out on the new Southern attitude toward the race question.

The last session of the conference discussed "The New Abolition Movement." The speakers were United States Senator Moses E. Clapp, of Minnesota, and Justice Wendell Phillips Stafford, of the Supreme Court, District of Columbia. Mr. John E. Milholland, vice-president of the National Association for the Advancement of Colored People, presided. Some of the most representative citizens of Philadelphia were included in the honorary committee.



RURAL INDUSTRIAL SCHOOLS.

A CONFERENCE of representatives of rural industrial schools for colored people in the South was held at 26 Vesey Street, New York, April 17 and 18. The meeting was opened by Mr. Leslie Pinekney Hill, principal of the Manassas Industrial School. The program was devoted to the consideration of the general problem of the rural industrial schools and such specific subjects as a standard course of study, a standard system of accounting, the joint purchasing of stock supplies, the raising of funds, and the relation of the rural school to the community in which it is placed. Among the speakers were Mr. Oswald

Garrison Villard; Dr. James H. Dillard, of the Jeanes and Slater Funds; Dr. Du Bois; Mr. W. T. B. Williams, of Hampton Institute; Mr. Clarence H. Kelsey, president of the Title Guarantee and Trust Company and trustee of Yale College; Mr. W. D. Holtzclaw, principal Utica Normal and Industrial Institute, and Miss Emma Wilson, principal Mayesville Institute.

To quote from a director of one of the industrial schools represented: "Nearly two hundred secondary schools for colored people, located all over the South, have in common a number of embarrassing problems. The increasingly urgent demands which these schools are making upon the public clearly indicate that the time is ripe not only for a public consideration of their aims, methods and merits, but also for more effective co-operation and organization among themselves. There is no problem before the present generation of Negroes in the United States more momentous."



BRANCHES.

THIS month we welcome into membership two new branches—the branch of the Oranges and the Northern California branch.



BALTIMORE.

THE Baltimore branch held its annual meeting in the Bethel A. M. E. Church. There was a large and appreciative audience. Mr. W. Justin Carter presided. The chief speaker was Professor Spingarn, of New York, whose address on "The New Abolitionism" aroused great enthusiasm. Eighty new members were secured.

The branch reports the following case of legal redress: Mr. Thomas W. Turner, formerly a teacher in the colored high school of Baltimore and now professor in Howard University, accompanied by his wife, made a trip to Salisbury, Md., on the Baltimore, Chesapeake and Atlantic Railway. Mr. Turner complained of the inferior and degraded accommodations to which the colored people were subjected, and was finally persuaded by the members of the local branch to file a formal complaint to the public service commission. The commission held a hearing in Mr. Turner's case, which lack of space prevents our giving in full, requiring that the railroad shall make no difference or discrimination in quality or convenience of

accommodation in cars or compartments set aside for white and colored passengers. Mr. Turner was represented in the case by W. Ashbie Hawkins, Esq., the attorney for the branch.



CHICAGO.

A MEMBERSHIP committee, consisting of Mr. S. Laing Williams, Mr. George R. Arthur, Miss Garnetta E. Tibbs and Mr. Thomas W. Allinson, has undertaken a vigorous campaign for new members.

A committee on grievances, consisting of Dr. Bentley, Dr. Hall, Miss Breckenridge and Mr. Packard, has been formed to take appropriate action in such cases as that of the La Salle Hotel, which recently turned away a thousand clubwomen rather than serve the colored guests included in their number.

A committee on legislation, composed of Messrs. Hallinan, McMurdy and Packard, reports through the chairman as follows:

Race prejudice has been running like a prairie fire over Illinois this year. It was kindled by the "Jack" Johnson case, fanned by the newspapers and blown into a small gale by the Bourbon public sentiment in the southern half of the State.

Five bills were introduced in the general assembly aiming at intermarriage. Of these bills one hailed from the extreme southern part of the State, but four of them were from the middle tier of counties which has hitherto seemed fairly neutral ground. None of the bills came from Chicago, though Chicago legislators had been quoted freely in favor of such legislation. Four of the bills were fathered by Democrats and one by a Republican.

Much water has gone under the bridge since these bills were introduced and the general assembly seems to be in no hurry to follow these proposals through. Governor Dunne is strongly opposed to them, as are the speakers of both houses. It is not believed that they can possibly pass in the face of the vigorous and intelligent resistance which the colored people have shown and the strength of the other forces in the State which are being brought to bear on the legislature. The main thing is to keep the question from coming to a sensational and ill-tempered ventilation in either house.

Another bill, introduced by a senator from "Egypt," provides for the introduction of

separate cars for the colored people on trains in Illinois. This was quietly chloroformed in the senate committee on judiciary. It will never be heard from.

Still another bill, innocent in appearance, but serious in its effects, bobbed up. This was a "full-crew" bill introduced by the Progressives in the house and senate and drafted originally by the Brotherhood of Railroad Trainmen. This bill attempts to prescribe by law the number of men who shall constitute a "full crew" for freight and passenger trains of a given number of cars.

The "joker" in the Illinois bill is too big to be missed, though it slipped by in other States. This "joker" is the provision that the road, in making up its crew, cannot utilize the "baggage-master, express messenger or porter." This means that the train porters and the chair-car porters, who under the existing conditions sometimes serve (without additional pay) as flagmen, will have to yield their places to white flagmen, who will be paid the regular white man's wages and who will join the Brotherhood of Railroad Trainmen. A similar law, when enforced in Ohio, resulted in the discharge of about twenty colored porters, whose places (as flagmen) were given to white men.

The Chicago branch of the National Association for the Advancement of Colored People has been gathering evidence on this matter through its committee on legislation and will press for such amendments to the proposed bill as will protect the colored porters. Colored people in other States should be warned to look into the "full-crew"

legislation pending in their legislatures and to examine with special scrutiny innocent-looking sections which attempt to describe the flagmen as those who "shall have had at least one (1) year's experience in train or yard service." There isn't a colored porter in Illinois who could meet that qualification.



INDIANAPOLIS.

THE Indianapolis branch reports thirteen new members for the month of March. The following committees have been appointed: A press committee, consisting of Mrs. Henderson, Mrs. Bell and Mrs. Fox, to watch the newspapers for all items of colored news; a committee, with Mrs. Norrell as chairman and including Mrs. Clay, Mrs. Porter and Mrs. Willis, to investigate the rumor of the cruel treatment of colored women at the women's prison. Among other things it is said that the colored women are compelled to shovel gravel from wagons at the prison.

Meetings have been held by the branch March 7, March 12 and March 21. The meeting on March 12 was a public meeting at the Olivet Baptist Church.



QUINCY.

THE Quincy branch has started an active campaign in the interest of the rights of colored citizens, and has presented memorials to their representative in the State legislature against the four bills recently introduced which discriminate against the colored people.



UP! SING THE SONG

By JAMES D. CORROTHERS

I AM a Negro, but I sing and sing,
Burning with kiss divine that made
me so.

O brother mortal, likest to the snow,
Turn not in coldness from the song I bring,
But listen to my lyre's low murmuring,

Where down the cypresses I sadly go,

Through deepening twilight, lest the faint
winds know

The secret of some tender little thing

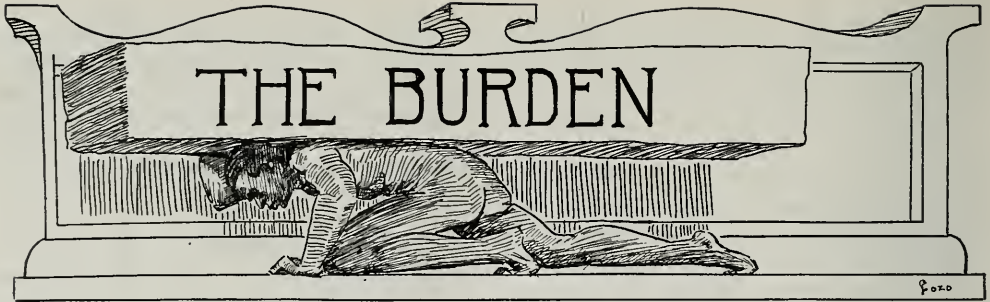
That haunts and haunts me, and they tell
it all—

All, all my sorrows and ambitions, too!
For these o'ercome me; these, through dreamy
fall,

Keep calling, calling; beckoning, as to
you:

"Up! Sing the song! Men shall forget
your race,

Nor blush to keep the image of your face."



LIFE.

"THIS Negro, Tom Law, had been working for Davis, it is said, in the neighborhood of eleven years. He was a trusted and expert 'hand' on the truck farm. Tom Law took sick and, being unable to work, went home. Davis, being afraid he might lose a valuable 'hand,' took his son, both being armed with revolvers, in his automobile and went to the house of Tom Law for the purpose of forcing him to return to work. Law told them that he was really too sick to work. Davis became worked up into a fury and told him if he did not work for him he wouldn't work for any one else. He first beat him unmercifully over the head with his pistol, after which both he and his son shot him several times, while he continued to beg them to spare his life. Davis is about six feet one or two inches, while Tom Law is small of stature, old and feeble of health."—(A letter from Florida.)



WORK.

"THE doors of Detroit manufacturing institutions are practically closed to the Negro youth who wants to become proficient in any of the skilled trades and arts, according to attorney Ira W. Jayne, of the Society for the Prevention of Cruelty to Children.

"Mr. Jayne, after six months' effort, succeeded yesterday, through Supt. Dolan, of the poor commission, in procuring a job in a manufacturing plant for a fifteen-year-old Negro boy of unusual mechanical ability who wanted to learn a trade to support his mother and six younger brothers and sisters.

"About the only lines of endeavor open to the Negro boy are that of the porter, waiter, bellboy, messenger or bootblack," said Mr. Jayne this morning. "This boy is unusually strong and healthy, bright and

ambitious. He has a mother and six brothers and sisters younger than himself dependent on him. His case is such an unusual one that every director of the society made a personal effort to find the lad a position.

"We have applied to the Y. M. C. A. employment agency and to the poor commission. They tried to help, but reported failure because of the lad's color, until yesterday when Supt. Dolan succeeded. We have many just such cases. This boy is above the average, and I became desirous of seeing him trained for some work other than that of a menial."

"The difficulty in placing Negro children in suitable positions is one of the serious handicaps met by the poor commission," said Supt. Dolan. "Few employers want them and some of the excuses offered for turning the race down are humorous. Others candidly declare they cannot hire a Negro because of his color."—*Detroit News.*



PROPERTY.

DEAR EDITOR:

Please let me say a few words to, the readers of THE CRISIS.

I was born about forty years ago down in the little mountain town of Cumming, Ga., Forsyth County. My father bought property in this town and we all lived happy for a few years. Mother and father died, but we kept the property. A few years ago the town started to grow and property went up. Banks were built, cotton oil mills and a fertilizer plant. A large tract of land was sold to colored men and women in town lots. Things went well until last September, and since then churches and schoolhouses have been burned, colored men beat, one lynched and two hanged for the same crime and over 1,000 have left the county for safety. I have just received a letter from Mr. Alex. Gray

Hum, a renter of mine, stating that my house had been dynamited and he and his wife and three small children had been compelled to move out of the county.

Will some one please advise me what steps to take in a case like this? Hoping to hear from some reader of *THE CRISIS* and a friend to the race, I am,

Yours truly,
(Signed) H. S. HAYWOOD.



THE THEATRE.

DURING the week of February 9-15 Sothern and Marlowe were in Shakespearean repertoire at the Shubert Theatre, Kansas City, Mo. As is generally known, the colored people are placed in the rear seats of all theatres in that city, some of them selling the seats to colored people from the last row forward, but only so far forward as the demand for seats on the part of the whites permits. Some colored people, refined and intelligent, purchased seats in the last row. On presenting the tickets they were told that they could enter and stand, but could not occupy the seats for which their tickets called. They were informed that their money would be refunded if they did not care to enter under these conditions."—(A letter from Kansas.)



INSULT.

IAM an employee of the Illinois Central Railroad Company, in their general offices at Chicago, Ill., known on the payroll as a messenger. Here I might add that there are a number of colored employees here, such as private-car men and so on, there being three of this number, myself included, that have strictly clerical duties, though classed as messengers. There are minor things that we, through habit, are forced to endure, as is usual for any man of color in similar positions. But the point that I wish to bring out is this: This company issues to its many employees suburban time passes. We are included in this distribution of passes, but appearing across the face in large type is the word 'colored.' Now we are not ashamed of this, far from such, but upon the passes used by the white employees the prefix 'Mr.' is invariably used regardless of position of the user, where we are obliged to put up with only part of our names. For instance,

if the holder is William Dean, his pass bears his name and description, thus: 'Will Dean (colored), messenger.'

"I have had occasion to read what this company terms 'Rules and instructions governing issuance of passes to its officers,' signed by the vice-president and general manager, a part of which I will quote: 'Passes issued to wives and daughters or other dependent members of employees' families should bear the prefix Mrs. or Miss, as the case may be. But in the case of Negroes the prefix of Mrs. or Miss must be omitted, using the first name in full or abbreviated. Stamp the word "colored," and across the face of same stamp "not good on parlor cars or on sleeping cars."'—(A letter from Chicago.)



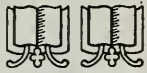
THE "JIM CROW" CAR.

THE Negroes down in this part of the "land of the free," who do any traveling in these hot June days, if they have ordinary susceptibilities of common decency and fair play, must feel deep resentment at the way in which they are treated by nearly every road in the South. It is a burning shame to compel Negroes to pay the same fare as that paid by white passengers, and then give them cattle-car accommodations.

In these warm and perspiring days Negroes are cooped up in the smallest possible space in one end of the baggage car. But they are not even allowed to occupy this limited space, for the news butcher comes along and occupies two seats in the "Jim Crow" corner and the conductor generally occupies two seats with his belongings usually just across from the newsboy.

When the few seats in the Negro compartment are filled, notwithstanding the law provides that the Negro passengers may then be seated in the car for the whites, the Negroes, regardless of numbers and regardless of heat and all conveniences, crowd the aisles and stand on the platform until leaving passengers make room for them.

The picture is a most unpleasant one, and these conditions will continue and get worse with the increase of Negro travel, until the Negro begins a systematic organized protest to the railroad authorities, to the State corporation boards and to the Interstate Commerce Commission at Washington.—*St. Luke's Herald.*



Publishers' Chat



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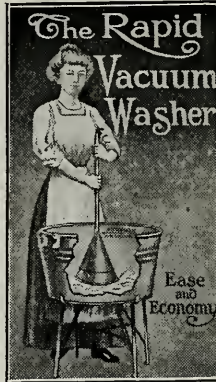
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FOR THE YEAR ENDING DECEMBER 31, 1912

JOHN MERRICK, President

A. M. MOORE, Secretary

C. C. SPAULDING, Vice-President

Gross income, 1912.....	\$313,516.95
Increase over 1911.....	53,312.93
Increase in assets.....	28,614.93
Amount claims paid, 1912.....	137,403.22

ASSETS	LIABILITIES
Real Estate (unencumbered) \$66,856.50	Legal Reserve \$79,132.60
Loans on Real Estate..... 10,141.60	Unadjusted Claims 205.00
North Carolina State Bonds 20,400.00	Premiums Paid in Advance 3,750.00
South Carolina Securities.. 13,400.00	Bills Payable 830.00
Georgia, Atlanta City	Estimated Taxes, etc., 1913 6,000.00
Bonds 5,395.75	Accrued Endowments 1,000.00
Cash in Banks..... 5,367.67	Surplus 37,386.94
Other Loans 3,838.68	
Bank Stock 2,000.00	
Interest and Rents Due..... 904.34	
	\$128,304.54
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INSURANCE DEPARTMENT OF SOUTH CAROLINA

FITZ HUGH McMASTER, Commissioner
Columbia, South Carolina

State of South Carolina.

April 1, 1913.

This is to certify that the North Carolina Mutual and Provident Association, of Durham, N. C., has deposited with me as Insurance Commissioner, in trust, in accordance with law, Stock Certificate No. 1393, 4½ per cent. Brown Consols of the State of South Carolina, in the sum of \$16,000.

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June
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In this frank manner Mr. Furlow addressed me concerning Waltonia, the colored colony which is being promoted by the Rosalind Realty Co., and extended me an invitation to visit the place.

The trip to Potter, N. J., where Waltonia is located, was about forty-five minutes from Hudson Terminal. The day was ideal and my first impulse, when stepping from the train, was to take a deep breath of the pure air and then a romp up the "big road" as I used to do "down home."

Within a stone's throw of the station a clear, sparkling brooklet winds its way among grass-covered knolls and shade trees. A nearby spring completes Nature's suggestion that this part of Waltonia would make a splendid park and playground for children—and, by the way, I now recall that a park is included in the plans of the promoters.

We followed the "big road" up a gradual incline for about three hundred yards until a stretch of table land opened before us which, with the exception of one depression, was as smooth as a parlor floor, high and dry, with splendid natural drainage and a pleasing view of the surrounding country.

"Gentlemen," said Mr. Bradshaw, our genial guide, "this is Waltonia." He then pointed to lots purchased by Dr. W. H. Brooks, Mr. J. W. Rose, Dr. Sterling, Rev. Timms and many others whose names I do not recall.

He showed us the water main which passes through the center of the proposed colony and where the electric and telephone wires pass, assuring future residents of Waltonia all the comforts of city life.

One thing that impressed me about Waltonia, aside from the natural beauty which surrounds it, was its proximity to such cities as Plainfield, Rahway and Newark, affording social intercourse with a well-to-do, prosperous class of colored people in these cities and nearby shopping and theatre centers.

Thousands of people who live in Plainfield work in New York City and make the two trips daily on commuters' tickets. Residents of Waltonia may travel on these commuters' tickets to New York at a net cost of 25 1/3 cents per round trip.

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Contents for June, 1913

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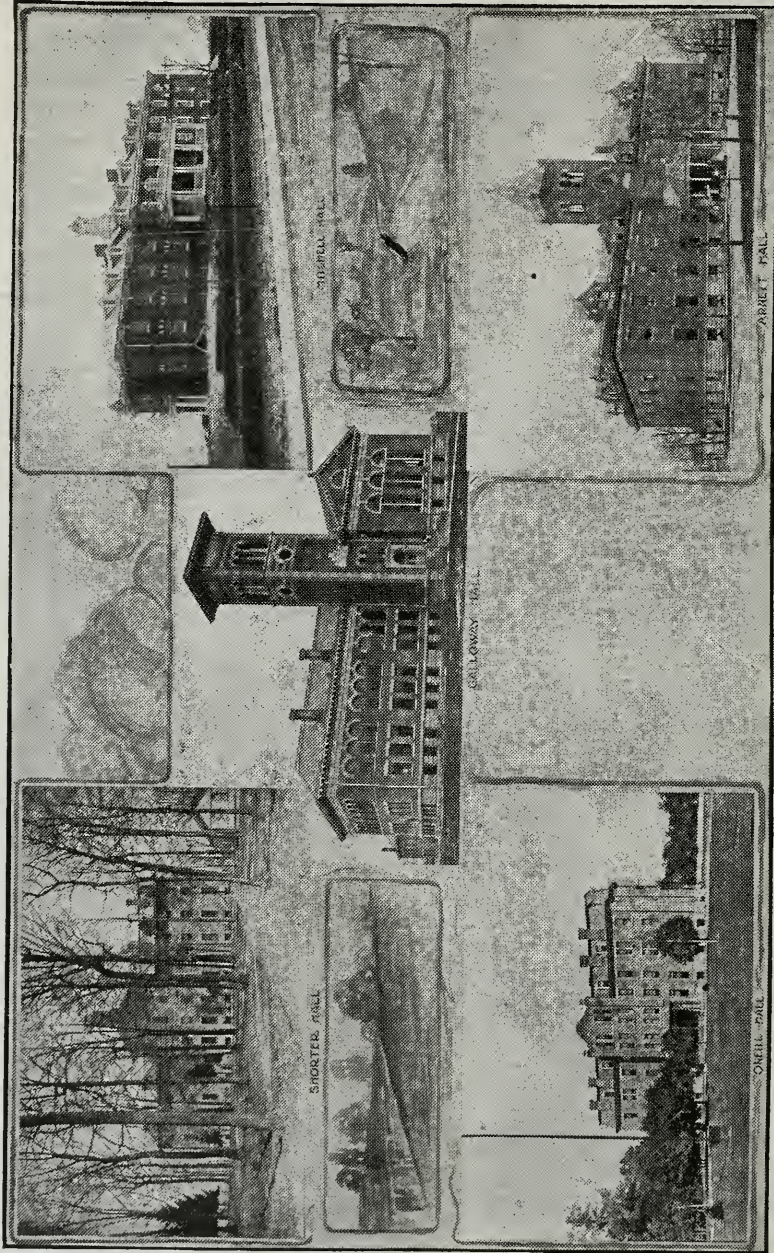
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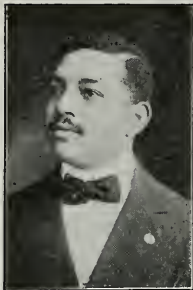
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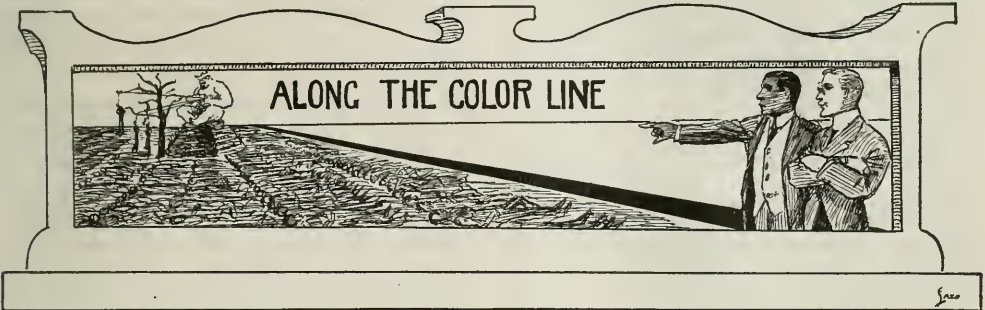
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THE CRISIS

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Whole No. 32



EDUCATION.

"I WENT to school in the South six months of the year and spent three of the months in preparation for the closing exercises," said Mr. Joseph C. Manning, of Alabama, at the recent conference of the National Association for the Advancement of Colored People in Philadelphia. Mr. Manning has reason to be thankful for small mercies. He is white. Black children in Alabama are not able to say what he has said. For instance, in Wilcox County, there was expended in 1910 \$9,339.70 for the education of 10,758 Negro children and \$30,612.75 for that of 2,000 white children. These figures show a per capita expenditure of 82 cents for the Negro child and \$15.50 for the white.

¶ In consequence of this condition of affairs the conference on rural industrial schools for Negroes, which took place in April in New York, resolved to make a uniform organized effort to collect money in the North for the support of these schools instead of the haphazard rivalry which has heretofore existed. The conference also decided to attempt to equalize the standard of these schools. The conference is to assemble in November, and the following officers were elected:

William H. Holtzclaw, Utica Institute, president; Leslie P. Hill, Manassas, Va., secretary-treasurer; Miss Emma Wilson, Myersville, S. C., vice-president.

¶ Fisk University, Nashville, Tenn., is in urgent need of \$104,000 to meet the require-

ments of the General Education Board in the raising of \$500,000 for its work. Contributions of \$1 or more are requested and may be sent to the director of the university.

¶ The New Orleans school board has vacancies for fifty colored teachers to replace the white teachers in colored schools. Persons desiring information about examinations for these positions should communicate with Guillaume College, 407 Pythian Temple.

¶ Efforts are on foot to establish a Negro industrial school in Dallas, Tex.

¶ The colored school children of Cumberland County, N. C., have contributed the largest single amount by school children to the fund for a monument to the late Governor Aycock.

¶ Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society, has organized a campaign to raise \$500,000 for Negro education at institutions in the South.

¶ Dr. Elmer E. Brown, former United States Commissioner of Education and present chancellor of New York University, urges Federal aid for Negro education. He says:

"Sooner or later it will become clear that here is a national need of such magnitude that it can be met only by the aid of national resources."

¶ A new school for colored children in South Chattanooga, Tenn., is to cost \$15,000.

¶ The John F. Slater Fund expended during the past year \$7,375 in aid of Negro education in South Carolina.

¶ The Howard University catalog shows a total registration of 14,090 students, representing 37 States and 9 foreign countries. These students are distributed as follows:

Academy, 380; the college of arts and sciences, 303; school of medicine, 291; the teachers' college, 175; the commercial college, 110; school of theology, 108; conservatory of music, 88; library school, 2; correspondence students, 37.

¶ The summer school for teachers at Lane College, Jackson, Tenn., will be open until July 5.

¶ Meridian Academy, Meridian, Miss., has collected and contributed \$900 toward the jubilee educational fund of the Freedmen's Aid Society.

¶ Dr. Charles A. Lewis, of Philadelphia, advocates a course in the study of tuberculosis in all Negro schools.

¶ The school board of Richmond, Va., has asked of the common council an appropriation of \$100,000 for the erection of two new schools for colored children.

¶ The United German Societies of Washington, D. C. have, not without opposition, decided to exclude pupils of the colored high schools from competing for prizes which these societies offer to the best students of German. Dr. Voelekner, speaking in favor of including the colored students, said that the early settlers of Germantown, Pa., were the first people in America to place themselves on record as being opposed to slavery. Speaking for exclusion, Herman Lechner said that the white workingman was in danger of being supplanted by the colored workingman and that he did not believe in too much education for colored people.

¶ The grand jury of Clarke County, Ga., in which is situated the Georgia State University, at Athens, in a report favoring compulsory education makes the following presentment:

"Georgia now ranks as one of the States having largest percentage of illiteracy—especially among the whites—and we feel that this stigma should be removed as soon as possible by our legislators, who should find ways to furnish efficient schools and compel attendance upon same."

¶ The commencement sermon at Meharry Medical College, Nashville, Tenn., was delivered by Bishop C. H. Phillips.

¶ Eleven nurses were graduated from the Lincoln Hospital Training School at New York.

POLITICS

A *FREE government has no excuse except it secures the moral and material advancement of the governed.*—Senator Moses E. Clapp, at the N. A. A. C. P. conference.

¶ A society calling itself the National Democratic Fair Play Association has recently met in Washington. The president of this society is somebody from Missouri, and the secretary is from somewhere in South Dakota, unknown honorable from Alabama. According to a Washington newspaper, the slogan of this association is, "Down with the civil service; give us the jobs." But the society adds to this platform of so-called "reform of the civil-service system" a plan for getting other people's jobs by way of "race segregation in government employ." They announced a mass meeting to which they invited "everybody; especially ladies and all of the departmental employees." But a Washington correspondent informs us that this much-advertised gathering was a "distinct disappointment both to the promoters and to most of the audience. With the Negro as a bait, there were not more than 150 persons present, although the evening was fine and the hall centrally located. Not a single Senator or Representative appeared. The nearest approach was an ex-Congressman from Colorado, and he did not say anything. It is the opinion of the writer that the meeting was gotten up by a lot of disappointed office seekers from the South who want the civil-service bars let down long enough to let them in, especially the revocation of Mr. Taft's order placing fourth-class postmasterships upon the civil-service list. There was not a single man in the movement that I ever heard of before."

Hon. Kyle B. Price, of Alabama, read at the meeting a letter from "a Southern white woman," who said that in one of the government offices she had been compelled to take dictation from "a coal-black, woolly-headed Nigger. Then I felt," continues this writer, "that if a woman ever had just cause for ending her life, I had. I am a Southern woman. My father was an officer in the Civil War and my mother was a woman of the greatest refinement."

This association is concentrating its fire upon the Washington departments and the railroad mail service. It has placed the stamp of its distinguished approval upon the following letter, which was gotten up by an obscure postal clerk in Arkansas and circulated extensively among his colleagues in his part of the country:

"ST. LOUIS, MO., April 7, 1913.

"To the Hon. A. S. BURLESON, Postmaster-General.

"Sir: We, the undersigned railway postal clerks, respectfully request you to look into the conditions confronting our branch of the service and especially in the South—conditions relating to the indiscriminate mixing of Negro and white clerks in crews in all lines throughout the country.

"We feel assured that the service would be very much benefited and the standard of efficiency raised if the races could be segregated, the Negroes placed on lines to themselves. In no other employment in the country are the races so promiscuously thrown together on equal footing as they are in the railway mail service. In the army Negro soldiers are assigned to separate regiments, whereas in our branch of the service any working crew is likely to be half white and half black, and sometimes there is a Negro clerk in charge.

"On long runs, where we are compelled to be together night and day, the conditions are sometimes disgusting and have caused many a good clerk to quit the service rather than stay and endure them.

"Each car is provided with one wash basin and one toilet facility and every member of the crew is compelled to use the same in common. On lines where it is necessary to sleep at night, clerks are thrown disgustingly close together by reason of the small space that can be used for sleeping purposes. All these causes and many others are keeping the very best material out of the service nowadays, while the influx of Negroes into the service in some parts of the country continues at a ratio of three to one.

"Some of these Negroes are of the very lowest element, even criminals among them. The most ignorant are easily coached to pass the examination by the many correspondence schools located throughout the country that make a specialty of preparing Negroes for civil-service examination.

"We will not go further into racial conditions surrounding our branch of the service, but we humbly beg you to investigate conditions and to act upon your own judgment as to the best course to pursue in regard to them. We are sure the Negroes cannot object to segregation—it is the best thing for them as well as ourselves. We, therefore, leave it with you, trusting you will believe we are acting for the sole purpose of raising the standard of the service and promoting our positions and selves in the eyes of our fellow men."

In a letter to the Postmaster-General replying to this attack the (colored) Railway Postal Clerks' League says:

"The indefinite charge of criminality and inefficiency which is made may be applied to any one of the Negro clerks, and is herewith most strenuously denied and resented. If there be criminal or illiterate Negroes in the service, the petitioners should prefer charges against the civil-service commission and officers of the railway mail service for admitting and allowing to remain such characters or make specific charges against the offending individuals.

"In the December number of the *Railway Post Office*, a journal devoted to the interests of the clerks, Mr. C. E. Ellis, of the K. C. & La Junta R. P. O., boldly asks the clerks to join in asking the party in power to grant this request as a political issue. Mr. Ellis' letter is attached. We do not understand that politics shall enter into the operation of the civil service, and political activity on the part of civil-service employees is considered pernicious and offensive.

"We still hold, even in the face of this petition, an abiding faith in the American spirit—the spirit of fair play. We will not be led to believe that the great party now in power will aid such an unwarranted movement, nor will any of those who shape its policies."

In a protest addressed to Mr. Still P. Taft, superintendent of the railway mail service at St. Louis, the league makes the following defense:

"All clerks enter the service through the same channel, and when the petitioners aver that criminal and illiterate Negroes are in the service they directly charge the officers in charge of the entrance examinations with being a party to the employment of unworthy characters.

"We ask for ourselves and all Negro clerks the 'equality of opportunity,' which is the slogan of this great American government to the peoples of all the earth.

"The practicability of putting into operation the suggestions of this petition is a matter for your serious consideration. The injustice is patent on the slightest investigation. It is un-American, impolitic and proposed not, as the petitioners hold, for the good of the service, but to inflict an unwarranted humiliation upon a class of loyal citizens who are of a different race. We hold ourselves amenable to the authorities and we ask this authority to protect us from being harassed by clerks promulgating such petitions as this, which is being done preceding a State or national convention of clerks, some basing their candidacy for election as delegates on this petition. See Mr. Ellis' letter in March *Railway Post Office*.

"We do not understand that politics shall enter into the operation of the civil service, but it is boldly announced that the political leaders of the now controlling party be invoked to use their power to further this scheme of discrimination. See Mr. Ellis' letter of December, 1912, *Railway Post Office*.

"We ask to be allowed peaceably to labor, receiving compensation for such, that we may provide for ourselves and our families without the ever-recurrent necessity of defending ourselves against such attacks, and this energy be devoted to perfecting ourselves in our chosen labor."

¶ The Negroes of Louisiana have been protesting against the reduction of the tariff on sugar.

¶ The Oklahoma legislature has defeated a bill requiring a voter to show a receipt as evidence that his poll tax has been paid before he could be allowed to vote.

¶ Of 14,000 colored people in Shreveport, La., only 39 are registered voters. "At any rate," says the *News Enterprise* (colored), "on election day each of the thirty-nine colored men was challenged as he entered the polling place. He was told that his name was not on the pollbook and that he must go to the courthouse, get a certificate and attach it to his ballot. This was done, and when the votes were counted it was perfectly easy to inspect the thirty-nine colored votes.

"And yet Booker T. Washington, colored, said the voting law of Louisiana put a premium on character, property and education."

¶ The *Gazette*, of Alexandria, Va., commenting on the fact that the Republican Federal government had been first to start the disfranchisement of the Negro by disfranchising all the people of Washington, D. C., is gleefully reminiscent of the scenes in and around this city during reconstruction days. We reproduce the following paragraphs from their editorial page without change of spelling or grammar:

"Expenses had been paid and on the day set apart for voting in the national capitol it was difficult to secure colored help hereabouts.

"Many aged darkeys of the 'Bob Ridley,' 'Uncle Ned' and 'Old Black Joe' type, whose visions had never up to 1865 went beyond the farm, were voted in blocks by the political characters that ruled the capital city at that time.

"The Republican party soon realized that while they desired to issue crow rations to the southern people, they wanted to eliminate it from their menu. Hence the action alluded to by Mr. Dockery."

¶ Senator E. D. Smith, of South Dakota, has introduced a joint resolution in Congress for the repeal of the Fourteenth and Fifteenth Amendments to the Constitution. Senator La Follette's bill, providing for the submission to the nation of a constitutional amendment if desired by the people or the legislatures of at least ten States, would, if passed, pave a way for Vardaman to attempt to accomplish the national disfranchisement of the Negro.

SOCIAL UPLIFT.

I WANT to refer to Mayor Blankenburg's truism that a colored man who behaves himself is the equal of a white man. The twin truism is that a white man who does not behave himself is not the equal of the colored man who does.—Henry W. Wilbur, at the conference of the N. A. A. C. P.

¶ At Winston-Salem, N. C., the city hospital commission has completed arrangements for the erection of a hospital for colored people.

¶ The colored people of New York are urging Governor Sulzer to sign a bill for a Negro militia regiment which has been passed unopposed by both branches of the legislature.

¶ The New York legislature has appropriated \$25,000 to celebrate the half century of emancipation.

¶ The sum of \$10,345 has been raised by colored women of Philadelphia for a branch of the Y. W. C. A. for colored girls.

¶ The Pullman Company has contributed \$10,000 to the erection of a colored Y. M. C. A. in Chicago.

¶ The National League on Urban Conditions Among Negroes has been incorporated in the State of New York. Professor E. R. A. Seligman, Mrs. William H. Baldwin, Dr. Felix Adler and William G. Willcox are among the directors. Mr. E. K. Jones remains executive secretary and Dr. George E. Haynes, of Fisk University, the national organizer. The new offices of the league are at 110 West 40th Street, New York City.

¶ At Milwaukee, Wis., the Booker T. Washington Men's Forum has been organized under the presidency of Dr. K. D. Kammack. This society celebrated the fiftieth anniversary of emancipation on May 29 and 30. It successfully fought the marriage bill in Wisconsin.

¶ The colored citizens of Jacksonville, Fla., have begun the erection of a hospital and training school for nurses.

¶ A woman's exchange has been established at Bethel Church, Atlanta, Ga. The purpose of the exchange is to aid women to be self-supporting by sewing, making preserves and doing such things as women alone can do. The exchange will place these products on sale and will also conduct an employment agency.

¶ The Wheatley Literary Club, a women's organization, has been established at Seattle, Wash.

¶ The new Odd Fellows building in Atlanta, Ga., has been dedicated. The building is six stories high, contains forty-two offices, six stores and six lodge rooms. The cost of erection was \$110,000.

¶ Colonel Moriarty, who had charge of the flood relief work at Cairo, Ill., said that his greatest trouble was to get white men to work and that colored men were willing and did all they could. At Paducah, Ky., Memphis, Tenn., Dayton, O., and other places, Negroes were ready and prompt in bringing

succor to the unfortunate. At Dayton seven lives were lost among the colored people, but the destruction of property was very great.

¶ The American Giants, a colored baseball team of Chicago, defeated a team of United States soldiers at Portland, Ore., 7 to 0.

¶ A white man of Richmond, Va., calls attention to the fact that there is "absolutely no place provided by this city or State" for the care of a 17-year-old colored boy in his employ who is afflicted with tuberculosis.

¶ Negro railroad men have formed a fraternal protective association. The association means to guard against attacks upon colored railroad employees, such as the full-crew bills which have been recently introduced into the legislatures of several States.

¶ The proposed Douglass Park for colored people in Memphis, Tenn., will not, perhaps, be purchased by the city because of protests from white people that the opening of the park would mean the too frequent use by Negroes of the car lines leading to the park.

¶ The Oklahoma legislature failed to pass a bill for the establishment of a reformatory for colored youth.

¶ Negroes of Sedalia, Mo., are building a theatre.

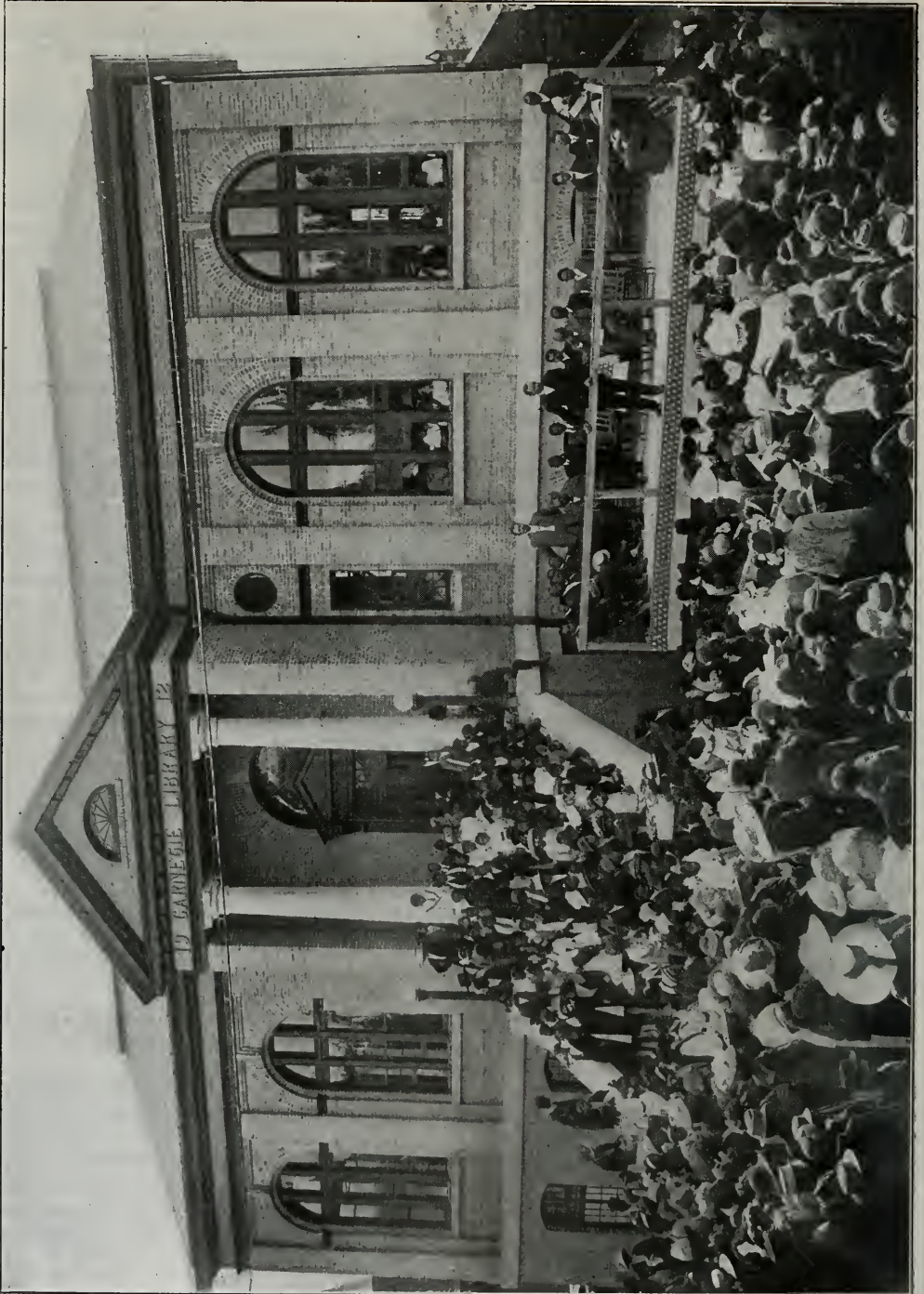
¶ Colored people at Tulsa, Okla., are trying to raise funds for a reading room.

¶ The legislature of Missouri is considering a bill appropriating \$130,000 for an institute for incorrigible Negro girls at Tipton.

¶ Oberlin is a suburb of Raleigh, N. C., peopled by well-to-do colored folk.

¶ Muskogee, Okla., has a colored population of 10,000. Negroes own a clothing store with stock valued at \$35,000, and a millinery and dry-goods store of similar proportions. There are fifty groceries, four drug stores, one jewelry shop, a bank, two insurance companies and numerous other commercial and financial enterprises.

¶ The United Negroes' Association is negotiating for the purchase of a farm between Wappinger's Falls and New Hamburg, near Poughkeepsie, N. Y., to be used as a Negro orphanage.



THE HOUSTON COLORED LIBRARY.

¶ The Carnegie library for colored people at Houston, Tex., has been opened. The building cost \$15,230 and the site was bought

for \$1,500 by the Negroes. The city has appropriated \$1,500 a year for the maintenance of the institution.

¶ According to a report by Asa E. Martin, a white teacher of Kansas City, Mo., Negroes of that city own property valued at \$1,900,000. One man owns almost one-tenth of this.

¶ The board of supervisors of Noxubee County, Miss., offers prizes for corn crops grown by Negroes of the county. Sixty men and forty boys have entered the contest.

ECONOMICS.

SEVENTY-FIVE Negro families have moved from Oklahoma to California because of prejudice in the former State. The party has several thousand dollars to invest in California lands.

¶ The Metropolitan Realty and Investment Company, of Ocala, Fla., has just erected a \$20,000 building. The company was organized three years ago and is capitalized at \$20,000.

¶ Southern cotton mills are beginning to employ Negro labor. Perhaps it would be just as well if they did not.

¶ In Delaware, factories making shirts, overalls and cheap cotton goods have recently employed Negro labor with success.

¶ The National Order of the Mosaic Temple of America has placed the contract for the erection of a \$45,000 building at Little Rock, Ark.

¶ Colored men of Chicago have organized a business association.

¶ There are in Philadelphia 1,080 Negroes who own property assessed at \$2,801,275, and of a market value of \$3,735,000.

¶ Colored ship carpenters of Savannah, Ga., have been organized and chartered by the United Brotherhood of Carpenters.

¶ The National Baptist Publishing Board, of Nashville, Tenn., spends \$30,000 a year for paper alone.

¶ The Standard Life Insurance Company, of Atlanta, Ga., capitalized at \$100,000, has in the two years of its existence written policies amounting to \$400,000.

¶ The People's Building and Loan Association, of Hampton, Va., shows a total business of \$196,046 for the past year, an increase of \$12,458 over 1911.

¶ Colored people of Tacoma, Wash., own property assessed at \$50,000.

PERSONAL.

DURING the past month the hand of the Reaper has fallen heavy on colored folk. William J. White, the veteran editor of the *Georgia Baptist*, Jennie Dean, the founder of Manassas Industrial School, and Dr. James E. Cabaniss, a successful young dentist of New York City, have passed away.

¶ President Tancredi Auguste, of Haiti, died a natural death after a tenure of office dating only from last August. M. Auguste was one of the ablest men who have occupied the Haitian presidency in recent years. His successor is Michel Oreste.

¶ Memorial services were held by the colored people of Washington for the late Senator John B. Henderson, the author of the Thirteenth Amendment.

¶ Application has been made to the Carnegie Hero Fund for a medal for Georgia Calwell, a Negro cook, who saved a five-year-old white child from drowning in an old cistern.

¶ A correspondent of the *Norfolk News* urges a like reward for a Negro who saved a white woman from drowning. This writer says: "A white woman was miraculously rescued from death by a colored man in the presence of a dozen white men, not one of whom would risk his life in the attempt. But for his courage and promptness, the woman would undoubtedly have lost her life. The newspaper account of that important and valuable feature of the affair says: 'Sam Davis, a Negro driver, jumped into the water and swam with her to the wharf.' So far from having the slightest touch of laudable approval of Davis' act, the sentence reads almost as if the rescuer had committed some reprehensible act."

¶ Matilda Henson Ritchie, aged 81, and Mrs. Julia Henson Wheeler, aged 72, the daughters of the Rev. Josiah Henson, the original of "Uncle Tom," are living quietly at Flint, Mich.

¶ Mr. Louis G. Gregory, of Washington, D. C., delivered an address at the Bahai convention in New York. Several colored persons attended the sessions.

¶ Corporal Richardson, of the 10th Cavalry, won a cup presented by Secretary of War Garrison, and a money prize for his exploits in the horse show at Fort Meyer, Va. The secretary made a brief speech commending Corporal Richardson for his excellent work.

¶ Mrs. Matilda Wynn, a colored laundress of Glen Cove, L. I., has left an estate valued at \$30,000.

¶ Fred. L. Hubbard, a colored man, has been appointed assistant general manager of the Toronto street railways.

¶ Colored soldiers stationed along the boundary line between Arizona and Mexico have been having a hard time of it trying to avoid Mexican rebels without involving the United States in international difficulties. We publish an order by Major Read, of the 9th Cavalry, in camp at Naco, Ariz.:

"The following is published for the information of this command:

"The colonel of the regiment desires to express his appreciation of the splendid manner in which the duty imposed upon Private Lionel Lewis, of Troop A, 9th Cavalry, was performed while on patrol near the boundary line to the west of Naco, Ariz., on Wednesday, April 9, 1913. There can be no more delicate duty allotted to a soldier than that requiring discretion, forbearance and personal control, and it is most gratifying to the regimental commander to have had the opportunity of personally observing how most thoroughly this duty was performed. That no members of the patrol returned the fire of those who, driven by stress over the

boundary line, fired at Private Lewis in their excitement is most gratifying, and shows how wholesome discipline tends to increase self-confidence under the most trying circumstances.

"This incident is well worthy of the traditions of the regiment, and it is hoped that the example set by this patrol of Troop A, 9th Cavalry, will be far reaching in its effect.

"This order will be read to each organization at retreat this date."

¶ James H. Wolff, the only colored G. A. R. veteran who has been at the head of the Massachusetts department, is dead.

¶ By special request of the late J. Pierpont Morgan, Mr. Harry Burleigh sang "Calvary" at the financier's funeral in New York City.

¶ Mr. Earl H. Murray, a brilliant student of the Collegiate Institute, of Chatham, Ont., and local agent for THE CRISIS, has, on account of ill health, been obliged to go to Denver, Col.

¶ To the courage and good generalship of Strayhorn and Pettiford, the janitors of the Beaver Building, belongs the credit of saving 300 lives from water and from fire during the recent catastrophe at Dayton, O. As the floods approached this structure, which had been built on ground reclaimed



STRAYHORN AND PETTIFORD.



THE BEAVER BUILDING.

from the river, the janitors hastily threw rope bridges across to adjacent buildings too weak to withstand the flames and water and, at great peril to their own lives, effected the rescue of every person who floated within their reach. The ground floor of the Beaver Building had been gutted by the water, but on each of the upper floors men were stationed to guard against the combustion of inflammable material. Colored guards were appointed to protect the quarters assigned to women and children and to keep the excited and hungry foreigners in control. For three days the refugees were fed on bananas, syrup and candies from a factory within the building. The fourth day brought food and rescuing parties from without. Strayhorn and Pettiford then began to shovel mud from their boilers in the basement. Theirs was the first building to hang up the sign "Open for Business."

¶ "A reward for honesty" is the inscription on a diamond-studded signet ring which has been presented to August T. Norman, a Negro boy, who found a \$450 gold mesh jeweled bag containing \$50, and returned it to its owner.

¶ Hamilton A. Williams, a former soldier of the 9th Cavalry, passed the examination with an average of 95 per cent., and has been appointed a foreman at the navy yard at Charlestown, Mass.

¶ Mrs. Florence Charlton-Young has passed the New York City civil-service examination with a high average and has been appointed a stenographer in the department of labor.

¶ Maxwell, a colored boy, is manager and plays second base on the Lincoln High School team at St. Paul, Minn.

¶ Prof. George M. Lightfoot, of Howard University, is the author of a paper on the classics in the *Classical Weekly*, of New York.

¶ Major R. R. Jackson, of Chicago, has won the disputed seat in the lower house of the Illinois legislature.

¶ The superintendent of schools at Cincinnati has sent to all the schools of the city a little colored girl's answer to the question, "What I can and will do to make Cincinnati a better and bigger city." Marian Carr's answer was:

"I love my city as I love my garden, and in my chosen occupation in life I shall not be content to reach the topmost rung alone, but shall try to lift others as I climb, and feel that this will help to make Cincinnati a bigger and better city."

¶ The monument to Carl Schurz on Morning-side Heights, New York City, was dedicated on May 10.

¶ It is reported that Representative Heflin, of Alabama, has accepted an invitation to

make the principal address at the joint half-centennial celebration of Federal and Confederate veterans at Gettysburg next month. Heflin's contribution to the peace of the country is his advocacy of "Jim Crow" cars for Washington, D. C. He won special distinction two years ago by firing at a Negro passenger who, he thought, was not quite respectful enough to white people in public conveyances. A white man was wounded. The Negro was unhurt.

¶ Mr. J. A. Mercier, a millionaire financier of New Orleans, died recently. "M. Mercier was a Negro," says *L'Ami des Noirs*, the staunch friend of colored folk, published by the Canadian missionaries at Palmetto, La., "but the newspapers have been very careful to conceal the fact. On the other hand, in the same paper which announced the news of his death, they did not fail to credit this persecuted race with all the crimes, real or imaginary, committed in the preceding twenty-four hours in Louisiana or Mississippi, Florida or Arkansas. This is the justice of 'Jim Crow.'"

¶ Dr. W. E. B. Du Bois has been received with great ovations everywhere in the West. Some of the Negro newspapers have published "Du Bois Editions."

CRIME.

NEGROES have been flogged by a mob in Rochelle, Ga., for alleged complicity in the intimidation of a white farmer by Enoch McElmore, also white and a friend of this farmer, who had had some difficulty with him.

At Florence, S. C., two policemen prevented a mob of 200 from lynching a Negro.

Lynchings are expected at Louisville, Ga., and at Hampton, S. C., in each case for the murder of white men.

At New Orleans, La., at Augusta, Ga., and in other places Negroes have been shot by policemen.

¶ W. G. Baldwin, a white man of Wilmington, N. C., has been sentenced to three years in the State penitentiary for shooting a colored woman and necessitating the amputation of one of her legs.

¶ The colored people of Louisville, Ky., are prosecuting a married white man for the abuse of a young colored girl in his employ.

¶ Mullins McDowell, aged 11, and Arnie Ruth, aged 13, members of a gang of youthful white outlaws, have been indicted for the murder of Lindsay Smith, a Negro, of Raleigh, N. C.

¶ Two Negroes saved a white man from rough treatment at the hands of Negroes after having assaulted a colored girl at Wadesboro, N. C.

¶ Nellie Busch, a 14-year-old white girl of Kansas City, spent \$5 which her parents had given her to pay a gas bill in treating a friend to candy. The children then rolled in the mud, tore their clothes and ran down an alley, screaming that they had been attacked by a Negro. The girls later confessed that they had lied in order to save Nellie from punishment.

¶ At Bolton, Vt., a Negro youth was drowned by a party of white workmen who had accused him of stealing their lunch. Kennison, one of the men, reported the tragedy, saying that they had driven the Negro, protesting his innocence, into the whirlpool in a spirit of playfulness.

COURTS.

A JURY at Louisville, Ky., have acquitted Richard Dancy, a Negro, of the charge of murder of Robert B. Fontelroy, a white man.

¶ Halbert Grant, a Negro pianist, and his white wife, were released from custody after having been arrested in Minneapolis on a false charge of violation of the Mann act. They had been married a number of years and had lived respectably in Detroit.

¶ Nine Negroes have been awarded damages of \$10 each against the Galveston, Harrisburg and San Antonio Railroad Company for having refused to allow them to board one of its passenger trains.

¶ At Birmingham, Ala., a criminal court dismissed a charge of vagrancy against Annie Williams, a Negro woman, and administered a severe rebuke to the white man, McWilliams, who had brought the charge. McWilliams had to pay the costs.

¶ A Mississippi court has awarded a judgment for \$300 against the Yazoo and Mississippi Valley Railroad to Pope Swint, a Negro, for discomfort on an excursion train.

¶ A jury at Portland, Ore., awarded \$20,000 to John Matthews, a Negro, for

personal injuries caused by the Oregon Independent Paving Company. The company will appeal.

¶ Horace R. Cayton, a Negro editor of Seattle, has lost a suit for \$15,000 against a restaurant proprietor who asked him not to patronize his place. Superior Judge Ronald upheld the contention of the defense that Cayton had not been deprived of his civil rights.

¶ The following item appears in the *Railroad Record* of April 26:

"If the decision of the Supreme Court of Mississippi stands, it behooves railway officials to exercise great care as to watchmen employed. In a case at Vicksburg, Miss., a watchman in the employ of the Y. & M. V. shot and killed a Negro. He was tried for murder and acquitted. But the Y. & M. V., when sued for damages by the widow, was penalized a large sum. 'Not that the watchman was hired to kill men, but he was working for the railroad and acting within the scope of his authority when he fired the shot,' said the chief justice in the decision."

MEETINGS.

AT Muskogee, Okla., the National Baptist Sunday School Congress meets June 4.

¶ Dr. Burt G. Wilder delivered an address on the Massachusetts 55th in the Civil War before the teachers of the colored schools of Washington at the M Street high school. Dr. Wilder was surgeon of the 55th.

¶ The emancipation proclamation commission of Pennsylvania announces:

"There will be, in connection with the exposition, a religious congress, an educational congress and a sociological congress, each of which is in the hands of able men.

"The commission also offers the following prizes:

"Prize for the best emancipation ode, \$50.

"Prize for the best drama, three acts or more, entitled 'Fifty Years of Freedom,' \$50.

"Prize for the best emancipation hymn, set to music, \$50.

"The committee is making accommodations for the entertainment of strangers."

¶ The Mississippi valley conference of woman's suffrage admitted a Negro delegate, Mrs. Victoria Haley, despite the protests of the management of the hotel where the sessions were being held.

¶ Several colored delegates attended the Southern Sociological Congress at Atlanta, notably Dr. C. V. Roman, of Nashville. The following are some of the addresses bearing on the Negro problem:

"The White Man's Task in the Uplift of the Negro," Dr. A. J. Barton, Waco, Tex.

"The Efficiency Test in Negro Progress," Miss Julia Lathrop, Washington, D. C.

"The Demand for Co-operation Between the White and Negro Churches in Efforts for Social Betterment," Dr. J. E. White, Atlanta, Ga.

"Publicity in Social Work," H. W. Steele, Baltimore, Md.

"The Work of the Southern Commission on the Race Problem," Prof. C. H. Brough, University of Arkansas.

"The Economic Status of the Negro," Prof. W. M. Hunley, University of Virginia.

"The Negro Working Out His Own Salvation," Prof. E. C. Branson, Athens, Ga.

"Rural Education and Social Efficiency," Jackson Davis, Richmond.

"The Negro as a Farmer," Dr. J. H. DeLoach, University of Georgia.

"Land Ownership and Efficiency of Negro Farmers," T. C. Walker, Gloucester, Va.

"The Religious Condition of the Negro," C. T. Walker, Augusta, Ga.

"Open Church Work for the Negro," Rev. John Little, Louisville, Ky.

"Desirable Civic Reforms in the Treatment of the Negro," Prof. W. O. Scroggs, University of Louisiana.

"The Jeanes and Slater Funds and What They Are Accomplishing," Dr. J. H. Dillard, New Orleans, La.

"The Prevalence of Contagious and Infectious Diseases Among Negroes and the Necessity of Preventive Measures," Dr. Geo. W. Hubbard, Nashville, Tenn.

"Problems of Race Adjustment," Prof. James M. Farr, University of Florida.

"The Social and Hygienic Conditions of the Negro and Needed Reforms," Prof. Josiah Morse, University of South Carolina.

"How to Enlist Welfare Agencies of the South for the Improvement of Civic Conditions Among Negroes," Dr. W. D. Weatherford, Nashville, Tenn.

"The White Man's Debt to the Negro," Mrs. J. D. Hammond, Augusta, Ga.

"Racial Self-respect and Racial Antagonism," Dr. C. V. Roman, Nashville, Tenn.

¶ The 138th annual meeting of the Pennsylvania Society for the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage and the Improvement of the Condition of the African Race was held in Philadelphia.

The society is at present looking after the educational and moral development of the colored race in Philadelphia by supporting the Spring Street Settlement, 1223-1225 Spring Street, a neighborhood work under the superintendency of Ellwood Heacock, secretary of the society. In an appeal the society is asking for \$10,000 to make some much-needed improvements.

MUSIC AND ART.

THE Negro melodies sung by Miss Eleanor Hazzard Peacock, an American soprano, at a recital at Bechstein Hall in London, have elicited much praise from the English critics.

¶ As to the selections for the music events at Chautauqua, N. Y., this summer, the musical director writes:

"This being both the Wagner and Verdi centennial year, I am anxious to give them both prominence on the program. I wish also to give a work of Coleridge-Taylor's, whose untimely sudden death a short time ago robbed the world of a great genius. Other works to be given are: 'Boubon Suite,' Coleridge-Taylor; 'Golden Legend,' Sullivan; 'The Messiah,' Handel."

¶ At the closing concert, on April 17, of the Cecilia Society, of Boston, Mass. (Dr. Arthur M. Mees, conductor), Palestrina's "Tenebrae Factae Sunt" was sung in memory of the late William Apthorp, musician and music critic, while the "Death of Minnehaha," after Longfellow, was given as a memorial tribute to its composer, the late lamented Afro-American musician.

¶ "A Georgia Lullaby," "Lindy," "You'll Get Dar in de Morning" and "A Spirit Flower" were the Negro songs in a costume recital of characteristic international melodies given in Syracuse, N. Y., by two American artists—Paul Dufault and Mrs. Proctor C. Welsh.

¶ The Misses Turner, of Georgia, and Barbee, of Kentucky, have given an entertainment, consisting of unpublished and little-known Negro melodies and Southern stories, at the Toy Theatre, Boston, Mass.

¶ Mr. Sidney Woodward, tenor, has established a studio in Atlanta, Ga., and also conducts classes in vocal instruction at Clark University.

¶ Mrs. Maud Cuney Hare, pianist, and Mr. William H. Richardson, baritone, of Boston, have returned from an extended southwestern tour, where they were engaged in lecture recitals. The program of the lecture recitals by Mrs. Hare gave a general and historical survey of Negro music, from the folk music of Africa and America to the achievements of the present-day musicians of color. Burleigh, Charlton, Cook, Johnson and the late Coleridge-Taylor were among the composers represented. Mr. Richardson was praised for the beauty and range of his voice, the distinctness of his diction and the art of his presentation.

¶ "Hiawatha" was rendered by the Mozart Society of Fisk University, by the white Choral Society of Harrisburg, Pa., and by other organizations.

¶ An "all-star" program of Coleridge-Taylor music was rendered in the Metropolitan A. M. E. Church at Washington, D. C. The proceeds of the concert will be forwarded to the widow of the composer.

¶ At Western University, Kansas City, Kan., students of Virgil have presented a dramatic program based on the *Æneid*.

THE GHETTO.

MR. MOORFIELD STOREY and a majority of the Massachusetts local council of the American Bar Association are conducting a campaign for the repeal of the resolution looking toward the prohibition of colored membership which was surreptitiously introduced and unconstitutionally passed at the association's convention in Milwaukee last August. Meantime the existing colored members are urged not to resign.

¶ Colored girls employed in the Bureau of Engraving and Printing are protesting against an order of Director Ralph requiring them to sit at separate tables in the lunchroom.

¶ Richard Cain, "a hard-working, honest Negro, a splendid horseshoer," left his home in Allendale, S. C., and found employment at Dublin, Ga. The police of this place say they do not know who placed at the door of

Cain's workshop a coffin-shaped box inscribed: "Negro, you will be dead in forty-eight hours if you do not vacate this town. This is your picture if you stay here.— (Signed) Twelve Citizens."

¶ The Southern Women's Club, of Chicago, assembled on a hurry call to amend a line in their constitution which read: "A woman of Southern birth." The amended constitution makes membership open only to "A white woman of Southern birth."

¶ The Harlem Hospital, an institution maintained by the city of New York, has been charged with gross ill treatment and neglect of colored patients.

¶ The Levy bill, making it a crime to advertise racial discrimination by signs or printed matter, has become a law in New York.

¶ Montana prohibits boxing matches between white and colored men.

¶ Nebraska is the only State to yield to the recent wave of "Jim Crow" legislation by declaring its preference for concubinage instead of marriage between whites and Negroes, Japanese or Chinese. An amendment to the original bill excludes Indians from the provisions of the law. Illinois is perhaps awaiting the result of the Jack Johnson case to decide on the pending marriage law.

¶ The full-crew bill was passed in Oklahoma, but, largely due to the efforts of the Illinois Protective League and the Chicago branch of the National Association for the Advancement of Colored People, it was defeated in Illinois. The separate-car law was also defeated in this State.

¶ At St. John's Church, Washington, D. C., two ladies, one a stranger in the city, went to attend a service on Good Friday. The usher told them to go to the mission maintained by this church for Negroes. The rector, Rev. Roland Cotton Smith, writes to Mr. James C. Waters:

"I regret to say that the incident took place. But there is no rule empowering such an act, and I shall do everything in my power to prevent it ever happening again."

¶ In a case defended by W. Ashbie Hawkins, Esq., Judge Elliott, of Baltimore, has declared the segregation law incapable of enforcement.

¶ The Norfolk, Va., police court has to decide whether a drug store owned by white people can be opened in a segregated Negro district. "If we are not mistaken," says a local colored paper, "a member of the council, who is identified with the Hebrew element of our population, was the chief exponent of the segregation law when it was in its inception. As most of the merchants who would be affected, if the law is enforced, are of the Hebrew race, this short-sighted politician can now see how he has allowed personal ambition, commercial greed and petty jealousy to inflict a severe hardship upon his brethren, who are entirely the unwilling and innocent victims of his political genius."

¶ A Jewish student led the affirmative and, by a vote of 61 to 41, won a debate as to whether a colored man and woman should be included in the picture of the graduating class at Loyola Medical College, Chicago.

¶ Mr. Richard J. Cope, a white man, has been asked to move out of a home which he recently purchased in the exclusive residence district of Gresham at Chicago. Mrs. Cope is colored. "Dark threats of a mysterious something that is going to happen if the colored people do not move are going the rounds of Gresham. Meanwhile the offending family is sitting quietly by, doing and saying nothing."

¶ Negroes of Dallas, Tex., have asked the municipal commission to relieve black folk from the nuisance of smoking, which is now permitted just in front of the seats assigned to colored people in street cars.

¶ The colored people are allowed to use the tennis court in Cherokee and Iroquois Parks at Louisville, Ky.

¶ The North Washington Citizens' Association of Washington, D. C., at its last meeting adopted resolutions that no member should sell or rent property to colored persons unless forced to do so by virtue of the fact that the adjacent property was already occupied by colored tenants; and, further, that they should not deal with any real-estate agent who tried to place colored persons in their neighborhood. It is especially stated that the association is not actuated by race prejudice, but solely by economic considerations.

MEN OF THE MONTH



A FIGHTING PREACHER.

IN the passing of William B. Derrick a creditably and deservedly conspicuous figure has been removed from the public life of Negro America.



THE LATE WILLIAM B. DERRICK.

Born at Antigua, West Indies, in 1843, this son of the tropics early sought room for the exercise of his talents in a larger field. England was only increased insularity to him, however, so he came to the United States, enlisted in the navy and served with distinction during the Civil War. Shortly after the close of this conflict he became a minister, and in 1896 was elected bishop of the A. M. E. Church.

During all these years, however, Bishop Derrick found time to occupy a leading posi-

tion as a Republican politician, and as such he was, perhaps, more influential than as a clergyman. He had the esteem of Blaine and Harrison and McKinley, and he was regarded by the colored people as one of their chief spokesmen.

Bishop Derrick's attractive personality and oratorical ability won for him much consideration in England, to which country he made several visits after his episcopal consecration, and to his efforts are due the growth of the A. M. E. Church in the West Indies and South America.



A CENTENARIAN.

OF the same calling, but of gentler mold and less renown than Bishop Derrick,



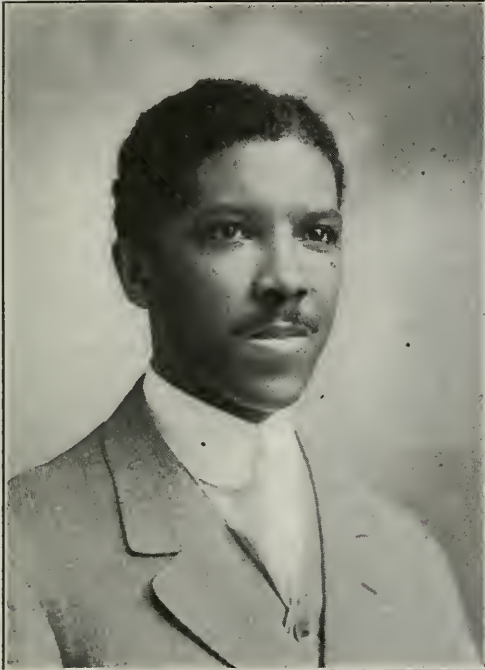
THE LATE WILLIS ALBERT JONES.

was the late Willis Albert Jones, who had rounded out nearly a century when he died at Athens, Ga., March 3. He was born at Milledgeville, Ga., February 28, 1814.



A GOOD MIXER.

THERE is no reason why a black man or a yellow man or a citizen of any other color should be debarred from holding a seat on the school board. Nor can it be denied that it is only fair that the Negro



JAMES F. BOURNE.

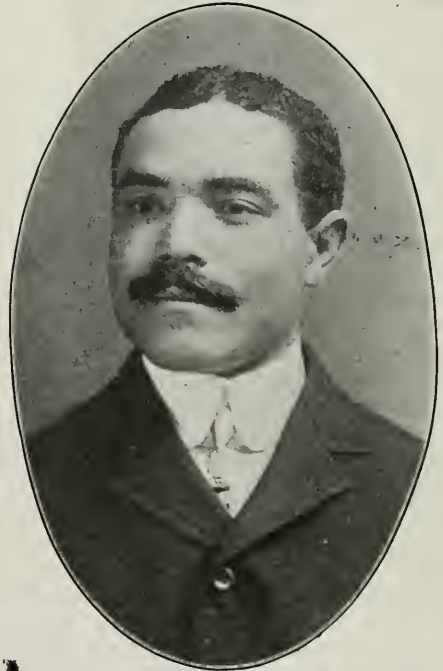
should have some representation on the school board, since a large number of Negro teachers and Negro children are subject to the local school system."

Mr. James F. Bourne is the Negro referred to in the above editorial opinion from the *Atlantic City Gazette*. Mr. Bourne is a successful druggist, a taxpayer and a useful citizen, but the school board of Atlantic City refused to honor his appointment by Mayor Bacharach last July. They appealed, without success, to the State board of education and they exhausted every Latin phrase in the legal vocabulary in the effort to get the courts to prevent a colored man from sitting with them. They have failed. The Supreme Court of the State has given Mr. Bourne his seat and the costs.

AN ENGINEER.

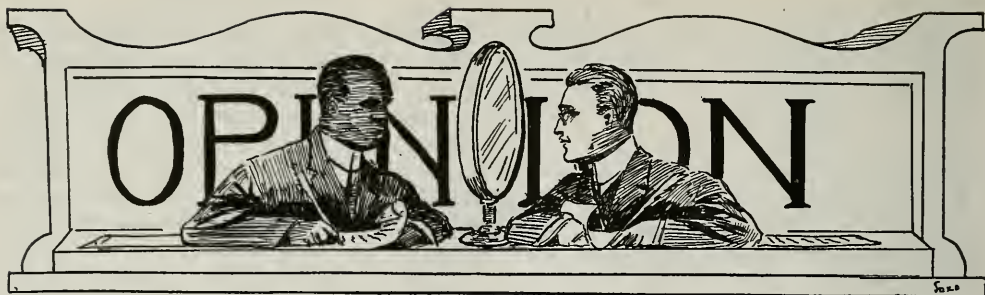
WHEN a colored man finds that his job is worth his life in the South he usually leaves the job and takes his life northward. As a rule, the farther North he gets his life is nominally more secure, but as to a job, without which he can have no life, he cannot even have a "look in," if his job, his life, means working side by side with white men in some factory.

Mr. George W. Brown has managed to take the horns of this dilemma without being hurt. Born forty-five years ago in North Carolina, he became a foreman machinist. His undermen told him to leave. He went to Baltimore, where he got a place as engineer in charge of a force of 760 white men—from Europe. Finding that he and



GEORGE W. BROWN.

his family could not be admitted to the amusement parks and summer resorts, open alike to his employers and his undermen, he entered into partnership with Mr. Walter R. Langley for the development of a cooling place for colored people only, profits and expenses alike. They started with \$300. Their property, including a steamboat with a capacity of 1,000, is now valued at \$50,000.



ORIENTALS. A representative from Miss-

issippi was the first and only member of Congress to offer, in an address before the legislature, to lay down his life for the purity of the white race and the reservation of the lands of California for white men, although a Senator from the same State had previously informed newspaper reporters that he found it "very gratifying to observe the stand taken by the people of California on the question of alien land ownership." This brilliant champion of the white race, he who rode into a seat in the Senate at the tail end of twenty span of white oxen and hopes to achieve a place among the immortals by restoring his country to the pristine glory and whiteness of its franchise, presents the following example of his oratorical gifts:

"While I have no feeling of hostility toward the Japanese of the Negro, I am deeply interested in maintaining the purity of the Caucasian race and the preservation of Anglo-Saxon civilization. If to prohibit the Japanese from leasing and holding land in California would lose the friendship and interfere with our business intercourse with the Japanese people, I should very cheerfully make the sacrifice. I should rather cut off all business relations with the Japanese Empire—yes, I will make it the Orient—than to sacrifice the interests of the white people of that one small section of the State of California.

"Race purity is indispensable to Caucasian supremacy. And the only way to maintain that supremacy is to prohibit by law the co-mingling of the races. It has been well said: 'It is idle to talk of education and civilization and the like as corrective or compensative agencies. All are weak and beggarly as over against the almightiness of heredity, the omnipotence of the transmitted germplasm. Let this be amerced of its

ancient rights, let it be shorn in some measure of its exceeding weight of ancestral glory, let it be soiled in its millennial purity and integrity, and nothing shall ever restore it; neither wealth, nor culture, nor science, nor art, nor morality, nor religion—and even Christianity itself.'"

But both these gentlemen seem to have had little cause for their fulminations. The representative felt that Japan had no right to compel the United States to permit landholding by "non-resident aliens." The gentleman was misinformed, as gentlemen from Mississippi are wont to be in matters concerning inferior races. According to President David Starr Jordan, of Leland Stanford University, "the bulk of alien ownership in California is British," while the few Japanese who own land in California are very much on the spot, in their little patches of strawberries and potatoes. The opinion of this eminent authority is strikingly similar to that of a correspondent of the forum in the *New York World*:

"California's principal objection to the Japanese seems to be that they can produce valuable crops out of ground that the white man discards. Then, too, they have brought to this country no Mafia, no white slavery, no arson trust, nor have they learned to hold up trains in true Western style. In pauperism, insanity and crime they have failed to meet the costly test of the superior race, and they are bold enough to go to school at an age when white people frequent the saloon and the moving-picture show. All of which goes to prove that they lower the standard of living wherever they go.

"If I could couple my brown man's sense with a white man's skin I should seek to emulate the marvelous achievements of the yellow man in intensive cultivation. I should learn to live where other people

starved. I should welcome as my neighbors a picked lot of peaceful, industrious, intelligent people in preference to hordes of good, bad and indifferent strangers whose only recommendation was their color. But if I had a white skin I might have the sense of Blease and Johnson—Hiram, not Jack."

Apart from the politicians and political newspaper writers, the people of the South, and of the country at large, have regarded the whole California turmoil as rather much of a tempest in a teapot. The typical attitude of thinking people is thus expressed by the *Memphis Commercial Appeal*:

"The tongue of Congressman Sisson and the pen of John Temple Graves are strong for war.

"Of course Mr. Sisson doesn't find it necessary to be thoroughly acquainted with the details of all the treaties between the United States and Japan and the other features of the Japanese question.

"The Jap is a little off color and Mr. Sisson is for war at any price.

"More people are returning from California to Japan every year than come. There are not now more than 30,000 Japanese in the State of California.

"The California people sell land to the Japs. Mr. Sisson ought to advocate lynching for any California white man who sells his land to Japanese.

"There are problems in Mississippi and other States of the South which may not afford as much opportunity for oratory as the Japanese question, but if Mr. Sisson and other members of Congress from these parts would study those problems and try to bring about their solution, they might begin to earn the \$7,500 a year salary that they get."



SUPERIOR CIVILIZATION. One field for new efforts of Congressmen is disclosed by a recent investigation of a convict camp in Mississippi which was conducted by a committee appointed by the Green County prison board. Miss Ada L. Roussan, a member of the committee, writes editorially in her paper, the *Osceola Times*, of one feature of the civilization which Vardaman is striving to preserve:

"A short while ago a man and his wife, white people, and strangers, lived on the river. The man became sick, they were without money, food or medicine. The man

owned a pistol; the wife brought it to Osceola to try to pawn it. She failed, was arrested for carrying a pistol, tried, found guilty, had no money to pay her fine, and was sent to the convict farm to work it out. She was a clean, decent-looking young woman, about 25 years old. Her husband was arrested also and put in jail. He was sick and Dr. Dunavant attended him. When he was well enough he was given a trial and discharged. He went down to the farm and helped his wife work out her fine.

"While at work the woman in some way provoked the anger of the people in charge and she was cruelly beaten with a strap. As soon as these unfortunate people could work out the woman's fine they came to Osceola. At their request Dr. Dunavant examined the woman's body and he testifies that she was covered with black stripes two inches wide where the lash had been laid across the tender flesh of her body with the brute force of a fiendish nature.

"Comment is unnecessary.

"This case will come before the courts, but there are other cases where the woman's skin was black that will forever remain untold except in muttered groans and curses."

Part of the committee's report follows:

"We make no attempt to convey to you our individual opinion, or elaborate in this report, contenting ourselves with the relation of the absolute facts.

"There were no clothes, shoes or wearing apparel of any kind in the commissary. The food supplies on hand consisted of a few cans of baking powder, a few packages of soda and a few sacks of salt. This constituted all of the food supplies that were visible or could be located by the committee. We were informed that there was absolutely nothing to eat on the place and that a guard by the name of Stuffel had gone to town for food supplies.

"Next we proceeded to visit the stockade. Upon reaching same Bomar informed us that Stuffel had the keys with him and that he could not let us in. We let him know that we were content to wait and proceed to inspect unoccupied quarters, and quarters occupied by the women and trusties that were open. Messrs. Grooms, Spurgin and Adams visited the women's quarters first. We found one bed and one cot. The mattress on the bed was torn and filthy, and we were warned that the handling of the bed clothes would

get us lousy. In addition to the mattress the bed clothing consisted of two dirty comforts. The bed clothing for the cot consisted of a dirty comfort and some old ragged, filthy women's garments. This room in which these sleeping outfits are located is 16x30 feet, with one small window. At present a white woman and a Negro woman occupy this room. There was absolutely no sanitary provision.

"We next visited what we were informed was the Negro quarters. It was a room 16x30 feet, containing nine double bunks, three rows high, strung out three in a row. The bunks measure 6½x4 feet. The room has three air holes a foot square. The high water had recently been in this room, and it was so filthy that it was impossible for us to even guess its natural state. Mr. Wilcockson was seated in an old bateau talking to Bomar at the foot of the stairs when we completed this partial investigation. Bomar was telling Mr. Wilcockson about the early history of that section of the country and of the Wilson family, and of the days when he earned his living as a 'highly esteemed bootlegger' of that community. He stated he had made lots of money while he was a bootlegger. He would take a barrel of whiskey to a Negro picnic and would always clear \$100. He stated that he had a cousin, who was a magistrate, and he would whack up with him and that the sheriff would fix it for him any time he got caught. He stated he was indicted on a number of times, but always managed to pull through all right.

"We had waited about two hours for the guard to return. Bomar had suggested many times that we go over to his house and sit down and rest in chairs, but part of the committee remained on the steps of the stockade so as to prevent any lightning changes. At last Bomar himself started to the house. Arriving at the house Bomar suddenly discovered the keys in his pocket, which weighed about a pound, and made his way back to the prison. He called a dago guard, who is also a convict, to bring him the pistol. The guard brought the pistol and all together we entered the stockade with the exception of the dago guard, who stood on the outside with the pistol in his hand.

"Again there was absolutely no sanitary provision. The foul smell was something terrible. There were three white men and

fifteen Negroes lying about on the floor on dirty, filthy and lousy mattresses. They had for cover dirty, filthy lousy comforts, and in some cases ducking. They had their clothes open, and were very busy killing lice. They were the poorest-clad set of men that we have even seen in our lives. Their shoes were all to pieces, no socks, and a prisoner that wore a top shirt had no undershirt and vice versa. The breakfast utensils were in the room. They had eaten breakfast, as we are told is the custom, over these tubs. The utensils consisted of two one-gallon cans, the bottoms of which were covered with coffee grounds, and one ordinary iron cooking pot, the bottom of which was covered with burnt corn meal. There were no cups, plates, knives or forks, or tinware for eating purposes of any kind in evidence.

"These alone constituted the vessel in which these men had been served their corn meal and coffee breakfast. There was no place to wash and no drinking water provided. We know of our own personal observation that Bomar is permitting convicts to guard the prisoners, which is a violation of the law.

"The place is so unsanitary and so totally unfit for the housing of humanity that one would have to see for himself to appreciate the deplorable condition of the convicts in this institution. We admit our inability to describe it adequately. The stockade could not be made sanitary. It is absolutely impossible. The ventilation is the worst this committee, individually or collectively, have ever met with. We do not believe that Bomar, a self-confessed violator of the law, is the proper person to have charge of any prisoner, no matter what crime he is charged with. We are united in our opinion that the contract with this institution should be abrogated and that the law should be applied in Bomar's case.

"This spot is so disgraceful that it is impossible for a human being to conceive of its unfitness without a personal visit. After meeting Bomar and viewing the condition of the men confined in this institution and the manner on conducting same, we are of the opinion that anyone with the same evidence would be justified in believing any tale of cruelties or improper treatment that concerns the methods in vogue on this farm, no matter how inhuman the tale apparently seems to

be. Sheriff Grooms, of the committee, was so thoroughly disgusted with the farm and Bomar that he brought the remaining Greene County prisoner back to Paragould with him."

And yet the *Banner* of Anglo-Saxon civilization whose folds come from a printing press at Athens, the seat of the University of Georgia, declares that the abolition of the convict-lease system would overrun Southern communities with Negro criminals. The same journal cannot refrain from expressing a sigh of regret at the decrease in the number of lynchings, although not one of the thirteen men murdered by mobs in the first quarter of 1913 was charged with the *unusual* crime:

"Should this crime ever show an increase we should look for an increase in the number of lynchings, for almost invariably such will be the case."



THE AMERICAN CRIME.

The press in general has shown less reserve in its thanksgiving on the decrease of the American crime. Most of the Southern organs frankly admit that lynching cannot be justified by attacks on women or for any cause whatever. The Southern Sociological Congress has expressed its opinion that this crime only aggravates crime, that it fails entirely to have any salutary effect on criminal classes of Negroes, and that so long as it is defended and condoned by responsible persons Negroes will not believe that it is possible to obtain justice at the hands of white men. In Pennsylvania, for instance, Negro lawyers and white sympathizers are making efforts to set aside Governor Tener's extradition papers in the case of a Negro who is accused of murder in South Carolina, on the ground that recent utterances of the governor of that State indicate that the man would not be accorded a fair trial.

Following close upon this case, the newspapers have described with epic admiration and dramatic interest the exploits of a Negro who outwitted hundreds of white men bent on lynching him for the murder of three "prominent citizens" who had attempted to arrest him without warrant. Commenting thereon, the Cincinnati *Commercial Tribune* says:

"It was not so long since that Governor Blease, he of South Carolina, emitted some

mighty harsh statements concerning the colored brother within the boundaries of his jurisdiction that caused ire among his confrères at the meeting of the governors of the States at Richmond, Va.

"So ill-timed were his remarks on the Negro that publicity was nation-wide.

"No doubt it sank deepest in the minds of the very people he stung the most—the American Negro—and, if so, it hit hardest the Negro of his own State.

"From Hampton, that State, comes a news dispatch stating that three citizens were killed when a posse attempted to run to earth a Negro who had been accused of a fiendish crime.

"This Negro was not tried, but was assumed to be guilty. He knew that it was his life or the life of those who pursued.

"Murder is a terrible thing. The law of self-preservation and self-defense is an old law, even to the time of the holy writ of Moses.

"The original crime with which the black was charged was and is not subsidiary to the killing that followed.

"Whether he knew from reading or from repetition that comes by word of mouth of the impossibility of securing justice in the shape of a trial, the fact remains that Governor Blease said: 'Hunt him down,' and the criminal forthwith armed himself.

"But how about the lives of the three white citizens?"

"They were doubtless victims of the intemperate utterances of the State executive. This is where Governor Blease comes within the direct line of cause and effect."



¶ Commenting on the action of the Union Pacific Railroad in replacing Japanese and other alien laborers in Wyoming with Negroes, the *Railway Record* says: "Sooner or later the financial situation of America will come to such a crisis that all over we shall see the need of recognizing those who are just as efficient and spend freely at home. Hurrah for the Union Pacific!"



¶ "One reason the South feels as it does toward the Negro is because it is much harder for a man to forgive one whom he has wronged than for the man who has been wronged to forgive."—Moorfield Storey, at the conference of the N. A. A. C. P.

EDITORIAL



A BATTLESHIP.



ALL the newspapers to-day are filled with the agitation of the Japanese people against certain restrictions and discriminations which the people of California are attempting to make against them. If California ceases to insist on these restrictions it will be because millions of miles away there are a few islands with men of power and, what is more important, with battleships.

Now, throughout this country there are ten million people who are striving to make something of themselves against all the prejudices, against all the discriminations, against all the obstacles that eighty other millions of Americans can place in their path, and what have they to oppose to this victorious conquest of prejudice? No distant island to plead for them, no battleship; only one organization of Americans to fight them. The distant battleship of the American Negro is the National Association for the Advancement of Colored People, that fights not with bullets and with ammunition, but with the conscience of a people who will and must have justice.

J. E. SPINGARN.



THE OSTRICH.



SOME folks are mental ostriches. We are not referring to their intellectual digestions, although there we realize is room for a whole editorial. We are referring now to the

method of mind that is able to persuade itself that the unseen is non-existent. An astounding number of people rushing through earth's deserts escape the evil that haunts them by sticking their heads in a hole in the ground and saying insistingly: "I don't believe it, and even if it is true I won't regard it."

Now the world is without doubt full of things, incidents, thoughts, men that are best disregarded; that are best unheard, unseen, ignored. But make no mistake, friend of the unseeing eye, for there is evil in the world which may not be ignored and that cannot be escaped by sticking our heads in the ground and closing our eyes.

The race situation to-day is not beautiful; although the reasons for hope and encouragement far outweigh the evil, yet he is a fool who ignores that evil or tries to forget its threatening aspect. The first step toward the righting of wrongs is knowledge—illumination.

Face the race problem like men, frankly and carefully, but none the less determinedly. Let your children face it. Don't seek to sneak away from the evil and forget the poor suffering brothers and sisters who cannot escape, who must work and writhe and fight. Remember that had as the truth is, it is a little better than the apprehension; and devilish as the situation in certain parts of the South is, it is just a little better than the Negro in the North pictures it—particularly in that part of the North which wishes to hide its head.

There is absolutely nothing in the race problem to-day which is insoluble by peaceful human endeavor. The world

has cured worse ill than it faces to-day, and the Negro race has triumphantly survived worse oppression than that which it suffers here and now. Why then hide our discouraged heads? Why seek to escape that which true manhood must know, if it will fight intelligently? All things are bad? Very well; let's first know just how bad they are, and then let's make them better. Social reform without knowledge is futile. Knowledge without attempted betterment is criminal. The complacency of the donkey is annoying, but the cowardice of the ostrich is dangerous.



THE DEMOCRATS.



THE Democratic party has been in power three months and the colored population is still free. Only one Negro official has been summarily, and rather rudely, dismissed from office and no "Jim Crow" legislation seems in immediate sight.

On the contrary, every single bill for the prostitution of colored women introduced into a half dozen different legislatures has so far been either defeated or postponed, and this by the help of Democrats as well as men of other parties.

Thus the situation is not discouraging. Of course, the real trouble is that President Wilson may not realize the danger points of the Negro problem and may continue to think that the Tariff and Corporate control and China are the only pressing questions in National politics. THE CRISIS is here to emphasize the fact that Lynching, Disfranchisement, Peonage and Discrimination in Civil Rights are just as large and in many respects larger questions, and that no party that ignores these questions can long retain control of the government. Does this sound like an overstatement?

It is not.

THE NEXT STEP.



THE vicious attempts to degrade colored women in Washington, Iowa, Kansas, Michigan, Wisconsin, Ohio, Pennsylvania, New York and the District of Columbia have been killed by the defeat of the intermarriage bills.

But let no Negro be deceived. This is but the first step and the Negro haters may congratulate themselves on the good showing made in the North. They will hasten to try again.

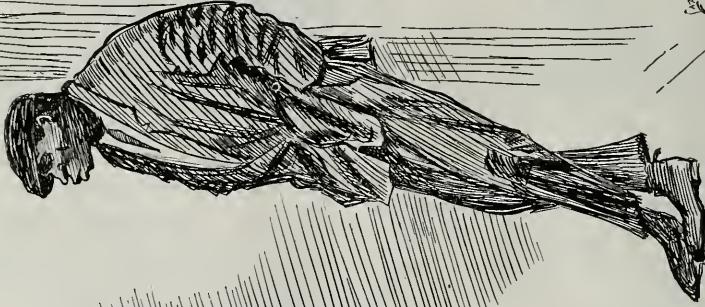
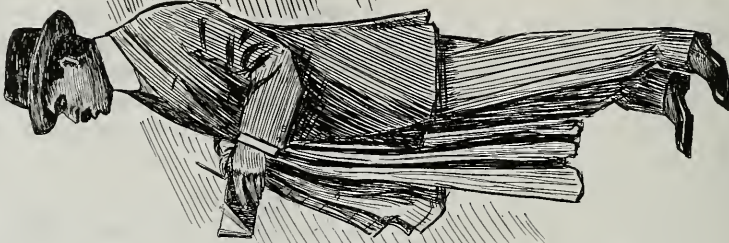
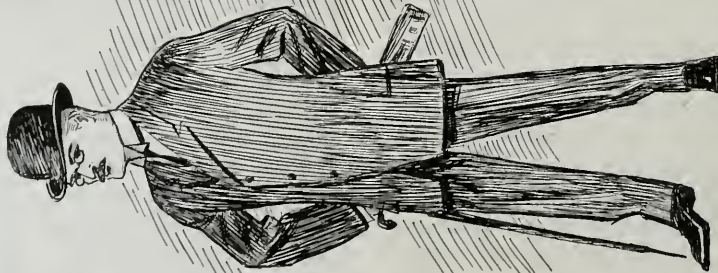
For this we must be prepared. Do not let the organized effort so well shown be lost. Make the organization permanent. Make it a branch of the National Association for the Advancement of Colored People if possible. Then proceed to systematic work.

Get the records of the men who introduced these bills and supported them. Find out their future intentions. If they propose to persist, go to the party leaders. Put the argument strongly before them. If they cannot dissuade the men from their purpose, then make every effort to defeat them at the *primaries*. Do not wait for elections, but defeat them at the primary elections.

If the vicious promoters of race hatred succeed in being nominated, then use every effort to defeat them. No matter what parties they belong to, it is our duty to vote for the opposite party.

Here then is two years' work for an organization. Only in this way can we win our battle. Will you do it?

You will, if you love this land, for the greatest menace to the well-being of the United States lies in the fact that there are ten millions of people in this country who can be treated in certain unreasonable and uncivilized ways without arousing in the minds of the mass of the people of the United States any thought of protest.



THIS MAN is not responsible for THIS MAN even if they do belong to the same race.

AMERICAN LOGIC.

THIS MAN is responsible for all that THIS MAN does because they belong to the same race.

LOGIC.



HE logical end of hatred is murder. Race prejudice is traditional hatred of human beings. Its end is lynching, war and extermination.

To say this thus bluntly and brutally is to invite strong denial. Race prejudice has often been professed by men of highest ideal and motive who would shrink at violence of any kind. But this is because such men are deliberately illogical, and their followers in the long run are not illogical, but carry their leaders' doctrine to the bitter end. For instance, it is said this group of people are inferior to my group. Therefore, they are not entitled to the same privileges. But suppose they demand rights beyond their desert; then refuse them; if they keep demanding, silence them by law; if legal means do not keep them in their place, mob law is justifiable.

Thus the doctrine of race inferiority runs down to murder. Let us trace it in this country since the war. Negroes, being inferior, ought not to vote, said the reconstruction protesters. The nation, therefore, consented to their disfranchisement with the distinct understanding that all their other rights and privileges were to be preserved.

But if a man is not fit to vote why educate him and make him discontented? Consequently there was a movement against education which was so successful that to-day there are 2,000,000 Negroes not even enrolled, and practically half the Negro children in the land are not being decently trained in elementary schooling.

True, but one will give them good industrial training, make them skilled workmen, so that they can save their money and buy property. No, answers the white workman, they will compete with me and lower my wages. No, cries the white home owner, I don't want Negroes in my block.

Very well, says the compromiser, segregate Negroes in a Ghetto. But, answers the Negro, the Ghetto is in the worst part of the city, is unhealthy, ill-cared for, filled with prostitutes whom you segregate with us, and we can't better our condition because we cannot vote.

What then is the next step? Are we not harking right back to slavery? Is there any logical resting place on this downward path between a theory of inferiority and a theory of mob violence and extinction?

No. The man who begins by saying "This man is not entitled to equal rights with me," ends by either himself saying or letting others say "Lynch the Nigger."

The new step which attacks the property of Negroes comes at this time because of the advance of the Negro in economic lines. Let us note this advance in a single State like Virginia with 670,000 Negro inhabitants. The Negroes cultivate 48,114 farms and the value of the farms which they own and rent increased from \$24,529,016 in 1900 to \$54,748,907 in 1910, or 123 per cent. Or if we would have figures covering simply ownership we find that

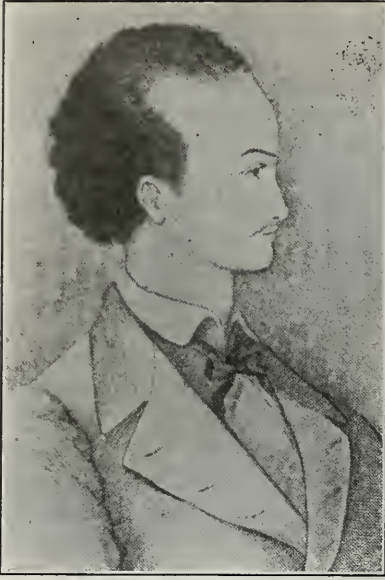
In 1891 Negroes owned	\$12,089,965
In 1900 Negroes owned	15,856,570
In 1911 Negroes owned	32,944,336

This astounding advance of over 100 per cent. in property holding in a decade is the real reason for the attack on Negro property rights in Virginia, where three cities have tried to erect Negro Ghettos.

What lies beyond if the nation allows this last attack to succeed?



"The ray of hope for justice to the Negro in the South is like the shadow of the dawn. We have caught such glimpses of it as to indicate to us that the morning of our future has not yet appeared."—Harrisburg, Pa., *Advocate Verdict*.



PLACIDO.

(From a drawing in possession of Mr. Arturo Schomburg.)

PLÁCIDO

Poet and Martyr

By JOSÉ CLARANA



GABRIEL DE LA CONCEPCION VALDES, whose surname comes from the hospital in which he spent the earliest days of his unhappy life, was born in Havana in March, 1809.

The son of a Spanish dancer and a barber, a free man of color, he was yet too dark to escape the blight of Africa's descent. His mother's temperament and occupation did not permit of her giving much attention to the child of her waywardness, and Plácido, as he later called himself, was cared for by his father's mother and given such schooling as was available to persons of color. The early death, in Mexico, of his father was the first severe blow to the checkered career of this man of sorrows, and the boy was compelled to begin the struggle of life as apprentice to a carpenter, then to a printer. He soon abandoned this occupation to acquire and practice with creditable skill the trade of a combmaker, reading the while every book that touched his hand. But his heart was never in this work, for at the age of 11 years he had felt the call of the genius which made him locally the most popular and, abroad, the best known of Cuban poets.

But it was not so much the native excellence of the verse of this self-trained singer, not the pompous majesty of his

classic phraseology, not the tropical exuberance of his less pretentious efforts that have immortalized the bard of the Yumurí. Plácido died a martyr to the cause of humanity, a victim of the curse of slavery, and his dying was a crowning infamy to that most infamous of all institutions, Spanish colonial government.

In 1844, the closing year of half a decade, during which, despite the constant importation of slaves, the colored population of Cuba was reduced by 30 per cent., the agents of slavery created what they called a new conspiracy among peaceful and thoroughly terrified colored people. Wholesale execution, with or without nominal trial, confiscation of property, degradation of honorable women, torture and exile were visited upon the freedmen and the slaves, and particularly upon the former. On the 27th of June, Plácido, after having undergone several months of imprisonment, was, with a number of other prisoners, shot at Matanzas.

Protesting to the last his innocence of any crime save his superiority to his contemporaries, the color of his skin and an occasional invocation to liberty, this truly placid spirit's last message to his wife contained a reflection of his life in the words: "I leave no expressions of remembrance to any friend, for I know that in this world there are no friends."

He had not heard, perhaps, Wordsworth's song of solace to Toussaint L'Ouverture in his death dungeon:

"Live, and take comfort; thou has great allies;

Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

But Plácido, like Toussaint, has always lived and given comfort to those who have the ceaseless striving after justice and after a better humanity.

Several of his compositions during his imprisonment have been rendered into foreign languages. The "Adieu to My Lyre" recalls the touching "Ultimo Adiós" of José Rizal, who, fifty years after Plácido, fell a victim of Spanish misgovernment in the Philippines.

The translation of the farewell to his mother included herewith is in the sonorous verse of William Cullen Bryant. It is quite close to the original. Its one defect, however, is that it makes too much of a *mater dolorosa* of a parent whose love was of too doubtful a character to arouse much concern about the fate of her abandoned son, and whose whereabouts was hardly known to him. Plácido's dignity compels him to begin the sonnet with the word *Si*—"If my sad end shall touch thy heart" is the idea. The translations of a part of the "Prayer," and of the "Hymn to Liberty," which was written on the very morning of the execution, are anonymous.

FAREWELL.

The appointed lot has come upon me, mother,
The mournful ending of my years of strife;

This changing world I leave and to another
In blood and terror goes my spirit's life.

But thou, grief-smitten, cease thy mortal weeping

And let thy soul her wanted peace regain;
I fall for right, and thoughts of thee are sweeping
Across my lyre to wake its dying strains.

A strain of joy and gladness, free, unfeeling,
All glorious and holy, pure, divine,
And innocent, unconscious as the wailing

I uttered on my birth; and I resign
Even now, my life; even now descending slowly,

Faith's mantle folds me to my slumbers holy.
Mother, farewell! God keep thee—and for ever!

PRAYER.

Almighty God! whose goodness knows no bound,

To Thee I flee in my severe distress:

O let Thy potent arm my wrongs redress,
And rend the odious veil by slander wound
About my brow. The base world's arm confound,

Who on my front would now the seal of shame impress.

Thou knowest my heart, O God, supremely wise,

Thine eye, all-seeing, cannot be deceived;
By Thee my inmost soul is clear perceived,
As objects gross are through transparent skies

By mortal ken. Thy mercy exercise,

Lest slander foul exult o'er innocence aggrieved.

But if 'tis fixed by the decree divine,

That I must bear the pain of guilt and shame,

And that my foes this cold and senseless frame

Shall rudely treat with scorn and shouts malign;

Give Thou the word, and I my breath resign,

Obedient to Thy will; blest be Thy holy name.

HYMN TO LIBERTY.

O Liberty! I wait for thee
To break this chain and dungeon bar;

I hear thy spirit calling me
Deep in the frozen north, afar,
With voice like God's, and visage like a star.

Long cradled by the mountain wind.

Thy mates, the eagle and the storm,
Arise! and from thy brow unbind
The wreath that gives its starry form
And smite the strength that would thy grace deform.

Yes, Liberty! thy dawning light,
Obscured by dungeon bars, shall cast

Its splendor on the breaking night,
And tyrants, fleeing pale and fast.
Shall tremble at thy gaze and stand aghast.



OWEN M. WALLER.



GEORGE W. CRAWFORD.

Some Officers of
The N. A. A. C. P.



At the Philadelphia
Conference



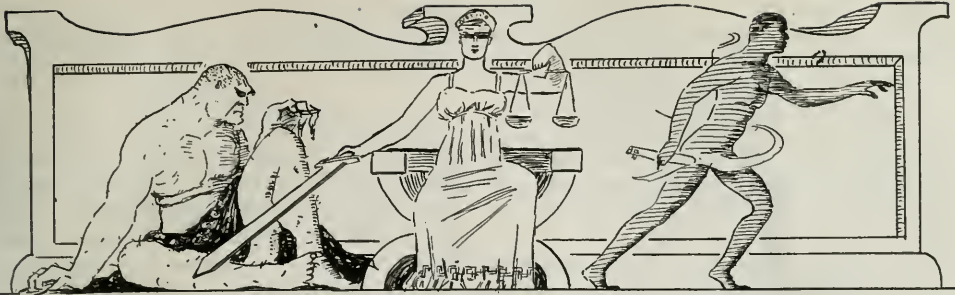
MARY WHITE OVINGTON.



T. W. ALLINSON.



FLORENCE KELLEY.



NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

Lxxo



Photo by Gutekunst.

MAYOR RUDOLPH BLANKENBURG.

THE CONFERENCE.

THE fifth annual conference of the National Association for the Advancement of Colored People, held in Philadelphia, April 23, 24 and 25, was a complete success. The weather was perfect and the city gave to the association a hospitable welcome and a respectful hearing. The proceedings were reported correctly and with considerable fulness by the press. The audiences were larger than the association has ever known. At the opening meeting in the Temple Keneseth Israel, which accommodates 2,400 people, the building was almost full, and at the last session in Witherspoon Hall every seat was taken and men were standing. Perhaps next year we shall hold overflow meetings in the streets.

WELCOME BY THE MAYOR.

The Honorable Rudolph Blankenburg, mayor of Philadelphia, welcomed the conference at its opening meeting. Earnest and impressive in speech, his personality was an inspiration to his audience. He said in his address of welcome:

"When I was called upon by Mr. Villard to take part in the proceedings of the National Association for the Advancement of Colored People this evening I did not hesitate one minute, but said I should be glad to be with you.

"I have come to extend to the fifth annual conference of the association a hearty welcome on behalf of the city of Philadelphia. We in Philadelphia brag of a good many things and we have reason to do so, but I think we are rather backward in other matters that ought to appeal to us and to which we are not giving the consideration that they deserve. It is a fact that we overlook some 75,000 colored people in the city of Philadelphia and do not consider them the equals of the white people; and they are the equals of the white people if they behave themselves. I have never believed in distinction of race, color or religion. In a republican form of government we ought all to unite upon this one principle: that all men are born free and equal. Don't forget that that includes the women also. This does not mean that we were born with the same ability, but it means that we should be given the privilege, the opportunity, of showing what there is in us. What I want to say to you, my colored friends, what you ought to make the cornerstone of your lives, is that you ought to show the white people, ought to show the people

at large, what there is in you and what you can do. After you have proved that, the battle will be half won."

DR. JOSEPH KRAUSKOPF.

The mayor was followed by the rabbi in whose synagogue the meeting was held. He was frequently interrupted by applause and an ovation was given him at the close of his speech.

Dr. Krauskopf spoke at some length of the persecution to which the Jew had been subjected.

"You have met in other cities," he said. "You have gathered in other halls, but I doubt whether your welcome in any hall could have been as profound as it is here



Photo by Gutekunst.

RABBI JOSEPH KRAUSKOPF.

within this temple dedicated to the worship of the One God by the people of Israel. There is no people who can feel as deeply the purpose which has moved you to organize this body as can the Jew. There is no people who can understand its motives as well as we can understand them; and there is no people who can sympathize as deeply with you as we can. There is not a problem of yours that has not been our problem, and that is not in parts of the world our problem to-day. There is no wrong that you have suffered and that you suffer to-day that we have not suffered and that we do not suffer to-day. There is not a restriction or oppression which you know which we do not know and have not known for centuries—for two thousand years and more, while yours are but two centuries and a half. We know the

story by heart; we have good reason to know it; we are given little opportunity to forget it."

THE SOUTH.

Mr. Henry W. Wilbur, of the Society of Friends, made the last speech of the evening. Mr. Wilbur had recently returned from the South and spoke with deep feeling regarding the difficulties confronting the Negro farmer and agricultural laborer.

"The place for any growing race," he said, "for any race which is in the process of getting its bearings, is the soil. But you will never keep the Southern colored man on the soil because the Southern or the Northern white man wants him there. You will only keep him on the soil when he believes that it is to his economic advantage to stay there; and at the present time it is not in the main to his economic advantage to stay there, for he is crippled from the time he begins until he ends. He has not an economic chance on the soil in the South to-day; and yet without him the South would agriculturally become a desert place.

"Now, what are we going to do about it? I have given some serious consideration to this problem. There are certain facts in relation to it which even professional agriculturists do not understand. In the first place, you must remember that the only available cheap agricultural land in this country to-day is in the South. The cheap lands of the Middle West have risen in value, have already been overcrowded, and are not in the market for the homesteader or the man of limited means. But there are thousands and thousands of acres of land in the South that are available at prices from \$1 to \$20 an acre, and these lands should be bought up at once in blocks by responsible, interested, sympathetic men and held, to be sold at cost on reasonable terms to Southern colored agriculturists. That is the proposition before the earnest business man with philanthropic tendencies to-day.

"I have said to you that the present time is not a prosperous one for the Negro in regard to land. That is true touching the masses. It is not true touching the educated colored man of the South. In spite of the drain of paying from 15 to 20 per cent. interest on borrowed money, in spite of the danger of the jail staring him in the face if he fails to meet his payments, in spite of all that, in every community of the South

where I was there are colored men who have paid for their farms, paying these enormous rates of interest, and in spite of all the world, making good."

WORK AND WAGES.

So the conference began and it continued to be interesting and instructive to the end. The second day was devoted to a discussion of the struggle for land and property and a discussion opened by Mr. Wilbur the previous evening and to the problem of work and wages.

The afternoon meeting was held in the Central Congregational Church, the Rev. Sydney Herbert Cox, minister of the church, presiding. President John Hope, of Atlanta Baptist College, gave an able talk. He showed how severe is the struggle to acquire land and how it demands overmuch from the family and cripples the children. He quoted cases in which children were taken early from school and deprived of an education in order that they might assist their fathers to obtain small, sometimes pathetically poor, farms. While the struggle for land continues to be so severe he felt the exodus of the Negro to the city unavoidable.

Mr. John Mitchell, Jr., president of the Mechanics' Bank of Richmond, described conditions of struggle and success that his important business position brought daily to his notice.

Mr. W. Ashbie Hawkins spoke upon segregation in Baltimore.

In the evening the Race Street Friends' Meeting House was open to the conference, Bishop James S. Caldwell presiding. Professor Spingarn welcomed the gathering. Dr. Du Bois, who, owing to a lecture trip to the Far West, was only able to be present for a few minutes at the opening meeting, had prepared a study by charts of the wages paid to colored people in various occupations. The charts were clearly and interestingly explained by Miss Jessie Fauset.

Dr. Mossell described his difficulty as a medical student in the University of Pennsylvania and the discrimination he found when he attempted to do hospital work. To quote his own words:

"Thirteen years after I graduated I decided to organize the Douglass Hospital that young colored women who desired to become nurses might have an opportunity for education, that young colored physicians might

have hospital advantages, and that the worthy poor might go to an institution where they would feel that they were getting care and attention and were not segregated. Accordingly we organized an institution, the only one of its kind in the city, where there is no discrimination, where the staff is made up of both races, and where everyone has an equal opportunity."

Mrs. A. W. Hunton described the hopeless struggle that the colored girl or colored woman makes who tries to enter any of the channels of industry where women work in groups. Unable to enter factory or shop, forced, sometimes against her native ability, into the one pursuit open to her—domestic service—she becomes discontented and disheartened. Much of the immorality among young colored girls can be directly traced to their restricted economic opportunity.

Mrs. Hunton also described the successful professional woman. She told of the able colored women stenographers, busy that week in Philadelphia in the Y. W. C. A. campaign, whose work bore favorable comparison with that of the white stenographers. Her beautiful presence and earnest manner, together with her able presentation of facts, marked her speech as an important event of the conference.

The meeting closed with a criticism of the white South by a son of the South and an old-time friend of the Northern radical, Mr. Joseph Manning, of Alabama.

THE NEW SOUTHERN ATTITUDE.

Three prominent white Southerners took part in the conference: Dr. James H. Dillard, Dr. Howard Odum and Mrs. L. H. Hammond.

Dr. Dillard needed no introduction to his audience. His able service as administrator of the Jeanes Fund has made him well known to all those interested in the colored people's advancement. He spoke on rural conditions in the South, laying special stress on the unjust system of assessment by which the poor man with his small holding is taxed sometimes three times as much for the same amount of property as is the rich man with his large holding. He believed the land question to be the heart of the economic question and felt that the South must break up its large holdings and secure to the man who tills the soil the right to own the soil which he tills. Indeed, Dr. Dillard gave an able argument for the single tax.

Mr. Odum took as his subject the new Southern attitude and pointed out to his hearers the recent important meetings in the South in which the Negro and his rights have been discussed. He noted the conference for education in the South held at Richmond, and quoted U. S. Commissioner of Education Claxton, a Southern man, who voiced the future Southern platform as one which shall give to all alike, rich or poor, white or black, North or South, equal opportunity to develop the best that is in them.

"There is now in session in Atlanta," he went on, "the Southern Sociological Conference, the scope of whose program is an inspiration for optimism. Last year and this these programs devoted more time and more sections to the consideration of the Negro problem than to any other topic. Its speakers were selected from many States and activities.

"There are also fellowships in the Southern white colleges and universities devoted to the study of conditions among the Negroes in the South and to the impartial presentation of facts through publication and platform.

"Another important sign of the times is the growing attitude of the great mass of Southern college and university students to look upon the question with fairmindedness, frankness and even enthusiasm, and a similar inclination to belittle the demagogue and the politician who attempt to make capital of race prejudice.

"One of the great difficulties in the way of promoting wholesome public sentiment is the factor of yellow journalism. A hopeful sign of the times is the policy of certain good Southern newspapers which advocate and practise fair representation and justice to the Negroes. One of the most eloquent appeals for the awakening of social consciousness and one of the most stinging rebukes of low principles that I have ever read was recently printed on the editorial page of a leading Southern newspaper. The subject of the story was a Negro child.

"The great progress of the Negroes, their increased land ownership, will exert a profound influence upon the new attitude of the South."

Mr. Odum concluded with a cordial invitation to the association and to others to join with the South in the formation of its new attitude and in the solution of its difficulties.

The third Southerner to speak at the conference, Mrs. Hammond, is, with her husband, at the head of an important educational work for Negro girls, Payne Memorial College, at Augusta, Ga. This school is supported entirely by white people in the South.

Mrs. Hammond told of the new Southern attitude as exemplified in the American Missionary Association, South, which assists in the support of her school. She read from resolutions passed at one of their meetings in which they deplored mob violence, protested against lynching, and pledged themselves to help those whose environment leads them to commit crime. Mrs. Hammond urged the North not to be impatient with the South for its tardiness in understanding its social responsibility. "We are children in this respect," she said, "and perhaps you are not quite grown up; but we will call you the big brother, and big brothers, you know, are apt to be impatient with the younger ones of the household." She told of the investigation into conditions undertaken from Payne College and of the insistence that facts regarding the Negro's housing, education and environment be placed side by side with the facts regarding the white. "We are training the people to see white and colored side by side, and to see the relation of the one to the other. We have looked at the Negro formerly as one looks at a single piece from a picture puzzle; viewed this way, out of his setting, he was neither appreciated nor understood."

Mrs. Hammond had the complete sympathy of her audience. Everyone felt her kindness and her sincerity.

The last meeting, held in Witherspoon Hall, was an impassioned presentation of the new abolition movement. The staunch, uncompromising friend of the Negro, Mr. John E. Milholland, presided and Mr. Oswald Garrison Villard, Justice Wendell Phillips Stafford and Senator Moses E. Clapp, of Minnesota, were the speakers. Each speaker stood uncompromisingly for the full manhood rights of the Negro in America. The enthusiasm of the audience was an inspiration to each speaker. The Senator from Minnesota declared that we must make the citizenship of the Negro, which to-day in many States is a citizenship only in form, a citizenship in fact. The Negro question, he said, must be conceived as a moral question and answered accordingly. The Senator here put

in a word for woman's suffrage, remarking that the United States failed to get help of the mightiest moral force in the country—American womanhood.

Mr. Milholland announced to the meeting the endorsement of the members in executive session of the principle of Federal aid to education and assured the audience that active work was under way already at Washington.

Mr. Villard's review of the association's work was listened to with deep interest by the audience. Much that he said is embodied in the last annual report.

At the association's first annual conference, held in New York four years ago, Judge Wendell Phillips Stafford delivered a speech at Cooper Union. It set a high mark for the association. It was unembittered, but also uncompromising. Those who heard Judge Stafford then have never forgotten him, and some have been encouraged to work the more faithfully and unswervingly because of his utterance. Again Judge Stafford spoke before the association, this time on the Fourteenth and Fifteenth Amendments and the constitutionality of the "grandfather" clauses in operation in the Southern States. We end our account of the public meetings of the conference with an excerpt from Judge Stafford's speech:

WENDELL PHILLIPS STAFFORD

"The constitutions and laws of several of the Southern States require that their citizens, in order to be voters, shall possess a certain amount of taxable property or certain educational qualifications, but further provide that these requirements shall not apply to those who have served in the army of the United States or of the late Confederacy, nor to the sons or grandsons of any such, nor to any who were voters on the 1st day of January, 1867, or who are lineal descendants of such. The question is whether such laws violate any provision of the Constitution of the United States. They make no mention of race, color or previous condition of servitude, and therefore do not in terms violate the prohibition of the Fifteenth Amendment. Under their express terms a few colored men are entitled to registration equally with their white neighbors. In the main, however, they operate to exclude the colored citizen while admitting the white citizen upon no other grounds than those of military service or descent. If the courts

should take judicial notice of the well-known purpose of these laws they must hold them to be unconstitutional and void as discriminating against the colored race. If, however, the courts should refuse to take such notice, must they be held valid? The Supreme Court of the United States has shown a disposition to hold that the States might prescribe whatever qualifications they chose touching the suffrage except the discriminations prohibited by the Fifteenth Amendment. There are two provisions of the Federal Constitution, however, which have never been passed upon in this connection. The first is that contained in article IV., section 4: 'The United States shall guarantee to every State in this Union a republican form of government.' The second is found in article I., section 10: 'No State shall grant any title of nobility.' A republican form of government is an expression used to distinguish the object described from a form of government which is monarchical or aristocratic; a government in which political power is held or exercised by the people in distinction from one in which it is held or exercised by a monarch or an aristocracy. It is a truism among us that under our form of government the only sovereigns are the voters, the electors. The nominal rulers are made and unmade by the voters. The voters are the real lawmakers, whether they act directly by means of the initiative and referendum or indirectly through their chosen representatives in legislatures. If the number of voters could be reduced to one we should have an absolute monarchy. If it could be confined to certain individuals or families we should have an aristocracy, and if it should be made hereditary we should have an hereditary aristocracy.

"Now if one's right to vote can be made to depend upon whether his father or his grandfather could vote, then the suffrage could be made and is, in effect, made hereditary. If a State can say to its citizens 'You must own \$300 worth of taxable property unless you are descended from a soldier,' it can say 'You must have a hundred thousand dollars' worth or a million dollars' worth.' It can go further and say 'No matter how much taxable property you own you cannot vote unless your grandfather was a soldier.' For if it can make the right of suffrage to depend upon ancestry at all it can make it to depend upon ancestry entirely.

"I assert that it cannot make the right to depend upon ancestry at all. Why? Because there is no rational connection between the fact that a man's grandfather was a soldier or a voter and the question whether the man himself is qualified to vote. The so-called qualification is no qualification. It does not afford the slightest presumption that the descendant is fit for the duty. It is purely arbitrary and unreasonable. You might as well make the right to depend upon a man's height or the color of his eyes. The only theory upon which it could be defended would be that qualities and political rights are inheritable, which is a theory contrary to the spirit of our institutions and the very stuff of aristocratic and monarchical institutions, which are not to be tolerated under our organic law. When a State makes certain of its citizens electors it invests them with the power and the duty to vote as representatives of the whole body of their fellow citizens. They exercise a public function. They perform a public duty. To that extent and in that sense they are officers. They hold an office—that of elector. May an office be made hereditary in this country? Suppose the legislature were to pass a law to that effect—that certain offices should descend from father to son. Would it not violate the Constitution of the United States? Could the courts hold it to be a valid law and the officeholder to have a valid title? Suppose Massachusetts should confine the right of suffrage to the descendants of those who landed from the 'Mayflower.' Would her form of government be any longer republican? Is it anything else when Louisiana or North Carolina or Georgia gives the right to vote to those who were voters on the 1st of January, 1867, and to those who are descended from them, and refuses it to others unless they can comply with various conditions not imposed upon the first. The registration rolls of the South have been made up under such laws. Every man who holds office under those States to-day derives his title, such as it is, from elections conducted under such laws. I do not wonder when I read in conservative legal journals that the South is 'uneasy' over the 'grandfather' clauses."

EXECUTIVE SESSION.

The report of the chairman of the executive committee, Mr. Oswald Garrison Villard, reviewed the work of the year, and noted the two very important cases upon which the

association's legal committee is working—a "Jim Crow" case and a case to test the "grandfather" clause.

The secretary of the association, Miss May Childs Nerney, gave some details of the executive work of the year, and the national organizer, Dr. M. C. B. Mason, also spoke. The hour was so late when "new business" was reached that only one matter came up. Mr. John E. Milholland urged that the members endorse the movement, which he is heading, for Federal aid to education. The meeting did so endorse and moved the appointment later of a Federal Aid Committee from the membership.

The meeting announced the acceptance of the Spingarn medal, of which an account will be given in another issue of THE CRISIS.

THE ASSOCIATION'S PRESIDENT.

The conference was most fortunate in having its president, Mr. Moorfield Storey, at all but one of its sessions. Mr. Storey brings to the association a record of laborious days spent in the championship of oppressed races, and he never lets us forget the high ideal of liberty that is the birthright of every American.



BRANCHES.

THE association now has about 1,400 members and fourteen branches: Baltimore, Md.; Boston, Mass.; Chicago, Ill.; Detroit, Mich.; Indianapolis, Ind.; Kansas City, Kan.; Lynchburg, Va.; New York, N. Y.; Northern California; Orange, N. J.; Quincy, Ill.; Tacoma, Wash.; Topeka, Kan.; Washington, D. C.

• It has also a college chapter, recently formed at Howard University, Washington, D. C., which was represented at the conference by Mr. A. Leroy Locke.

Representatives were present from Baltimore, Md.; Boston, Mass.; New York, N. Y., and Washington, D. C., and all the branches sent in reports. The reports were of great interest, but as much of the material is already incorporated in the annual report of the National Association for the Advancement of Colored People for 1912, only a brief outline will be given here.

MEETINGS.

Every branch reported propaganda work through meetings. Many of these gatherings were devoted solely to the association and the

spreading of its propaganda, while others celebrated the fiftieth anniversary of emancipation or were meetings of protest against Negro discrimination practised by city or State. The association scarcely overestimates the value of these meetings held, as they have been, from the Atlantic to the Pacific coast.

CIVIL RIGHTS.

Every city branch has its important work of civil rights. In large and small ways discrimination against the Negro creeps into our city administration. In Boston it takes the form of removing a colored girl from the grammar school, where she is doing satisfactory work, to a trade school. The branch takes up the matter with the school board, the girl is reinstated and graduates with her grammar-school class. In Baltimore discrimination was legalized by a segregation ordinance. Readers of *THE CRISIS* have read how magnificently the Baltimore branch, aided by the legal department of the association, fought the fight against segregation and won on April 24. The Kansas City (Kan.) branch has a fight before it on this issue. In New York the branch has struggled, with success, for the right of colored citizens to sit in the orchestras of theatres and is slowly winning the battle to secure the right of a colored man to purchase a meal in a restaurant. Since its inception this branch has taken a vigorous stand against the brutality of the police toward colored citizens. In Detroit the branch has been working with success along civil-rights lines. Increasingly the colored people of the cities of the North are gaining hope regarding their rights. They are coming to believe that it is worth while to appeal to the civil-rights bills existing on their statute books and to insist on their enforcement. The association is doing no more important work than in its encouragement of this attitude on the part of Northern colored people.

ANTI-MARRIAGE BILLS.

A number of bills against the marriage of whites and Negroes have appeared in Northern legislatures. Believing these laws to be unjust and to degrade the colored race and especially the colored women, the branches have taken active part against such legislation. The New York, Kansas City (Kan.) and Tacoma branches helped defeat it in their States, and the Chicago branch is opposing it in a vigorous and diplomatic campaign.

FULL-CREW BILL.

The Kansas City (Kan.) and Chicago branches have worked to defeat the full-crew bill, which would deprive numbers of colored porters of their positions on railroad trains.

FINANCIAL SUPPORT.

Increasingly the branches are aiding the association by raising money for its national work. Boston, during the past year, turned over all but \$6 of the money it raised through contributions and memberships to the national body. Washington recently sent \$100 as a contribution to the association. By their constitutions all branches retain 50c. of their membership fees and give the rest to the parent body, and all increase of membership aids the association. Indianapolis, Quincy, Kansas City (Kan.) and Orange are all expressing their appreciation of the importance of the national work, and are striving to help it financially.

We have outlined the main lines of the work of the branches, and we call the attention of readers of *THE CRISIS* to the fact that branch news is to be found each month in the N. A. A. C. P. notes.

BALTIMORE SEGREGATION ACT.

The association had its moment of triumph when, on the second day of the conference, word appeared in the papers that Judge Elliott had declared the Baltimore segregation act invalid. It was announced at the executive session, and the members of the association had the opportunity to congratulate in person Mr. W. Ashbie Hawkins, the Baltimore lawyer, who fought so long and so successfully against segregation. This decision is of importance not only to the colored people of Baltimore, but to all those who dwell in cities of the South. It will have its effect in discouraging further attempts at legalized segregation.

SETTLEMENT HOSPITALITY.

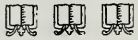
The members of the conference were delightfully entertained by Miss Frances Bartholomew at the Eighth Ward Settlement. This is one of the oldest settlements in a colored neighborhood in the country, and the members were interested to go over the building and to learn of the admirable work accomplished there. They had two delightful hours of social intercourse and cordial hospitality.

An Oath of Afro-American Youth

By KELLY MILLER

"I WILL never bring disgrace upon my race by any unworthy deed or dishonorable act: I will live a clean, decent, manly life; and ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise. I will not allow prejudice, injustice, insult or outrage to cower my spirit or humiliate my soul, but will ever preserve the inner freedom of heart and

conscience. I will not allow myself to be overcome of evil, but will strive to overcome evil with good. I will endeavor to develop and exert the best powers within me for my own personal improvement, and will strive unceasingly to quicken the sense of racial duty and responsibility. I will in all these ways aim to uplift my race so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a by-word of reproach."



WHAT TO READ



IN "The Upas Tree" Mr. Robert McMurdy makes a strong plea for the abolition—that is, the legal abolition—of capital punishment, for with two executions out of 141 convicted murderers in New York State it may safely be said that the *lex talionis* has become a thing of the past even in a State that is one of the most exacting in the enforcement of criminal penalties.

Mr. McMurdy's argument is based on the very well-written story of the conviction and sentence to death of a man whose innocence of murder is established only after the death cap has been placed over his head by a determined, whiskey-nerved executioner. The characters, one of whom is an humble Negro of admirable qualities, are well drawn, the plot skilfully executed and, to a layman, the story throws much light on the tricks of the lawyer's trade.

Whether or not the abolition of the death penalty would result in a marked change one way or other in the number of murders is not conclusively proved, but the strong point of Mr. McMurdy's story is that with all the skill and ability of distinguished counsel at the command of the accused, and with every precaution for an impartial trial, it is still possible for an innocent man to be convicted of crime on doubtful circumstantial evidence and for the guilty to escape by the aid of perjury and jury bribing. How much greater, then, is the risk of such miscarriage

of justice when the accused is poor, friendless, without the pale of the very law which is supposed to protect him. The paramount need of American justice with regard to homicide as well as lesser crime is a reform which shall bring about the conviction and punishment of the guilty without regard to pecuniary condition or other circumstances not contemplated in the scheme of justice. It is the practical certainty of acquittal, and the freedom even from prosecution, which makes the taking of human life so frequent in this country, particularly in the Southern States. Where death is the penalty for homicide, it ought to be enforced. When it is, perhaps we shall be able to replace it with life imprisonment, incarceration for five years, or whatever punishment may be demanded in the light of growing civilization.

F. J. Schulte & Co., Chicago, Ill.



One of the greatest difficulties of the color problem in America is the lack of information, on both sides of the line, concerning the elementary facts of the presence of the Negro in this country. Professor Brawley, of Atlanta Baptist College, has made a most important and valuable contribution to the filling of this void in his "Short History of the American Negro," which "endeavors simply to set forth the main facts about the subject that one might

wish to know and to supply in some measure the historical background for much that one reads to-day in newspapers and magazines." In this latter respect, perhaps, the work falls short of its purpose, for Mr. Brawley gives little attention to what one most frequently reads in the press concerning Negroes. The special merit of the work is that it cannot fail to stimulate the interest and must give to the general public at least an intelligently respectful attitude toward what does appear in the newspapers. It is a summary of the history that has been set down in books. The reader must study for himself the history that has yet to be written.

Mr. Brawley possesses in a high degree the essential quality of the true historian as an impartial recorder of facts. So free is he from the personal bias so naturally and so frequently present in those who speak of and for their own that one is inclined to think that he does not always present his case with the emphasis and accuracy which it deserves. No history of the Negro in America, designed primarily for newspaper readers, can be complete without reconciling the statement "the word Negro is the Spanish and Portuguese form"—it is not, as Mr. Brawley says, the Italian also—"of the Latin adjective *niger*, meaning black," with the fact of the color of Mr. Chesnutt, whom Mr. Brawley rightly describes as a Negro novelist, and who is most certainly white. In justice to black men and for the fuller information of other American newspaper readers, it would have been well to explain the cause of this change in color from the "neager" and "nigre" and "neeger" and "nigger" in the uncertain spelling of the slave trader to the Negro whose history is written by himself. But Mr. Brawley does not define Negro. He merely says that the word from which it comes means black, and that such ancestors of American Negroes as were brought to this country as slaves were nearly all black. He leaves us to infer that Negro means progress, light, courage, virtue in its fullest sense of real manhood, patience, increasing solidarity of effort to ten millions of American people to whose night-bound vision

"Yon gray lines
That fret the clouds are messengers of
day."

The Macmillan Co., New York, \$1.25.

An admirable little volume of poetry is Henry G. Kost's "Sunlight and Starlight." The stanza quoted below begins the stirring appeal, "To the Nation's Conscience," which is one of Mr. Kost's many expressions of justice to the black man:

"When you struck the shackles from him,
And you called your chattel man—
Who, through gloomy centuries, suffered
'Neath his color's darkened ban;
When you gave the rights of freemen
To the race your sires enslaved,
How your hearts, with pride ennobled,
Cheered the saviors and the saved!"

The Gorham Press, Boston, or the Book Department of THE CRISIS. \$1.58.



"Dawn in Darkest Africa" is the title of a book by John H. Harris, with an introduction by Lord Cromer, which appears to have been suppressed by the British government. It is reviewed at great length in the *African Times* and *Orient Review* by Dr. MacGregor Reid, who says:

"Africa is a dark continent to all but its inhabitants. In the heart of the darkness is much light, and the ruins that lie upon its surface speak of an enlightened past, a time of order and of good government even while Europe lay steeped in ignorance.

"The hope of Africa still lives within the soul of its people, and Mr. Harris belongs to that small yet ever-growing body of thinkers who see light ahead. To those who know Africa best 'Dawn in Darkest Africa' will be welcomed as a ray of sunshine within the domicile of morbidity, where the gloomy thought is ever beating at the hope of the heart, and progress is undermined by the suspicions, jealousies and indiscretions of the dark view."



"The Black Bishop, Samuel Adjai Crowther," by Jesse Page, F. R. G. S. Fleming H. Revell, \$2. A splendid biography of the first and ablest Negro elevated to the Anglican Episcopate.



"Education for Manhood," by Kelly Miller, occupies the first number of the *Monographic Magazine*, which has been started by the dean of Howard University. Lord Macaulay, J. W. Cromwell, Grimke and Du Bois are the names of some of the authors of succeeding issues.

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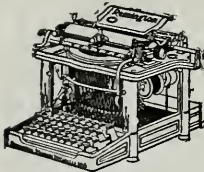
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The many enthusiastic letters we receive from our readers testify to the popularity of THE CRISIS and its recognized value as a medium of reliable information. And it is most gratifying to us gradually to build up our advertising columns until they are a source of convenience and service to our 30,000 readers.

For the vacationist and sightseer traveling between eastern and southern points we present Hotel Dale at Cape May, N. J., with its elegant appointments, and the Southern Railway, with its efficient service and luxurious trains. For the student we offer the Enterprise Institute at Chicago, Wilberforce and the A. & M. College of Greensboro, N. C., where summer schools will be in session.

Thousands of people come to New York each year with no knowledge of places to stop, and often find themselves in very undesirable surroundings. Many of our readers, when coming to New York, write us in advance for the names and addresses of first-class hostels. This we cheerfully give at all times.

With this issue of THE CRISIS we are pleased to advise our readers who plan to visit New York to communicate with the Housing Bureau of the National League on Urban Conditions Among Negroes, which will help you secure comfortable boarding and lodging places with respectable private families. Their advertisement appears on page 102.

It is this diversified service which makes THE CRISIS so distinctly worth while to its host of readers.

ALBON L. HOLSEY
Advertising Manager



Publishers' Chat



The July CRISIS will be the annual Educational Number, with pictures of the leading colored students.

Other features will be Robert Gould Shaw and Fort Wagner, Carl Schurz and the Spingarn medal.

In August appears the Vacation Number.

Our edition this month is 30,000.

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

OFFICES: 26 Vesey Street, New York.

Incorporated May 25, 1911

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All members in good standing have the privilege of attending and voting at the Annual Conference of the Association.

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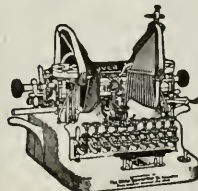
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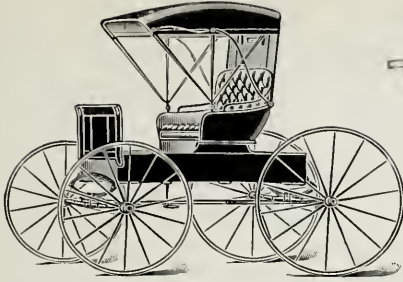


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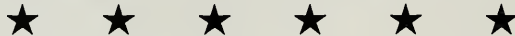
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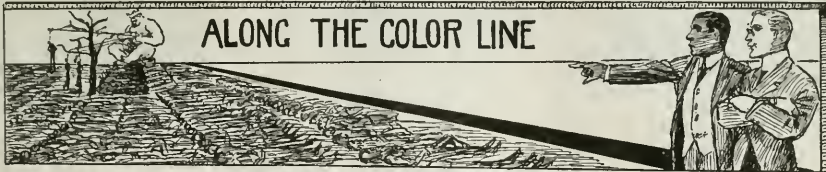
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THE CRISIS

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EDUCATION.

"I'LL find a way or make one" is the inscription on the commencement program of Atlanta University. The same motto is imprinted on the face of everyone who has gone through the struggle that the children of the slaves must make in order to secure their title to be free. In this fiftieth year since the slaves were cast adrift these are the names of some of their children who have found and followed the way to honor and distinction in the places where free men are made:

THE HIGH SCHOOLS.

Baltimore Colored: Valedictorian, Pearl Wicks; salutatorian, Charles Rusk. This year there are eighty graduates, 639 enrolled pupils, thirty instructors. Graduates admitted to Northern colleges.

Wilmington Colored: Annie Jane Anderson, Maria Augusta Parker. Twelve graduates; average attendance, eighty; one alumnus graduates from Cornell this year. Others are at Oberlin, Lincoln, Howard, Columbia, Cornell.

Three Rivers, Mich.: Hilda May Coates won the second prize for essay on "The Curse and Cure of Lynching."

Seattle, Franklin School: Ethel A. Stone, distinction in literary work and music. Alfred Hall, honors in physics.

Ithaca: Three colored graduates—Edward Newton, Edith Loftin, Bernice Walker. Honors to Edith Loftin, former pupil of Oglethorpe School, Atlanta.

Derby, Conn.: Valedictorian, Lottie Jefferson.

New Haven: Emmett Caple, winner of four-year scholarship at Yale.

To these we add little Marian Carr, of Cincinnati, whose public school essay on civic ideals was posted in all the schools of the city by order of the superintendent.

THE HIGHER SCHOOLS.

Wiley University: Highest average held by Hobart T. Tatum, who intends to go to Harvard.

Talladega: Arthur Clement MacNeal and Eunice Trammell.



MARIAN CARR.



PEARL WICKS.



CHARLES RUSK.



MARIA PARKER.



JANE ANDERSON.



ALFRED HALL.



ETHEL STONE.



BERNICE WALKER.



EDITH LOFTIN.



LOTTIE JEFFERSON.



HOBART TATUM.



MISS TRAMMELL.



ARTHUR MACNEAL.



MISS WILLIAMS.



JOHN DUNBAR.



MISS WHITE.



W. A. ROBINSON.



MISS FAGG.



NORMAN WILLIAMS.



MISS G. ANDERSON.



ARTHUR VAUGHAN.



MISS CORT.



VERNON COOPER.



MISS HOLMAN.



MATTHEW LINDSAY.



MISS HAYES.



JERRY LUCK.



MISS CHISOM.



C. E. WILSON.



MISS SANDERS.



EMMETT CAPLE.

Paine: Katherine Hilya Williams, John Dunbar.

Atlanta University, college department: Valedictorian, William A. Robinson; salutatorian, Mabelle A. White.

Atlanta Baptist: Joseph A. Ely.

Knoxville: Pauline Fagg, Norman D. Williams.

dent of the Classical Club; Zephyr J. Chisom, prominent in the Social Science Club and the Dramatic Club and leading spirit in the organization of the college branch of the National Association for the Advancement of Colored People.

Wilberforce: Bernice Sanders, Crawford E. Wilson.



C. V. FREEMAN.



E. W. SCOTT.



F. A. MYERS.

Lane: Ernestine Ginevra Anderson, Arthur N. Vaughan.

Fisk: Vernon Lamont Cooper, Martha Carlotta Cort.

State College, S. C.: Lula A. Holman, Matthew Lindsay.

Hartshorn: Minnie Tyler Hayes, honors in music and normal.

Howard: Jerry Luck, first student presi-

dent of the Classical Club; Clinton V. Freeman; salutatorian, Franklin A. Myers.

THE HIGHEST SCHOOLS.

Marquette University, Milwaukee: Eugene W. Scott, of the law school, competes for senior oratorical prize.

Boston University, school of theology: W. J. King; who possesses "the best mind



DR. HUGHES.



DR. COLLINS.



DR. HARDING.



DR. ANDERSON.



DR. TERRY.



G. E. DAVIDSON, Ph. G.

that ever went from Wiley University," graduates in first rank.

Rochester Theological Seminary: James T. Simpson, good work in Arabic.

Terry, A. B. (Lincoln); Peyton L. Anderson. Drs. Anderson and Harding took part in the musical program of the commencement.

University of Illinois, school of pharmacy:



MISS RAY.



J. T. SIMPSON.



J. H. ROBINSON.

Purdue University: Two engineers—D. N. Crosthwait, H. M. Taylor.

New York Homeopathic College: Paul A. Collins, A. B. (Lincoln); Henry Oswi Harding, John C. Hughes, Clifford E.

George Edward Davidson, A. B. (Fisk), is one of the two men in a class of thirty-three to receive "honorable mention for excellence in scholarship."

Cornell: Five graduates in law and arts



J. A. DUNN.



W. J. KING.



MISS HOWARD.



B. H. LOCKE.



MISS JOHNSON.

and sciences. Pauline A. Ray, who completed high school in three years, satisfies requirements for A. B. in three and a half, registers in graduate school, but does not receive A. M. because of residence requirement.

Ohio State: James Arthur Dunn, architectural engineer. First Negro to graduate from this department. Excellent record. Thesis for graduation—design of a building for the college of education, Ohio State University.

Indiana University: B. K. Armstrong, A. B., received favorable comment on his thesis on "The World Race Problem."

Clark University: Thomas Isaacs Brown, of Jamaica, receives graduate scholarship in economics and sociology.

Columbia: Benjamin H. Locke, Juanita Howard and Vivian Johnson, all Howard A. B., receive A. M.; first in sociology, others in English.

Yale: Charles H. Wesley, Fisk A. B., held scholarships during two years of graduate study and received A. M. in economics for thesis on "The Business of Life Insurance Among Negroes." Age 22.

Yale: James Hathaway Robinson, Fisk A. B. (*magna cum laude*), receives Larned Fellowship in economics. Mr. Robinson is organist of a colored church in New Haven. Age 26.

Chicago: Julian H. Lewis, 22, son of Mr. and Mrs. J. C. Lewis, principal and assistant principal of Sumner High School, Cairo, Ill., is awarded a teaching fellowship in pathology. He expects to receive his Ph. D. in a year and a half. He holds A. B. and A. M. for work in physiology at the University of Illinois.

At McGill University, Montreal, with sixty-one graduates of the medical school, the Holmes gold medal for the highest average in all subjects throughout the entire course and the McGill Medical Society's senior prize were awarded to R. H. Malone, of Antigua, West Indies. Drs. Gowdey and Massiah, of Barbados, were next on the honor list.

Geographically, as well as in consequence of their poor equipment, the colored colleges and, with the exception of those in the border States, the colored high schools are, as a whole, of lower standing than corresponding institutions in the North. It often



CHARLES H. WESLEY.



JULIAN H. LEWIS.

happens that graduates of the preparatory schools which do so large and important a part of the work of the institutions for the higher training of the colored youth of the South are obliged to take a year or so of high school work in the North before they can receive diplomas which will entitle them to entrance in Northern universities. With perhaps the single exception of Howard, the graduates of the Southern colleges must do one and sometimes two years of undergraduate or special studies before they can receive their first degrees from institutions like Yale, Harvard or Columbia.

Despite the handicap of lack of means and of the contempt which is expressed by most white folk and some black folk for their work, the colored colleges fill a real and growing need of the Negro race. In a report on Negro universities in the South, prepared under the auspices of the John F. Slater Fund, Mr. W. T. B. Williams, of the Hampton Institute, expresses the "fear that the very important service they have rendered in supplying teachers, especially for the city schools and for the industrial and other smaller schools, is not fully appreciated."

The lack of appreciation for the colored high school or college is more than a fear with most of its white neighbors. It is very much of a reality with the Baltimore school board man who tried to eliminate from the curriculum of the colored high school in that city every subject which would fit its graduates for the work they must do. The Muskogee namesake of the New Orleans *Times-Democrat* states in the following terms its ideal of Negro education and the reasons therefor:

"The nine good cooks who will be graduated this week from the domestic science department of the manual training school for Negroes will have no difficulty whatever in securing jobs. Last year there were three graduates from the domestic science department of the school. All three have been holding good positions in Muskogee ever since. One of these Negro girls is cook for a prominent family in the city, getting \$7 a week, her board and room. The other two hold positions almost equally good.

"Negro girls who graduate from a high school seem to feel that the only positions open to them which their dignity will allow them to accept are positions as teachers. The Negro girls who graduated in domestic

science from the manual training school last year have jobs that pay better than positions as teachers in Negro schools and that last all the year round. They are trained cooks who have a profession at which a good living can be earned and a profession where the demand far exceeds the supply. There are dozens of families in Muskogee and thousands elsewhere clamoring for capable colored help, trained in the work and taught to hold a sense of responsibility toward their work and respect for themselves and the rights of others. If the Negro schools of Muskogee can turn out trained cooks, capable houseworkers among the Negro girls and can teach the Negro boys self-supporting trades, they will have placed themselves in line with the work that the Tuskegee institute is doing."

Mr. Williams rates as highest among the colored institutions offering collegiate training, the following six universities and five colleges in the South: Howard, Fisk, Virginia Union, Atlanta, Shaw, Wiley, Talladega, Atlanta Baptist (now Morehouse), Knoxville, Benedict, Bishop. To these should be added Wilberforce, in Ohio, and Lincoln, in Pennsylvania.

Mr. Williams' study comprises only the institutions classed as universities in the South. In the twenty of these which offer college work the total enrollment in the past year was 945. There are nineteen other schools, including Wilberforce and Lincoln, which devote themselves especially to the higher training of colored young men and women. Mr. Williams' estimate of their work is very instructive, coming as it does from a colored teacher in an industrial school for Negroes:

"Although many of these schools fall far short of what institutions of their type should be, nevertheless they meet a real need in Negro education. In offering college work to Negro youth they set up a worthy ideal and aid the students in the realization of it. Practically, too, this college work serves the Negro well. As the Negro is being pushed further and further out of touch with cultivated white people, he has an increasing need of highly trained men and women of his own race as exemplars and leaders. These the college departments are training as well as they can. They also prepare the Negro professional man, for whom there is a grow-

ing demand, to meet the properly severe requirements of their States."

In attempting to realize their ideal in Northern colleges, students from the colored schools—and most of them do come from the schools of the South—have sometimes to face difficulties and opposition that would keep away any but men and women with strong hearts. This opposition is very rarely based on any prohibition in the statutes of Northern universities or on any strong tradition or sentiment among the students against the admission of colored folk. Most often, as at the Newton Theological Institution, it is the unauthorized and unqualified prejudice of some influential individual. At this seminary the president tried, without avail, every subterfuge to prevent a graduate of Fisk from registering until, on the eve of the opening of the institution, he sent to the young man the following special delivery letter: "I do not deem it expedient that you present yourself to-morrow morning for admission to Newton."

The Rev. President Horr, of Newton, has been obliged to admit that his school has had Negro graduates and that "most of them have done well." He continues: "In my judgment, most of them would have done better with a course more closely adapted to their future work. What they gain in breadth they lose in sympathetic touch with their own people." His denomination provides this touch in Virginia Union University, and therefore colored men should go there.

The Rev. Horr's judgment as to the best interests of the colored people must be a very poor one. We have never heard that any complaint of lack of sympathy with his people has been lodged against Alexander Crummell, of Oxford University, or Samuel Crowther, the first black Anglican bishop. Had there been cause for such a complaint, the colored people would surely have made it before it reached the ears of the Rev. Horr, or Dr. Lyman Abbott, or any other advocate of the isolation policy of Negro education.

An exhibition of narrowness such as that displayed by the Rev. Horr is exceedingly rare among responsible persons in the schools of the North. Even among the students, although a good deal of prejudice exists where there are a large number of white Southerners, the door to good will and appreciation is open to young people of Negro

descent. The Greek letter fraternities which have recently been established among the colored college men are doing much to urge high school students in the North not to neglect the opportunities afforded them in the universities. The Kappa Alpha Nu, of Indiana, has this year brought the number of colored students at that university to twenty-five, an increase of 92 per cent. over last year's registration. The Alpha Phi Alpha is principally responsible for these large enrollments: Ohio State, forty-eight; Cornell, twenty-two; Yale, nineteen; Columbia, fourteen; Syracuse, eighteen. Chicago, Harvard and the smaller New England colleges continue to attract increasing numbers of colored students. Like their parents before them and like the schools that trained them, these young men and women are finding and making the way to worthy citizenship in this great democracy.

PERSONAL.

IN appreciation of his unremunerated and unaided work in successfully fighting the Baltimore segregation ordinance, Mr. W. Ashbie Hawkins was tendered a banquet by his leading fellow beneficiaries of the Elliott decision.

¶ We are indebted to Mr. Karl Bitter, the sculptor, for the pictures of the Carl Schurz monument which we reproduce in this number.

¶ Miss Isabel Eaton, who contributes the article on the Shaw Settlement House, has carried to the management of that institution the fruits of her study at Smith College and Columbia University and her long experience at the Hull House, in Chicago, and with the Ethical Culture Society of New York.

¶ Mr. Walter Wright, of Cleveland, is secretary and chief clerk to President Conniff, of the Nickle Plate Railroad.

¶ Mr. Julian F. Adger, of Philadelphia, has, after an examination, been admitted to membership in the American Organ Players' Club. Mr. Adger was formerly organist of St. Philip's Church, New York.

¶ John Barry, formerly a barber in Indianapolis, has received \$3,467 for the sale of a comic opera and two sacred songs. He is now devoting himself exclusively to music.

¶ Hilbert Earl Stewart has received a gold medal for his work with the piano at the Chicago Musical College.

¶ Miss Hazel M. Brown, a senior in the high school at Santa Monica, Cal., has won a prize for the best design for a school seal.

¶ In an athletic meet in which Harvard defeated Cornell, twenty of the sixty points for Harvard were scored by Cable and Jackson. Cornell does not like colored athletes.

MUSIC AND ART.

THE Washington Dramatic Club, a successful organization which owes its inception to Mrs. Anna J. Cooper, presented its second annual play, "A Midsummer's Night's Dream," at the Howard Theatre.

¶ Commencement programs of colored schools included the presentation of "Macbeth," at Lincoln Institute, Jefferson City, Mo.; "Twelfth Night," on the campus of the Florida A. and M. College; "Comedy of Errors," at Atlanta University.

¶ Mrs. Hackley has been appearing with her usual success in Xenia, O., and in Washington.

¶ The Coleridge-Taylor concert in Washington, D. C., in aid of the composer's widow, netted a considerable sum. At Albert Hall, London, a concert brought \$5,000. A movement is on foot in England to secure a civil list pension for Mrs. Taylor.

¶ The May number of the *Metronome*, New York, contains a portrait of Mr. Federico Ramos, who is characterized as "one of the most distinguished musical composers and teachers of Porto Rico."

¶ Most of the members of the band of the cruiser Cuba, which came to New York to participate in the ceremony of unveiling the monument to the sailors of the Maine, are colored. The band played to a large throng in Central Park.

¶ Cloyd L. Boykin, a graduate of Hampton Institute, who is now studying at the Boston Museum of Fine Arts, has attracted much attention with an exhibit of thirty paintings at the Twentieth Century Club. Of his work the *Boston Globe* says:

"He has applied himself to the task with enthusiasm, as this exhibition proves, for the work is unusually comprehensive in its scope and shows a broad, sensitive mind in both portraits and landscapes.

"There is one life-size portrait here of Deacon Edward Kendall, of Cambridge, which, perhaps, better than anything in the

exhibition, shows the remarkable progress Mr. Boykin has made, for it is not only expressive in character as a likeness, but it is painted with fine freedom and skill, showing an especial power in the rendering and blending of flesh tints and in the subtle modeling of the facial characteristics. There is also a portrait of a West Indian girl which is well done and characteristic, and all of the sketches show a splendid grasp of the fundamentals in both drawing and color."

¶ A painting entitled "To the Highest Bidder," representing a slave girl on the auction block, has been rejected by the Brooklyn Art Institute because it might "tend to keep alive the memories that had better be forgotten."

SOCIAL UPLIFT.

FOURTEEN colored delegates attended the international congress of the World's Students' Christian Federation at Lake Mohonk, N. Y. They came away feeling that the Y. M. C. A. movement would solve the race problem.

¶ The National League on Urban Conditions Among Negroes conducts a housing bureau at 127 West 135th Street for the free service of visitors seeking accommodations in New York.

¶ Governor Goldsborough, of Maryland, urged a colored audience to aid him in the suppression of vice.

¶ Governor Sulzer has signed, Governor Tener has vetoed, the bills for Negro militia regiments in New York and Pennsylvania, respectively.

¶ Here is an exhibition of savagery that the governor of South Carolina could not excel. It comes from a paper called *The Club-Fellow*:

"Julius Rosenwald is becoming more and more entangled in the mesh of behavior that does not make for popularity. There are those who evince scant surprise at the disfavor in which Rosenwald is being rapidly submerged. His actions are such that one cannot view them with equanimity. His latest bid for criticism was to threaten to discharge all the white elevator employees of an office building, recently acquired by him, and supplant them with Negroes. Rosenwald's extreme fondness for the chocolate-colored denizens of the south side is too well known to merit more than brief mention, but it was hardly supposed that he would overstep the limits. He did, and the tenants of the build-

ing, which is populated largely by physicians, arose in a body and protested. Rosenwald hastily pulled in his horns and ate humble pie. He apologized profusely—he is getting used to that now—and promised that the white men would stay; and the incident was forgotten. Unforgotten, however, is the fact that he contributed \$25,000 to a Negro Y. M. C. A., and the additional fact—as brought out in O'Hara's vice probe—that he pays the thousands of toil-harassed girls who work for him starvation wages gave the thing a very unsavory odor. Nobody, except possibly the black-skinned Africans, relishes the idea of white girls working at slavish toil to support a home for Negroes. I am reliably informed that Rosenwald is vexed to see that his 'philanthropies' are considered a joke by the majority. With his wealth he cannot understand why so many portals are barred to him. If he would only do a little real charity, forget that he was snubbed by the University Club, renounce his petty back-biting and stop catering to Negroes he would very likely note a gratifying change."

THE GHETTO.

"IF I were a colored man," says Dr. James H. Dillard, of New Orleans, director of the Jeanes Fund, "the 'Jim Crow' cars alone would drive me out of the South."

¶ W. S. Green, supreme chancellor of the Colored Knights of Pythias, bought a Pullman seat in New Orleans for a journey to Jacksonville, Fla. Some occupants of the day coach for white people observed him as he sat alone and instructed the conductor to advise him to leave the seat he had paid for and go to the "Jim Crow" car. He obeyed and reached Jacksonville in safety. For his return journey, however, he engaged a whole drawing room, keeping the door closed so that he could not be seen by other passengers. He was seen by an increasing number of loafers at each successive station, and at Milton, although he had gone back to the "Jim Crow" car, he was taken from the train by a band of men who professed to have a warrant for his arrest. The sheriff and his deputy were fortunately not "called away on important business," so Mr. Green paid the judge a fine of \$25 and returned to New Orleans as a "Jim Crow" passenger.

¶ Some gentlemen in South Carolina were very much wrought up over the presence of a Negro in a Pullman from Washington en

route to Savannah. The colored man here, as in the Florida case, was acting within his rights under the interstate commerce laws, but the chairman of the South Carolina railroad commission, who happened to have discovered "the Nigger in the woodpile," has notified the general solicitor of the Pullman Company that if they "continue to aggravate the white people in this matter an appeal will be made to Congress," and, in fact, Senator Smith, of Blease's State, has made this appeal in the national Senate.

Meanwhile gentlemen of the South continue to have the colored nurse cool each spoonful of pap in her own mouth before she gives it to the baby.

¶ At Texarkana, Tex., the principal of the high school was dismissed for eating lunch with his colored housekeeper.

¶ The mother of Miss Ethel F. Edwards, the only colored graduate of the high school at Bellaire, O., was requested to sit in the gallery of the theatre where the commencement exercises were held and on refusing she was ejected by the proprietor.

¶ The colored employees of the Cincinnati postoffice and the Cincinnati Protective and Benevolent Association have sent to responsible persons a protest against a plea of the white clerks from Arkansas for segregation.

¶ The Supreme Court of the United States is called upon to decide the right of a colored man to bury his wife in a Chicago cemetery. He had buried four children in the cemetery before its trustees started the Ghetto of the Dead.

CRIME.

BLEASE of South Carolina proclaimed a reward of \$2,500 for the body, "just so there was enough of it to be recognized," of a Negro who had killed in self-defense three white men who were attempting to arrest him without warrant on suspicion of crime. After having eluded posses for a month, the Negro was shot and killed as he was begging food at a farmhouse. The body was decapitated and dismembered for souvenirs and the remains burned, so that the South Carolina treasury still contains its \$2,500 and Blease is satisfied.

Who reads the details of the holocaust will understand what Clark Howell of the *Atlanta Constitution* meant when he spoke of the colored people as "the half-heathen in

our midst." The whole heathen are not all in the Congo Basin. Some vote for Blease and others read the *Constitution*.

¶ Jack Johnson was specifically mentioned in an order issued by the mayor of Chicago directing the police to arrest all persons who used a "cut-out muffler," apparently a very noisy kind of automobile horn. Johnson will pay very few fines under this order, however, for he has been sentenced to imprisonment for a year and a day, with a fine of \$1,000 for his conviction under a liberal interpretation of the white-slave law. As the *Nashville Post* says: "The Mann Act is a very good substitute for the white hope." But since, according to reliable information from Chicago, a number of white men—hopes as well as non-pugilists—have been punished under the Mann act for infractions of the moral code not contemplated in the spirit of that law, it can hardly be said that Johnson has been the victim of flagrant discrimination in the courts. There can be little doubt, however, that the jury was prejudiced by the prosecutor's appeal and, although the judge instructed the jury to try the case and not the color question, he evidently made this the basis of his own decision.

"We have had a number of cases of violation of the Mann Act," he said, "and in only two of them were fines assessed.

"The defendant is one of the best-known men of his race and his example has been

far reaching. The court is bound to take these facts into consideration in determining the sentence to be imposed."

¶ A white judge and jury in Baltimore have sent a white doctor to the penitentiary for having, for many years and in many cases, abused his professional privileges with colored women patients.

¶ In Cape May, N. J., two street-car conductors have been arrested for assaulting a lone colored girl passenger.

¶ Governor Cox, of Ohio, has pardoned Louis H. Peck, a Negro, who was sentenced to life imprisonment on a charge (since proven false) of assault upon a white child in Akron, O., in 1900. In a riot which followed the accusation the city hall was burned and two persons killed.

¶ At Harlem, Ga., for drunkenness, and at Hogansville, Ga., for the murder of a white man, Negroes have been lynched. Governor Brown has offered a reward of \$100 for the arrest and conviction of each participant.

¶ At Dangerfield, Tex., a Negro, sentenced to death for murder, was lynched because the governor had granted him thirty days' respite.

¶ At Fort Worth, Tex., a riot, resulting in the destruction of \$15,000 worth of Negro property, was precipitated by the killing of a policeman and two other persons by an insane Negro.



EQUALITY AND JUSTICE.
(One of the panels of the Schurz monument.)



DEFENDERS OF LIBERTY AND FRIENDS OF HUMAN RIGHT.

"I KNOW not where, in all human history, to any given thousand men in arms there has been committed a work at once so proud, so precious, so full of hope and glory," said Gov. John A. Andrews, of the Fifty-fourth Regiment of Massachusetts Infantry, the regiment of black men whose vainly and long proffered arms it was his privilege to accept in the supreme hour of their country's need.

The Fifty-fourth Massachusetts left Boston May 28, 1863. Their first engagement took place at James Island, S. C., July 16. Two days later, at Fort Wagner, the bayonets of these black men "pricked the name of Colonel Shaw into the roll of immortal honor;" and, in pricking, thirty of them, including their gallant young commander, camped on "the bivouac of the dead."

The total casualties at Fort Wagner amounted to 266. A large percentage of these soon answered the last roll call. In the hands of the wounded Sergeant Carney, "the old flag never touched the ground" at Fort Wagner. During the two years of active service following this heroic charge, the flag of the United States was always held aloft by the men of the first black regiment. On a September morning in 1865, as its depleted ranks marched through the streets of that Boston from which they had gone forth, the *New York Tribune* spoke as follows of the way they had acquitted themselves of the task that had been set to them and of the way in which they and their fellows had been treated by the republic to save which they had left their all:

"To the Massachusetts Fifty-fourth was set the stupendous task of convincing the white race that colored troops would fight,

and not only that they would fight, but that they could be made, in every sense of the word, soldiers. It is not easy to recall at this day the state of public opinion on that point—the contemptuous disbelief in the courage of an enslaved race, or rather of a race with a colored skin. Nobody pretends now that the Negro won't fight. Anglo-Saxon prejudice takes another shape—and says he won't work, and don't know how to vote. But in the spring of 1863, when this regiment marched down State Street in Boston, though it was greeted with cheers and borne on by the hopes of the loyal city which had trusted the fame and lives of its noblest white sons to lead their black comrades, yet that procession was the scoff of every Democratic journal in America, and even friends feared half as much as they hoped.

"Many a white regiment had shown the white feather in its first battle, but for this black band to waver once was to fall forever, and to carry down with it, perhaps, the fortunes of the Republic. It had to wait months for an opportunity. It was sent to a department which was sinking under the prestige of almost uninterrupted defeats. The general who commanded the division and the general who commanded the brigade to which this regiment found itself consigned—neither of them believed in the Negro. When the hour came for it to go into action there was probably no officer in the field outside of its own ranks who did not expect it—and there were many who desired it—to fail. When it started across that fatal beach which led to the parapet of Wagner, it started to do what had not been successfully attempted by white troops on either side during the war. It passed through such an ordeal successfully; it came out not merely with credit, but with an imperishable fame.

"The ordinary chances of battle were not

all which the Massachusetts Fifty-fourth had to encounter. The hesitating policy of our government permitted the rebels to confront every black soldier with the threat of death

he had braved that double peril intended to cheat him out of the pay on which his wife and children depended for support. We trust Mr. Secretary Stanton is by this time



THE SHAW MEMORIAL, BOSTON, MASS.

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or slavery if he were taken prisoner. If he escaped the bullet and knife, he came back to camp to learn that the country for which

heartyly ashamed of the dishonesty which marked his dealings with the black troops, but we are not going into that question. We

said then, and we reiterate now, that the refusal of pay to the colored soldiers was a swindle and a scandal, so utterly without excuse that it might well have seemed to them as if intended to provoke a mutiny. Few white regiments would have borne it for a month. The blacks maintained their fidelity in spite of it for a year and a half. When the Fifty-fourth was offered a compromise the men replied with one voice: 'No, we need, the money you offer; our families are starving because the government does not pay us what it promised, but we demand to be recognized as soldiers of the Republic, entitled to the same rights which white soldiers have. Until you grant that we will not touch a dollar.'

"It was a sublime heroism, a loftier sentiment of honor than that which inspired them at Wagner. They would not mutiny because of injustice, but they would not surrender one iota of their claim to equal rights. Eventually they compelled the government to acknowledge their claim and were paid in full by a special act of Congress.

"The name of Colonel Robert G. Shaw is forever linked with that of the regiment which he first commanded, and which he inspired with so much of his own gentle and noble spirit as to make it a perpetual legacy to the men who fought under and loved him. His death at Wagner did as much, perhaps, for his soldiers as his life afterward could have done. Colonel Hallowell, who succeeded him, proved the faithful and intelligent friend of the regiment. Its other officers, with no exception that we know of, were devoted and capable. They are entitled to a share of the renown which belongs to the regiment; they would be unworthy of it if they did not esteem that their highest testimonial."

The history of the colored soldier continues to repeat itself. Despite his loyalty and efficiency, in this year we have witnessed an effort to eliminate him entirely from the Federal service. In the North people are slow to believe that Negroes ought to be trained before the time comes to fight. Governor Tener has vetoed a bill for the creation of a Negro regiment of militia in Pennsylvania and, in New York, Governor Sulzer signed a like measure at the very last moment, though in the face of considerable

opposition from soldiers who think chiefly of parades and social assemblies.

But the time may come again when those who now begrudge the Negro a soldier's uniform will be glad to call to the defense of their country black men who have never been found wanting in this nation's battles, before and since July 18, 1863.

SOLDIER AND STATESMAN.

COLONEL SHAW was only 25 years of age when he fell. A great soldier who was spared to continue in peace the work for which he had fought in battle was Carl Schurz. Of German birth, the young *studiosus* of the University of Bonn took a leading part in the revolutionary movement of 1848. With the temporary failure of this effort for freedom in his own country, Mr. Schurz came, in 1852, to the United States, where he soon plunged with all the ardor of deep conviction into the struggle for the suppression of slavery.

In Wisconsin his speeches and editorials swung the German element to the side of liberty. He campaigned for Lincoln in Illinois and, after the election of 1860, was appointed minister to Spain. This office he promptly resigned on the outbreak of the war to become a brigadier-general of volunteers. For distinguished service at the second battle of Bull Run he was appointed major-general; he was division commander at Chancellorsville and had temporary command of the eleventh corps at Gettysburg.

After the war he was appointed a special commissioner to report on the Freedmen's Bureau. For six years he served as United States Senator from Missouri, and later became editor of the New York *Evening Post*. In three successive campaigns he supported Cleveland, because he thought that the Democratic candidate was the worthiest available successor of Lincoln. He died in 1906.

Carl Schurz, by word and deed, always upheld the cause of liberty and justice for black men and all men. A man of brilliant intellect, he believed in the education of the Negro. It was a most fitting tribute to him that the surplus funds from the memorial to him which has been erected in New York were donated to Hampton.

A HEROINE OF PEACE.

THE task of fighting the third battle of Bull Run, the struggle to liberate from



THE SCHURZ MONUMENT.



JENNIE DEAN.

ignorance the descendants of the humble slaves who had been the unwitting and unwilling cause of the fearful carnage about them, fell to a daughter of black folk who has just ended on the field of Bull Run a life of usefulness which began thereon.

Jennie Dean, the founder of the Manassas Industrial School, was about 5 years old at the outbreak of the Civil War. The story of her own upbuilding for the advancement of others is the story of nearly every colored man or woman who has made a mark on the roll of honor of their race and country. She died at Sudley Springs, Va., near Manassas, May 4.

SURGEON AND PROFESSOR.

AFTER the disastrous engagement at Fort Wagner, the Fifty-fifth Massachusetts was sent down from St. Helena Island to reinforce the Federal troops. Like the dead colonel of the Fifty-fourth, the assistant surgeon of the second black regiment was a young Harvard graduate—Burt Green Wilder—who had always believed in the ability and urged the duty of black men to fight for their liberty.

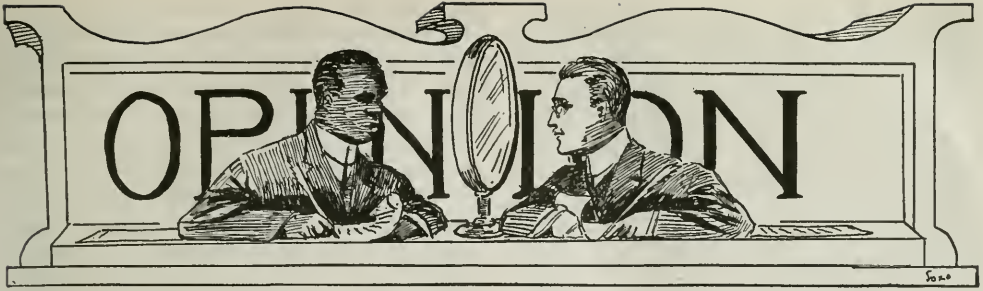
Dr. Wilder's army service consisted not only in rendering succor to the wounded. He has been of signal value to the descendants of those soldiers whose wounds were beyond all human aid. The opportunity afforded him on the battlefield and in army morgues for the study of the brain of the Negro has made him the greatest living authority on this subject.

In all the years that have followed the great conflict Dr. Wilder's confidence in the capacity of the Negro has remained unshaken. As a professor at Cornell University he always gave inspiration and encouragement to the colored students who attended that institution in the forty-three years of his connection with it, and when in 1911 he resigned he was presented with a loving cup by the colored townspeople of Ithaca.

Dr. Wilder is at present engaged in writing his memoirs of the war and intends to place on record the work of the Fifty-fifth, as Captain Emilio, of the Fifty-fourth Massachusetts, has done in "A Brave Black Regiment."



BURT G. WILDER, M. D.



BALTIMORE
SEGREGATION.

In the suit in which Mr. W. Ashbie Hawkins defended John E. Gurry for an alleged violation of the Baltimore segregation law, Judge Thomas Ireland Elliott, after several months of careful deliberation, handed down the following decision invalidating the ordinance:

"Section 1 of the ordinance undertakes to make it unlawful for any white person to move into, or use as a residence or place of abode, any house situated or located on any block, the houses on which block are occupied or used as residences or places of abode, in whole or in part, by colored persons.

"Section 2 has the same provision with regard to colored persons in blocks where the houses are occupied as residences, or places of abode, in whole or in part, by white persons.

"These are the inhibitions, the violation of which is made a misdemeanor punishable by fine.

"In an effort to interpret these sections we are forced to the conclusion that the thing prohibited is the residence of a white person in a block occupied in whole or in part by colored persons, or the residence of a colored person in a block occupied, in whole or in part, by white persons.

"There is no other definition in the ordinance of what is intended to be the prohibited blocks respectively.

"Now it is needless to remark that the same block could be, as a great many blocks now are, occupied at the same time in part by colored persons and in part by white persons, and by the sections above quoted it would be unlawful for either white or colored persons to move into or remain in the block.

"So that every block in the city containing at the present time both white and colored persons would be at once depopulated upon enforcement of the ordinance.

"When, then, by the definition in the ordinance a block can be at the same time both a white block and a colored block, it would seem unnecessary to say that the ordinance is invalid and unenforceable to punish either white or colored persons.

"This court does not concern itself with the considerations which may have suggested the enactment of the ordinance in question, but it is possible that the evident difficulty of securing the objects which its framers may have had in view had the effect of confusing them, so that in the endeavor to please certain interests they have overlooked the rights of the citizens generally.

"It is otherwise difficult to understand sections 6, 7, 8 and 9 of the ordinance, which appear intended to have no general, but only local application, and not even a local application, except under provisos so various and involved as to prevent any reasonable or equal enforcement of them.

"The court, however, contents itself with sustaining the demurrer in this case because there is no such reasonable interpretation of the ordinance now before it as to make amenable to its penalty the traverser, who, admitting the facts set out in the indictment, denies any liability thereunder.

"Demurrer sustained."

This decision of Judge Elliott has been appealed. Meanwhile the Negro haters of Baltimore, led by Councilman Curtis, have prepared and are urging the passage of a more drastic Ghetto ordinance. All the leading colored people of Baltimore and, for various reasons, a good many whites, are arrayed against the law. At a meeting of

protest Mr. Harry S. Cummings, a colored member of the city council, expressed in the following terms his and his people's opposition to the proposed ordinance:

"Better home life means fresher air, healthier bodies, better minds, better labor, physical and mental, and, as a consequence, better citizens. This ordinance will place a premium on poverty, laziness, squalor and unhealthy surroundings, all of which produce idleness, filth and disease. We respectfully deny that we have invaded or intend to invade any section except by peaceable and lawful means. We are in no way responsible for unreasonable objections which may emanate from those who may happen to live in the same or adjoining block, which objections are not based upon their rights, but simply upon our race and color. That this ordinance applies to white and colored alike is no answer to its injustice, for it is a violation of the white man's property rights, as well as the colored man's property rights, and two wrongs never have made a right. I beg this committee to make an unfavorable report of this measure, for it will stimulate us to become better and more intelligent citizens and to become more vitally interested in the progress of our great and progressive city."



THE NEW SOUTH. Prof. E. H. Webster, of Atlanta University, writes as follows in the *Atlanta Independent* on the conference on race problems at the second Southern Sociological Congress, which took place recently in the Georgia capital:

"Probably no event in the South since the close of the war is of more significance than this conference on race problems. And this is so, not from what was said, as from the speakers and the audience addressed. The conference might have been one of the annual conferences of the Atlanta University upon 'race problems,' save that the speakers were Southern men, and the audiences were composed of Southern whites and colored persons. Audiences averaging between 300 and 400 were in attendance at each of the four sessions.

"Nothing was said that we are not fully aware of; but it was the occasion that made the significance. As the keynote to the spirit of the conference, the following sentences from the opening address of the chairman

are noteworthy: 'We recognize that the Negro is a permanent portion of the Southern population;' 'Justice calls for fair play and fair dealing;' 'Righteousness demands good will among the people of the South.'

"Most interesting for the rural colored schools was the fact that Virginia and Alabama have both appointed a State supervisor of State colored rural schools, and the work that has been inaugurated in these two States for the betterment of rural schools, coupled with the work for the rural schools of the Jeanes foundation was a distinctly hopeful note for the attack of one of the crying evils of rural life. In addition to this, the statement was made by the chairman that hereafter the 800 expert farm demonstrators who have hitherto given attention to white farmers only are in the future to do the same farm-demonstration work for the Negro farmers. This brings the national government to the aid of the rural problem.

"Commenting upon needed reforms in the social and hygienic conditions of the Negro, Professor Morse, of the University of South Carolina, was constrained to recognize that the likenesses among the races are far more marked than their differences, so that there can be no school of medicine, no psychology, no logic, no sociology, no religion of the one different from and apart from that of the other.

"No words can do justice to the plea of Mrs. J. D. Hammond upon the topic, 'The White Man's Debt to the Negro.' While not distinctly following her topic, Mrs. Hammond's words were a burning plea, not for the Negro, not for ex-slaves, not for an inferior race, not for an undeveloped or an infant race, but for all 'unprivileged peoples.' In the words of the speaker the problems of the unprivileged classes exist in all nations; their problems are worldwide; they are the people whose lives are lived under compulsion from which they cannot escape. These are the people who live just below the poverty line; they furnish the paupers and the criminals of all nations. In the South we have mixed up the poverty line with the Negro problem. It is only that a larger proportion of the 'submerged tenth' are colored than white that the colored people furnish the larger proportion of criminals. And as the great ones elsewhere are studying the causes and alleviations of poverty and crime, let us show ourselves like-

wise great by studying those conditions that have made our submerged tenth, and not content ourselves that, having made the conditions that develop Negro criminals, we charge upon the Negro criminal propensities.

"Perhaps no one address of the conference was more striking than that of Dr. Roman, of Nashville, upon 'Racial Self-respect and Race Antagonism,' in which the speaker deplored: 1. The politician whose stock in trade is the Negro problem. 2. That the two races believe in the vices and not in the virtues of each other. 3. That racial contact is only in the saloon, the gambling hell and the brothel. 4. The scorn of the strong for the weak and the fear of the weak for the strong; and 5. The lack of business intercourse. He urged, 1, that the two races must live together; 2, that they should encourage interracial intercourse for things good; 3, should face facts; 4, that the press should drop for the present the discussion of the Negro, should not report the race of criminals, and should cease to report the speeches of political agitators.

"Up to this point in the conference much had been said that was favorable to the Negro. But nothing had been said as to the handicap under which what has been accomplished in half a century has been wrought out. It was left to Professor Scroggs, of the University of Louisiana, to point out this phase of the situation. Among the elements of this handicap the following were stated: 1. Not equal accommodations for equal fare; because of this the whole principle of segregation in transportation is in jeopardy. 2. Abominable housing. 3. Unfair division of the school fund; the Negro in proportion to his ability is the more highly taxed: 40 per cent. of the population get 15 per cent. of the school fund. 4. Inequality of administration in municipal affairs, parks, libraries, etc. 5. Intelligent Negroes disfranchised; arbitrary power placed in the hands of registrars, and the 'grandfather' clause a piece of special legislation abhorrent to the spirit of American institutions, but fortunately a clause with a time limit. 6. The lot of the Negro before the courts may be recognized as legal, but as decidedly unequal in comparison with that of white men; while juries frequently fail to convict whites upon Negro evidence; and 7. The Negro is too frequently the victim of mob violence.

"The concluding address was made by Dr. Weatherford, of Nashville, the secretary of

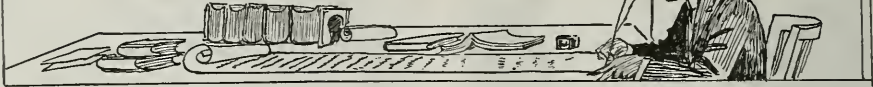
the conference. His topic was 'How to Enlist Southern Forces for Improvement of Conditions Among Negroes.' His opening statement was that 'Humanity is humanity,' and his demands were an appreciation of the sacredness of human life, the co-operation of the church, more money for schools, new curriculum, better teachers, better supervision, United States farm-demonstration work, city charity organizations, which should work not for but with the Negroes, decent wholesome recreation for adults and, again, playgrounds for children.

"Such of the general conferences as I attended seemed permeated with the spirit of the special conferences. Dr. Barton made his appeal, not to arithmetic, but to the heart. In the preservation of human rights the Negroes must be preserved. For illustration, the Negro to-day has no real chance before the courts. In the realm of industry these rights must be respected despite immigration and the importation of white servile labor. In education the same principles must hold as with other races.

"The concluding injunction of the conference on race problems stated the magnitude of the problem opened by the conference. 'We know these things,' said the chairman. 'There lies before us the duty of making them known to others.' This is the problem which the sociological congress has set itself. It behooves every man of us to assist.

"Certain things would not have been said at an Atlanta University conference. No speaker there would have hedged his fine address by concluding it with the famous illustration of 'the fingers and the hand,' or have demanded 'equal but separate accommodations in transportation.' Such would have to accept the conditions under which he lives, but would not accept the philosophy behind those conditions. So none of us would refer to the Negro people as a race in the infant or bottle stage of civilization, a phrase which forgets that the Negro has been in America about as long as the white man, and has for nearly three centuries entered into the Western civilization. The generous recognition of what the Negro has accomplished since 1863 would indicate that the colored race is at least in a stage of civilization approximating youth. But the conference was significant in its admissions rather than in its omissions, and none of us but can be thankful for its spirit and can gladly 'lend a hand.'"

EDITORIAL



THE NEWEST SOUTH.



FOR the first time in history, Southern white men and Southern black men have met under Southern white auspices and frankly discussed

the race problems of the South before an audience of both races. At the Southern Sociological Congress the professional Negro lover was absent, and the white demagogue was silent. There was scarcely a word uttered which *THE CRISIS* does not cordially endorse.

It was a splendid occasion. It was epoch making, and men like Dillard, Hunley, Branson Morse, Hammond and Scroggs are the real leaders of the newest South.

But the old South is not dead. The *Atlanta Constitution* refused to report the congress. Hoke Smith's *Journal* refused to report the congress and Hearst's *Georgian*, under the disreputable John Temple Graves, did its best to foment lynching a black man since proven innocent, filling its columns with venom and lies and printing scarcely a word concerning the congress. The Bourbon South dies hard, but its doom is written in the stars.



I GO A-TALKING.



HAVE made a great journey to three of the four corners of this Western world, over a distance of 7,000 miles, and through thirty

States; and I am overwhelmed almost to

silence over the things I have seen, the persons I have known and the forces I have felt.

First, of course, and foremost, comes a sense of the vastness of this land. The sheer brute bigness of its distances is appalling. I think of the endless ride of three days and four nights from the silver beauty of Seattle to the sombre whirl of Kansas City. I think of the thousand miles of California and the empire of Texas, the grim vastness of the desert, the wideness of the blue Pacific at San Diego—but all, is it not all typified at the Grand Canyon?

THE GRAND CANYON.

It is a cruel gash in the bosom of the earth down to its very entrails—a wound where the dull titanic knife has turned and twisted in the hole, leaving its edges livid scarred, jagged and pulsing over the white and red and purple of its mighty flesh, while down below, down, down below, in black and severed vein, boils the dull and sullen flood of the Colorado.

It is awful. There can be nothing like it. It is the earth and skies gone stark and raving mad. The mountains up-twirled, disbodied and inverted stand on their peaks and throw their bowels to the skies. Their earth is air—their ether blood-red rock engreened. You stand upon their roots and fall into their pinnales a mighty mile.

Behold this mauve and purple mocking of time and space. See yonder peak! No human foot has trod it. Into that blue shadow only the eye of God has

looked. Listen to the accents of that gorge which mutters: "Before Abraham was, I am." Is yonder wall a hedge of black, or is it the rampart between Heaven and hell? I see greens—is it grass or giant pines? I see specks that may be boulders. Ever the winds sigh and drop into those sun-swept silences. Ever the gorge lies motionless, unmoved, until I fear. It is an awful thing, unholy, terrible. It is human—some mighty drama unseen, unheard, is playing there its tragedies or mocking comedy and the laugh of endless years is shrieking onward from peak to peak, unheard, unechoed and unknown.

THE TALKS.

Through such a gateway I came out to the cities of men and in these I made twenty-eight talks to audiences aggregating 18,000 human souls.

What wonderful and varied audiences they were: there was the vast theatre in Los Angeles where I strained to reach the last dim gallery rows; there was the little group of a hundred or so in Stockton, and the thoughtful half thousand down in San Diego and over in Indianapolis. Most of all, perhaps, I felt the throb of personal appreciation and understanding in St. Louis and Oakland, while the stillness of a deep earnestness, almost tragedy, lay on the audiences in Fort Worth and Atlanta.

At Los Angeles I spoke again and again to audiences that did not seem to tire, while in the wonderful Northwest I met the little group at Portland, the people of Tacoma—so tireless in their thoughtful care—and crowned it all at Seattle, the wonder city that sits gleaming amid its waters with its face to the great North.

In the eighteen cities where I spoke live 500,000 Americans of Negro descent, and I cannot cease marveling at their grit and energy and alertness. They complain at themselves and criticize, but they are pulsing and alive with a new ambition and determinedness which were to me astounding.

THE MID WEST.

In Indianapolis, St. Louis and Kansas City strong groups of Negroes are uniting to fight segregation, to improve and defend the schools and to open the gate of opportunity for their children. They are not yet united or agreed, but their steps toward union and agreement in the last ten years have been most encouraging. They welcomed a gospel of fight and self-assertion.

SOUTHERN CALIFORNIA.

Los Angeles was wonderful. The air was scented with orange blossoms and the beautiful homes lay low crouching on the earth as though they loved its scents and flowers. Nowhere in the United States is the Negro so well and beautifully housed, nor the average of efficiency and intelligence in the colored population so high. Here is an aggressive, hopeful group—with some wealth, large industrial opportunity and a buoyant spirit.

Down at San Diego, with its bold and beautiful coast on the great Pacific, is a smaller group, but kindly and thrifty, with pushing leaders.

THE GOLDEN GATE.

The shadow of a great fear broods over San Francisco. They have not forgotten the earthquake, and the stranger realizes what it was by the awe in their tones. One misses here the buoyancy and aggressiveness of Southern California and yet the fifty-eight leaders who met me at dinner were a fine group of men, and they expect the colored world to greet them in 1915 at the exposition.

This group stands closer to the progressive whites than many others and has a chance to share in the great movements of uplift.

At Sacramento I did not speak, but a little group made my hours of waiting pleasant—an unassuming group with pleasant manners and warm hearts. I shall not forget them.

THE NORTHWEST.

Up then I rushed through a rich, green valley and then through high, full-bosomed hills—through that contrast and astonishment which is California.

Portland is the older Northwest—staid and quiet, with a certain strength and bigness. The audience was small and the people were not sure of my message and purpose; but they themselves were awakening and they showed new homes and enterprises with pardonable pride.

Tacoma will always seem to me like a place of home coming. I have seldom come to a strange city with so intimate an understanding and sense of fellowship. The audience was white and black and sympathetically blended. The mayor came and spoke and ate and an old Harvard schoolmate introduced me. They gave me a loving cup and it did not seem inappropriate, so that I went away thinking not so much of a separate striving group as of a body of good friends with scant color line.

Then, as I have said, the wonderful Western pilgrimage was crowned at Seattle. The magic city of 300,000 lies on its hills above silvery waters, dream-beautiful and all but uncanny in its unexpectedness. The group of men who welcomed me were unusual in vigor and individuality. There was the lawyer who thoughtfully engineered it all; the young doctor with his cheery face; the droll politician with his reminiscences and strong opinions; the merchant from up country and his little daughter whose beautiful face of the long years ago I remembered suddenly amid the cheer of her perfect little home. There was the caterer, and the minister—it was a fine group. I have seldom seen its equal.

For one day I turned my back on the perfect memory of this golden journey and sailed out across the seas and thanked God for this the kindest race on His green earth, for whom I had the

privilege of working and to whom I had the pride of belonging.

TEXAS.

Then I plunged into Texas. One day the white, drifted snows of Montana and then, in less than a week, the sound of the reaper in the golden grain of the Red River valley!

One shivers at the "Jim Crow" cars of Texas. After the luxury of the West and the public courtesy and hospitality, the dirt and impudence of a land where to travel at all meant twelve to twenty-four hours in the most primitive accommodations, was an awful change. For twenty-four hours on one journey I was able to purchase only two musty ham sandwiches to eat, and I sat up three nights in succession to keep engagements.

But what was lacking in public and white courtesy was more than compensated in private and Negro hospitality and appreciation.

At Dallas was one of the strongest, truest religious leaders I have met. At Austin were growing colleges and an audience gathered from thirty miles around. At Marshall was a group of fine men and women, and it all came to climax at Fort Worth.

"Are you going to Fort Worth?" everybody asked, knowing of the recent riot. I went. I spoke to 400 Negroes and a handful of leading whites, and I spoke the clear, plain truth as I conceive it. It was received without dissent or protest and its reception gave me deepest hope and satisfaction.

Atlanta is another story; so here let me end and, in ending, let me thank those who welcomed me, who paid my fees willingly and promptly, who were eager to listen to the message which I brought, not because it was wholly to their liking, but because it was sincere.

All this by way of preface. In later numbers of THE CRISIS I shall take up these groups and cities in greater detail and tell of their meaning and promise.



THE SCHOOLING OF THE NEGRO

By JOSÉ CLARANA



SOONER or later, often and again, every colored man of intelligence and some colored men of no intelligence must face the question, "Which do you think is the better way of elevating your people—industrial or higher education?"

Not infrequently this query takes the form, "Which of the two leaders of your race do you follow?" Assuming that one of two men can have absolute control over the destiny of ten millions of people who must in all places and under all circumstances blindly and unthinkingly regulate their conduct according to the supposed will of this demigod, the white solver of the Negro problem has been in the habit of formulating an answer to his own proposition in the following typical opinion of a sophomore debater in a Northern university, who had lived some time in Alabama.

"The Negroes are an inferior race, but though they can never equal the achievements of the white man, they ought to be trained to be useful members of society and to be self-dependent. The only way by which this end can be accomplished is by giving industrial education to the masses. It is true that a few individuals have displayed great mental capacity, but experience has shown that it is unwise to give to these men opportunities to cultivate their talents, for as soon as a Negro becomes highly educated he wants to marry a white woman. For this reason I am for educating the whole people industrially instead of wasting time and money in trying to give to the few privileges which they are bound to abuse. Of the two Negroes whose opinion is worth considering, the former position is held by Booker T. Washington, the latter by Du Bois. Washington is therefore the only real leader of his race.

"I do not believe in allowing Negroes to attend schools with white people in the North, for they are not allowed in the South. I once heard Booker T. Washington say that he did not want colored men to go to Yale and I suppose he would say the same thing of this university. Negro teachers should be trained for the Negro industrial schools,

but this work should be done at normal schools in the South, where the masses of the race will always be."

Fortunately the wisdom of this young fool readily became apparent to his fellow sophomores when the junior who had given rise to the color query chose to answer it in his own way by asking the questioner to name any co-ed who had expressed a willingness to marry a highly educated Negro, with or without his having particularly "wanted" to marry her; to reconcile the statement that the "only real leader" of the Negroes did not want his people to attend Northern schools with the fact that this same man had sent his own children to the best schools that would admit them and was at that moment searching these universities for colored graduates to teach the pupils of his school for colored people; to explain, finally, where the Negro teachers in the Negro normal schools, who would be the ultimate teachers in the Negro industrial schools, would get their training if not in the universities, North and South, which offer the broadest training to students who have had the fullest and most thorough preparation in high schools and colleges, North and South.

It is thus evident on the slightest investigation that "industrial" education for Negroes is inseparably dependent upon "higher" education and that, far from neglecting the latter for the supposed advantage of the former, both processes must go on at the same place and time if either is to succeed.

In America there can be no arbitrary selection of Negroes for high, higher or highest education and of Negroes for "lower" or industrial education, for in America there is no such selection of white people. The caste and class system of European educational methods has never been reproduced among white Americans, and there is no reason to suppose that it would be advantageous among Negro Americans. In Alabama, as in New York, all children should have equal educational opportunities at the public expense. When once these opportunities are secured, those Negro children who have the capacity and ambition to rise above their fellows will do so, just

as white children have done and are doing. Deny these opportunities to Negro children anywhere, and you defeat your purpose of uplifting the race by robbing it of its potential agents of self-dependence. No colored man who has the interest of his people at heart and can see far enough into its future could say otherwise.

The young sophomore was unable to state when or where he had heard a colored teacher say that colored men should not go to Yale. He had probably confused a statement of the dean of Yale College to the effect that that institution tolerated rather than encouraged Negroes. Had the debate taken place two years later the sophomore might have learned that one young man who declined to take a hint from the dean of Yale to the effect that his room was preferable to his company, stayed and got probably the first fellowship in economics ever conferred upon a Negro at that university. Surely no optimist of the future of the American Negro would seek to prevent a colored man from obtaining in Connecticut educational advantages which he may not have yet, and perhaps not soon, in his native Kentucky, or in Tennessee, or in Alabama.

It cannot be denied, however, that the most prominent and the most influential Negro has, I doubt not unintentionally, given to sophomores, deans and other white people in and out of college an untenably biased attitude toward the educational needs of his people by reiterating, in one way or another, the notion that certain excellent forms of mental training were not good for his people—an assumption that readily finds causation in the fact that this man has made his own remarkably successful career without having had such training. But this does not prove that he has not felt the lack of such training in the years when he was best able to absorb it; that he could not have been a more prominent, more influential, more successful man if his youthful schooling had not been confined almost solely to the grim struggle for existence of an orphan of slavery. Above all, it does not give him the right to say that other Negro children should not have privileges and opportunities which he himself has not enjoyed.

No colored educator has a more promising future of the humblest beginning than the young man who, on receiving from the University of Iowa the degree of Bachelor

of Philosophy—a degree which suggests familiarity with Greek roots rather than with potato sprouts—set out for Mississippi and established a school beneath a cedar tree, with a dilapidated barn for change of scenery when shade was turned to sunlight. Speaking of him the other day, a German cab driver said to a white classmate of the young Negro: "I knew Jones when he was night clerk in the O'Reilly Hotel at Iowa City, working his way through the State University. He used to put in most of his spare time studying, and whenever I was hanging around for the night trains he would practice his German on me. He was a 'live one' all right. I always knew that colored boy would show up somewhere." When this young man "shows up" in Europe on his quest of the man farthest down he will hardly need the services of a German-speaking secretary and companion.

The teaching of languages to Negroes has, I think, been the especial object of adverse criticism by the colored educator who receives the readiest hearing from white people. As to time and place, I am in as much of a quandary as was the sophomore, but I have a vague remembrance of an animadversion of Dr. Booker T. Washington upon a colored boy whom he saw sitting under a tree poring over a French grammar. This was industry with a vengeance, especially if the sun was hot. It was useful conservation of time and of bodily energy. But the apostle of industrial education thought the lad ought to have been picking cotton or husking corn.

I have, on the other hand, a very definite recollection of the young woman who came to a Northern university to fit herself for teaching at Tuskegee, the institution which had sent her out to teach in the small rural schools for Negroes in the South. She had the courage, and the courage presupposed the intelligence to do the work of this university. But prospective teachers of Tuskegee who wish to study even in an agricultural college are required to have a good knowledge not only of English, but of some modern foreign language as well. The young lady had the English, because she had not lived in a rural community in Alabama, but she did not have the French and could not acquire it in the time at her disposal and with the work that she was doing to support herself. She had never seen a French word in its Latin form.

She had heard much of potato roots, but had never had anything to do with a Greek root. At 22 she could not change her way of thinking and speaking as readily as she might have at 12. Her chemistry and physics were of the same stamp as her French, for these subjects are studied in Northern colleges mostly from books or from classroom demonstrations, and not from outdoor "object" lessons, with the emphasis on the object rather than on the lesson. The university authorities admired this young woman's pluck and, partly from a spirit of chivalry, they stretched her entrance units enough to let her attend the classes for just one term. Then they "busted" her. And this brave little soul returned to her home, rueing bitterly the day she had set out for far-away Alabama thinking that industry, usefulness to one's self and to others, capacity for adaptation to circumstances, were qualities which could be acquired only in some school labeled "industrial."

The acceptance of the dollar ideal of scholarship by colored people who prefer to have a "leader" think for them rather than to use their own minds is not a very encouraging aspect of the future of the American Negro. In Greater New York, with a colored population of more than 90,000, only seven young men are to receive diplomas from the high schools this year. The reason assigned by the hundreds who have failed to use the opportunities so fully and freely given to them is not far to seek: "There is nothing for us to do with a good education. We could only use it among our own people and they are in the South. We do not want to go down South, so we quit school and work for enough to keep body and soul together, though we can always find a little change for dancing and a little time for the street corners. Ain' nothin' we can git out o' school. Ain' no money in books."

The problem of finding employment for an educated colored man is undeniably difficult, but it is becoming less and less difficult proportionately with the increase of educated colored men. The greater breadth of vision insures keener and quicker perception of opportunities. The possession of a good education is more often an incentive rather than a detriment to industry and respect for labor. The difference between the waiter, the bricklayer, the coachman who knows Greek and algebra and the one who does not is

that the one who knows must get a chance to do something else if he will only try hard enough, whereas the one who does not know anything else but waiting can never expect to do something to which he has not been trained to adapt himself. As a matter of fact, colored men hold positions in New York and other Northern cities that they could never occupy in the South because they are not white, and their own people have no such places to offer. These men have the courage and the patience to seek their positions, and their courage rests on the knowledge that they have the ability to fill the positions which they seek.

But why expect to see a green or yellow-back to every book you open? In education the Negro must "cast down his bucket" where he is, but he need not stop casting and hauling if he cannot draw a load of gold every time. Not all commodities are equally readily exchangeable for money. Cotton and corn and cane will sell almost anywhere and at any time, because their value, like their cost, is comparatively less than that of Greek, French or German, for which the market is not always apparent, though always real and enduring. You can grow cotton at any time without having gone to any school, provided only you have the sense, the interest and the experience to do it. Sam McCall, an illiterate ex-slave, 75 years old, grew eight bales of cotton on an acre of land that would not have produced one-eighth of a bale when he got it. The experts of the United States Department of Agriculture have never done likewise; no other farmer, white or Negro, has ever approached this achievement.

But Sam McCall, at 75, could hardly make much headway with an English copy book or a French grammar, for although Cato began to study Greek at 80, he was already acquainted with Roman letters. Without the study and the schooling no amount of sense and interest will open to you the treasures of other people's mind and thought as expressed in their language; no amount of patient hope and longing will give you that contact with other people which is the basis of all civilization and without which human beings speedily degenerate to the level of the Bleasites of South Carolina, who dismembered a dead Negro in order to get and take away souvenirs of a lynching party that had reached their man too late.

It is this broadening, civilizing, humanizing aspect of the so-called "higher" education that makes it so essentially and so practically valuable to Negroes and to whites alike. A young sailor on a United States warship is sent to ship's prison for five days' solitary confinement on bread and water for wanting to read when his work is done and for telling a white petty officer not to call him Rastus. While he is supposed to be brooding over the consequences of a Negro's "insolence" to a white man, he strengthens the foundation of a knowledge of Italian from a grammar book which he has had smuggled in to him. Some months later, when the ship is at an Italian port, the same Negro boy has the satisfaction of seeing himself appealed to by every other man on the ship, the captain and the brutal petty officer included, to act as interpreter. He gets no dollars and scant thanks from them, but though dollars enough have since come in to pay several times over the cost of that Italian grammar, the greatest factor in the subsequent career of this young man can be traced to the wholesome use of those five days on bread and water, and not the least important part of this career has been the winning of the friendship of Italians, dead and living.

Again, a Negro enters a candy store in New York and, before the proprietor comes to him, his eye is attracted by a Greek daily paper lying on the counter. When the proprietor does come he wants the Negro to read aloud something from the paper. The colored man who reads Greek, ancient or modern, is not the one who was struck on the head with a bottle by a Hellenic restaurateur.

The Shaw Settlement House in Boston very wisely provides instruction in French as well as in cooking and waiting. The colored waiter who knows French is far less likely to have a dispute with a Parisian chef than the servitor whose only recommendation to the good graces of a white man is his dark skin and his half-understood speech. More than this, the Negro who reads the

letters of Toussaint l'Ouverture and the novels of Dumas in the original will see for himself that Theodore Parker, the Boston abolitionist, was wrong in saying that a colored man could at best be only a good waiter. The Negro who reads in Spanish the poems of Plácido, the novels and speeches of Morua Delgado, of Gualberto Gómez and of other representative colored men of Cuba, cannot fail to receive new inspiration and new confidence in the power of black blood to redeem itself, without as well as within the United States.

These observations may not prove anything, but they have an important bearing on the Negro problem. Those who look out for the future of the American Negro cannot fail to see that the component elements of white America are changing and have rapidly changed since the Civil War. The faithful old Negro was more or less thoroughly "understood" by his aristocratic master, his red-shirt neighbor and rival, and his philanthropic liberator. But the new Negro who wants to be faithful to himself as well as to others must adapt himself to the character of his new neighbors—the Italian in the South, the cosmopolitan immigrant everywhere in the North. The Negro's best hope for a place in the new America lies in learning to understand the new Americans. He can best do this by going to school with them, using the same books they use, thinking the same thoughts they think. Where the humanizing influence of this contact is denied to them, colored youth may still insist on equality of opportunity for the broadest and fullest education that their white fellows receive. "Cast down your buckets where you are" is the gospel to Negro boys and girls of school age. If there be no well of knowledge in sight, then go where you can find one, or insist that your elders make you one. Do not stop to assay the haul, but cast a bucket now and always and everywhere for high, higher, highest education, for without this you could have no industrial education—you could have no education at all.





FROM IOWA TO MISSISSIPPI



By G. S. DICKERMAN



SOME four years ago I made a trip to Mississippi for the anniversary exercises of Tougaloo University. During my visit a young colored man came and asked for a chance to talk with me. He was from Iowa, where he had acquired a good education, having completed a course in the Marshalltown High School and then graduated with honor at the State University. Believing that the clearest path to distinction lay in using his abilities for the good of his own people he had set his face toward the South. He was in Mississippi because this seemed to be an especially needy region, and he had been looking about to see if he could find a good place to begin. He had taught at Holzelaw's School at Utica, and was now at Tougaloo to see the people gathered there for this fortieth anniversary.

In the conversation with me he asked particularly what I thought of the opportunities for building up schools for the colored people, and among other things he wished to know whether the people of the North were likely to continue their help to this kind of work. He had been told by some one that the North was getting tired of contributing and was beginning to withdraw its support. To this I replied: "Why, look at the facts. There never has been a time when so much money was coming down from the North to maintain colored schools as today. Here are all the old schools, like Tougaloo, putting up new buildings, extending their courses and increasing the number of their students at an outlay that tends to advance; these are all sustained with a growing interest. Then you will find a whole new crop of schools like that at Utica, which have sprung up within the last five or ten years—schools having considerable tracts of land, numerous buildings and various industrial features; large new sums of money are being given for their maintenance. And then, besides, quite a number of the schools are working to obtain endowments that shall put them on a self-sustaining basis, and many of them are having remarkable success. No, that is a false alarm. You

need have no fear about the Northern people's abandoning a field into which they have put so much as they have here."

The young man listened eagerly, but he said nothing of what he had in mind. I returned to my home and after a few weeks I received a letter from him postmarked with a name wholly unfamiliar to me, and enclosed was a small kodak picture of a dilapidated shack with a flock of sheep at its door. He wrote in the letter that he was out in the "piney woods" and that he was arranging to start a school there.

I had never heard of the "piney woods" country as offering unusual attractions for a colored school. It was supposed to be a sort of white man's country, but actually in the two counties for which this school was started the colored children were nearly as numerous as the white. In many of the counties of Mississippi the colored people outnumbered the white four or five to one. Statistics would seem to point to such counties as the best places for such an enterprise; but the man who follows the direction of statistics sometimes finds himself astray. Certainly this man made no mistake in breaking into the "piney woods" country, for he found a large number of neglected people eager to welcome him to his undertaking and a great many white neighbors ready to join in the welcome and to assist his efforts.

He opened school under a widespreading cedar tree. And such a looking school! The group that were brought together there were so uninteresting as to be interesting; there was so much room for improvement. He saw in each a sort of tree, alive but only half alive, so overgrown with scales and parasites of ignorance. It was a "human orchard," as he calls it, and now he had his job to "spray" it. He was there alone. Nobody had sent him. He had no missionary society behind him and no substantial backers. He asked for a contribution. An old man who was born a slave, but whose keen eyes "had seen the coming of the glory of the Lord," made the first gift, and it was \$50 in cash and forty acres of land. This was great. The school adjourned to the old cabin to see what could be done with it. They cleared out the rubbish and made it clean. They

rigged up some shelves in one corner and spread pictures over the rough walls. They found some planks and made them into tables, on which in due time were set a type-



LAURENCE C. JONES, Ph. B.

writer and a small printing press. They began to think of a new building and picked out a spot close by the cabin where they drove their stakes as the first step.

This is Laurence Clifton Jones, of the Iowa State University, class of 1907, honor man, scholar, thinker, prospector, promoter of education and character. He is coming to his own here in the pine woods of Mississippi.

Three miles away is Braxton on the railroad, with its postoffice, bank, stores, churches and prosperous business concerns. He goes down there for his mail, to send off letters and to buy supplies. The people want to know what he is doing out there in the woods. He tells them and he does it in such a way that some of them drive out to look at his operations. They like his work so well that they ask him to let them help, and they raise money among the white neighbors to put up another building for the new school.

Next, he writes home to his old friends in Iowa an account of what he has found and what he is doing. They write back in warm congratulation and tell him they, too, would like to take some stock in his enterprise. Some of them have in mind to take a winter trip to the South, and here is just the kind of thing that they want to see; so they get their tickets to Braxton, where Jones meets

them and takes them out to his "plant," which by this time is fairly booming with its new buildings and its people who have seen the new light and found their way to it through the woods from all the region around. The visitors are men of some distinction. One of them had been a captain in the Union army and later the president of the Iowa Corn Growers' Association; the other was a graduate of the Iowa Agricultural College at Ames. Prominent citizens of Braxton were glad to welcome them and to accompany them to the new school which was now becoming an object of local pride. It need not be said that it was a great day for these poor people when they gathered in crowds to meet these visitors, some from the North and some from the neighboring city, who were taking so great an interest in this school and in the welfare of those for whom it was established. It was a great day for the principal also, for it brought to him the warm approval and helpful assurances of men whose endorsement of his work would give it reputation and standing throughout the country.

One episode more. "It is not good for a man to be alone." Principal Jones was fully aware of this. Wherefore he returned about a year ago to Iowa for one who had



MRS. LAURENCE C. JONES.



THE ORIGINAL SCHOOL.

been educated at the Burlington High School and had proved her fitness to share in his ambitions by a number of years' service in successful teaching. The two were married at Iowa City last July and took their wedding trip to their home at Braxton.

Mention has been made of a small print-

ing press that was set up in the little log cabin with the other furniture. From this press a little four-page paper, called *The Pine Torch*, has gone forth from time to time to the friends of the new enterprise. It is an odd little sheet, printed from type of many sorts and sizes, but alive in every



FARMERS' CONFERENCE.

line with the spirit of the man who gets it up, who is author, editor, compositor, printer and publisher, all in one. This paper has been the medium of personal communication with readers in different parts of the country and has kept them informed of the progress made.

The March number of *The Torch* tells of the recent acquisition of 129 acres of land which generous contributors have added to the original tract and it says: "From New York to California, Iowans helped buy this plantation. The boys are now cutting down bushes and getting it in condition for farming. Several acres of oats have been planted and the tiny blades have covered the earth with a carpet of green." In another column are given the following statements concerning the school: "Organized in 1909 without money, land or friends. An ex-slave gave the first substantial gift, forty acres of land and \$50 in money. Local interest awakened; friends in other sections became interested; the result was the establishment of a school and center whose influence is

felt for miles around. This year we enrolled 169 and had to refuse admittance to many for lack of accommodations. There are eight teachers, who teach academic work in the morning and industrial training in the afternoon. Cooking, sewing, housekeeping, gardening, agriculture, carpentry, shoe mending, broom making, printing and laundrying are the industries. We have 169 acres of land, three large buildings, seven smaller ones used for shops, barns, poultry house, live stock and industrial apparatus. All is free from debt, with a total valuation of \$10,000."

What a demonstration this is of the chances offered in neglected parts of the South for well-educated, thoroughly equipped young colored men! I could give a number of other examples in confirmation of the lesson. For men like Laurence C. Jones there are chances wherever there are ignorant people, and when such an one shall appear among them it will be quickly seen how ready they are to respond to his efforts for them.



A CORN SHOW AT BRAXTON.



Robert Gould Shaw House and Its Work



By ISABEL EATON



WO monuments to Robert Gould Shaw are standing in his native city to-day: the bronze memorial on Boston Common and a neighborhood house in the South End which bears his name

and which, we dare claim, is working in the same great cause for which the heroic young soldier fell, fifty years ago, on the ramparts of Fort Wagner—for freedom and justice.

Inscribed on the Shaw Memorial are Emerson's words:

“Stainless soldier on the walls,
Knowing this needs know no more:
Whoever fights, whoever falls,
Justice conquers evermore.”

And the lines might well be written over the door of Robert Gould Shaw House as its motto, for this house, indeed, has in hand a struggle for justice.

“What is this settlement,” we are asked, “and what does it do? When did it begin and who brought it into being?”

The initial impulse toward the work now going forward at Shaw House came from one of America's foremost social workers, distinguished among them all for breadth of outlook, for wisdom and sincerity, Mr. Robert Archey Woods, of South End House. The first step in the work was taken when Mr. Woods discovered, as the result of a general survey of the South End, that there were several odd corners in which colored people were congregated. These little colonies were at a considerable distance from centers of good influence, and a tentative effort to reach these people was made by opening a few rooms in the midst of one of these recesses. In time, however, the question arose why there should not be a fully equipped settlement in Boston's great central colored community on the border line between the South End and Roxbury. It is not to be denied, of course, that while nearly all the Boston settlements steadily refuse to draw the color line, there has been all along a bias on the part of club and class members who would often, when colored persons did attend settlement gatherings, leave them conspicuously isolated in the midst of the company, would comment

offensively, or otherwise discriminate against them. This bias among the American-born white members of club organizations acted practically to close the doors of settlement houses against the colored people; and so



SHAW HOUSE.

it came about that on Mr. Woods' initiative a group of social workers conferred and decided to establish a settlement house dedicated to the ideal of fair play and equal opportunity—a house in which the colored people should have first claim, though none should be excluded. An early annual report shows this to have been the spirit of

the founders when it states: "The house was established to give colored people the same privileges that other settlements are giving people of other races. The house is primarily for colored people—that is, giving them first consideration, but not excluding whites. It aims to bring about the co-operation of both white and colored."

After one or two experiments the work took final shape as a social settlement located at 6 Hammond Street, and was authorized to use the honored name of Shaw, the man who gave his life to champion the rights of the Negro-American. His name was taken with the cordial consent of the only living member of his immediate family, his sister, Mrs. Francis C. Barlow, who, in permitting its use, as well as by her generous contributions to the work of the house, has heartily endorsed the work which the directors and residents are doing in the community.

This much regarding the founding of the settlement. The remaining questions commonly asked, "What Robert Gould Shaw House is and what it does," are easily answered. It is a neighborhood house which works through clubs and classes, like all settlements. It has concerts, parties, dramatics, dances, entertainments, lectures and socials, like all settlements. It has conferences rather more than most settlements, as it has a perplexing problem to deal with more or less constantly, for though it is essentially a neighborhood house with doors open to all, it is natural that, situated in the midst of a large colored population, its clientele is chiefly colored and its problems, therefore, those of the colored people—how to secure an occupation on a basis of individual fitness, and how to make a living on this basis, being the chief of them. The question of occupation and its remuneration is undoubtedly the most conspicuous aspect of the problem facing the colored man in Massachusetts, where his civil and political rights are customarily secured to him, or, if in some instances denied, can always be secured by raising the point and fighting the issue.

The method of work at Shaw House is also like that of other settlements. Three resident workers—two white and one colored—assisted by some forty teachers, paid and volunteer, do the work, under the advice and direction of a council and governing committee of seventeen members. These three

residents do much neighborhood visiting, and there are at the house classes for girls and women in millinery, dressmaking, house-keeping, drawing, pottery, raffia, basketry, brasswork, etc.; classes for boys in brasswork, woodwork, bent iron, chair caning, electricity, baseball, basketball; music, dancing and gymnastics for both sexes; a young women's orchestra, a boys' orchestra, a choral club, the beginning of a music school, with a pupil of John Orth as volunteer instructor, a class in English literature led by Miss Baldwin, a class in stenography and one in French, while a study room with a teacher always in charge has been planned for next year to help the older boys and girls with their home work.

Among our clubs the Mothers' Club, of fifty members, is perhaps the one with greatest possibilities for good influence in home and neighborhood. A neighborhood league has been organized at Shaw House under the presidency of Mrs. Dora Cole Lewis, and has done something toward getting cleaner streets and alleys, moralizing public parks and co-operating with the Women's Municipal League, the Watch and Word and other reform organizations. There is a club of fine promise for young girls of 15 to 18 years and a similar one for young men, as well as for younger girls and boys, while our troop of Boy Scouts of America numbers about forty members, eight of them white boys.

The summer work of Shaw House begins directly after the public schools close, the house being open summer and winter, and running to capacity all the time except Saturday afternoons and Sundays. In summer a kindergarten and playroom, with sewing, basketry, etc., is in session every morning except Saturday. Also picnics, outings and "country weeks" are arranged for our mothers, babies and children. Half-month vacations at Groton School camp, N. H., are also secured for some of our boys every summer. There are many other activities at Shaw House, the description of which space forbids, but it is clear from what has been said that the house fills a real need in our city life.

Shaw House not only believes in every man's right to earn an honest living and to enjoy congenial and healthful recreation, but it strives to secure these things for him. Realizing that "the industrial exclusion is in

MEMBERS OF MOTHERS'
CLUB.

SHAW HOUSE SCOUTS.

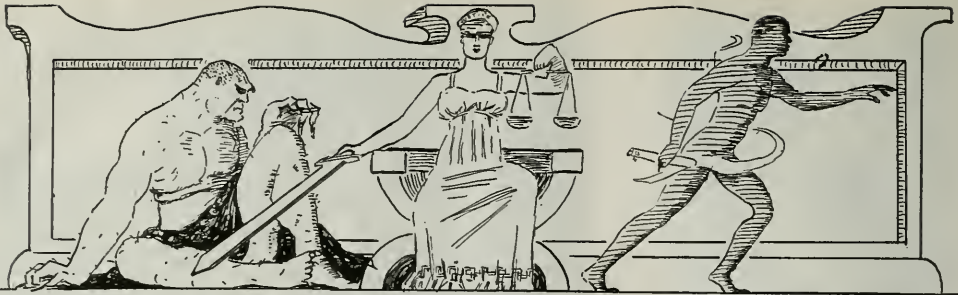
a measure responsible for the social exclusion which often makes the colored people so unhappy when they do show themselves in gatherings of white people," the house has made a beginning in counteracting these tendencies. Each year one or more conferences on industrial disability, etc., have been held, which have been marked by the frankest and most sympathetic interchange of opinion between the white and colored persons who have attended them, and have resulted directly in a number of appointments of competent people to positions rarely secured by colored people. Through one of our councilors three young colored girls have been given positions to do clerical and stenographic work, and through a resident, three other stenographers have secured similar work. Through another councilor a colored graduate of the Y. W. C. A. course in domestic science has for two years done all the catering for Trinity Church and, latterly, for the new Episcopal Cathedral also, which means constant and well-paid employment. Through another councilor our scout master and sixteen of our scouts were sent to Blue Hills camp, and through the influence of still another member of our council, backed by Mr. Bradley's own good work, the latter has just been appointed to a salaried position on the camp staff of officers. Another councilor has enabled us to give a stock clerk's place to one of our boys who was running an elevator at South

Station, and to advance another boy to a place where he has a chance for promotion, if he makes good. The council has also appointed on its own residential staff of paid social workers Mrs. Hannah C. Smith and Miss Josephine Crawford, while a considerable number of the colored friends of the house have acted as paid teachers. While this is not a long list it is not without promise, and it leaves entirely out of account the large number of persons who have been placed, through Shaw House, in the usual avenues of work.

A colored woman who knows well what have been the relations of the white and colored people in Boston assures us that nothing in recent years has been so notable a step forward, nothing has gone further to advance a real sympathy and understanding between the best people of the two races, than has this series of conferences at Robert Gould Shaw House.

Both the directors and active workers on the residential staff are confident that the work is making headway in the cause of righteous treatment of our colored citizens. There is the steady effort and constant aim to keep the doors of Shaw House open toward the broadening future, and to connect the bright and able and faithful young people who come to us with the larger life of the community, rich in promise and in opportunity, "for who can reach."





NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

L. 20

BRANCHES.

BALTIMORE.

THE Baltimore branch announces a series of public meetings were held during the month of June in the interest of the National Association. Two very successful meetings were held in May, at both of which Dr. Mason made addresses. Over 100 new members were secured.

The Baltimore segregation matter, which, as already stated in *THE CRISIS*, was decided by Judge Elliott in favor of the colored people, has been appealed.

The branch announces that it will continue its work on this case. Mr. Charles A. Boston, of the firm of Hornblower, Miller & Potter, of New York, a member of the National Association's legal redress committee and of the Maryland bar, has expressed his willingness to co-operate in this case with the Baltimore branch and with Mr. William M. Wherry, Jr., the association's counsel.

NEW YORK.

The New York vigilance committee is vigorously pushing cases of discrimination in places of public amusement. Over forty-three cases have been reported by complainants and investigated by the executive secretary. A number of these were very good cases and are on the court calendars to come up in the near future. In all cases the policy has been to visit the proprietor and convince him that he was violating the law. One case, won within the month, has been that of Hull vs. the 86th Street Amusement Company, which conducts a moving-picture theatre on 86th Street, New York City. The defendant in this case refused to sell Mr.

Hull tickets for any part of the theatre other than the topmost gallery. After careful deliberation, Judge Marks, in the sixth district Municipal Court, rendered a decision in favor of Mr. Hull, giving judgment for \$100. The attorneys for Mr. Hull were Messrs. Studin & Sonnenberg. An appeal has been taken by the defendant to the appellate term of the Supreme Court, but the management of the 86th Street Amusement Company has evidently been decidedly impressed by the verdict, for their policy of discrimination has been changed in favor of that of admitting colored people to any part of their theatres, of which they own several.

CHICAGO.

The Chicago branch reports through the legislative committee that the intermarriage bills pending in the Illinois legislature are dead beyond any possibility of resurrection at the session now drawing rapidly to a close, and that the "full-crew" bill has been successfully blocked in the railroad committees of both houses, and in all probability will not be reported in time to pass.

INDIANAPOLIS.

The Indianapolis branch is investigating the condition of colored women in the women's prison. Enthusiastic meetings held in May and June were addressed by Dr. Du Bois and Dr. Mason.

QUINCY.

The Quincy branch last month succeeded in publishing statements in the white papers giving the facts of discrimination.

TACOMA.

The Tacoma branch reports most enthusiastic meetings given for Dr. Du Bois on his Western tour. Besides the Tacoma meetings, at one of which the mayor of Tacoma presided, a banquet and reception were given for Dr. Du Bois, and he was presented with a loving cup by members of the branch. The members of the branch also arranged for meetings in many other Northwestern cities. An account of the splendid

activities of this branch in connection with Dr. Du Bois' visit will be given later.

LYNCHING.

As a result of the association's work in Coatesville, a bill has been introduced into the Pennsylvania legislature which charges the damages inflicted by mobs to the city or town and automatically dismisses the sheriff who loses a prisoner.



AS OTHERS SEE



DR. ISAAC N. RENDALL was a man who never gave way in his conviction that the Negro should have precisely similar opportunities in education with any other race. He never faltered in his effort to make this an institution of higher education. His was a self-forgetting life and for this reason he was not as well known as some of the other benefactors of the race. Again, he advocated the unpopular side—complete courses in languages and science for the Negro—and so was looked upon as unpractical. Once more he tried to make and keep Lincoln University a place of contact between the races, where the philanthropic white man could serve on the board of trustees and where the educated white man might teach if he wished. For this, also, he was criticised. He was called narrow, etc. His desire, however, was merely to keep intact one of the fast vanishing points of contact between the races. He had no race feeling whatever and I can personally testify that he considered the Negro equal in capacity, possibility of culture, and ability to develop to any race on earth.”—Dean Johnson, of Lincoln University.

“We heard the baccalaureate sermon delivered last Sunday by Dr. Johnson, dean of Lincoln University, at Haines School, in this city. His text was: ‘Thou hast brought me out into a large place.’ A few weeks ago, when *THE CRISIS* stated that Lincoln University had never got to the place where it thought any of its colored graduates worthy of teachers’ places in that institution, Dr. Johnson wrote Dr. Du Bois asking him please to stop sending *THE CRISIS*. It is a bad sign when a man (any man) stops taking a news-

paper simply because he dislikes something it says.”—*The Georgia Baptist*, Augusta.

“I am so delighted with *THE CRISIS*. It was a most interesting number.”—The wife of a Northern professor.

“I am always glad to hear about the good things our people are doing and their wonderful progress. I have enjoyed this number of *THE CRISIS* very much. It is the best ever and should be taken by every black man and woman in the country.”—A black woman.

“I have got five persons who had been very much opposed to Negroes to reading *THE CRISIS* and have one of the largest firms in the city (Chicago) that I do business with to treat me with more courtesy, and likewise other colored people who cross their doorsill to do business with them. I wish you continued success.”—A black man.

“After my encounter with the dean, a fellow with fight in him began sending him a marked copy of *THE CRISIS* every month. Since then his attitude toward me has gradually undergone a complete change.”—A student in the North.

“Hearty congratulations to *THE CRISIS* again for the splendid work it is doing.”—A white social worker.

“The best piece of propaganda journalism in the country.”—A white editor.

“We prize *THE CRISIS* very much.”—President McGranahan, of Knoxville College.

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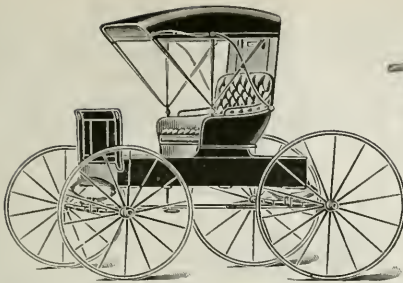
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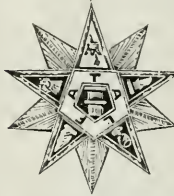
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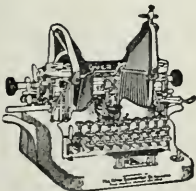
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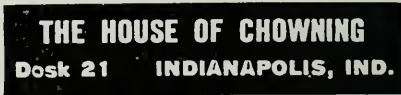
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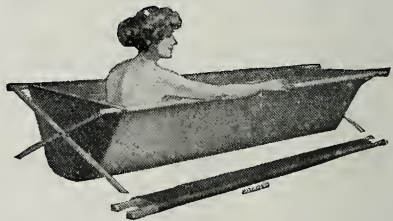
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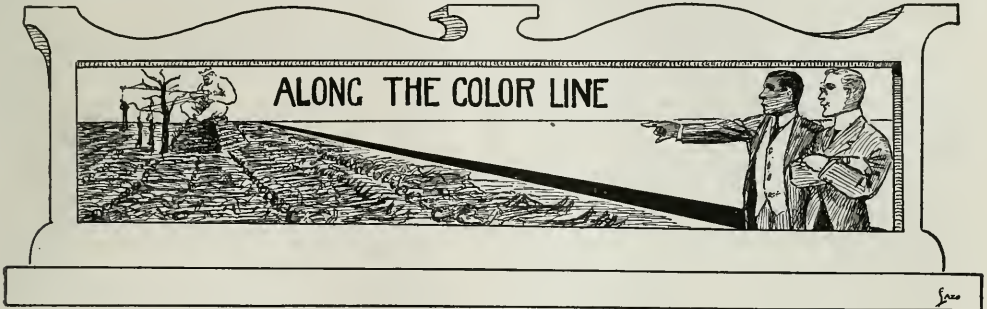
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THE CRISIS

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SOCIAL UPLIFT.

FOLLOWING close upon Pennsylvania's additional \$75,000 to its original appropriation of \$25,000 for an emancipation exposition, Illinois passed a bill granting \$25,000 for a similar purpose. This makes the fourth Northern State—New Jersey and New York being the other two—to make an effort to mark in a fitting manner the fiftieth year since the emancipation of slavery, not in their respective commonwealths, for it is more than half a century since slavery expired in any of the States mentioned, but in the United States. In Arkansas and other Southern States efforts are being made by colored people to secure from their legislatures recognition of the emancipation, and a number of Chicago Negroes are taking the initiative in a renewed effort to secure from Congress an appropriation for a national celebration which will make this or next year an epoch in the history of the Negro.

An interesting feature of the Illinois bill is that, in contrast to the New York commission, which is composed entirely of colored men, the Illinois commission is to have a white majority of the nine members, for the governor is to be the chairman and two members are to be drawn from each house of the legislature. In addition to these it is expected that Governor Dunne will add an additional white person, bringing the total to six, as against three colored.

In New York, where the governor and the legislature have expressed their confidence in the Negro race by placing the work of

the commission entirely in the hands of colored men, the first to attack the commission and strive assiduously to prevent it from accomplishing its task is a Negro newspaper scribbler who failed to secure a place on the commission in order to create discord within. Happily, however, harmony prevails in the body. As to the general scope of the exposition there is no difference of opinion, and the New York plan is typical of the arrangements in other States.

The commission seeks to make this exposition distinctly and impressively educational. There will be as little as possible of the country-fair type of exposition. The commission rather stresses the conferences and congresses on the religious, economic and other important aspects of the problem of the advance of the race. In this way the commission hopes to do a work that will have a more lasting effect upon the American public.

A special feature of the exposition will be the series of pageants illustrating historically the progress of the Negro from the remotest times; his migration to the New World and so on down to and since his emancipation from slavery. In addition to this, special departments of art, literature, inventions, etc., will be placed in charge of competent persons well informed in their respective branches. The commission is to prepare a roll of honor of 200 men, selected by their fellows, as being really representative leaders of the race. The exposition will cover the last ten days

of October, and three of these will be called, respectively, Governor's Day, Douglass Day and Lincoln Day.

The exhibit will comprise thirteen divisions. (1) Africa, showing arts and crafts, distribution of Negroes on the continent, historical map. (2) Distribution of Negro blood throughout the world; growth of the race in America. (3) Health and physique. (4) Occupations, illustrated with moving pictures. (5) Science and inventions. (6) Education. (7) Religion. (8) Civics. (9) Work of women. (10) Painting and sculpture. (11) Literature. (12) Architecture. This exhibit is to be housed in a small central temple designed by a colored architect, which will also contain pieces of sculpture by Negroes, a library of Negro newspapers and books, together with paintings and decorations by Negroes. (13) Music, including two public concerts.

The New York commission may not be able to do all of this with the \$25,000 at its disposal, but with the sympathetic cooperation of white, and especially of colored people, the exposition can be made a tremendous influence for good understanding and mutual respect between the races. It is especially important that the New York exposition should be as comprehensive as possible in its scope, for, with the position of New York City as a center of thought not only for the United States, but for the whole world, there can be no telling the esteem for the Negro which will emanate from an exposition of Negro history and progress successfully conducted by Negroes. The work of the New York commission calls for the support and encouragement of all Negroes who have at heart the interests of their race and especially of those who reside in the city and State of New York.

The New Jersey commission will hold its exposition at Atlantic City in September. The place and time are well chosen, for the famous summer resort will then contain its densest population. Owing to the failure of the commission to use before a stipulated time \$7,500 of the first half of the total appropriation of \$20,000, this money has reverted to the State treasury. The slowness of the commission in spending money was due to their desire to put the appropriation to the best possible use, and it is felt that it was a great injustice to

take away, on a mere technicality in the law, so large an amount of the small appropriation. It will be recalled that the then Governor Wilson, in signing the bill for the exposition, said he stood ready to sign a bill for a larger appropriation, but the legislature has failed to act accordingly. A voluntary subscription list has been started and has received the support of a large number of public-spirited citizens, white and black. The New Jersey celebration has thus become a popular movement and its success ought thereby to be assured.

The Pennsylvania exposition will be held in Philadelphia during the whole month of September. Exhibits ought to arrive in Philadelphia not later than August 15, and communications referring thereto should be addressed to R. R. Wright, Jr., director of exhibits, 1352 Lombard Street, Philadelphia.

In New York W. E. Burghardt Du Bois is chairman of the committee on exhibits, and in New Jersey information as to this department may be obtained from the Rev. Solomon Porter Hood, American Mechanics' Building, Trenton.

¶ The Chicago Y. M. C. A. has been dedicated. Besides its other attractions, the building offers lodging accommodations to 200 young men. It was erected at a cost of \$195,000, of which sum \$20,000 was contributed by Negroes of Chicago.

¶ The colored Y. M. C. A. of Los Angeles has completed the purchase of a \$15,000 lot for its proposed \$100,000 building. In Cincinnati the colored people have raised \$8,000 toward a Y. M. C. A. structure.

¶ The cornerstone of the new Y. M. C. A. has been laid in Philadelphia. Tulsa, Okla., hopes soon to have a colored Y. M. C. A.

¶ The city of Nashville is to contribute \$5,000 if the Negroes will give \$1,000 for the erection of a library for colored people.

¶ The Odd Fellows of New Haven, Conn., have erected a \$40,000 building.

¶ White and colored people in Charlotte, N. C., are making efforts to establish a colored reform school. Steps are being taken in Roanoke, Va., to found a home for wayward colored girls.

¶ In Cincinnati colored men have formed an organization to promote the economic and social betterment of the race, and in

Columbus a Friendly Fellowship Association of America, with like objects, has been formed.

¶ At Lincolnton, N. C., a civic league for the improvement of health conditions among Negroes has been formed.

¶ The Harlem Mothers' Club of New York has become a member of the E. S. F. W. C. The Mothers' Club is an auxiliary of the Hope Day Nursery.

¶ The Urban League calls attention to the fact that Harlem's large population of Negroes is without a playground for the children. Writing in the *Globe*, "Paleface" supports the league's contention for a playground:

"A few weeks ago I saw a colored boy playing in West 135th Street (it was on his eighth birthday). Playing on the road, 'there being no playground.' He was accidentally knocked down and run over by an automobile, picked up, apparently lifeless, and rushed to the Harlem Hospital.

"Last evening, passing the same locality, I saw another boy skating on the road with the same boyish carelessness. I called him over and told him I had seen a boy killed, playing on the road near the same spot. He replied: 'Killed! Why, he ain't killed, mister, that's him over there on the sidewalk, him with the white waist on, but he can't skate half as fast as he could before.'

"His answer to my request that he be careful was: 'I want to skate and I've got to skate somewhere.' In other words—being a natural boy—"I must play—if there are no playgrounds, then "the roads for mine."'"

¶ In Kalamazoo the Independent Lincoln Club has brought a colored doctor and lawyer to the city and has secured the increasing respect of the white people by its worthy civic activities.

¶ In Virginia an investigation into health conditions among Negroes is arousing public sentiment in favor of their betterment.

¶ H. St. John Boldt, a Princeton student, of Southern ancestry, but residing in New York, was compelled by respectable white people of Cranbury, N. J., to apologize for an insult offered to John Hall and Harry Roberts, both colored. Boldt had threatened

these men with a revolver on their demanding an apology for the insult.

¶ Colored men of Nashville are planning to found, on a 5,000-acre estate, a model city in which preachers are to be chosen by popular election and to receive the same salary as policemen, no rivalry among denominations is to be permitted and no liquor is to be sold or given away.

¶ The Great Northern, Northern Pacific and Chicago, Milwaukee and St. Paul dining-car waiters are organizing a building and loan association in Seattle and Tacoma. Each waiter is required to buy \$10 worth of shares every month until they have raised a capital of \$250,000. Over 400 waiters are interested in this project.

¶ The city council of Boston has voted \$20,000 for a suitable memorial to Wendell Phillips.

¶ The colored people of Cleveland are trying in vain to get the mayor to protect colored residence districts from organized vice.

¶ Nashville colored men are organizing an athletic association.

¶ A young colored men's club has been started in Keokuk, Ia.; another organized in Oklahoma City; and in Dayton, O., a home for working girls and a day nursery are planned.

¶ The Hale Infirmary, of Montgomery, Ala., is being supported by colored people, who are raising a special fund for current expenses.

¶ The State Federation of Colored Women's Clubs of South Carolina met at Florence, June 25 and 27. Delegates were present from all the clubs in the State and an interesting program in many details was carried out. Over \$1,600 was raised during the year for charitable purposes. Subscriptions to various papers and magazines for shut-in children and older people were made, and donations to several charities given. The lengthening of rural-school terms and the matter of arousing patrons to their support will be undertaken by field workers of the federation this year. The following executive officials were elected: President, Mrs. Marion B. Wilkinson, Orangeburg; first vice-president, Mrs. J. R. Levy, Florence; corresponding secretary, Mrs. D. L. Frazier, Spartanburg. The federation will meet next June at Sumter.

CHURCH.

THE Roman Catholic Church in the United States devotes to missionary effort among Negroes and Indians an annual collection on the first Sunday in Lent. Last year the total amount obtained for this work was \$110,549.35.

¶ Archdeacon Bragg, of Baltimore, recommends the consecration of a colored bishop for Episcopalians in Boley and other Negro communities in Oklahoma.

¶ The first issue of the Georgia *Congregationalist*, the organ of the colored congregational convention, has appeared at Atlanta.

¶ The Mission House and Institutional Church for Negroes at Louisville is now free of debt.

¶ The educational board of the general Baptist convention of Texas is conducting a campaign for \$175,000 to free from debt the schools controlled by this church—Guadalupe College, Central Texas, College and Boyd Institute. A Texas philanthropist "who is not a Christian" has contributed \$40,000 to the fund.

¶ In an address at Grace Church, New York, the Right Rev. William A. Guerry, Bishop of South Carolina, stated that before the Civil War there were in his diocese, as generally in the South, as many Negro communicants as white, but that emancipation, prejudice and indifference on the part of the whites had forced most of the colored people into religious bodies of their own. The white man is, however, coming to appreciate his duty toward the Negro, and the bishop urged his hearers to lend their aid to the work among the colored people. The bishop said:

"When the disciples came upon the man born blind they, in a speculative mood, asked: 'Who did sin, this man or his parents, that he should be born blind?'—a question typical of the view we once took of the presence of the African in America. Who did sin—the slave catcher, the slave trader, the planter, the abolitionist or the fire eater—who *did* sin? How contrary to the disciples was Jesus' attitude of practical helpfulness toward the blind man. 'Neither did this man sin, nor his parents, but that the works of God should be made manifest in him.'"

¶ Rev. Charles Martin, of Beth Tphillah Church, New York, is said to be the first

colored man to be admitted to the full presbyterate of the Moravian Church, although the Moravians or United Brethren were the earliest denomination to undertake to Christianize the Negro. Mr. Martin was ordained at Bethlehem, Pa., in July.



MUSIC AND ART.

THE music reviewer in *Vogue* says: "Those who are looking hopefully to America to produce music which shall offer a beauty that is racial and distinct from the music of other lands have recently listened with interest to the compositions based upon themes of the Negro melodies. The John Powell concerto played by Efreim Zimbalist and the 'Comedy Overture on Negro Themes' performed by the Theodore Thomas Orchestra last month prove that there is inspiration for our composers here as well as abroad, though it was necessary for a foreigner, Anton Dvorak, to point the way with his 'New World' symphony, which is replete with the rich yet plaintive melodies characteristic of the Negro race. * * * In Berlin an Indian girl is soon to make a début in opera—the swan song of a vanishing race, perhaps, or the prefiguration of a new achievement."

¶ Clarence Whitehill, baritone, of the Chicago Grand Opera Company, was soloist at the part-song concert of the Arion Club of Milwaukee last month. His singing of one of the "bandanna" songs—a Negro song written by Sidney Homer—was said to be one of the most enjoyable features of the evening.

¶ "Uncle Rome," of the same group of songs, which are in the Negro idiom, was among the most successful songs given by Charles W. Clark, the American baritone, at his Paris recital.

¶ A well-known impresario and actor sends us the following letter:

"'Show business' may not have come under your direct observation, but it is a profession that is furnishing employment to hundreds of colored girls and boys. Every town of any consequence, in the South, has its colored picture or playhouse, but I am sorry to say that the major portion of the young women and men entering this profession are ignorant, and aside from a natural talent for singing and dancing are all unqualified

to appear before intelligent audiences. Most of the performances in these small houses are a disgrace and an insult.

"Unscrupulous managers, mostly white, anxious to fill their pockets with the Negro's nickles and dimes, caring nothing for his intellectual advancement, encourage the performers to make use of suggestive lines, vulgar jokes, etc. You can imagine what class of people this draws to the theatre, but the manager cares only that he fills his theatre, and he usually does.

"Daily and nightly colored girls and boys are being educated in these 'smut' shops. What kind of an education are they receiving? The commonest theme for a sketch between two men or man and woman is a burlesque on the sanctity of the marriage relation, thereby encouraging immorality. Is it right that the good people of these towns should ignore this system of education?

"I have been combating this evil influence with all my power, but I need assistance. I am well known and, I believe, well liked by these Southern performers, and I have accomplished some good. What ability I have as a writer has been used in this direction. I have written numerous articles encouraging and entreating the young men and women to study and perfect themselves in their work. This is why I desire to learn how to write well.

"The stage is an educator. It is a potent influence for good or evil that may not be ignored. We can accomplish much good if the public will meet us half way. I trust this subject will interest you and the association. I will be glad to furnish you further information upon the subject."

COURTS.

MR. ROBINSON and Dr. Crampton, two prominent colored men of Harrisburg, Pa., won a discrimination suit against the proprietor of a theatre. On the night on which they purchased tickets, a notice was posted at the ticket office to the effect that:

"The balcony of this theatre is provided for our colored patrons. If you do not desire to sit in the balcony do not purchase tickets, as they will not be honored in any section of the theatre." But Mr. Robinson bought tickets for the lower part of the theatre and, on attempting to occupy the

proper seats, the manager informed him that he and his companion would have to go upstairs. In charging the jury the judge said:

"It does not do for the proprietor of a place of that kind to say: 'You can just come in and sit on the balcony.' He has no right to compel you to climb the stairway on to the balcony when there are unoccupied seats on the first floor. You have the right to select your own seat, if it has not been reserved and not occupied by anybody else, and as long as you behave yourself in a quiet and orderly way.

"Something has been said about this act relating to hotels and prohibiting the refusal to admit to the hotel or to furnish accommodations at the hotel because of race or color. That is the law of this State. It is part of this statute, and a very proper enactment, and one which the courts and juries must enforce. If there be anything wrong about the law, the remedy is by address to the legislature and a modification or repeal of the law. This law, as long as it remains on the statute book, must be enforced by juries and by courts. As I have just said, it prohibits the refusal to admit to a hotel or to give accommodations at a hotel because of race or color. That law with respect to a hotel would be violated if, because of the race or color of a man, he would be refused a room on the first or second floor of the building when he was able and willing to pay for it, and the rooms were unoccupied, and the proprietor undertook to send him either to the attic or to the basement; that would be refusing accommodations because of race or color, if that was the reason for sending him either to the attic or down into the basement. Rights must be recognized and privileges must not be refused because of race or color. That is the purpose of this act and its express declaration."

¶ At the first trial of Police Sergeant Duffy in New York for graft the jury failed to bring in a conviction, after having been out more than twenty-four hours. It was found that from first to last the ballot had stood eleven to one for conviction. The solitary friend of Duffy and erime declared that his Southern birth did not permit him to convict a white man on the testimony of a Negro witness. Duffy was convicted

and sent to jail on a second trial without the Southern juror.

¶ An Ohio court has prohibited the Negro Elks from using any title and insignia suggesting similarity to the white order.

¶ A New York jury awarded \$5,000 damages to the widow of Waverly Carter, in a civil action against a man named Plitt for causing the murder of her husband. Plitt was a newspaper agent of Becker, who is now in Sing Sing for the murder of a gambler. Plitt was himself indicted for the murder of the Negro, who was killed in a raid by Becker's strong-arm squad on a Negro gambling hall, and it is said but for the testimony of a Negro clergyman who did not like gambling, Plitt would have been convicted. As it is he has no money to pay the damages awarded in the civil action.

¶ At Columbus, O., Judge Evans awarded \$50 to Graham Deuwell, a colored lawyer, in a discrimination suit against a confectioner.

¶ A Chicago court awarded \$2,500 damages to a white woman who sued Jack Johnson for having been struck accidentally in the face when a punching bag which he had been using in a theatrical exhibition was torn from its fastenings and started to punch the audience. Johnson paid the damages assessed and set out for Europe in the hope of making some more money. The United States government failed in its attempt to prevent him from leaving this country, although he declared that he intended to return to face the appeal pending against his conviction under the law for the protection of so-called white slaves.

THE GHETTO.

A SEGREGATION ordinance has been passed in Atlanta.

¶ Governor Dunn vetoed an amendment to the Illinois civil-rights law prohibiting discrimination against Negroes in cemeteries. The governor took this action because the Attorney-General considered the amendment unconstitutional.

¶ By order of the park commissioner in St. Louis "no Negroes will be allowed in the Fair Ground Park swimming pool." In this city the United Welfare Association is raising funds to secure the enactment of a segregation law.

¶ J. B. Aswell, one of the gentlemen from Louisiana in the lower house of Congress, introduced a bill for segregation in civil service. He asserts that segregation "is fair to both races, and pleasing to the right-thinking Negro." Aswell's bill stipulates that "no white clerk or employee shall be subject to the authority of a Negro," and in a subsequent section he adds the joker: "There shall be no discrimination in favor of or against employees of equal efficiency on account of race or color." The gentleman did not notice it perhaps, but his language makes him at first sight appear as saying that efficiency is determined by race and color, and that is perhaps what he really meant to say. At a meeting of the Louisiana State Association, addressed by the above-mentioned representative, Joseph Colton, vice-president of the association, said he was of the opinion "that the Negro needs soap more than education," and that while he had never seen any trouble from Negro men in the printing office, he understood that the Negro women in some of the offices were offensive. To Aswell, on the other hand, "the sight of a Negro man working side by side with white women is intolerable."

¶ A gentleman from Georgia by the name of Howard introduced a "Jim Crow" bill. Section five of this proposed legislation states that "the meaning of the words white and colored is confined to the races known as Caucasian and Ethiopian, respectively." Howard does not state who is to determine whether an individual shall be known as Caucasian or Ethiopian, so we may assume that about one-half of the colored population of Washington will have the right to sit wherever they please, just as members of races which are neither Caucasian nor Ethiopian, and if this half can sit where they want to then the other half ought to have no difficulty in getting out of the "Jim Crow" section.

¶ In Grand Rapids, Mich., a colored clergyman went into a store where he could not purchase a pair of shoes.

¶ In Windsor, Ont., a colored man was appointed to a position in the postoffice over the protest of the white employees. The colored man is getting along all right.

¶ Three colored men were told by a lunch-room keeper in Toronto: "We don't serve

Niggers here." They have sought and probably will obtain legal redress through the license commissioners. Commenting on this case the *Montreal Gazette* says: "Race hatred is as strong in some centers in this free dominion as it is in the free South of the United States and with less cause."

¶ The clergy of Middleboro, Mass., refused to marry a white man to a woman of Caucasian, Indian and Negro ancestry. The couple were married by the city clerk of Brockton. A New York magistrate refused to perform the civil-marriage ceremony between a white woman and a colored man whose romance started in a Virginia town about seven years ago. The official's excuse was that he did not believe that magistrates ought to perform the marriage ceremony.

¶ The Portuguese of Cape Cod are protesting against the effort of the town of Wareham, Mass., to segregate their children in schools. Theophilus F. Gonçalves, who is leading the Cape Verde Islanders in their appeal to the Portuguese government, issued the following statement to the press:

"We want to become Americans. We want our children to understand the English language and gain some knowledge of American ideas. We are peace loving and have no desire to fight for what we think our rights, but when we see that discrimination is being made against our children in the public schools we must show that we are not asleep and are ready to stand for our rights as any Americans should do."

¶ "In Oklahoma," says a Negro clergyman, "the Indian, Chinaman and 'dago' all have access, and the bar is put up against the Negro. In Ardmore I went into a store owned by a Chinese to purchase a cigar. The proprietor while getting me the cigar ordered me to pull off my hat. I wanted to know what for, and he replied: 'Pull off 'ee hat.' I said: 'Pull off nothing,' and walked out with the cigar. I afterward learned that the place was kept for white people, and that whenever a Negro went in he had to pull off his hat."

¶ The Alpha Delta Phi, a college fraternity, has annulled the charter of its Manhattan chapter because of the presence of "too many Jews at the College of the City of New York."

¶ "Neither Hebrews nor consumptives received" is the sort of printed announcement from summer hotels which the Levy law now makes a crime in New York State. Hotel proprietors have not, as a rule, considered it necessary to announce to prospective patrons, "No Negroes admitted." But in Poughkeepsie lunch-room proprietors have been in the habit of putting up the sign: "No Negroes allowed." A colored man wrote to a local paper urging the people not to adopt Southern practices and customs in a city which had no cause for antipathy to the Negro. Much of the feeling in Poughkeepsie is introduced by Southern students at Vassar College and the Eastman Business School. At this latter institution, some years ago, a member of a leading family of Porto Rico was rejected because of his Negro blood. A boarding-house spinster defends conditions in Poughkeepsie in the following words:

"Southern students come North for an education, it is true, but they also put a pile of money into the coffers of Poughkeepsie housewives and merchants. Look around and ask many of the women of this town how they could get along without the Eastman students. Those places wherein are hung signs, 'No colored trade wanted,' need not worry, for they will be championed all the more by the 'demoralized Southerners.'"

¶ The people of San Francisco have a new suburb called Forest Hill. It is especially desirable because, as the promoters say:

"In Forest Hill no property will be sold to Africans or Orientals, and every man who builds a house must build one that is a credit to the property. Forest Hill is only for those people who will build at least \$4,000 houses. When a man purchases a home site in Forest Hill he can feel assured that his investment, his home and his family are protected from unsightly buildings and undesirable neighbors."

CRIME.

LYNCHINGS, in nearly all cases by burning and torture, have occurred as follows:

At Anadarko, Okla., one Negro for the murder of a white girl. At Beaumont, Tex., one of three Negroes who had been charged with attacking a party of white men; the victim was at liberty under bond

when the lynching occurred. At Hot Springs, Ark., a colored man for an alleged assault on a white girl. At Jacksonville, Fla., and at Americus, Ga., for killing the sheriff. At Reuben, Miss., for killing the postmaster. At Lambert, Miss., for the murder of a lumberman. At Bonifay, Fla., for assault on a woman. At Greenwood, Miss., a mob hanged the charred body of a Negro who had set fire to his house and shot himself therein when pursued by the mob after he had killed the cook of a "prominent citizen." At Newport, R. I., the lynching of a Negro who had accidentally shot and killed a 14-year-old boy after having stabbed a sailor in a fight was averted by the police.

¶ The governor of Maryland has been asked to take action against William F. Lankford, superintendent of the House of Correction, whose atrocious beating of a colored lad ended in the boy's death. The doctor had given a certificate of death from tuberculosis, but one of the guards who witnessed the beating could not allow his conscience to remain silent, left the institution and made the following statement:

"It was a terrible beating. The boy was lashed over the back and over his breast. He cried for mercy and a guard struck him in the face with his fist. I do not know how many lashes there were. I did not count them, but there was a man within hearing who told me he believed there must have been ninety. The boy could not dress himself after it was over. Next morning he did not eat any breakfast and he went to the hospital and stayed there until he died. Then he was buried the same day he died. When he died the marks of the lashing were still on him. He was lashed for bad work in the shop. Lankford was very mad and did the beating himself."

As we go to press, word comes that the investigating committee appointed by the governor has presented a report exonerating Lankford. The *Sun* and other Baltimore papers are demanding a new investigation. The *Sun* says of the whitewashing:

"Is not this plea in confession and avoidance a confession of incompetency, or of brutal indifference, or of both? It is difficult to speak of it in the language of moderation or restraint. It sets the heart

on fire to think that such things as this are possible in a Christian country in this year of supposed grace and civilization.

"Who is at fault? What is responsible? What the people of Maryland want to know is the truth, the whole truth and nothing but the truth, no matter whom it may hurt. A great wrong has been committed, and more of the same sort are possible. A searching investigation and a complete remedy are demanded, and the governor cannot wash his hands of the solemn responsibility that confronts him."

¶ Another account of a convict-camp horror comes from the *Mobile Item*:

"Thomas Ross, a 19-year-old colored boy, was sent from Mobile to a convict camp at Atmore. At the time he was in good health, sound and hearty. His stepfather, an industrious and respectable man, having heard his son was sick, went to the camp. He found his son almost blind and deliriously dodging imaginary blows. He was told by his son and others this was due to the severe and cruel punishment the boy had received. When next the father went to see his son he was gone. He was found later at an asylum, blind and insane.

"The *Item* has always fought the convict-lease system, but at this time it makes a terrible arraignment of the State of Alabama, and calls on the governor to investigate this outrage and punish the guilty parties."

¶ President Wilson has sent a message to Congress urging an appropriation to succor the indigent family of an Italian subject who was lynched in Florida two years ago. Colored Americans who contemplate residing in Florida or Mississippi or Georgia or Mr. Wilson's native State would do well first to go to Rome and transfer their allegiance to Sua Maestà Re Vittorio Emmanuele before they take the "Jim Crow" car that leads to protection under the majesty of American law. In the meantime they ought to present a united and equally determined front in demanding justice and respect for Negro manhood everywhere, just as the Italians have made Mr. Wilson respect the manhood of their people and the dignity of their nation. Until then it will take more than Southern Christianity "to solve all the race problems." The Italians of Florence have a saying, "God provides, but he does not deliver the

goods." The Negro will never be freed by holding out the hand and taking off the hat to await the pleasure of the white man.

¶ The Coatesville *Times* says "the latest sensational story, while sent broadcast, is totally disbelieved here." Here is the story and its cause as related in the same paper:

"Ever since the lynching of Walker all sorts of false and inflammatory statements have been sent broadcast through the press of numerous outrages by 'brutal Negroes' in this section, which evidently were written with but one object in view—to educate the public mind to the belief that the crime of lynching Walker was justifiable.

"The injury such sensational statements have done Coatesville can never be computed. The youngest child in the town to-day cannot possibly live years enough to outlive the disgrace which has been cast on our town and its people by such slanderous reports—yes, generations yet unborn will live to hear Coatesville spoken of in derision, on account of the disgrace those who would treacherously betray its fair name have cast on it.

"Only this week a sensational story has been sent broadcast of the fiendish crime of two Negroes in this town on Wednesday night, that shows to what extent unscrupulous writers will ply their art to create racial prejudice to stir up strife and cast odium on a community.

"It is impossible to conceive of more false or sensational accounts of a crime than that published in the *Press* and *Ledger* yesterday of a crime in this borough on Wednesday night.

"We do not pretend to say that a crime was not committed by someone; but if there is a man or woman with any knowledge of the attending circumstances whose mind is so clouded, and whose discernment is so dense that they can bring themselves to believe it was the work of two brutal Negroes, or that the highly colored published reports of the crime are true, such a one is a fit person for an insane asylum, and a commission should be taken out for him at once.

"The stories of the crime were so illogical and bore so many earmarks of falsity, in so far as Negroes participated in it, that it was laughed to scorn, and no sensible person gave it the slightest credence. But the poison sent broadcast of the lawlessness in Coatesville has done its deadly work

before the world. The true story of the alleged crime will never overtake the columns of falsehoods which have been published.

"Let us hope that after the August grand jury has finished its work, and the statutes of limitation will stop any further prosecutions being brought against the fiends who conceived or carried out the crime of lynching Zach Walker, that there will be no further need for the manufacturing of sensational rot of the crimes of 'brutal Negroes' in this borough, and that the fair name of Coatesville will cease to be held up to the scorn and derision of the civilized world."

¶ In Vermont the workmen who drowned a young Negro as a joke have been sentenced to various terms of imprisonment.

¶ Allan von Behren, the son of the rich manufacturer at Evansville, Ind., received a sentence of two to twenty years' imprisonment for the murder of three Negro workmen who had "sassed" him.

¶ A groceryman at Macon, Ga., killed "an abusive Negro." The grocer had gone to the Negro's house to collect a bill for twenty-five cents.

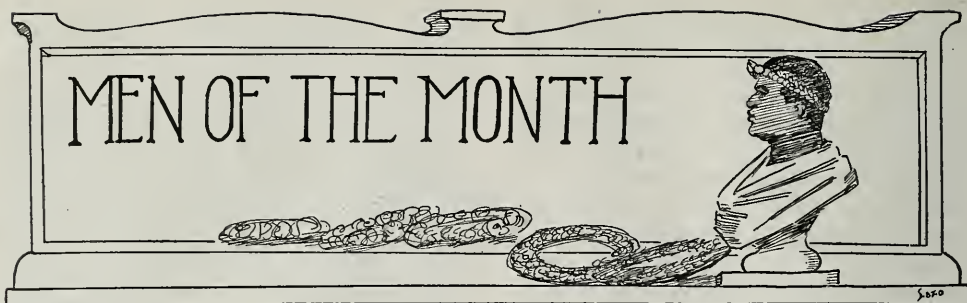
¶ Eighteen years ago Missouri, with considerable satisfaction, made chicken stealing a penitentiary offense and expected a large harvest of black State slaves as a result. About 70 per cent. of the convictions under the act have been white men, and last month, at Montgomery, Mrs. Addie Paye, a white woman, was sent to the penitentiary for two years under this act.

FOREIGN.

AMONG the officers of the Brazilian dreadnaught "Minas Geraes," which visited New York last month, were several colored men. Two of these called at our offices. A copy of *THE CRISIS* went away in the cabin of the captain, who is not colored.

¶ Hon. H. Walter Reece, K. C., has been appointed Solicitor-General of Barbados. This is just one step removed from the office of chief justice of the colony, which has been held by a white man since the death of the distinguished colored jurist, Sir William Conrad Reeves.

¶ The French colonial troops were received with great enthusiasm by the populace of Paris at the review on July 14.



AN INVENTOR.

IF you have any occasion to peruse the "Help Wanted" columns of the daily newspapers—and you will find this an instructive and entertaining and perhaps otherwise profitable occupation for a spare half hour—you may come across a demand for "nigger-head lasters, at good wages." If you are not versed in the vernacular of shoemaking, you may think that this phrase was specially devised to humiliate and ridicule the Negro race. But in this case your presumption would be found to be incorrect, for the "head" referred to in this compound name is not the outward and visible, but the inward and spiritual and intellectual head of a black man.

He was not really black; in fact, twenty years after his death the Beverly (Mass.) *Times* went so far as to declare: "It is known that he had no Negro blood in his veins whatever." But the doctors and the civil registrar of Lynn, Mass., did not know this, for in his death certificate they set opposite to *color* the abbreviation M., there being no space for the *ulatto*. And the contemporary newspaper reports of his untimely death, and of the life of misery and poverty that led to it, all describe him as a Negro, meaning a man of Negro blood, and enough of it to be recognized. Nor did his fellow workmen ever know that Matzeliger was a white man, for they called him "The Dutch Nigger," and when the invention of this man's brain revolutionized the manufacture of boots and shoes they said the machine which they expected would put them out of their jobs was a "nigger-head laster," q. v., if you can find it in the dictionary.

Jan Ernst Matzeliger is said to have been the son of a Dutch engineer, but as his mother was a colored woman of Dutch

Guiana, Matzeliger, were he now living, would have to allow himself to be called "black" by the boys who fill out and correct applications for American citizenship at the naturalization bureau in New York. Why the shoemaking newspapers should be so anxious to use the euphemism "native" in speaking of a Negroid woman of Surinam and to "marry" her to a white man at a time when slavery was in its palmy days, while in New Amsterdam or Albany the same woman would be a "Negress," is not far to seek. The son of this woman did something that the son of no Negro woman is supposed to be capable of doing, and, even if he does make himself responsible for the prosperity of the boot and shoe towns of Massachusetts, it is hardly to be expected that they would be willing to credit him with it, and at the same time call him a Negro, as they would if he were an unwelcome applicant for a job operating his own machine.

The Dutch engineer may or may not have "married" a "native" or non-white woman of Paramaribo, but, at any rate, the man whose death certificate calls him a mulatto and leaves blank the spaces for the names of his father and mother was born in the capital of Dutch Guiana in September, 1852. The chances are that he had no parents or relatives to speak of and that he "jes' growed" as many a congener of his in this country. He went to school in a machine shop and, in his late teens, made his way to Philadelphia. In this city he remained until 1878, when he went to Lynn, Mass. Here, in August, 1889, he died of tuberculosis, leaving to others the fruit of his labor.

Matzeliger had spent over six years in creating the machine which has made a vast fortune for the president of the United



JAN ERNST MATZELIGER.

Shoe Machinery Company. With bits of wood, old cigar boxes, scraps of tin and brass picked up on the streets, he designed three models, each an improvement on the preceding one. He was engaged on a fourth improvement at the time of his death, when the invention was taken over and controlled by the above-mentioned corporation.

Matzeliger's machine surpasses the ingenuity of the most skilled workman in lasting shoes. While the most expert hand laster could not exceed an output of sixty pairs a day, the machine in the hands of a capable operator has turned out as many as 700 pairs in ten hours. "This machine," according to one of the trade journals, "has improved the product, decreased cost and decreased hours of labor, and has multiplied production." It has thus been a blessing in disguise for the workman and an undisguised blessing for the consumer.

The light of Matzeliger's life had lain beneath a bushel of obscurity until last August, when an article in *Munsey's Magazine* described him as a Negro. Mr. Henry E. Baker, an assistant examiner at the Patent Office in Washington, who is making a private record of the inventions

by men of his race—the Patent Office recognizes nationality only—took up the matter and secured the data which have furnished the basis of this sketch. The colored Hollander left his interest in the manufacture of his machine to the North Congregational Church in Lynn. In 1904 the church received \$10,860 from the sale of the remaining stock, and with this money paid off a mortgage which had been standing over thirty years. Amid great rejoicing and loud songs of praise the deed of mortgage was burned and a portrait of Matzeliger exhibited in the church. We wrote the clergyman in charge, asking him to send us, if possible, a reproduction of this portrait for our Men of the Month. We have received no reply. We secured from a newspaperman in Lynn the picture reproduced herewith.



A CIVIC LEADER.

A LIFE which began with a brighter outlook and richer opportunity, and consequently was productive of larger and more lasting benefits to his race than that of Matzeliger, came to a close with the death of Dr. John R. Francis.



THE LATE DR. FRANCIS.

Dr. Francis was a member of one of the oldest colored families in Washington. Born in 1856, he attended the public schools of that city and the academy at Wilbraham, Mass. In 1878, on being graduated from the medical college of the University of Michigan, he returned to Washington to begin his career as an eminently successful practitioner and a leading civic influence among the colored people of the capital.

Dr. Francis was a member of the board of trustees of Howard University and had served on the executive committee of the board. He was also a member of the Washington board of education, the board of children's guardians and president of the Social Settlement for Colored People. Professionally he was recognized as one of the ablest physicians in the city, and he had the distinction of being the first Negro to equip and operate a sanitarium for colored patients.



A. LEGISLATOR.

BY a majority of 564 over the nearer of his two rivals, as disclosed by a recount of last November's ballot, the original count having given him third place, R. R. Jackson, of Chicago, major in the 8th Illinois

Infantry and major-general of the Knights of Pythias, has been elected a member of the house of assembly of Illinois.

Major Jackson is a young man of energy and ambition, as displayed in his successful fight, at his own expense, for a recount of the vote. He is a committeeman on Chicago charter, fraternal and mutual insurance, Federal relations, military affairs, miscellaneous subjects, printing, senatorial apportionment, municipal courts of Chicago. Rather a long list, but the major has been handling it with credit to his race and State.



A SUCCESSFUL PASTOR.

CALIFORNIA is a country where men and things move rapidly, and they usually go ahead, except in anti-Asiatic legislation. Few Californians, however, under the circumstances, could have excelled the record of E. Wesley Kinchen for rapid forward movement. Six years after he had attended the Wesley Methodist Episcopal Church, in Los Angeles, as a stray Pullman porter, Mr. Kinchen returned as its pastor.

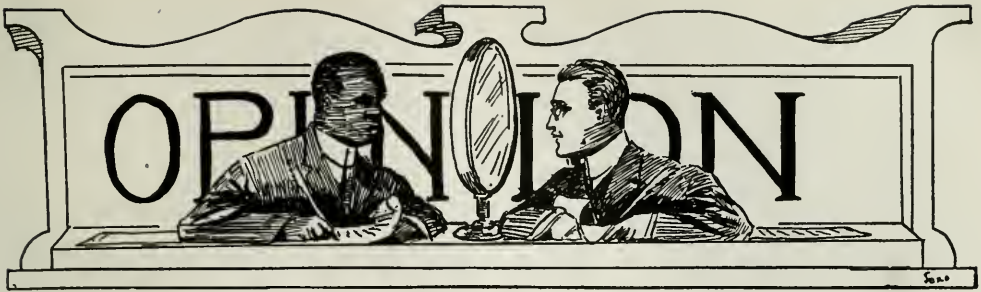
Mr. Kinchen is one of the most influential leaders in Los Angeles, for he has had the training to fit him for efficient and effective service among an intelligent people.



ASSEMBLYMAN R. R. JACKSON.



REV. E. W. KINCHEN.



FEDERAL CIVIL RIGHTS. The Supreme Court of the United States has, by declaring unconstitutional the Summer Civil Rights Act, decreed that henceforward a colored woman traveling from Norfolk to Boston must either starve or eat from the soiled linen used by white people. A Negro going from Charleston to New York, or vice versa, now has no hope of escaping the hideous filth of the third-class accommodations on the steamers, for he has no civil rights on the high seas nor on land or waters within the jurisdiction of the United States.

The colored press is inclined to regard with a rather cynical philosophy the unanimous verdict of the highest tribunal in the land. Says the *St. Paul Appeal*:

"As the Supreme Court has never but once decided anything in favor of the 10,000,000 Afro-Americans of this country its action Monday is not surprising."

Others, like the *McDowell* (W. Va.) *Times*, take it more seriously:

"The Supreme Court has declared unconstitutional the civil-rights law of 1875 and turned the Negroes of the country over to the will of the States. No longer can the Negro complain to the Federal courts because he is charged first-class fare for second-class accommodation, or because he is otherwise discriminated against on account of his color. He must fight his battle for manhood rights and equality before the law in the several States, and as every person with an ounce of brain knows there are many States in which at least 8,000,000 Negroes live that they will have no more chance of winning than a snowball has of remaining solid on the equator. We should bear in mind that this second 'Dred Scott decision' was handed down by a court, the majority of whose

members are Republicans. The last vestige of hope for the civil and political rights of the Negro in the South has been swept away. The contention of the South in 1860 has been established in 1913.

"Must the agitation of the quarter of a century previous to the Civil War be repeated? Must the bloody battles of the war of rebellion be fought again? Must devastation and destruction again swoop down upon this nation of hypocrites before she realizes that the black man will be free? God forbid. Patience and forbearance will not always be a virtue of the Negro race, the worm will turn, and a race of peace-loving, mild-tempered, good-natured patriots will be converted into wild-eyed, bloodthirsty anarchists, who will court extermination, preferring death to slavery and oppression.

"To the Negroes we advise that in the States where you have the ballot you should use it intelligently and to the interest of your race. Keep the subject of human rights alive, preach it from the pulpit, impress it upon the children on the roadside, in the schoolhouse, tell it in your lodges; wherever two or more assemble talk about your rights; get the people interested. There are white men with big, broad hearts who will help fight your battles. The majority of the American people are fair; they will help and the Negro will win and get his due. All men, even black men, will be free and equal."

The editor of the *Morning Telegraph* (New York) is not of the majority from which the *McDowell Times* expects fair play. Like most of the Southerners who have invaded the Northern press, he is trying to make his readers believe that the Negro's most cherished dream is to be able to sit down to a meal with a white man.

teapot over Japanese land ownership. To prevent him from starting another war scare and to give him an opportunity to see for himself that not a single Japanese enters this country in excess of the number stipulated by treaty, so that there may be enough land in California for all the Cirofcis and Sciallentanos who may want to go there in preference to Mulberry Street, President Wilson made Caminetti the United States Commissioner of Immigration at San Francisco.

"Mr. McReynolds is a gentleman from Tennessee, who, although of the Democratic persuasion, was given a place as an Assistant Attorney-General under President McKinley. Mr. McReynolds, like Mr. Tillman and Mr. Caminetti, has very pronounced opinions on the proper place of non-white people. Accordingly, when the successor of Mr. Wickersham took office, the first and most important thing he could find to do was, in effect, to dismiss William H. Lewis. Lewis is an excellent lawyer, a man of engaging personality and rare all-around culture, and he performed the duties of his office faithfully and well. But his color is rather Japanese and, in Tennessee or South Carolina, he would be a Nigger and would have to travel in a 'Jim Crow' car, so that he might not put a yellow touch to the whiteness of the skin of his father, half-brothers and other relatives on the superior side of the color line. His place, therefore, could not be that of a Republican assistant to the Democratic Attorney-General of the United States of the color persuasion dominant in Tennessee. With the agility in juggling with the truth which he has since displayed in defending his attempt to thwart the justice which he has sworn to promote, Mr. McReynolds excused his demand for the resignation of his colored assistant on the ground that Lewis had completed the work which he had been appointed to do. A few days later the new Attorney-General found enough for an additional white assistant to do.

"McReynolds must have had a lot to do with the prosecution and conviction of Jack Johnson. Johnson was foolish enough to allow himself to be seduced into paying the fare of an ancient reprobate from one State to another. Years later this fact is dug up by the Department of Justice and the

man is made a criminal according to the letter of a law which is not retroactive and which was designed to save virtuous or inexperienced women from the horrors of involuntary degradation. Johnson is black and has more money than is good for a black man. The Department of Justice must aid the 'white hopes' in taking away the superfluous cash of the stupidly brazen Negro pugilist. By sending a black man to jail for associating with white women who do not bear children, Anglo-Saxon America is relieved of a most dangerous menace to the preservation of its color.

"On the other hand, when a married man, a man of education and good training, a leader in 'society,' indirectly a power in government, outrages every principle of sexual morality, disregards his obligation to his wife and child, and makes himself guilty of half a dozen crimes under State and national laws by placing a schoolgirl on the road to ruin, the Attorney-General of the United States prostitutes the fair form of justice and the whole machinery of corrupt politics is set in motion to save the guilty man from the penalty of his misdeeds. Drew Caminetti is the son of Antonio. Wherefore Mr. McReynolds reverses the policy of breathless haste which he has pursued in the case of the friendless Johnson and the world is given an exhibition of the white American's unamenability to his own law, when occasion demands it, and of his superiority to the 'unassimilable' Japanese and the already assimilated Negro.

"President Wilson has promptly and graciously accepted the resignation of Mr. McNab, whose fearless performance of his duty incurred the displeasure of Mr. McReynolds quite as much as did the color of Mr. Lewis. To save the face of the administration, the President has ordered the immediate prosecution of the cases which his Attorney-General sought to quash. Whatever the outcome of the move, the net result of the scandal will not be changed. The young man may be acquitted with the lawyer who was indicted for subornation of perjury in behalf of his influential client. Antonio Caminetti and McReynolds may not feel that they ought to relinquish the positions of public trust which they hold. But their fate is already settled so far as the people are concerned. Their reputation

has been swept away in the wave of righteousness which is passing over this country from coast to coast and from the gulf to the Great Lakes. Africans and Orientals have little more to fear from them. They have been caught in the maelstrom of their own wickedness. So hath it ever been, so must it ever be with those who build a throne of self-exaltation on a dais of wanton injustice and abuse of power over the lowly and defenseless."



AFTERMATHS. THE CRISIS had occasion some time ago to call upon two Negro newspapers of New York to lay down the arms of slander, vituperation and vulgar personalities with which, week after week, their proprietors were surfeiting a public that calls for better things. The battle was stopped by legal proceedings, but the man who was worsted in this long drawn-out engagement has since, as before, made the editor of THE CRISIS the object of a weekly series of calumnious falsehoods. One of these was a letter purporting to come from somebody in Seattle, expressing the dissatisfaction of an audience in that city, not only with a lecture by Mr. Du Bois, but with his personal behavior toward his hearers. Dr. Du Bois has received, unsolicited, letters signed by the lady and gentleman mentioned as having been discourteously treated by their guest. They brand the alleged letter as a falsehood, assert that the writer had no authority whatever to use their names in connection with it, declare that both the name and address given in the disreputable newspaper are fictitious, and affirm their entire satisfaction with Mr. Du Bois and the message he brought them. The local colored paper, the *Seattle Searchlight*, reported the lecture as follows:

"A large and appreciative audience greeted Professor Du Bois at the Y. M. C. A. Wednesday evening, to hear him deliver a lecture on the subject: 'World's Problem of the Color Line.' Dr. Du Bois speaks in a clear, well-modulated voice, and wins the implicit confidence of his hearers from the beginning."

As to the slanderous account of it appearing in New York, the *Searchlight* has this to say:

"The biggest coward in the world is the person who will write an anonymous letter

claiming that it is the sentiment of the people in general and not sign his name. Such was the case of the party who wrote the letter to the *New York Age*, giving the impression that all was not well on the visit of Dr. Du Bois in this city, where we will acknowledge that the program or the lecture did not meet the approval of a great many of our people; yet the majority was satisfied with the effort made."

To Seattle Mr. Du Bois had journeyed from the other end of the Pacific Coast, over the more than thousand miles of mountain and desert and fruitful valley between Southern California and Washington. At San Francisco a half-page article by a special editorial writer on the *Bulletin* did not meet with the approval of a certain reader, so he got a whole column in which to feature himself. We regret that we can only give him space for a few paragraphs:

"Mr. Barry and the Negro, Du Bois, in referring to the 'infamies so long and so openly practised in this country against the colored race,' are only inciting prejudice. The colored race, per se, is not suffering more than the 'poor white trash,' the economic slaves of our perverted civilization.

"Dr. Du Bois dare not tell the people of the South that the Negro is discriminated against, Mr. Barry dare not tell the people of the South that 'no emphasis is placed on the blunders made by the men that take the law into their own hands and that subject to the most awful tortures Negroes absolutely innocent.' I challenge Mr. Barry to cite a single instance where an innocent Negro has been tortured and mobbed. He says 'there are many cases where Negroes have been lynched on the slightest evidence or no evidence at all, merely for the sake of gratifying the mob's lust for blood.' This information was, no doubt, imparted to Mr. Barry by Du Bois from his stock of inflammatory utterances with which he is libeling the South and enlisting the influence and support of prominent humanitarians.

"Negro children in the South have equal opportunity with whites for education in separate schools maintained by the States and cities. Du Bois says 'not one in four among Negro children has an opportunity to learn to read and write.' There are

white and black children who are denied this opportunity by their parents, but it is open alike to whites and blacks.

"I have heard Booker T. Washington, 'Sin Killer' Griffin and other noted Negroes, and know and appreciate their good work among the black race. They preach the gospel of honesty, morality and industry. They know the Negro cannot hope to break into the white man's parlor. Booker T. Washington is a great Negro. Du Bois is an undesirable citizen, an inciter of violence and race prejudice, and I am sorry that Mr. Barry has featured him as a big man."

An interesting sequel to the above appeared over the signature of Emma Riddle Singer, of Sebastopol, Cal.:

"I am a South Carolinian, of the poor whites, if you please, a fate bad enough, God knows. But when Mr. Albritton states that the 'colored race are not suffering more than the poor white trash,' he states what is not true. I was born and raised in the South, and know what I am talking about. Time and again I have been torn with helpless rage over the atrocities heaped upon the Nigger because of the color of his skin and not for any crime he had committed. This in addition to his economic handicap, which is far greater than that of the poor white. Niggers have to work for less pay and take their pay 'in chips and whetstones.' Colored washerwomen are paid chiefly in old duds. Any fair-minded person who has lived in the South any length of time is bound to admit that the Nigger is the underdog of the underdog. His fate is fully as bad as Professor Du Bois has stated it, and I have wondered at his restraint when writing about the terrible wrongs of his race. It is more than I could do.

"Mr. Albritton says: 'I challenge Mr. Barry to cite a single instance where an innocent Negro was tortured and mobbed.' That is simply ridiculous. There are thousands of such instances. How about the Atlanta massacre where poor little crippled colored bootblacks were chopped to pieces in the street? I could name any number of instances in my own experience. For Mr. Albritton's benefit I shall take time to mention one. In 1899 I was teaching school at Rocky Comfort, Ark., near the Texas line, by the way. On a river-bottom plantation a Negro killed a white

man in self-defense. The white man was chasing him with intent to kill when the Negro took refuge in the cabin of another Negro, who was away from home, and whose wife was there alone. From the window of this cabin the Negro shot the white man as he approached, vowing death to the Negro because the latter had 'sassed' him. The Negro was lynched for it. He was considered a dangerous character and not many of his own color regretted his taking off. But the mob had tasted blood and wanted more. Next night they went to the cabin where the murderer had taken refuge, dragged the owner away from a sick wife and hung him. He was not only absolutely innocent of any part in the affair, but he bore an excellent reputation. He was noted for his honesty and love of peace, and had built his cabin far away from other Negroes in order to keep out of trouble. His landlord, Captain George, a lawyer and a 'gentleman,' told me with tears in his kind blue eyes that a better man never lived than Joe King—this victim of circumstances and the white man's hate.

"The mob did not stop with that. It beat unmercifully the first Negro's sister. It drove out the Negro schoolteacher, a man nearly white, who was doing a wonderful work among his people educationally. It mobbed and terrorized innocent Negroes until most of them had to leave their young crops and flee for their lives. This is literal fact and a common occurrence. So common many people think nothing of it. They are hardened to it.

"But why waste time and energy trying to convince a man who writes in the strain of Mr. Albritton? His hate blinds him to the truth. He does not want to be convinced. To me it is a painful subject; I would far rather forget it. But I cannot keep silent when that truly great man, Prof. W. E. B. Du Bois, is so vilely reviled.

"I have had some correspondence with him in past years. Yes, I, a Southern white woman, and I consider his friendship an honor. I very much wanted to hear him lecture in San Francisco, but since I could not, I was very grateful to Mr. Barry for giving us the fine writeup of the speaker. It was one of his best articles. I do not always agree with him. But that time I did with all my heart."

"Dr. Du Bois' visit to Southern California was," according to the Los Angeles *Liberator*, "a great personal triumph. The ovation tendered him by the colored people was such as no other colored man has ever received. * * * The City Club, which is composed of the white business men of this city, offered Dr. Du Bois \$150 to address them at their noon luncheon Saturday. This the doctor could not do without breaking previous engagements, so he declined.

"Dr. Du Bois lectured to large audiences at San Diego, the University of Southern California and Pomona College. At Pomona College he was greeted by an audience of 1,000 persons. His lecture there, as at other places, made a profound impression upon his white hearers and greatly changed their attitude on the race question. He put the Negro's claim for justice before them in an entirely new light and one that will prove beneficial to both races."

Says the *New Age*, of Los Angeles, which should not be confused with the old *Age* of New York, elsewhere referred to:

"The eminent author gave no impression of the man with a 'chip on his shoulder,' but of a courageous, devoted leader who will not permit his vision of the best for race and country to be obscured. Neither did he give any hint of being too small to recognize the greatness of any other race leader or show antagonism to anyone *per se*. Less than ever can we understand why Du Bois and certain other great race leaders must so often be antagonized in the popular mind. All of them have been needed and are needed now.

"Dr. Du Bois came modestly and intent only upon delivering his message, without claiming personal honor. He came neither fawning nor patronizing, but calling upon his fellows for thoughtful consideration of the problems which he so reasonably treated. He made his impress, and not as a dreamer. He seems a very practical man to those of western spirit. That he should claim for the race and that he insists upon the races claiming for itself that which is merely its due is not a hard doctrine for this section, nor do these claims seem useless merely because they may not be reached just now. All the more reason for helping the process along as he does."

Imagine what it must mean to live in a city hotter than New York without the privilege of breathing the free and fresh air of a Central Park! Such is the condition of the colored people of Memphis, but we fear that this appeal from the *Appeal-Avalanche*, overwhelming as an avalanche in its convincing forcefulness, will fall on the frozen hearts of a Southern city council:

"The Negroes now have no public park and no public place of amusement. The better class must find amusement in their homes and in the churches. The irresponsible ones drift into dives and to places where disorder is capitalized and made to yield a revenue.

"The Negro is at present the heavy labor power in the South. The Negroes nurse children, cook, work on the streets, drive automobiles, work in homes, work in the factories and work everywhere else.

"If we are to continue to use Negro labor we must see to it that it is effective, and it will be effective only to the point that the Negro remains healthy and strong.

"From a purely commercial and sanitary point of view, then, the Negroes should have opportunity to live under conditions conducive to health, and there is nothing so health giving as plenty of fresh air.

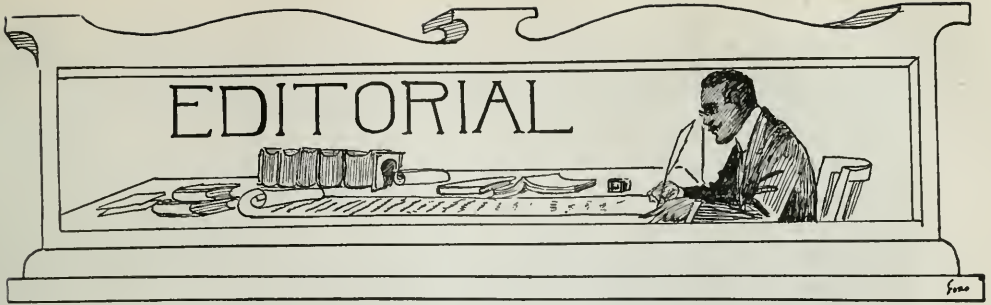
"We denounce Negroes for herding in dives, and yet the presiding genius of the craps table is usually some low-down but thrifty white man.

"We denounce Negroes for frequenting dives, and yet they are about the only places where they can have amusement of any sort.

"The Negro, then, ought to have a park, and he should have reasonably convenient means of access to that park.

"There is a higher cause than that of commercial prosperity for a Negro recreation park. It is a part of humanity to give to the Negroes opportunity for innocent amusement.

"The Negro is the great wealth producer in this territory, and an appreciation of this fact in the shape of improved living conditions for him would be responded to by more generous effort on his part to observe the law and to merit the trust that is put in him."



A NATIONAL EMANCIPATION EXPOSITION.



IT IS a matter of sincere congratulation that the Negro of the United States is to have a national exposition to celebrate the year of

jubilee. This will take place in New York City during the last ten days of October.

The Pennsylvania exposition, while large and excellent in its way, has been restricted largely to the State by the terms of law.

The New Jersey celebration has met many disappointments which will make it small and local, but doubtless good in its way.

The New York celebration, too, will be small, having but \$25,000 to expend, but it will have two characteristics: it will be national in scope and complete in detail.

By means of the new exhibition method of the child welfare committee the nine commissioners of the New York exposition have determined to make this exposition a complete picture of Negro progress and attainment in America. With detailed charts, models, moving pictures, maps and a few typical exhibits a complete picture of present conditions will be presented, while a magnificent pageant in seven episodes, with music and costume, will give the historic setting. There will be no multiplicity of detail, no endless repetition and country-fair effect. On the contrary, one fine and dignified

presentation of great facts in simple form, with a frame of beauty and music, will be attempted. Nothing like this has ever been done by black America. It will be worth traveling far to see.



BURLESON.



HERE is no doubt but that the Bourbon South is fighting hard to control Mr. Wilson's Negro policy. For a time they held back the spectacular fire eaters and marked time, being content with the dismissal of two or three leading Negro officeholders. Then they plucked up courage. Postmaster-General Burleson is said on good authority to have frankly announced this policy: The gradual weeding of the Negro out of the civil service of the United States until he is left only menial positions. Encouraged by this the white railway mail clerks are conducting a systematic and open campaign against the colored clerks in defiance of the plain rules of the service. The official organ, the *Railway Mail*, says editorially:

“There is a new man at the head of the postoffice department, a man from the South, who knows the Negro problem as it is. * * *

“Of course the Negroes will oppose this measure because they feel it is the first step in removing them entirely from the service. They assert that they have the qualifications and the ambition to make good railway mail clerks.



*Colored Los Angeles greets THE
CRISIS in its own motor cars*



While not admitting this as a general rule, we will let it pass, because it has no bearing on the question of separating the black clerks from the white. They are inclined to argue the proposition, not realizing that it is a matter of feeling and not argument.

"The Negroes utterly fail to understand our reasons for desiring separation. It is impossible for them to realize our viewpoint. They do not know that it is a matter of racial instinct that causes the Negro to be repulsive to the white man when associating with him on the same social plane. It is useless for the Negro to speak of his qualifications, his progress, his ambition, that does not remove our instinctive racial dislike."

This is the kind of thing which the Bourbon South is trying to inject into the civil service. We understand that in the Treasury Department alone six or more of the oldest and best colored clerks have been dismissed and that determined effort is being made to segregate colored clerks in all branches of the civil service.

To this we must add the fact that certain "Jim Crow" legislation has been proposed and that President Wilson has not yet dared to appoint a single colored man to office.

The last point would be of less significance were it not coupled as usual with efforts at discrimination: the right to vote and hold office insure civil rights. It is time, therefore, that Northern Democrats bestirred themselves. It is time that Negroes were aroused to action. It is no time to say "I told you so!" or to sit still. Bad as the Democrats may prove, they cannot outdo William H. Taft.

The government is still ours and we have the right to protest to President, Senators and Congressmen against the machinations of Burleson and his ilk.

We give President Wilson the highest credit for his attempt to lighten our burden of tariff taxation and his frank

and fearless currency bill. But we must remind him that the ills of this nation are not purely economic. When the London *Spectator* named the stopping of lynching as one of the new President's three greatest tasks it spoke no idle word.

And lynching begins not with the drunken blood lust of a wild gang of men and boys, but with the every-day white citizen who finds that race prejudice pays as an investment; helps him to win over his black competitor in the civil-service examination; helps him to get his fellow workman's job; helps to indulge the beast instinct to despise and trample on the weak.

This is the kind of thing that Woodrow Wilson must fight and he must fight it in his own Cabinet.



ORPHANS.



HERE is no doubt that the condition of affairs at the Colored Orphan Asylum of New York City is not what it should be. One may pass over the charges of incompetency and favoritism on the part of the superintendent, of rank color prejudice in the teaching ranks and cruelty to the children. These matters may be exaggerated, and certainly only searching investigation can establish their truth.

One thing, however, is certain beyond all reasonable doubt: this institution is not well run, the children and their guardians are not happy, the teaching force certainly lacks efficiency and the governing board seems helpless.

This is too bad. The Colored Orphan Asylum is an historic institution. It was founded before the war, burned in the draft riots, well endowed by unselfish friends of the race, white and black, and is beautifully housed on the banks of the Hudson. It has everything needed by an institution—land,

houses, income, hundreds of children, and yet it is not a successful institution. Why? The answer is not far to seek—the white teachers do not as a rule love or sympathize with their poor little black charges; the colored teachers are not as a rule the best that could be procured.

This is in a sense natural or at least explicable: the white teachers are selected from the ordinary social workers of the day. They come to the work not prejudiced exactly, but with the general attitude of the white world toward the black. They shrink from colored folk; they feel a strangeness and aloofness; their social code leads them to ask that they neither eat nor sleep with their charges nor have any considerable personal contact. This demand, being exactly what the general public approves of, is easily granted, and thus the opportunities of personal contact and real acquaintanceship are reduced to the lowest notch. The children, preternaturally quick to sense the color bar afar, see this attitude; they become stubborn and resentful. This but widens the breach, for the white teachers are scarcely conscious of their unsympathetic attitude, since their action has the sanction of the whole white world.

On the other hand, in choosing colored teachers the board of control and the superintendent sometimes consciously, sometimes unconsciously, demand utterly inconsistent qualifications in colored candidates; they want educated persons of good, general training and perfect technique, but they want this coupled with humility, submissiveness and a willingness to keep in what white folk consider a Negro's place. In other words, they openly or tacitly ask that the educated and competent Negro accept the very caste system which his training and ambition justly lead him to rebel against. To be sure, it is true that the educated black man is apt to be supersensitive

and oversuspicious, but surely this is less of a fault than incompetency and far less of a hindrance than color prejudice in a colored institution.

When an institution demands education, ability and submissiveness it gets submissiveness. It gets the kind of Negro who smiles and cringes and does his work in a slipshod manner. He is then charged with incompetency and put to menial tasks as the helper of some white person in authority. This is exactly what has happened at Riverdale and at a dozen similar institutions. Competent colored men and women who were self-assertive and demanded wages, treatment and promotion have been dismissed as impudent and insubordinate. White workers have been brought in for the same work, with less duties and higher wages, and allowed to indulge their racial consciousness to such an extent as almost to ruin the morale of the institution.

What is the remedy? There are two paths. One is that of the Lincoln Home and Hospital in New York, which will employ no Negro in any but a menial position, although it is an endowed school and charity especially for Negroes. No colored physician can practice on the colored patients of the hospitals; no colored pharmacist may work there; even the chaplain is white; in short, the color line is drawn relentlessly and shamelessly. This is a solution, but it is a thoroughly contemptible one.

The other path is to require of all workers, white or black, education and thorough competency for their tasks; then the white workers should understand that persons in colored institutions must work and associate with colored folk on terms of perfect equality and mutual respect; that these children are their little brothers and sisters, and if such relationship is repugnant to them their services are undesirable. The colored workers should be warned that competency, not color, is the pass-

port to salary, promotion and authority, and that a spirit of good will without hypersensitiveness is the thing most needful.

Is such a solution Utopian? It is not. It is plain common sense, and if the board of control of the Colored Orphan Asylum cannot carry it out they would better give place to others.

Finally, it is a great mistake to have a governing board over an institution for colored people on which the Negro race is not represented. There is no argument of social compatibility, wealth or education which should for a moment defend such an anomaly and injustice.



SLAVERY.



THE civilization of South Africa, by means of theft, disfranchisement and slavery, goes on apace. Recently the better-paid white work-

ingmen who have long been attempting to climb to affluence and democracy on the necks of black slaves have been led to strike. London papers thus detail their reasons:

“The mining of gold in South Africa produces an appalling death roll.

“The white underground workers in the South African mines number between 10,000 and 12,000. It is stated that there are 4,000 new cases of miner’s phthisis among them annually.

“Last year more than 1,000 of the 3,000 men examined by the medical commission were found to have phthisis. No rock driller could work in the mines for sixteen years and escape it. Death takes place, as a rule, before the age of 40. After two and one-half years’ service 25 per cent. of the men are affected, and the proportion increases till after fifteen and one-half years’ service the percentage affected is 100.

“Furthermore, the death rate from accidents in South African mines is

the highest in any part of the world. The accident death rate in 1910 was 10¼ per thousand. Not less than 10,000 men die in these mines every year.”

If this is true of South African white men, with a vote and a voice and high wages, what, in the name of a merciful God, can be the condition of the voteless and voiceless blacks who toil for dividends to support luxurious restaurants and churches and automobiles in London and New York!



CIVIL RIGHTS.



HE sweeping away of the last vestiges of Charles Sumner’s civil-rights bill by the Supreme Court leaves the Negro no worse off, but it

leaves the nation poor, indeed. Charles Sumner tried to do, right on the heels of emancipation, that which must be done before emancipation is complete. As long as a single American citizen, be he poor or black or ill born, can be publicly insulted by common carriers and public servants, just so long is democracy in the United States a contradiction and a farce.

The civil-rights law has long been a dead letter. First it was declared unconstitutional, as far as the States were concerned, in that series of astounding decisions of the Supreme Court, which turned the Fourteenth Amendment from its true purpose as a protector of men into a refuge for corporations. The law, however, still stood as applying to territories, the District of Columbia and the high seas. In the latest decision this vestige goes, but the Negro is by no means left without civil remedy. He is still a citizen and still has a right under common law, the Constitution and general legislation to appeal against discrimination. Let him neglect no opportunity to do that.



BILL HUDSON—Hero



A STORY—By T. R. PATTEN



We were gathered around the fire one evening at the guard house when the talk turned to heroism on the firing line. Troop F of the 9th Cavalry had just returned from its tour of duty in the Philippines and we naturally expected its members to have something new. We had not long to wait, for old Sergeant Armstrong always had some yarn to tell. He was an old warrior, Sergeant Armstrong. He had enlisted away back in the 80's; had seen service in the Indian campaigns and in Cuba and had made a tour of duty in the Philippines, and we, of course, had great respect for "Old Serge."

"I have never had anything to impress me so much," said he, "as the heroic act of Bill Hudson did. It is a long story, so just settle yourselves down to listen. We were stationed at Fort Robinson in the spring of '99 when Bill came to the troop; the boys had assembled to await the coming of the wagon, which always brought the mail and the 'rookies,' and Bill was one of them. There was something striking about him; a tall, broad-shouldered, fine-looking black fellow, with an eye that fairly sparkled and seemed to say 'Don't bother me, for I am dangerous.' His carriage and build gave evidence of his being an athlete, as we afterward found out he was. Almost every man in the troop eyed him with awe, and none of them attempted to play the usual tricks and jokes on him, such as sending him after sabre ammunition, and telling him to put on his full-dress uniform to answer stable call. The only exception was 'Simp' Halloway, the troop wag, who said: 'You all played tricks on me when I came here and I ain't going to let him out.' But as he was promptly knocked down for his effrontery, Bill was allowed to go his way after that without molestation.

"He was an athlete of more than ordinary ability; in boxing, running, ball playing and swimming he was always in the lead and soon became the champion of all troops stationed at 'Robinson.' But he had one bad fault; he would get drunk. Every time pay

day came around he would go to town and stay there until the provost guard had to bring him in. One night after pay day a message was brought to Captain Ayres that Bill was on another 'spree' and was shooting up the town. The mounted guard was sent out to 'round Bill up' and he was locked up in the guard in double irons—that is, chained hand and foot. The next morning he was brought up before the captain, who happened to be in a very lenient mood and was inclined to lecture and reprove rather than to sentence.

"'Bill,' said he, 'why don't you stay sober? You are a good soldier when you are sober, and I hate to punish you. If I let you off this time will you promise that you will let drink alone?'

"'Captain,' said Bill, 'I came from a good family, had a good education and was on a fair way to make a success in life, but I began to drink and that ruined me. As a last resort I entered the service, but if you will give me one more chance I'll cut out the booze and make good.'

"From that day he was a changed man, but as it is customary in our troop for every man to have a nickname, we called him 'Bad Bill.' That name stuck to him like a leech.

"Shortly after this incident we were ordered to get ready to go to the Islands. Recruits were sent in; commissary and quartermaster stores were got ready and everywhere the air was rife with excitement, as the men had begun to chafe under the restraint of barrack life and were anxious to get to the front. Sergeant Setphein, another of the old 'landmarks' of Troop F, said to the younger men: 'Some of you "rookies" will be glad to get back before you are over there two years,' which was to be our term of service.

"The trip to 'Frisco' and the embarkation on the transport 'Grant' were uneventful, and we were soon steaming out through the Golden Gate. We stopped at Honolulu for coal and thence on to Manila. Slowly and majestically the 'Grant' plowed her way into the bay where, on the 1st of May, '98, the guns of Dewey's ships bespoke the doom of the Spanish fleet. We could see the remains

of it studding the water here and there like monuments of that fateful occasion. Going in close to shore the 'Grant' dropped anchor and as she swung lazily to and fro, like a giant bulldog tugging at its chain, we had a chance to view Manila in the perspective and to see the beautiful verdant growth of the tropics at its best. We, however, did not have much time for dreaming, for the call soon went to prepare to go ashore, and we got busy packing up, prior to taking the small steamer up to San Fernando, our future station.

"To make a long story short, we had been at San Fernando about two months when we were ordered to get ready for a 'hike' out after the 'gugus' up through their main stronghold. 'Ta! ta!' rang out trumpeter Brown's bugle and every man sprang to attention. 'Mount! Form ranks! Fours left! Trot!' came in quick succession and we were off to receive our baptism of fire. We were loping along the road between Namapacan and Bangar when suddenly a volley of Remington bullets whizzed over us, and before we could dismount, another. At the first volley Captain Ayres' horse, a spirited animal, bolted and started straight up to the lines of the enemy.

"My God!" shouted Bill, 'the captain will be killed,' and putting spurs to his horse he started off after the captain. Reaching his side, Bill, by almost superhuman strength, lifted the captain from his horse and, placing him across the pommel of his own saddle, started back.

"The 'gugus' were so startled at what had happened that they stood looking on in mute astonishment.

"When Bill was coming back, however, a command was given in Filipino, and another volley whistled past us. Bill was seen to reel, but managed to retain his seat by holding on with his knees. Captain Ayres was uninjured, but Bill was mortally wounded.

"After an hour's fighting we succeeded in exterminating the enemy, but ere we had finished, Bill had passed to the Great Beyond. He had 'made good.'

"As we rode back to the quarters the captain said: 'Boys'—and as we looked at him we saw a tear drop standing in his eye—'you called Bill a bad man, but he wasn't. He was a good man; yes, a d— good man and a hero.' And every mother's son of us breathed 'Amen.'"



OUR NEIGHBORS

By H. PEARSON



TO love my neighbor as myself
I've always longed to do,
And yet I never can succeed:
My neighbor is a Jew.

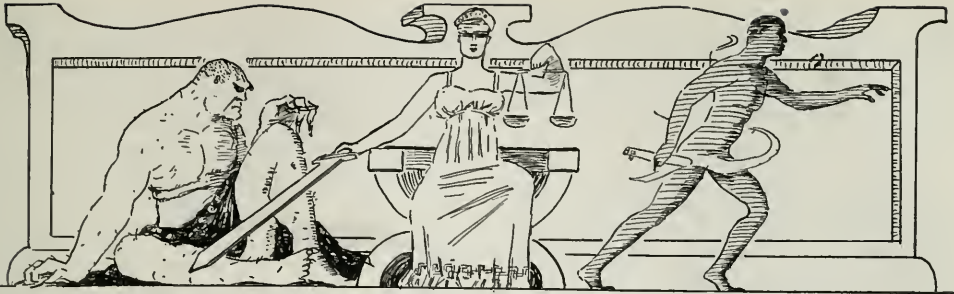
To love my neighbor as myself
I've struggled week by week,
I cannot keep this great command:
My neighbor is a Greek.

To love my neighbor as myself,
And not a duty shirk,
I've prayed, but have completely failed:
My neighbor is a Turk.

To love my neighbor as myself
I've toiled with all my soul,
But I know why I missed the mark—
My neighbor is a Pole.

To love my neighbor as myself
And help him in his need,
I cannot do, though hard I've tried:
My neighbor is a Swede.

To love my neighbor as myself
I said, "I know I can!"
I failed, but I've a good excuse:
He is a colored man.



NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

Loxo

BRANCHES.

A SELECTED list of branches, omitting only those from which the association has received generous financial support and a few which have just been admitted, were asked by the secretary to raise \$100 each for the legal redress fund. This is the amount needed for the salary of a lawyer who shall give his entire time to our legal work. It is manifestly impossible for the brilliant group of lawyers who have given so generously of their services to undertake the routine work which the increasing number of cases daily referred to us has made necessary. They will still continue to lend us the prestige of their names and to argue cases whenever possible. Of the branches addressed all but one have replied favorably. Indianapolis was the first to pledge the amount; Washington the first to send the contribution. Since the latter was received Indianapolis has also sent a check for \$100.

In June the secretary visited the following branches: Detroit, Chicago, Baltimore and Washington. Everywhere were displayed a most encouraging spirit and the keenest interest in the work of the association.

DETROIT.

Detroit has a militant group of representative colored men. They have had a peculiarly difficult condition to meet, owing to discrimination, the immediate cause of which was a series of crimes committed by a small number of white and colored people in a disreputable section of the city. This discrimination was peculiarly sinister in its possibilities, since in the past, with the exception of Tacoma, probably no other city has offered a better op-

portunity to colored people. Members of the branch took an aggressive position and were particularly successful in their work of legal redress, in which they have been aided by Mr. Warren, their counsel, a most able attorney. As this goes to press the secretary, Mr. Thompson, writes that the branch has at last secured the recall of the police order directing officers to arrest all colored men seen in the company of white women. This order was a serious restriction on the liberty of colored people, because in many cases mistakes were made, since the officers could not tell a fair colored woman from a white woman, and the colored men so arrested were always detained without process of law. In one instance a young colored boy was arrested in company with his mother, a very fair colored woman. Both were taken to the police station, where they were subjected to most humiliating treatment until they were able to prove their relationship. It is intimated that the action of the Detroit branch had some influence in compelling the author of this police order to resign.

At a meeting of the branch, which the national secretary attended, \$70 of the \$100 requested for the new lawyer's salary was raised and the balance pledged.

CHICAGO.

In Chicago the secretary found a wonderful spirit of co-operation and unity. Though many members were out of town, several generous contributions to the work were received.

BALTIMORE.

At Baltimore the secretary addressed an afternoon meeting of the branch which was well attended. A portion of the \$100 re-

quested for the lawyer's salary was raised at this meeting and the balance pledged. The branch renewed its hearty invitation to the National Association to hold its next conference in Baltimore.

WASHINGTON.

In Washington the secretary addressed a meeting held in the Shiloh Baptist Church. Over \$100 was collected toward the new lawyer's salary and more pledged. A number of subscriptions were taken for THE CRISIS and about twenty new members were secured.

An unfortunate difficulty has arisen in Washington. At the May meeting of the board it was decided that the secretary, then absent, should be directed upon her return to take up two points with the Washington members: First, to secure a larger representation of prominent white friends on the advisory board and, secondly, the case of Dr. Waldron as president. Everyone present expressed a high regard for Dr. Waldron's fearless position for many years, but the majority felt that since he had taken a definite political stand and was an applicant for office, he would unduly antagonize many Washington people whose help we needed. That he is an applicant for office is proven by letters in our possession.

The board felt that this matter could only be taken up by going directly to Dr. Waldron and putting the matter up to him. We all felt that he would understand our point.

Dr. Waldron was interviewed and did not agree with the board.

The matter was then taken up with the executive committee of the local. No action was taken, but the sense of the meeting was that Dr. Waldron should follow the suggestion of the board of directors of the National Association. After the secretary left Washington another meeting of the executive committee of the local was held, at which four out of nine members were present. Dr. Waldron declared that no business could be transacted, as there was not a quorum. The matter was then taken up at a regular meeting of the local, which was held in Lincoln Temple, June 20, at which Dr. Waldron presided.

Here again the ruling of the chair pre-

vented the introduction of the matter and precipitated a scene of confusion, which resulted in 127 members (a large majority of the members present) adjourning to another room in the building. Mr. L. M. Hershaw was elected temporary president and Mr. Thomas H. R. Clarke temporary secretary. By unanimous vote the office of president was declared vacant and the vice-president empowered to act as president.

The final disposition of the matter is now in the hands of the committee on branches, of which Dr. J. E. Spingarn is chairman.

NEW YORK.

The vigilance committee reports that its fighting squad of fifteen has held two meetings, at which subcommittees were appointed as follows: Committee on restaurants, Mr. Henry C. Parker, chairman; committee on theatres and summer amusement places, Mr. George Harris, chairman; committee on police and automobile conveyances, Mr. Newton W. Griggs, chairman.

In its publicity campaign the vigilance committee has sent 840 personal letters, mostly to colored people, advising them of the work and aims of the committee and requesting their co-operation. A system of membership fees has been worked out and a membership committee of ten has been appointed. Two thousand leaflets giving full information with regard to the work have been printed for circulation.

The committee has pushed its work of fighting discrimination in restaurants and theatres, of which some account was given in the last issue of THE CRISIS. In addition to these cases the committee reports a wide variety of cases, ranging in seriousness from the grievance of the lady whose butcher sold her short weight in pork chops to the serious charge of homicide. Space forbids our printing any but the most important case, which was that of discrimination in the sale of the Morris Park Race Track lots, which involved the rights of colored people to attend the public auction sale of land and their unrestricted right to buy property. The vigilance committee, represented by attorney J. William Smith and ex-Congressman Wm. S. Bennett, attempted to secure an injunction preventing the sale of any lots until colored

depositors of the Northern Bank and the Carnegie Trust Companies were permitted to bid. Their case, brought in the name of Mrs. Emma Murray and G. A. Brambill against George C. Van Tuyl, Jr., Charles A. Horne, Joseph P. Day, Clarence Davies, was contested for two days at the special term of the Supreme Court before Judge Giegerich. He denied the action for an injunction on a technicality, but stated that any citizen, regardless of race or color, had the right to attend a public sale of this kind and bid on all property offered. The following letter was received by Congressman Bennett from the superintendent of banks:

DEAR SIR:

I am in receipt of your telegram of even date. I have not authorized, and shall not authorize, the restrictions referred to by you.

Since receiving your telegram I have advised the auctioneers in charge of the sale that I should insist that the sale be conducted in such manner that no charge of race prejudice or race discrimination could be justly brought against myself or the banking department.

Very respectfully yours,

(Signed) GEO. C. VAN TUYL, JR.
Superintendent of Banks.

The next day several colored citizens were denied admission when they attempted to enter the grounds. Mr. George W. Fields, who was shoved and assaulted, requested officer James A. Dougherty and mounted policeman O'Connor to arrest the guards who prevented his entry to the track. This they refused to do. The matter was taken up with Commissioner Waldo, who stationed a sergeant and sufficient officers at the grounds with instructions that colored citizens were to be admitted. The next morning, when colored men went up and were again refused admission, two of the guards were arrested. After that four other colored citizens were permitted to enter, and later all others desiring admission were allowed to enter until the close of the sale.

A LETTER.

Frederick E. Wadhams, Esq.,

Treasurer American Bar Association,
MY DEAR SIR:

As I cannot respond in the usual form to your reminder of my annual dues, you are entitled to know my reasons.

The action of the association at Milwaukee and the conduct of the executive

committee which preceded it, in trying to expel the colored members in open disregard of the constitution, and when this attempt failed, in drawing the color line, by application of the gag, against all other colored lawyers equally entitled to admission under the constitution, dissolved my relations with the association. Of the various offences involved in that proceeding, color prejudice, contemptible as that appears to me, is perhaps the least. Conduct of which the prevailing elements are cowardice, hypocrisy, fraud and force is not the conduct of gentlemen, or of such lawyers as I am accustomed to associate with, though I make no pretensions to superior virtue. This is not merely my own opinion of it. The public press recognized its true character, and made the association deservedly an object of public ridicule and contempt. Would you or would Judge Dickinson, the putative father of the bastard resolution, like to see the specifications or the press comments in that part of the country where the press is free, collated and published?

I was invited to join in the remonstrance of ex-president Storey and other Massachusetts members, but regarded it as inadequate to the case. Apparently that faint note of dissent is not likely to be heard of again, though the action of the association is peculiarly an affront to Massachusetts, which is responsible for two of the three colored members. Undoubtedly the action at Milwaukee will stand, as anybody who saw the riot there would expect. There is at least one Massachusetts member who takes the metamorphosed association at its true value. A handful of Southern colorphobes, with the help of the usual subservient Northern majority, have captured it and turned it into a sort of Bourbon club, to which professional character and standing is not a title to admission, the first qualification now being one unknown to the constitution and having no relation to anything professional. I never came into any such compact as this. The association is no longer a Bar Association in any proper sense. As the association which I joined, it has ceased to exist, and I am relieved from paying it the formal compliment of resigning my membership.

Very truly yours,

A. E. PILLSBURY.

Colored California

THE charm and mystery of California lie in its very name. It was named from a romance and lay "on the right hand of the Indies, very near the terrestrial paradise," and was supposed to be peopled by Amazons and Griffins. It is bound up with the history of the United States and the world as a land of gold; with the history of the

Negro race as a State whose decision to be free precipitated the great conflict which eventually led to Civil War and the freedom of the slave. In our day California has become the tourist's wonderland, a place of roses and lilies, of palms and giant redwoods; here are valleys like the Yosemite, bays like the Golden Gate, great mountains and beautiful rivers and cities like Los Angeles. One never forgets Los Angeles and Pasadena: the sensuous beauty



MR. WALKER'S TAILOR SHOP.



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of roses and orange blossoms, the air and the sunlight and the hospitality of all its races lingers long.

The colored population of Los Angeles has grown fast. It was but 2,000 in 1900, while in 1910 it was 7,500, and it has grown very rapidly since that. These colored people are pushing and energetic. They are without doubt the most beautifully housed group of colored people in the United States. They are full of push and energy and are used to working together.

The occasion of my coming to Los Angeles was an assessment of \$8,000 put by the city on a prominent colored church—Wesley Chapel. The money must be raised forthwith and the energetic pastor, E. W. Kinchen, set out to do it. Everything was arranged with thoughtfulness and business-like precision. The reception committee, with a procession of automobiles, met me at the station; a large theatre at night was

filled with 2,300 people from the white, yellow and black races. There were receptions that were not stiff and formal; there was a jolly banquet and, above all, automobile rides about all the surrounding country. I spoke to 1,500 white students about liberty and democracy, such as should include all peoples; I visited working girls' homes and day nurseries, and, above all, I saw the business establishments of the colored people. There was a splendid merchant tailor shop with a large stock of goods; a furniture store; two real-estate companies; the largest junk-dealers' business in the State; a contractor who was putting up some of the best buildings in the city with colored workmen; physicians, lawyers and dentists with offices in first-class buildings and, above all, homes—beautiful homes.

To be sure Los Angeles is not Paradise, much as the sight of its lilies and roses

might lead one at first to believe. The color line is there and sharply drawn. Women have had difficulty in having gloves and shoes fitted at the stores, the hotels do not welcome colored people, the restaurants are not for all that hunger. Still the better class of people, colored and white, can and do meet each other. There is a great deal of co-operation and good will and the black folk are fighters and not followers of the doctrine of surrender.

The group at San Diego I shall remember chiefly through the women's club and the interesting audience of colored people, white people and radicals. Here I had my first sight of the Pacific and realized how California faces the newest color problem, the problem of the relation of the Orient and Occident. The colored people of California do not quite realize the bigness of this problem and their own logical position. They do not yet realize that the Japanese are protagonists in that silly but

awful fight of color against color which is world wide, and which will only escape a last great catastrophe because of its utter unreasonableness.

The new blood of California with its snap and ambition has captured Los Angeles, but is just penetrating Oakland and San Francisco. In these latter cities the older, easier-going colored man, born free, but also born listless, still holds sway and looks with suspicion upon the Southern and Eastern newcomer. Then, too, the white trades unions have held the Negro out and down, so that here one finds a less hopeful, pushing attitude. At the same time, yet curiously intertwined causally with this, there is less of the color bar. I stopped at Oakland in a good hotel and dined in San Francisco at first-class restaurants. Notwithstanding this the opportunity of the San Francisco Negro to earn a living is very difficult; but he knows this and he is beginning to ask why. Moreover,





MR. GREENE'S FAMILY AND HOME.

San Francisco, being as it is in the grip of labor folk and radicals, is beginning to see that the Negro problem is not so very far from their problem as one might think. I dined with the social workers of the twin cities and talked with them frankly of our difficulties and found them sympathetic.

At Stockton I found a handful of folk with the familiar conditions of the Eastern small town—the colored group shut out and almost forgotten; somewhat stagnant and dull eyed and yet with a certain stirring and leaven and a certain premonition of awakening; and then, at last, out from the glory of the Golden Gate and through the red heat of Sacramento, I flew up and on toward the great ghost of Shasta. Shasta, where the earth, white robed and silent, walks up into Heaven and disappears, while we wind round about in cut and cañon with full and brawling rivers. All day we wander round as though fascinated

by the crowning splendor of this mysterious bridal.

It is difficult to illustrate one's impressions, but THE CRISIS gives a few bits of Los Angeles to show the stranger its beauty and enterprise. Our cover picture represents the beautiful home of Mr. and Mrs. William Foster. At the bottom of page 194 is the pretty new home of a bride and groom, Dr. and Mrs. J. A. Somerville, where the editor was entertained during his stay. On this page is the family of the secretary of the colored Y. M. C. A. and their home, while the last picture, on page 196, is the home of Mr. Spigner, a photographer, who furnished most of these pictures.

Of the business life of Los Angeles one may get some idea from the picture of the shop of a successful merchant tailor, on page 192, and the business block owned by R. C. Owens, the wealthiest colored resident of the city.



MR. SPIGNER'S HOME IN LOS ANGELES.



PUBLISHERS' CHAT



A Chicago lawyer sends us the following note:

"Enclosed find my check to renew my subscription for THE CRISIS.

"While I disagree with you in the lavish use which you make of the word Negro in your magazine I am inducing my friends to support you in your work."

This is the kind of letter that tells what THE CRISIS is doing. It is making people feel that, no matter how it may differ from them in trivial things, it is in accord with those who stand for the rights of—what shall we call him? The Negro. We might be inclined to accept unreservedly the lawyer's point of view with regard to this word, but as there are so many who constantly declare their preference for "Negro" rather than "colored man," we shall content ourselves with writing the first that comes to our pen, for we are certain that our readers will always understand what and whom we mean.

In September appears the Northwest Number. With the coming of the Children's Number in October, which we hope you will help illustrate by sending us without delay a picture of your baby, the business management of THE CRISIS will be assumed by Mr. Augustus Granville Dill, late of Atlanta University. Next month we shall publish a sketch of Mr. Dill.

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JAMES B. CLARKE,
Managing Editor.

Sworn to and subscribed before me this eleventh day of July, 1913.

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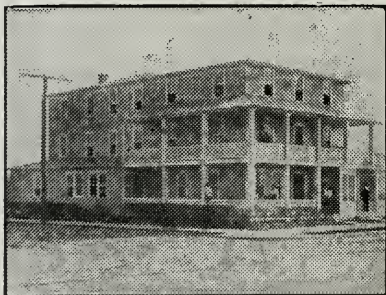
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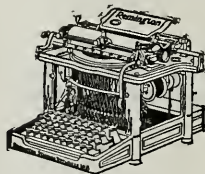
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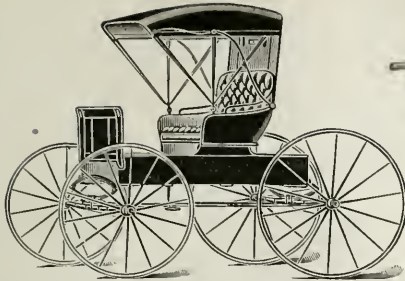
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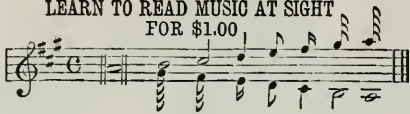
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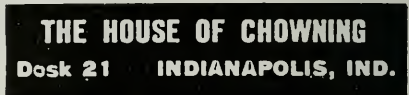
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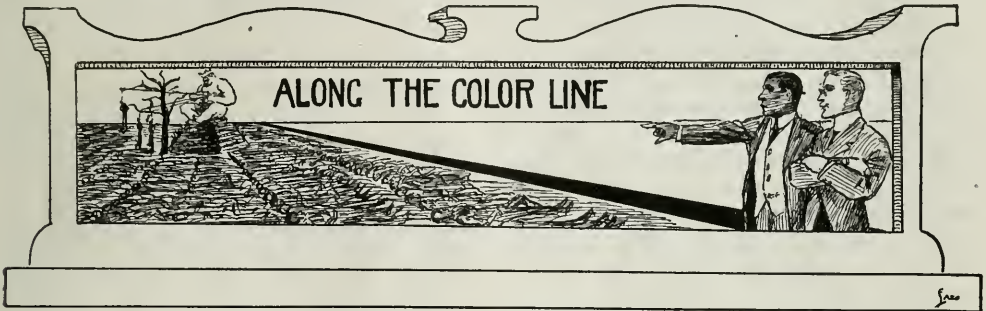
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THE CRISIS

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Whole No. 35



POLITICS.

GABE E. PARKER, the alleged Choctaw Indian, whose appointment as Registrar of the Treasury has been confirmed, "may have more Negro blood than Patterson, if he is not a white man," says a colored man who has seen some of the "Indians" in Oklahoma. If this be the case it is to be hoped that the Negro blood in these men came from different tribes, for Patterson's, as shown by his declination of the place which Parker got, must be of a very anæmic quality.

¶ The appointment of a white man from Missouri to the office of United States Minister to Haiti marks the complete surrender of President Wilson to Vardaman, etc., in the matter of official recognition of the Negro. To be consistent with their segregation policy, the President's advisers should oppose this nomination, for it is inconceivable that a true-blue Southern gentleman and a Democratic politician can overstep the color line far enough to accept the "social equality with Niggers" without which there can be no American diplomatic intercourse with Haiti.

Perhaps the people of the black republic will intimate to Mr. Wilson that a white man is *persona non grata* with them. Some years ago, when Roosevelt was considering the name of a colored man for Santo Domingo, a deputation of Dominicans, who all and always want to be considered white, called at the White House and informed the President that their government did not care to accept a Negro minister. Some

days later, when Roosevelt for the first time saw the blue-eyed, pink-cheeked, disappointed candidate for Santo Domingo, he exclaimed: "Why, are you a colored man? If I had seen you in time you would have had the appointment, for you are whiter than most of them down there."

This particular Negro is "whiter" than Vardaman also, and his ancestry may show him to be more of an Anglo-Saxon than the Senator from Mississippi.

¶ For a number of years a colored man, while exercising tremendous influence as the power behind the throne in the appointment of Negroes to office and enjoying political power and privileges which were the legacy of men like Frederick Douglass and Wright Cuney, whose fearless and uncompromising advocacy of unrestricted Negro suffrage made it possible for the black man's vote to become a thing of value to the Republican party and the black man's complaint one that had to be heeded, went about the country telling all the people that colored men should have nothing to do with politics. A few months ago, when a Negro newspaper correspondent forecasted the Wilson Negro policy in a letter to the *New York Times*, that most influential mouthpiece of Southern reaction jauntily replied: "The Negroes of the United States are doing very well. Thanks to the leadership of men like Booker T. Washington, they have become a law-abiding and industrious race and their interests are not centered in politics or officeholding. If President Wilson is doing precisely what

Mr. Allen accuses him of doing (i. e., 'closing the political door of hope against the Negro'), he will meet with no opposition from men like Doctor Washington, who have the interests of the race at heart."

But Negroes were no less industrious and law abiding twenty-five years ago than they are to-day, and it cannot be denied that Frederick Douglass and Wright Cuney, who might have left the Negroes and become white, always had all the interests of all the Negroes at heart. Cuney lived in Texas, but no one ever hurt him for telling all the people all the time that Negroes should vote. When he was appointed collector of the port of Galveston he did not decline the nomination because of the opposition of white men all over the South, except those who knew him in his home town, and yet, when he died, the professional Nigger haters hastened to do him honor, as the whole country had honored Frederick Douglass. Neither of these men ever counseled the surrender of the political rights of the Negro. No man who advises the black man to sacrifice his well-earned franchise can have the interests—the best interests—of the colored race at heart.

SOCIAL UPLIFT.

THE New York emancipation commission has been progressing rapidly with its preparations for the exposition next month. Monroe N. Work, statistician of Tuskegee Institute and compiler of the Negro Year Book, has been making the charts and graphic exhibits of the Negro's rapid development, which will be a prominent feature of the exposition. The clergy throughout the State are helping in the work of publicity. Mrs. Mary W. Talbert, of Buffalo, and Mrs. W. R. Lawton, of New York, have been actively and successfully directing the women's department. A corps of organizers are gathering exhibits and exhibitors throughout the State.

¶ The New Jersey commission is weathering its difficulties and hopes to make a splendid display at Atlantic City in October, and not this month, as originally planned. A special feature of the exposition will be the chorus of 1,000 voices and an orchestra of thirty pieces, under the direction of Mr. Evermont P. Robinson. The program includes a Coleridge-Taylor night, when "Hiawatha" will be rendered,

and another evening will be devoted to the music of other composers.

¶ The Pennsylvania exposition takes place during the whole of this month. The Illinois commission has been busy in its work for the State exposition, and a company has been organized at Springfield, Ill., to promote a national Negro exposition in 1915.

¶ The United States Patent Office at Washington, D. C., has appealed for information about the names and work of colored inventors.

¶ There will be a Negro day at the National conservation congress at Knoxville, Tenn. The congress lasts from September to November. The Negro exhibit is housed in a beautiful building, and the promoters of the congress have announced that "Negroes will positively be admitted to every building and amusement in the exposition grounds."

¶ The Colored Cricketers of America, a team of West Indians, were defeated by an Australian team in a two-day match at Celtic Park, L. I.

¶ Mrs. E. J. Wheatley, of Baltimore, started a campaign which resulted in the closing of 163 saloons in that city. Mrs. Wheatley has also been instrumental in relieving the congestion in colored schools by securing for colored children a half-empty school used by whites.

¶ The current issue of the Annals of the American Academy of Political and Social Science, of Philadelphia, is devoted to "Fifty Years of Negro Progress." Members of the staff of THE CRISIS have contributed articles on "Negro Literature" and "The Negro and the Immigrant in the Two Americas: An International Aspect of the Color Problem." Monroe N. Work also contributed a statistical account of the advance of the colored people.

¶ The Frogs, the New York association of colored theatrical performers, began in that city a one-week series of successful entertainments. The proceeds of these performances will go to a fund for recording the achievements of colored people in science and art.

¶ Mr. F. H. M. Murray has delivered at Howard University and at several of the churches in Washington, D. C., an illustrated lecture on "Black Folk in Art."

MEETINGS.

THE National Negro Business League assembled in Philadelphia, where the city council had contributed \$5,000 toward its entertainment.

¶ The fourteenth annual convention of the I. B. P. O. E. W. was held in Atlantic City during the last week in August.

¶ At the fiftieth anniversary celebration of the battle of Fort Wagner, which took place in Boston, Mr. A. E. Pillsbury made a stirring address, from which we quote the following:

"How is it possible to account for this monstrous treatment of the Negro? Have the American people no honor or sense of justice? Yes, they have a sense of honor and of justice, but away down below it, deeper and stronger in the average man than his sense of justice are his prejudices, unworthy it may be, unwarrantable, despicable, but inexorable as the grave. The Negro is the victim of what is perhaps the meanest and the most universal trait of human nature. You cannot convince it. You cannot reason with it. No law or laws will control it. You cannot, as a rule, make laws in the face of a public prejudice, and if made they cannot be enforced. The only thing you can do with prejudice is to live it down. This will require infinite patience and infinite courage, but it can be done. The meanest man will come to a sense of shame if you give him reasons enough and time enough.

"It is, in my opinion, no friend of the colored race who preaches dependence upon the white man, or holds out any promise or expectation of justice from him, or tells them to look to the white man, North or South, for their rights. The fate of the colored race is now in its own hands. You will get your rights when you are fit to have them, for when you are fit to have them you will take them, and until you take them you are not fit to have them. There is one serious difficulty in the way which none but yourselves can remove. There seems to be a fatal lack of what may be called the genius of organization, the get-together and stick-together. Do you suppose that ten millions of Irishmen or Hebrews could be treated in this country as the Negro is treated? You say no, and you are right. You cannot conceive of

such a thing, and why? Because they would stand as one man. Ten millions of Irishmen or Hebrews would pull down a government which treated them as you are treated, or tolerated or connived at such treatment, just as the Irish at home pulled down one government after another until they extorted from a reluctant Parliament and people the promise and the performance of home rule. It may be that this is a fundamental defect in the Negro race, or it may be that the right leader has not appeared. He will not be a white man. When the leader appears, and when you have learned that union is indispensable and division fatal, your cause is won."

EDUCATION.

THE problem of "educating the black man" includes the problem of educating the white man in some of the fundamentals of his highly prized and rightly prized democracy.—*Chicago Evening Post.*

¶ Among the four or five summer schools especially for colored teachers, those at Wilberforce, O., Institute, W. Va., and Greensboro and Durham, N. C., were the most important. The experiment at Wilberforce was new but promising. Mr. W. A. Joiner, superintendent of the State department of Wilberforce, conducted the school and was assisted by Mrs. Jennie Cheatham Lee and Mr. Woodard, of Tuskegee, Doctor Woodson and Doctor Moore, of the District of Columbia, Miss Cooper, of New York, and many of his own staff. Among the lecturers were Doctor Du Bois, Kelly Miller and G. N. Grisham. Wilberforce is growing in interest and as a great natural center for the Negro race. Its newer buildings are of singular beauty and the summer-school body was a most intelligent and companionable group.

¶ The executive committee of the Association of Negro Industrial and Secondary Schools met in Atlanta and formulated plans for its work. The association explains the need and purpose of its existence in the following paragraph:

"It cannot be too often repeated that this association proposes to be a thoroughgoing business auxiliary and practical helper of all the schools that join it. We want to work out in a scientific spirit and with scientific persistence some of the great problems now confronting our schools. The attitude of the country toward Negro edu-

education to-day is vastly different from what it was ten years ago. Of all the changes which might be catalogued, two are most significant: first, the growing coolness of Northern philanthropy; secondly, the way in which the burden of education in the South is being thrust back more and more upon our own shoulders. We are, therefore, the more called upon to get together among ourselves. If we do not face this situation squarely and fearlessly, and organize in the most practical and helpful ways, who can tell what the future holds in store for us, especially at a time when our political life and status are so much in jeopardy!"

¶ Four colored young women were graduated from the New Jersey Normal School at Montclair. They will teach in the colored schools of South Jersey.

¶ Miss Frances B. Grant received the highest honor which the Girls' Latin School of Boston offers to a graduate—the Griswold scholarship, tenable at Radcliffe College. She was one of sixty-two in the graduating class.

¶ Morgan College, of Baltimore, is the alma mater of W. Ashbie Hawkins and many other distinguished colored citizens of Baltimore. At its last commencement it conferred degrees upon forty-five students from nine States and one foreign country. The college conducted successfully a summer school at Princess Anne, Md.

PERSONAL.

ISAAC FISHER, of East Lake Station, Birmingham, Ala., a teacher, was awarded the first prize of \$100 offered by the St. Louis *Post-Despatch* for the "ten best reasons why persons should come to Missouri." There were thousands of competitors from more than twenty-five States. Mr. Fisher has never been in Missouri, so he was compelled to rely on books for his information. Not only the amount he secured, but his method of arranging it, decided the judges in his favor. His first reason for boosting Missouri is, "Security of life is assured in the State." One proof of this, he says, is the excellent climate. The other is, "As regards homicide, the courts and not Judge Lynch rule." The second best reason is, "Missouri ratified the Thirteenth Amendment to the United States

Constitution, and she has a constitutional provision forbidding slavery."

¶ Mrs. Mary Church Terrell has been elected a vice-president of the Alumnae Association of Oberlin University.

¶ Miss Blanche Beuzard, who was the only colored girl to receive this year a diploma in the course of household science and art, at Pratt Institute, Brooklyn, N. Y., goes to direct this department in the Lincoln High School, Wilmington, Del.

¶ Mr. S. H. Hubert, a graduate of Atlanta Baptist College, who held last year a fellowship offered by the Urban League for sociological studies at Columbia University and the New York School of Philanthropy, is doing a successful practical missionary work among the Indians at Gay Head, Mass.

¶ P. G. Wolo, a Kru chieftain from the hinterland of Liberia, has entered Harvard with an excellent preparatory record.

¶ Chicago has been very much exercised over the discovery that William H. Lee, a wealthy publisher who died intestate and with no known relatives, had led the life of a hermit because his business might have been ruined if he had disclosed the fact of his Negro blood. Colored men who knew him say that he had relatives either in Louisiana or in Canada, though he never committed himself. Lee contributed much to charitable work among the colored people.

¶ Fred. McKinney and Artee Fleming, graduates of Howard University, have passed the bar examinations in Missouri with high ratings.

¶ The colored people of Norfolk, Va., have presented to Captain Taylor, a prominent white lawyer, a silver loving cup because of his services to the race in the abolition of twenty saloons in four short blocks occupied chiefly by colored people. Doctor Morris, who secured the assistance of Mr. Taylor, led in the movement to reward him.

¶ La Porte, Ind., a town of 12,000, laments the death of the most prominent of its hundred colored residents, Bolar B. Banks, who had been a member of the city council. The local daily says: "His going pulls at the heartstrings and brings memories of his well-spent years."

¶ William Eliot Furness, a member of the "Old Guard" of fighters for humanity and justice to the black man, died at Chicago. Mr. Furness, who was an eminent lawyer, had served in the Civil War as captain in a colored regiment. He was a director and one of the founders of the Frederick Douglass Center, and he withdrew from the American Bar Association when it drew the color line.

¶ Miss Helen Simpkins Jackson has the distinction of being the first and only colored graduate of the Manasquan (N. J.) High School.

MUSIC AND ART.

IN RECOGNITION of the eminence as a composer of music of her husband, the late Mr. Samuel Coleridge-Taylor," says the London *Times*, "and in consideration of the circumstances in which she has been left by his premature death," the British government has awarded to Mrs. Jessie Coleridge-Taylor a pension of £100 under the civil-list act, which provides for the relatives of persons who have distinguished themselves in art or literature. The daughter of Justin McCarthy and the widow of Sir Francis Purdon Clarke, who was at one time the director of the Metropolitan Museum of Art in New York, appear on the same list with the English widow of the lamented Anglo-African composer.

¶ The largest theatre in Knoxville, Tenn., was given over to an enthusiastic audience of white and colored people at the initial concert of the Coleridge-Taylor Choral Society. Vocal soloists on the program were Mes. A. D. Fugett and R. H. Lattimore and Mr. Lacey. Their work, as well as the violin solo of Mr. George McDade, was received with great applause. The chorus, under the direction of Mr. C. S. Cornell, a white man, has won itself a place in the esteem of all Knoxville. Its next presentation will be the "Hiawatha" of the composer whose name it is honored in using.

¶ Coleridge-Taylor enjoyed the distinction, unusual for an artist, of public favor and appreciation during his short lifetime, but his popularity continues to increase among the white people of his native England even more rapidly than among the American colored people. Many compositions of his,

unknown in America, have recently been produced at various places throughout the British Isles. Over the master's grave at Croydon a stone has been erected, bearing a beautiful inscription in the words of his faithful friend, the poet, Alfred Noyes, and ending with four bars from "Hiawatha":

"In memory of Samuel Coleridge-Taylor, who died on September 1, 1912, at the age of 37, bequeathing to the world a heritage of an undying beauty. His music lives. It was his own, and drawn from vital fountains. It pulsed with his own life, but now it is his immortality. He lives while music lives. Too young to die—his great simplicity, his happy courage in an alien world, his gentleness, made all that knew him love him.

"Sleep, crowned with fame, fearless of change or time.

Sleep like remembered music in the soul,
Silent, immortal; while our discords climb
To that great chord which shall resolve
the whole.

Silent, with Mozart, on that solemn shore;
Secure, where neither waves nor hearts
can break;

Sleep, till the Master of the world once
more

Touch the remembered strings and bid
thee wake. * * *

Touch the remembered strings and bid
thee wake."

FOREIGN.

THE Venezuelan government has erected in Caracás a monument to Pétion, the President of Haiti who gave substantial aid to Simon Bolivar in his struggle for the independence of Spanish America.

¶ The French government has decided hereafter to make colonial troops do service in France.

¶ A colored man commanded the detachment of Mexican troops which shot an American immigration officer at Juarez, across the Rio Grande from El Paso, Tex.

¶ When the Anglo-Dutch Union of South Africa was formed it limited federal suffrage to "white people of European descent," and since then repeated attempts have been made to deprive the non-white races of their long-established local suffrage in Cape Colony. Throughout the union the colored, or mixed and Asiatic, people and

the natives, realizing from the start that political exclusion must ultimately place them completely at the mercy of the white man, have never yielded an inch of ground in their fight for a say in the government of their country. The African Political Organization, representing primarily the mixed and alien colored people, and the South African Native National Congress, have co-operated and gone "from strength to strength" toward the triumph of their cause. P. K. Isaka Seme, a Zulu who won the Curtis gold medal for oratory at Columbia University and afterward studied law in England, is secretary of the native congress. He evidently learned in the United States something that a good many black people not so far removed from civilization as the Zulus have yet to learn.

¶ The Anti-Slavery Society of Rome has awarded a medal to Senhor Alfredo H. Da Silva for his labors for the suppression of slavery in the Portuguese colonies. Senhor Da Silva, who came to this country as a delegate to the recent conference of the World's Students' Christian Federation, made an address at St. Mark's Church in New York City. His pamphlet, "O Monstro da Eseravatura"—Slavery the Monster—led to the Portuguese government's taking steps to repatriate the black workers unlawfully held in the colonies.

Portuguese slavery at the present day is not more cruel than the slavery of the Putumayo Indians in Peru nor of King Leopold's Negroes in the Congo, whose blood and tears built the mammoth white skyscraper of the United Tire Company in New York and adorned the necks of French actresses with pearls and diamonds. The only difference between Portuguese slavery and the indentured labor of East Indians in British colonies, which followed the liberation of the blacks and still persists, is that the East Indians may go home if they live through their servitude, while, until Senhor Da Silva became active, the Portuguese planters would not let the blacks go on the completion of their contracts. In this respect slavery in Angola and Mozambique is exactly like slavery in Alabama and Mississippi. Senhor Da Silva suffered much for the cause of the Portuguese blacks. He was called a traitor to his country and a disturber of its peace. He now has the satisfaction of knowing that

his country has placed human rights over the rights of dollars and dividends and cocoa crops. We need some Da Silvas in Alabama and elsewhere in America.

ECONOMICS.

IN a paper upon the economic status of the Negro, Professor Hunley, of the State University of Virginia, says: "In '63 there were 3,000,000 slaves in the South, valued at an average of \$500, or a total of one and a half billion dollars. This represents the shrinkage of property values in slaves as the result of the war. To-day there are 3,000,000 Negro men who represent an economic value of \$2,500 each, or a grand total of seven and a half billions. In fifty years the loss has been made good five times. There are 20,000 Negroes in the government service; 20,000 are in business; 70 per cent. are literate; 800,000 are either farm owners or farm renters."

THE GHETTO.

"DRIVE back to the support of the rebellion the physical force which the colored people now give and promise us, and neither the present nor any coming administration can save the Union. Take from us and give to the enemy the hundred and thirty, forty or fifty thousand colored persons now serving us as soldiers, seamen and laborers, and we cannot longer maintain the contest."

¶ Forty years after Lincoln, in 1864, made the above defense of his enlistment of colored soldiers and seamen, it had become the settled policy of the United States navy to enlist colored men only as "boys" for the officers and, occasionally, as stokers, according to a white sailor's substantiation of the charges of discrimination made by Cleveland G. Allen. Secretary Daniels, in denying these charges, only resorted to the diplomatic fraud and subterfuge which recruiting officers have been using for the past ten years to keep colored men out of the naval service.

¶ Senator Clapp, the member and friend at court of the N. A. A. C. P., has introduced a resolution demanding the authority and the reason for the segregation in the civil service at Washington.

¶ Passaic, N. J., has been very much overwrought because Samuel DeFrees, who "save for a dark-olive complexion, has no

appearance of being a Negro," married a girl whose complexion is other than olive and who is heiress to a considerable estate. The lady is well educated, 28 years old, and had spurned several suitors, more of her own complexion. She is satisfied with DeFrees, for she "had eyes to see and chose him."

¶ In Jamaica, N. Y., and in Wilmette, a suburb of Chicago, efforts are being made to prevent Negroes from purchasing property. In the latter place all colored workers have been dismissed.

¶ The colored people of Cincinnati are protesting, for more reasons than one, against the statement in an anonymous letter, the author of which was discovered, that "some Niggers voted under the names of white men who did not vote" in a municipal election.

¶ Dr. H. E. Lee, of Houston, Tex., was informed by the New York Post-Graduate Hospital that he would be admitted to practice in their clinics. A colored friend then told him of an experience with the same institution. Doctor Lee then wrote to the hospital authorities telling them of his color. He received a telegram instructing him to "await letter." The letter said he was not wanted. He is going to Rochester, Minn., where he will be the second colored man to study under the Mayo brothers.

¶ The hypocritical inconsistency of the Southern fire eaters displayed in their acquiescence in the appointment of one of their own to the legation at Port-au-Prince is probably of deeper significance than the mere elimination of the colored officeholder. Jeffersonian Democracy is just a little more imperially inclined than the government which took possession of the Philippines, and the United States has long been anxious to get control of Haiti.

It will be recalled that Fred. Douglass incurred the displeasure of his government because he failed to get the Mole St. Nicolas for an American coaling station. A man who is particularly close to the Wilson administration, and who is now a special agent of the State Department, has long advocated a general American protectorate over Central American States and Haiti. Perhaps a white man is more likely than a colored man to surrender the independence of the country

of Toussaint l'Ouverture to the American friends of slavery.

CRIME.

THE St. Paul *Pioneer-Press*, discussing McReynolds' attempt to exculpate the accused in the Diggs-Caminetti cases, says:

"The point the Attorney-General denies having ruled on was brought out by the attorneys for the prizefighter Johnson in his trial in Chicago. It was sustained by the court. While the law, as it has been interpreted, may be more sweeping than it was at first expected, or possibly intended, no one will contend that its wide reach is not in the interest of right and decency. An interpretation such as was credited to the Attorney-General would have exempted Jack Johnson and others arrested on similar charges."

¶ At Port Tampa, Fla., one white man met death and two were wounded—one of them fatally—in an assault on the home of a Negro. The county solicitor released the Negro from arrest for justifiable homicide.

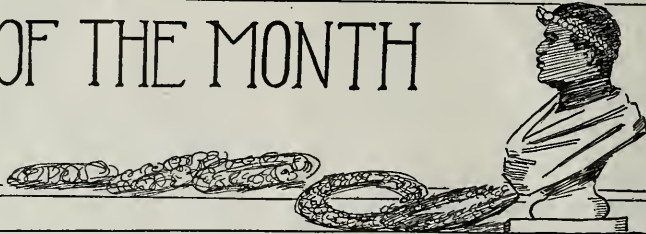
¶ Six colored boys under 18 set out from Cookeville, Tenn., for Oneida, to work on railroad construction. On the way they learned of serious trouble between the white and Negro laborers, and turned homeward along the railroad track. They were fired at from ambush. Two fell dead. Another, wounded, ran into the woods. Two of the other three got home and reported their experiences.

¶ Atlanta tried to lynch a Negro for the alleged murder of a young white girl, and the police inquisition nearly killed the man. A white degenerate has now been indicted for the crime, which he committed under the most revolting circumstances.

¶ At Blountstown, Fla., a Negro was lynched, with the usual side attractions of gun play and the torch, for having given sanctuary to a Negro accused of killing the deputy sheriff. The alleged murderer had escaped.

¶ Two colored men have been lynched at Ardmore, Okla., one on account of a dispute over the price of a watermelon, in which a white man was killed, the other on account of the killing of a white boy, who was found in a colored man's watermelon patch. The integrity of the white race must be preserved!

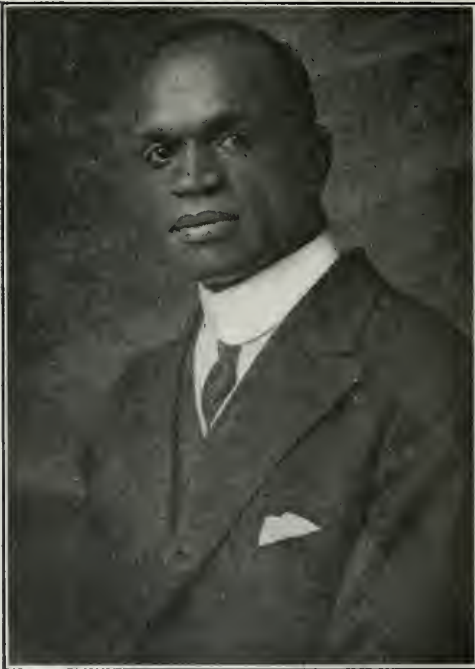
MEN OF THE MONTH



OUR BUSINESS MANAGER.

MR. A. G. DILL, who joins the staff of *THE CRISIS* this month as business manager, is an example of the type of progressive young men who are making themselves felt in colored America. Born at Portsmouth, O., in 1881, he began at the age of 17 to teach in his native town. In 1902 he entered Atlanta University, receiving the degree of A. B. in 1906. He then supplemented his studies at Harvard, where in 1908 he received the bachelor's degree. In 1909 Atlanta conferred upon him the degree of A. M.

While at Harvard Mr. Dill taught in the evening schools of Cambridge, and from



AUGUSTUS G. DILL.

1908 to 1910 was Northern secretary and agent of Atlanta University. In the latter year he went to Atlanta, where, conjointly with his duties as associate professor of sociology and organist of the university, he did the work for which he is best known, as joint editor of the "Atlanta University Studies."



A CHEMIST.

MR. RICHARD H. PARKER, of Newark, N. J., is a specimen of that *rara avis* among us, the man who prefers to be sought after rather than to seek; who has, as he says, "always avoided publicity," or, in other words, has steered clear of the cuts and writeups which so many of our people, fully alive to the advantages of advertising, have made a prominent feature of the colored weekly newspaper. Seldom, however, has *THE CRISIS* persuaded a man more deserving of honor to emerge from his cocoon of modesty and give to the youth of the race the inspiration and encouragement of the releasing of his own wings for a career far more enduring than that of a butterfly.

Some fifty years ago Mr. Parker was born in Marlborough, Md., where he had the advantage of an elementary education. While in his teens he went to Baltimore, and later to Washington, where he became an apprentice in a printing establishment. After having learned to set type as well as anyone else, he enlisted in the United States navy and became steward of the President's yacht "Despatch." In 1886 he left the navy and became an assistant in the laboratory of the engineer for the city of Washington. Here he began the training and the study which have made him an authority on



RICHARD H. PARKER.

asphalt, cement, paving and building materials, and secured him his present position as chief analytical chemist in the laboratory of Col. J. W. Howard, one of the leading engineers and contractors in the country. He continues his independent researches and has frequently contributed to the trade and technical journals.

Mr. Parker had been for twelve years a member of the Society of Chemical Industry, a British organization, before the American Chemical Society decided that it would be honored by including him in its membership. He has the distinction of being, so far as is known, the only colored member of either of these bodies. But there is no reason why he should be the last, if some youth possessing the ability devoted himself to the "patient study and hard work" to which Mr. Parker attributes his success.



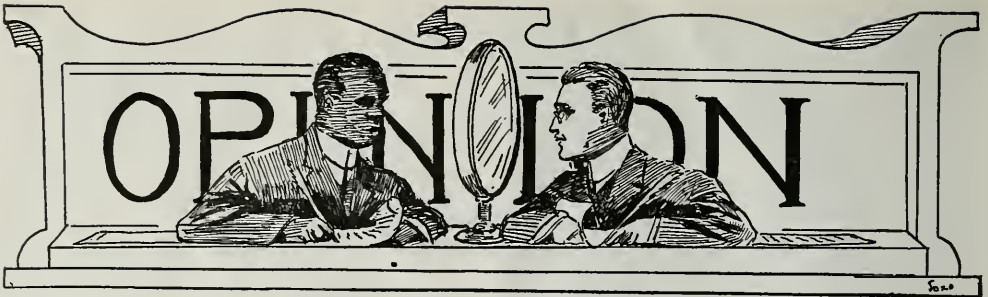
A JOURNALIST.

TO those who argue that the colored man's opportunities, such as they are, lie only and exclusively south of the Mason and Dixon line, where alone there is no

prejudice against the Negro who "has something that the white man wants or can use," the career of Mr. Parker is a glaring contradiction. Another is that of Mr. J. R. Bourne, who is chief proofreader for the Riverside Press, of Cambridge, Mass. Mr. Bourne was born in 1875, at Barbados, West Indies, where he received his education. He was associated with two other colored men in founding the first of the four daily papers now published in that island. In British Guiana and at Trinidad Mr. Bourne divided his attention between prospecting for gold and journalism, serving as a reporter for the *Daily Standard* and the *Argosy* of Demerara, and as the official proofreader for the government of Trinidad. He later held the same office with the Imperial Department of Agriculture for the West Indies. In 1903 he came to the United States, and three years later married Miss Ida May Sharp, of Cincinnati, who had been a teacher at the College of West Africa, in Liberia. Mr. Bourne is a member of the British Institute of Journalists and finds time in his present position for reviewing and private editorial work.



J. R. BOURNE.



LABOR. With flare of trumpets and rolling drums and multi-colored uniforms the white workmen of the United States dignify labor on the first day of September. By murder and intimidation and threats and coercion the white workman degrades labor every day in the year by denying to the black man the opportunity of earning his bread or, when the black man is permitted to work, by cheating him of the just reward of his labor. That the increasing opposition of organized and unorganized labor to colored men is limited to no one section of the country is clearly pointed out by the Philadelphia *Public Ledger*:

"The movement against Negro labor is by no means confined to the North. The country has not forgotten the determined strike against Negro firemen on the Georgia Railroad in the year 1908. In the spring of 1911 there was precipitated for the same purpose on the Cincinnati Southern Railroad one of the fiercest and bloodiest strikes that this country has ever witnessed. This strike had scarcely subsided when the firemen on the Southern Railroad of Georgia threatened to strike unless certain of their demands against Negro firemen were acceded to. A strike was finally averted only by the railroad officials agreeing to employ no Negro firemen north of Oakdale, Tenn. It was also stipulated that the white firemen and hostlers should be paid approximately 30 per cent. more in wages than was received by Negroes for identical service.

"In a recent address before the Evangelical Ministerial Alliance of Atlanta, Ga., former Gov. W. J. Northen, of that State, called attention to the fact that there is in that commonwealth 'a strong combination determined to eliminate the Negro' from various lines of employment to which

for decades he formerly had been admitted without question. Governor Northen expressed it as his opinion that this studied effort to submerge the Negro industrially is one of the gravest questions that confront the people of Georgia. And in this conclusion there are few thoughtful persons who will disagree with him, not only with reference to Georgia, but to the entire country."

When this one of a series of editorials appeared in a paper which is controlled by a Southern Jew who has no particular love for the Negro, a colored man who makes it his business to glorify the South at all times and at all hazards sent a letter challenging the accuracy of the *Ledger's* observations and conclusions. Without admitting the labor conditions in the South to be ideal for the Negro, the *Ledger* maintained "this contention merely emphasizes all the more by contrast what we have been trying to show," that wherever white labor of any quality is obtainable the Negro, however skilled and capable he may be, is not given an opportunity to work. The *Ledger* emphasizes the "moral lapsing" of the Negro as a cause of his disabilities, but points out the reason for the existence of what it considers an "unwonted amount of recklessness and crime among the American Negroes of to-day.

"One State after another is conducting investigations in an effort to connect an inadequacy of wages with the widespread existence of so-called white slavery. There is not an industrial opportunity which is enjoyed by Negro women that is not enjoyed much more fully by white women; while most of the opportunities enjoyed by white women are as a sealed book to Negro women. If economic restrictions are conducive to degradation among white women it may, therefore, readily be appreciated

how immeasurably more baleful to colored women are the slavish conditions under which they exist.

"This is but a concrete illustration of the disparity of economic opportunities between the two races. The country is almost continuously in a turmoil because of the industrial strikes by which both native and alien labor is seeking to increase wages, shorten hours and improve conditions generally. Yet, who pauses to consider that these strikes are almost invariably against work and conditions that Negro citizens (by actual test in at least one notable instance) are not permitted to share, even though they offer to work for nothing and board themselves?

"There is scarcely a section of the country which is not gradually displacing Negroes as menials, hotel servants and the like, thus virtually forcing upon countless thousands of non-professionals among them the dire alternative of making a living by questionable means.

"The American people will one day hang their heads in shame at having been parties to any such wholesale oppression and repression of a people who are so intricately linked with the destinies of this nation."

The *Ledger* finds the chief cause and points the way to the solution of the gravest problem in American life:

"Many white people are guilty of an unreasoning race prejudice. This prejudice blinds them to the good qualities of the Negro, and prevents them from seeing the difference which does exist between the better and lower strata of the Negro race. Such prejudice speedily grows into antipathy, an antipathy which manifests itself in unjust laws and in making the Negro's life harder and harder.

"Under such circumstances the thing to be done is that both races shall recognize the facts of the case and act accordingly. White people should be willing to acknowledge the Negro's manhood and to give him a chance to earn an honest living. They should aid every endeavor by the better class of Negroes to elevate and purify their race. They should take a sincere interest in the Negro's welfare. Above all, the two races, instead of cultivating prejudice and animosity, should do their utmost to understand and aid one another. Indifference and antagonism can lead only to disaster."

That the determination to deprive the Negro of the opportunity not only of working for a living as an employee, but of working for himself, is taking hold of all classes of white men in all branches of labor all over the country is exemplified by the recent experience of chauffeurs. In New York City, when a gentleman decided to employ a colored driver, he was asked for permission to change the garage. "If I put the car where you keep it now, the other men will puncture the tires and damage the machine." This condition has led to the refusal of garage proprietors to store machines driven by Negroes. "Each day," says the New York *Commercial*, "sees accessions to the list of auto storage places where the brother in black is not wanted. Whether the white chauffeurs are banded together in league against the black is not clear, but certain it is that garage proprietors are daily inviting auto owners with Negro chauffeurs to store their machines elsewhere. 'If I keep your machine,' one auto owner was informed, 'I shall lose six or eight now stored here. It's a business matter with me.'"

After a column of editorial dribble about the futility of the colored man's "journey to social equality at the North," which section "has not yet learned that the Negro may be kept in his place at the kitchen door while the parlor door remains slightly ajar," the *Commercial* suggests the superior economic opportunities of the Negro in the South, where "we shall next hear of the formation of associations for the advancement of the interests of the Negro of the North, and the Southern white man will embark on a campaign of education." Meanwhile, in Fort Worth, Tex., and in Miami, Fla., the white taxicab drivers and chauffeurs have assaulted and beaten Negroes who dared to engage in an occupation which ought to be reserved exclusively for white men, and the Southern *Progressive Farmer* has started a campaign to educate the white people to the need of confining the Negro farmer to the land which he now occupies, or which the white man is not likely to be able to use in the future. On every hand, the purpose of the average white man, of the white man of Southern birth who believes that the Negro's only place is in the kitchen, and of the immigrant who fears that there will be no room for

himself in the kitchen or the garage if the Negro is allowed to enter, seems to be to deprive the colored man of the right to exist. The only thing for the Negro and his white friend to do is to band together to secure respect for the manhood of the Negro and to fight tyranny and oppression, whether in the parlor, the garage or the kitchen, in land segregation in the South, or in home segregation in cities, as those who sympathize with the aims of the National Association for the Advancement of Colored People are fighting successfully in Baltimore and elsewhere.



The Chicago *Evening Post* says: TILLMAN ET AL. "Those labor organizations which avowedly exclude the black man do so chiefly from the instinct of imitation"—not from the instinct of economic self-preservation. "They have very little proletarian feeling; they imitate the middle classes as much as they know how to, and so for a real class policy of co-operation with the black man which would eventually be to their economic advantage they substitute a middle-class policy of social exclusion." Why should they not, when they have so exalted an example as that set by the bar association? If a white lawyer cannot admit a colored man to his union, why should a colored man have a chance to enter the union of commercial telegraphers, even if he had the skill of the record-breaking wireless operator on the Brazilian dreadnaught "Minas Geraes"? And if no Negro is to be admitted into the union, no Negro may engage in the labor whose interests the union is organized to protect. If a colored man may not answer the roll call at a convention of railway mail clerks, there is no reason why his name should be placed on the payroll of the United States as a railway mail clerk, if the white mail clerks say so.

The white mail clerks have been saying so, and Tillman, Vardaman *et al* have added to their renown by segregating colored clerks in the departments at Washington, with a view to their ultimate elimination, and by defeating the nomination of colored men to offices which white men want.

The press has been too busy to give more than passing attention to A. E. Patterson's

cowardly declination of his nomination for the office of Registrar of the Treasury and to President Wilson's more cowardly attitude in permitting this forced refusal of a well-earned office by a man who wanted it, but such comments as have been made in decent quarters are reminiscent of the general disgust at the action of the American Bar Association with regard to colored members. The Brooklyn *Eagle*, which is not at all characterized by any particular sympathy for the colored race, must have been disappointed at the inaccuracy of its forecast of the result of the nomination:

"Since the years following close on the reconstruction period, when the name of Blanche K. Bruce, a former Senator from Mississippi, appeared as Registrar of the Treasury on our greenbacks, the position has been a sort of prescriptive right of the Negroes loyal to the party in power, whether Democratic or Republican. President Wilson follows custom in naming Adam E. Patterson, leader of the Democratic Negroes of Oklahoma, as Registrar. It is likely that there will be no hitch about the confirmation of Patterson. Custom is a binding force in Washington.

"It is fair to say that, without exception, the Negroes who have filled this place have been faithful, hard-working officials, and have justified their selection. White men might have done as well, but could not have done better.

"The number of Negro Democrats in the United States, North as well as South, is likely to grow immensely before the Wilson administration is over. That will be a particularly wholesome thing for the race as a whole. Thinking Negroes have long regretted the substantial solidarity of the colored vote for Republicanism. They know that the hope of the Afro-American lies in voting, as do other citizens, on principles at issue in a given election."

The Wheeling (W. Va.) *Intelligencer* sees in Mr. Wilson's breach of faith with the colored voter a "serves him right" for the former Negro Republican:

"How deep and abiding is the love of the Democratic politician for the colored man and brother?"

"Every once in a while we see earnest efforts made by Democratic candidates for office to create the impression that they, as individuals, and the Democratic party as a

party are friendly to the black man. As a matter of fact, the backbone of the Democratic party in that section of the country which gives to democracy the majority of its electoral vote and its representatives in Congress is inspired by no stronger sentiment and bound together by no stronger tie than hatred of the black man and enmity to the colored race.

"An illustration is now to be had in Washington. One Patterson, a Negro from Oklahoma, made himself conspicuous in the support of Wilson. Mr. Wilson was elected President, and Democratic politicians thought it a wise thing to recognize Patterson's service by the appointment to the position of Registrar of the Treasury. This is a position that has been held by black men. The great Frederick Douglass, under a Republican President, was honored with this office, and filled it with credit. Now, what happened when Patterson's nomination was sent to the Senate? Immediately there came up from the Democratic Senators of the South a roar of protest that shook the walls of the Capitol, and was heard even in the White House. Vardaman, of Mississippi, who was elected to the Senate as a Negro hater, and Tillman, of South Carolina, and their followers served notice on Woodrow Wilson that the nomination of Patterson could not be confirmed. Mr. Wilson, with the power of the Presidency in his hands, could force recalcitrant Democrats to support a tariff bill to which many of them objected. He could drive them to the support of a currency measure which did not meet their views, but he could not drive them to accept the supreme humiliation of voting for a black man for a responsible public office. There the Southern warriors drew the line, 'sah,' and were willing to shed their blood, 'sah,' if need be, in defense of the sacred privilege of the white Democrats of the South to hold all the offices."

"It may be doubted if intelligent public opinion anywhere," says the *Philadelphia Public Ledger*, "is averse to the holding of public office, where conditions favor it, by colored men. Ostracism of colored men in the public service will not be permitted, in all probability, by the President, who received thousands of colored votes. Mr. Wilson does not believe in social equality between the races, but he does believe in

political equality and equality of opportunity, or acquiesces in the principle. Otherwise he could not conscientiously have taken the oath of office." But Mr. Wilson has belied the confidence which "intelligent public opinion" placed in him by permitting "the ostracism of colored men in the public service." The *Boston Evening Transcript* hopes that "these things are not being done with the knowledge and approval of the preacher of the gospel of 'the new freedom.'" But the *Philadelphia Bulletin* asserts:

"Negro blood ought not to be a bar against a nominee otherwise fit for the position, and the President, having made the appointment, pays tribute to Vardaman and his virulent prejudice in permitting it to be withdrawn."

The German *Volkszeitung*, of New York, sarcastically comments on a sentence in the first chapter of Mr. Wilson's "The New Freedom": "No man may arrogate to himself the right to place a fellow man, whom nature and training have placed on an equal footing with him, upon a plane of inferiority." "This cravenness," says the *Volkszeitung*, of Patterson's conduct, "will be of no use to the crafty President. He will, nevertheless, have to answer whether he is disposed, from contemptible fear of the Southern 'gentlemen,' to tread under foot all the rights of the Negroes—much as they are already unlawfully limited and forcefully cut down—or whether he is willing to consider fitness for office at least to the extent that he will not suffer the whole colored population to be excluded from the Federal service. A remarkable 'new' freedom, indeed, which has brought us this Democratic administration, a reversion to the darkest times of the past century, when the colored man was without protection and without rights, being little more than cattle to be sold in the auction mart to the highest bidder."

The *New York Evening Post* rebukes Patterson for declining the nomination, but sees in Vardaman and his ilk the wind that may blow some good:

"Mr. Patterson asked to be allowed to withdraw because of the violent opposition of the Negrophobe Southern Senators—Vardaman, Tillman, Hoke Smith, and the rest. That he lacked the courage to stick it out and to insist on having his name

passed upon is greatly to be regretted. In a sense, he was recreant to his race; that he has not helped either Mr. Wilson or the colored people appears clearly from Vardaman's glorying in the defeat of Mr. Patterson's ambitions. The integrity of the Anglo-Saxon race, Mr. Vardaman adds, depends upon the 'faithful consummation' of this program. What a delicate integrity it must be!

"For the first time since we have heard of him, it occurs to us that this Senator from Mississippi is serving a useful purpose. He has flung down a challenge to this Democratic administration which Mr. Wilson cannot avoid. Shall the President give up the historic right of the executive to appoint to office, to the extent, at least, of permitting a fraction of the Senate to bar out ten millions of American citizens from serving the government, save in the lowest positions, and then as lepers set apart? Shall he fling the Negro overboard after more of his race voted for Wilson than for any other Democratic candidate; shall he be a just President of *all* the American people, or only of those of the white race? Is the 'New Freedom' to be accepted as preaching political doctrines whose truths are no longer truths when they meet the color line?"

The *Post* further discusses the segregation at Washington, and concludes:

"That all of this will go without challenge is not to be expected. The Progressive Senators are already alive to their opportunity. The colored people themselves are beginning to be heard from, and their political influence is not to be despised. But we do not believe that this phase of it will concern Mr. Wilson. We think that when the matter is put before him in its true light he will withhold his sanction from it, just as we believe that he will not permit any Southern reactionaries, however influential, to deter him from giving, in the matter of offices, fair play to a heavily disadvantaged race."



THE NEW
EMANCIPATION.

Someone has said that the most effective gag to the blatant rantings of Vardaman would be to employ detectives to find out just how much Negro blood courses through the veins of this yellow champion of the "delicate integrity of the Anglo-

Saxon race," or how much of his blood, whatever it may be, has been transmitted to children whom he calls Negroes. A man of experience recently observed: "No one is more uncompromising on the subject of Negro inferiority than he who fears that he has in his veins a drop or two of African blood." Perhaps the "Southern journalist" who writes in the Boston *Evening Transcript* is more careful about preserving a more genuine Anglo-Saxon integrity than are a good many men in the Congress of the United States, or in the Southern legislatures. Describing as a "campaign based on error" the activities of a society recently organized in Philadelphia, this writer says in part:

"A society in Philadelphia, in this semi-centennial year of emancipation, has appealed for funds wherewith to begin a campaign 'to curb the vicious elements of the Negro race,' the undertaking having its origin in acceptance of the conclusion that throughout the country there is a growing tendency to ostracize industrially all colored people on account of the criminal activities of a comparatively small proportion of them.

"Omitting consideration of perfectly obvious reasons for crime, such as whiskey and drugs, a second incitant is the practice of miscegenation, which invariably is irritating to Negro men, and in some instances leads to reprisals in kind.

"Abuse of the Negroes by money lenders is another cause of crime. In the lumber camps, the phosphate camps and other places where Negroes labor in numbers, the petty exactions of men who have lent them money, or the physical cruelty, sometimes, of gang bosses, arouse a spirit of revenge, which does not last long, but is extremely dangerous while it does last. There are gangs of Italians in the North more harshly treated and driven more sordidly, but they are not of the same mold as the black man. And in these camps, it should be added, the vices of civilization abound, while its emollient elements are conspicuously absent.

"There are many so-called desperate black criminals who, at the worst, are guilty of only misdemeanors. A case, for instance, in which a Negro was condemned to death went on appeal to the United States Supreme Court. It refused to interfere. The

governor of the State, however, commuted the sentence to life imprisonment. 'I am glad he did it,' said one of the jurors in the case. 'A desperate criminal like that ought never to have escaped hanging,' said a drummer. 'Well,' answered the other, 'I served on the jury and I know he was not guilty. But one of the white jurymen was sick and the judge wouldn't let him go until there was a verdict. They finally persuaded the three of us who were for acquittal that it was better to hang the darkey than to have the white man die, so we acquiesced.' That Negro is in the penitentiary to-day, or was at last reports. If he is pardoned now his degeneracy into criminality would not be remarkable.

"There are no organizations such as the Black Hand and the East Side gangs in New York among the Negroes, no alliances among desperate men for the perpetration premeditatedly of felonies. Such major crimes as Negroes commit are due either to intoxicants or some sudden, passing fury. Negro desperadoes are not numerous. There are fewer of them in proportion to population than there are among the whites. The surest way to convince one's self of the utter fallacy of the idea that the Negro is innately criminal in instinct is to read the history of the hundreds of thousands of them who, during the war, protected not only the property, but the families of their absent masters, when no physical power held these faithful servants in check.

"It would be idle to question the harm that has resulted to Negroes in the aggregate by the prevalence of the belief that they are innately criminal; but it is very much worth while to show that this reputation is essentially unearned and undeserved. It is a cruel injustice. Were it true, the cotton fields of the South must have been abandoned by the whites years ago. It is possible to go further; 9,000,000 white people in similar conditions of poverty would probably have produced two criminals for every one the Negroes have produced. It might be profitable to analyze the origin of such colored criminals as there are and discover how many of them have white blood in their veins. The truth is that the Negro is innately not criminal and any campaign for 'curbing the vicious elements of the race' should be based on that conclusion and not on the contrary of it.

"The generation of colored people which is now growing up has advantages that no previous generation enjoyed. In many cases the parents have achieved real prosperity and are giving their children the benefit of it. Schools are more numerous and are better administered. The dawning of prosperity in the South has made work more remunerative and has opened new fields of endeavor. The churches are becoming more and more efficient. The whites are being of more material assistance in the advancement of the race. The courts are beginning to administer a more even-handed justice. The better enforcement of prohibition laws and more stringent regulation of the liquor traffic where sales are not absolutely unlawful are beginning to show effects.

"A more reasonable attitude toward the race question on the part of the North, and the flareback in Southern sentiment from the noisy vulgarities of men like Blease, together with the sane work being done by such institutions as the Jeanes Fund, under the wise administration of Professor Dillard—these things are sympathetically and otherwise effective in elevating the moral perspective of the race. It is giving it virtue instead of vice to imitate that will completely rehabilitate the reputation of the black man. All he needs is a fair chance and the moral support, in all kindness, of the whites."



THE MULATTO. To those who know the perils to which any man exposes himself in the South by frankly and honestly admitting that the mulatto is not necessarily a degenerate, and, consequently and ultimately, that racial intermixture by lawful means should not be prohibited when everything has been and is being done to promote it by the subjection of the woman of the weaker race, it was something of a surprise to find Prof. H. E. Jordan, of the University of Virginia, declaring in an article in *Popular Science Monthly* that "the mulatto is the leaven with which to lift the Negro mass." This declaration in itself was not strange, for Professor Shaler, himself a Southerner, has said the same thing, and the late Edward Wilmot Blyden, with the pride of his unadulterated Negro origin and the confidence derived from residence in a country where

black is the fashionable color, claimed that white blood has been the salvation of the Negro in the New World, for the black man who was weak enough to be caught and shipped away as a slave was naturally inferior in mind and body to the black man who possessed ingenuity enough to escape from the toils of slavery and remain at home as a slave hunter.

This theory of Doctor Blyden does not take into account the fact that those blacks who survived the horrors of the passage across the Atlantic and lived through American slavery at least went through a test of endurance unknown to those who stayed to bask on the sun-swept banks of the Niger, and it will hardly withstand the opposing argument of the career of Toussaint l'Ouverture, not to mention Phyllis Wheatley, Benjamin Banneker, and the hundreds of able leaders of apparently unadulterated blood among the American Negroes of to-day. But the thing that makes the mulatto especially useful is that, with the white man, he shares the pride of his white blood and is less likely than the black to submit to artificial distinctions of race where nature has bridged them. Frederick Douglass, the son of a white man, expected and demanded everywhere, and at all times, the treatment that would be accorded to any other white man's son. The most prominent present-day mulatto, although ostensibly an advocate of servility to the white man, has generally managed to secure, for himself at least, the consideration given to a white man. Vardaman, whose friends own up to his possession of "Indian" blood, not only considers himself the equal of the white man, but sets himself up as the preserver-in-chief of the white man's civilization. It is not unnatural that, if this civilization is to be measured chiefly by the length of the hair, the shape of the face, and the "spissitude" of the lips, the Negro and Negroids, since they have to live and maintain some civilization, should seek to conform to the orthodox physical qualities which alone will guarantee the preservation of their life. Professor Jordan made in his article a statement which, as a general tendency resulting from the color prejudice in this country, it would be ridiculous to deny. He was exceedingly cautious in his words, but he did not altogether succeed in avoiding offense to the sensibili-

ties of the South. He now comes forward with a lengthy explanation and a refutation humbly confessing his sins before the almighty god of fear and lying and lynching and murder:

"In view of what I have said"—in preceding paragraphs of a letter "to the press"—"I think that a dispassionate re-reading of my entire article will show that my argument was in favor of the intermarriage of mulattoes and Negroes. Now that my attention has been called to it I confess that the statement that the Negro aspires to be mulatto and the mulatto to be white, and that in this they should be encouraged was most unfortunate. To interpret this as meaning that intermarriage between the white and the Negro should be encouraged contradicts, however, all the rest of the argument as I intended it. I do not defend the sentence as written. I explicitly deny that I approve or ever approved, or meant to suggest the miscegenation of the white and colored races. If I deserve censure it is for the unfortunate manner in which was expressed the idea that the ambition on the part of an inferior race to ascend from a lower to a higher moral and intellectual status is a worthy one."

Mr. Jordan, in his original article, had spoken of the white man's natural aversion to the pure Negro woman, as if, with the existence of such aversion, the mulatto could have come into being. H. G. Creel, a Socialist writer, has been investigating the "low-down depravity and unprintable immorality" of the lumber camps in Arkansas. He has printed some of what he saw in the *National Rip-Saw* of St. Louis. THE CRISIS reprints from Tsala Ea Bathoe (*The People's Friend*), of Kimberley, a quaint treatise on the origin and maintenance of miscegenation in the form of a letter from a paramount chief in Bechuanaland:

"I have a garden of wild nuts (Morama). What I wish to draw attention to is the following: I have read from many South African newspapers and thought it was mere jealousy on the part of the writers to the natives. To-day I am writing about 'white peril' in Kanye, the chief town of the Bangwaketse, in the Bechuanaland Protectorate. In the first place, when we plant wild nuts, we do not expect to reap oranges. Many people in this town who

had gardens of wild nuts are reaping yellow oranges, which is quite a shameful business. There are ten illegitimate white children in this place born of native women by white men. It is very often said that when a native is found in this business with white women, the native is to be sentenced to death. I therefore ask what should be done to these white men in Kanye? We do not want to see white babies among natives, unless they are born in lawful wedlock, but these are not.

"This shameful intercourse will not do for this town or for any territory occupied by the natives.

"In all the European towns I have visited no black children are found as a result of illicit union between black men and white women, except of those who are married according to law."



SOUTH AFRICA. The Union of South Africa, in imitation of the United States of America, and especially the southern section thereof, having decreed that a white skin is always to be the *sine qua non* to the realities expressed by the high-sounding phrases about "life, liberty and the pursuit of happiness," has been so industriously pointing to the black man the way to become white that the government of the South African Union has had to make a special investigation of the so-called black peril, for the native has been led at times to make those "reprisals in kind" of which the *Southern Journalist* speaks and which the *Rip-Saw* man thought of while in the dance hall of a lumber town where there was "absolutely no color line," except that which gave to a white man the prerogative of replacing a black man in the attentions of a Negro woman. These reprisals have generally had additional provocation in the system of native "boy" service to white women, the "boy" of whatever age being considered rather in the nature of a block of wood. Under the circumstances the "boys" in South African homes or on trains and in hotels in America have played the part of the wooden Indian remarkably well.

The native's occasional reassertion of his humanity brought forth from the South African black peril commission the recommendation that "measures be taken to check this evil by upholding and, where necessary,

uplifting the status and prestige of the white race, by maintaining the respect in which it should be held, and by doing away with aught and all that may tend to diminish that status, prestige and respect."

"The defects of the report," says the conservative missionary organ, the *Christian Express*, "lie in its inevitable oneness. The status of the natives is also of importance, and every denial to them of the consideration due to citizens is a shortsighted error fraught with evil consequences in the future." *A. P. O.*, the unmuffled organ of the African Political Organization, makes a caustic criticism of the commission for publishing a report embodying facts which "we have reiterated *ad nauseam* in our columns":

"The whole report is simply a condemnation of the laxity of conduct of many white women, and of the greed for gain that impels others to corrupt the raw native.

"The system of having native boys as domestics should have been condemned in stronger terms. It is unfair to the 'boys.'

"To eliminate the house boy would enforce a very great hardship on many a homestead in the absence of any substitute which at present can be found.' The elimination of the house boy is thus not a matter that calls for any consideration of the 'boy' himself. His elimination would take place to-morrow if a substitute could be found. But that would at present prove a very great hardship to many a white household. Hence the commission recommends two precautions which we should think any rational being would take without being reminded of their importance by a corky government report printed in a blue book. The two recommendations are: care in selecting a good moral boy and the removal of temptations to the commission of crimes. Such are the feeble methods by which the whites think they are doing their duty toward those to whom they owe their protection. What we contend is that the system of house-boy service is radically wrong. It does not matter whether the house boys are whites or blacks. The only difference would be that the white boy being more civilized and more sophisticated would constitute the greater danger. Let the commission on such questions report heroically and honestly, and the perils would soon end."

EDITORIAL



THE FRUIT OF THE TREE.

LET no one for a moment mistake that the present increased attack on the Negro along all lines is but the legitimate fruit of that long campaign for subserviency and surrender which a large party of Negroes have fathered now some twenty years. It is not necessary to question the motives of these men nor to deny that their insistence on thrift and saving has had its large and beneficent effect. But, on the other hand, only the blind and foolish can fail to see that a continued campaign in every nook and corner of this land, preaching to people white and colored, that the Negro is chiefly to blame for his condition, that he must not insist on his rights, that he should not take part in politics, that "Jim Crowism" is defensible and even advantageous, that he should humbly bow to the storm until the lordly white man grants him clemency—the fruit of this disgraceful doctrine is disfranchisement, segregation, lynching, and that last straw, the cowardly and unspeakable Patterson. Fellow Negroes, is it not time to be men? Is it not time to strike back when we are struck? Is it not high time to hold up our heads and clench our teeth and swear by the Eternal God we will NOT be slaves, and that no aider, abetter and teacher of slavery in any shape or guise can longer lead us?

ANOTHER OPEN LETTER TO WOODROW WILSON.

SIR: On the occasion of your inauguration as President of the United States, THE CRISIS took the liberty of addressing to you an open letter.

THE CRISIS spoke for no inconsiderable part of ten millions of human beings, American born, American citizens. THE CRISIS said in that letter, among other things:

"The only time when the Negro problem is insoluble is when men insist on settling wrong by asking absolutely contradictory things. You cannot make 10,000,000 people at one and the same time servile and dignified, docile and self-reliant, servants and independent leaders, segregated and yet part of the industrial organism, disfranchised and citizens of a democracy, ignorant and intelligent. This is impossible and the impossibility is not factitious; it is in the very nature of things.

"On the other hand, a determination on the part of intelligent and decent Americans to see that no man is denied a reasonable chance for life, liberty and happiness simply because of the color of his skin is a simple, sane and practical solution of the race problem in this land."

Sir, you have now been President of the United States for six months and what is the result? It is no exaggeration to say that every enemy of the Negro race is greatly encouraged; that

every man who dreams of making the Negro race a group of menials and pariahs is alert and hopeful. Vardaman, Tillman, Hoke Smith, Cole Blease and Burleson are evidently assuming that their theory of the place and destiny of the Negro race is the theory of your administration. They and others are assuming this because not a single act and not a single word of yours since election has given anyone reason to infer that you have the slightest interest in the colored people or desire to alleviate their intolerable position. A dozen worthy Negro officials have been removed from office, and you have nominated but one black man for office, and he, such a contemptible cur, that his very nomination was an insult to every Negro in the land.

To this negative appearance of indifference has been added positive action on the part of your advisers, with or without your knowledge, which constitutes the gravest attack on the liberties of our people since emancipation. Public segregation of civil servants in government employ, necessarily involving personal insult and humiliation, has for the first time in history been made the policy of the United States government.

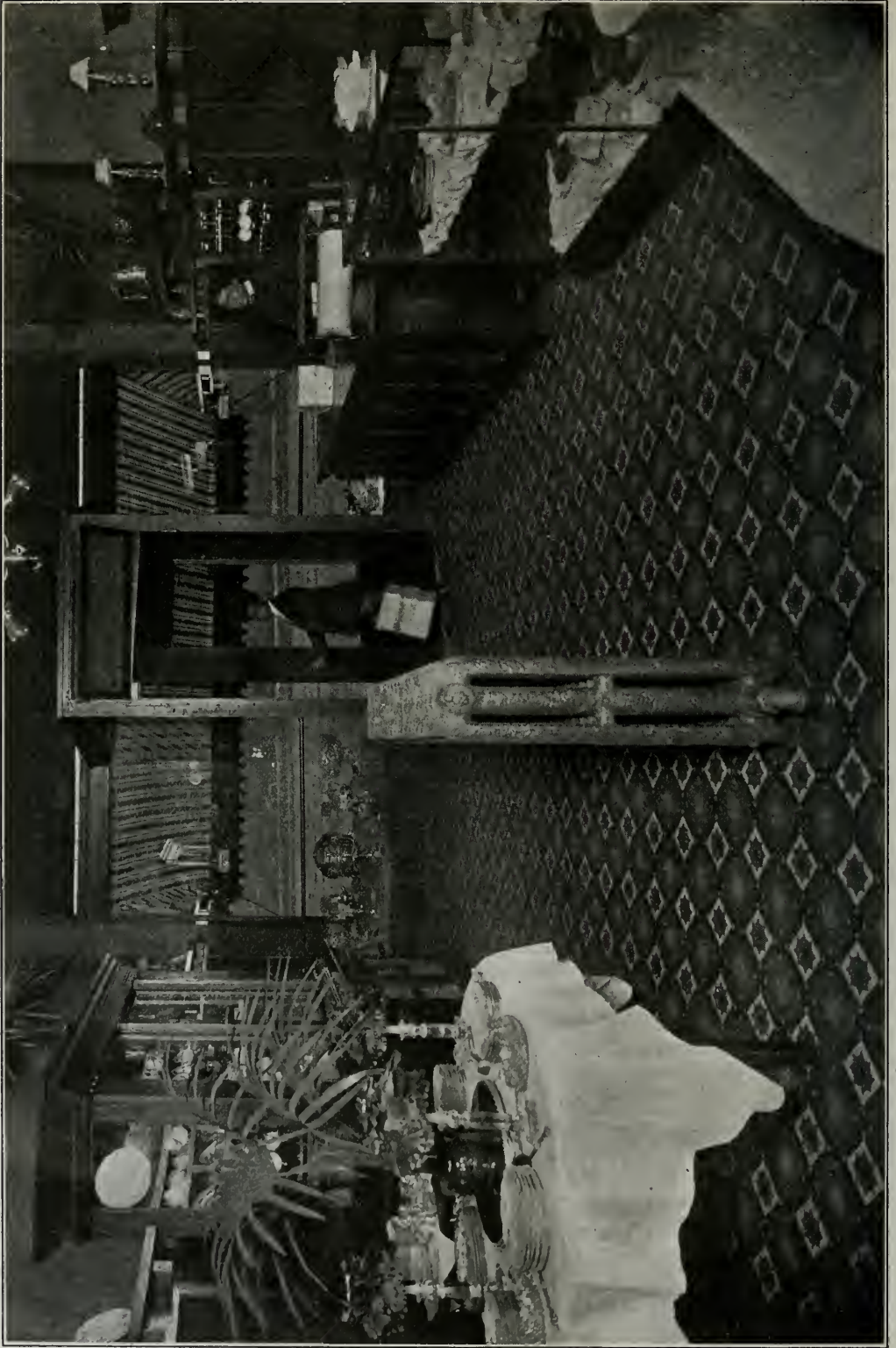
In the Treasury and Postoffice Departments colored clerks have been herded to themselves as though they were not human beings. We are told that one colored clerk who could not actually be segregated on account of the nature of his work has consequently had a cage built around him to separate him from his white companions of many years. Mr. Wilson, do you know these things? Are you responsible for them? Did you advise them? Do you not know that no other group of American citizens has ever been treated in this way and that no President of the United States ever dared to propose such treatment? Here is a plain, flat, disgraceful spitting in the face of people whose darkened countenances are

already dark with the slime of insult. Do you consent to this, President Wilson? Do you believe in it? Have you been able to persuade yourself that national insult is best for a people struggling into self-respect?

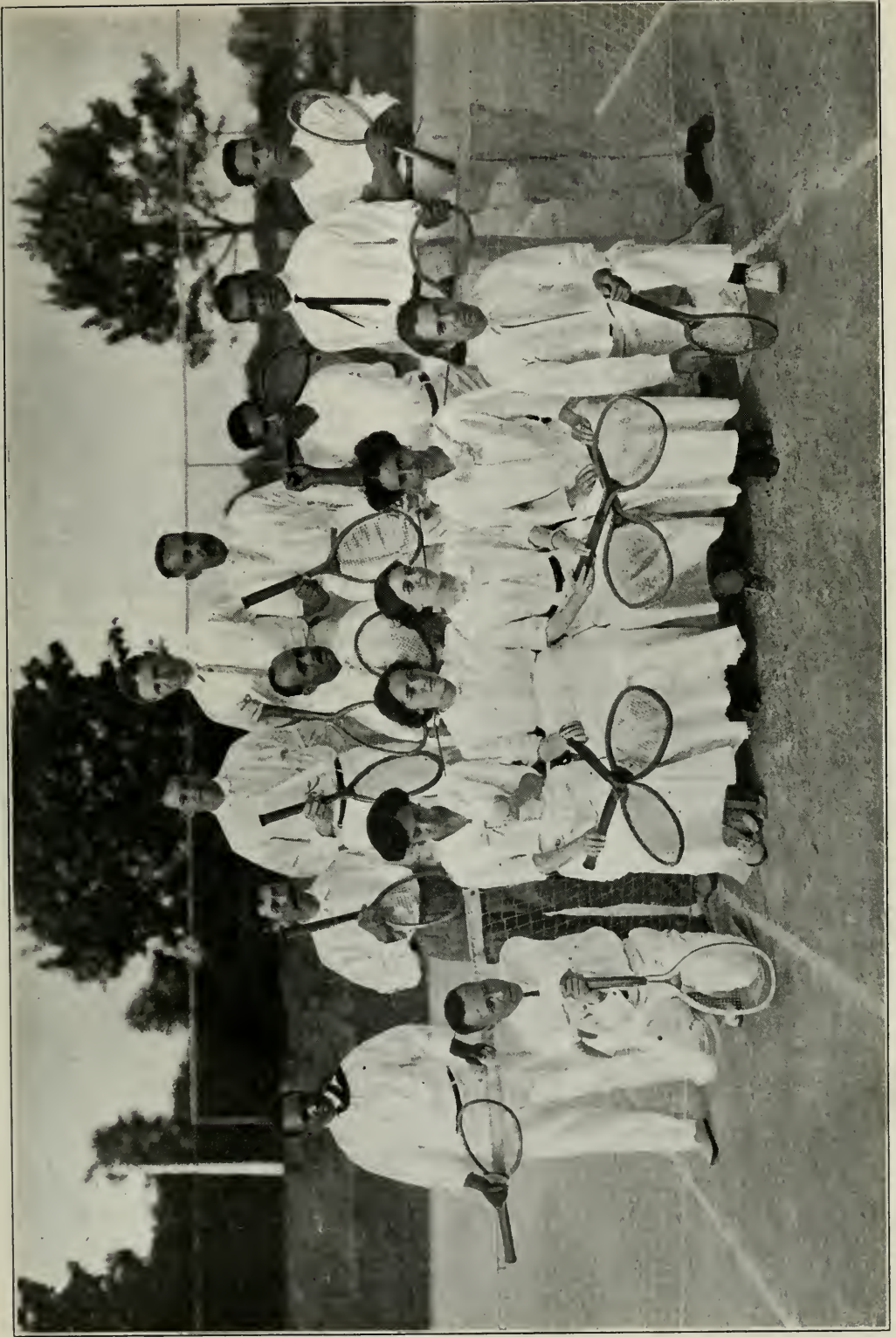
President Wilson, we do not, we cannot believe this. THE CRISIS still clings to the conviction that a vote for Woodrow Wilson was NOT a vote for Cole Blease or Hoke Smith. But whether it was or not segregation is going to be resented as it ought to be resented by the colored people. We would not be men if we did not resent it. The policy adopted, whether with your consent or knowledge or not, is an indefensible attack on a people who have in the past been shamefully humiliated. There are foolish people who think that such policy has no limit and that lynching, "Jim Crowism," segregation and insult are to be permanent institutions in America.

We have appealed in the past, Mr. Wilson, to you as a man and statesman; to your sense of fairness and broad cosmopolitan outlook on the world. We renew this appeal and to it we venture to add some plain considerations of political expediency.

We black men still vote. In spite of the fact that the triumph of your party last fall was possible only because Southern white men have, through our disfranchisement, from twice to seven times the political power of Northern white men—notwithstanding this, we black men of the North have a growing nest egg of 500,000 ballots, and ballots that are counted, which no sane party can ignore. Does your Mr. Burleson expect the Democratic party to carry New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, by 200,000 votes? If he does will it not be well for him to remember that there are 237,942 black voters in these States. We have been trying to tell these voters that the Democratic party wants their votes. Have we been wrong, Mr. Wil-



SEATTLE: MR. SCOTT'S CATERING BUSINESS. (See page 240.)



THE SUMMER SCHOOL AT WILBERFORCE: A TENNIS CLUB. (See page 217.)

son? Have we assumed too great and quick a growth of intelligence in the party that once made slavery its cornerstone?

In view of all this, we beg to ask the President of the United States and the leader of the Democratic party a few plain questions:

1. Do you want Negro votes?
2. Do you think that a "Jim Crow" civil service will get these votes?
3. Is your Negro policy to be dictated by Tillman and Vardaman?
4. Are you going to appoint black men to office on the same terms that you choose white men?

This is information, Mr. Wilson, which we are very anxious to have.


THE CRISIS advocated sincerely and strongly your election to the Presidency. THE CRISIS has no desire to be compelled to apologize to its constituency for this course. But at the present rate it looks as though some apology or explanation was going to be in order very soon.

We are still hoping that present indications are deceptive. We are still trying to believe that the President of the United States is the President of 10,000,000, as well as of 90,000,000, and that though the 10,000,000 are black and poor, he is too honest and cultured a gentleman to yield to the clamors of ignorance and prejudice and hatred. We are still hoping all this, Mr. Wilson, but hope deferred maketh the heart sick. Very respectfully yours,

THE CRISIS.



LIES.

 WE have repeatedly intimated, the Bourbon South lies. It lies so repeatedly and openly that most innocent bystanders cannot believe it possible. Take, for instance, this letter in *Life* from a Georgia Congressman:

"In regard to the leasing of convicts

by the State of Georgia, I desire to say that above five years ago Georgia did away absolutely with that system. No convicts are leased in Georgia and have not been for about five years."


This is a deliberate attempt to deceive the public. Georgia does lease convicts. The only change made in the law five or six years ago was to let the State pay the guards over the private contractors' camps, and to call those twenty-five or more private camps scattered through the State, under the control of private lessees, the "penitentiary!" Then the State says we do not "lease" our convicts, but does not forget to boast in its own reports:

"The contracts so made will bring into the State treasury annually, for a period of five years, beginning April 1, 1904, the gross sum of \$340,000, and after deducting the necessary expenses of this department estimated at \$115,000, will leave a net amount of \$225,000 per annum, which, under the law, will be divided among those counties not using convict labor upon their public roads, according to population, to be used for school or road purposes."

What, in the long run, can any cause gain by systematic lying?



THE GREAT NORTHWEST.

 OR the enterprising colored man with either a good trade or profession or a few hundred dollars of capital the Great Northwest offers extraordinary inducements. For this reason we give this month much space to this extraordinary section of this great land and we urge persons minded to go there to communicate with THE CRISIS for advice. Empty-handed laborers without skill or money are not needed. Let them work and save where they are. But young, vigorous, educated persons or thrifty folk of middle age will be more than welcome.



The Great Northwest



THE characteristic of the Great Northwest is its unexpectedness. One looks for tall black mountains and ghostlike trees, snow and the echo of ice on the hills, and all this one finds. But there is more. There is the creeping spell of the silent ocean with its strange metamorphoses of climate, its seasons of rain and shine, until one is puzzled with his calendar and lost to all his weather bearings.

Then come the cities. Portland one receives as plausible; a large city with a certain Eastern calm and steady growth. The colored population is but a handful, a

bit over a thousand, but it is manly and holds its head erect and has hopes. Portland was the only place out of nearly fifty places where THE CRISIS has lectured that did not keep its financial contract, but this was probably a personal fault and not typical. Typical was the effort to establish a social center, to enlarge and popularize a colored hotel, to build new homes and open new avenues of employment.

From Portland one goes with a sense of puzzled inquiry. Why have colored folk come here? Why should they stay and what is their outlook? Then comes Tacoma and the first surprise. Why is Tacoma? one asks—so dainty a city high on its hills, with the breath of promise in its lungs?



MR. HARRIS' GROCERY, TACOMA.



MR. CHANDLER'S EXPRESS BUSINESS, TACOMA.

Here are less than a thousand colored folk, but peculiarly free and sturdy and individual. They have a colored paper which is not colored. They have a branch of our association with a genius for secretary—a soft-voiced woman, utterly feminine, and yet an untiring leader of men, who may yet make colored Tacoma famous. Here the fight against race prejudice has been persistent and triumphant. There is no freer city in America, in hotel and restaurant and soda fountain. Laborers have a man's chance, and in the civil service are many colored people. The mayor of the city, being wise, came to our lectures and ate at our banquet and saw the passing of the silver loving cup, the treasure of all the journey. Next day three of us went to Seattle. See America and then—Seattle. Seattle is the crowning surprise—the embodied unexpectedness. Imagine, if you please, north of the northmost woods of Maine, a city of 300,000, gleaming with mighty waters, where the navies of the world may lie. Washington has over 6,000 Negroes and 2,500 live in Seattle.

They rival Los Angeles as a group. There is the lawyer, Andrew Black; the doctor, David Cardwell; there is caterer Stone, who dined us, and the inimitable Norris, who looks at you with twinkling

gravity and talks of "your" people. There was the minister, clean in body and soul.

Above all there was Beattie. I remember her as a chubby schoolgirl in Boston out of Denver. Then twenty long years and more, and we meet here in Seattle in the fire glow beside the cut glass and silver of a dinner that I hunger and thirst for yet. Another mayor came to our lecture, jolly and strenuous, and in the midnight I said good-by and went my way.

There came an interlude—a perfect day on perfect waters, flying northward where hurry the shadow of undropped snows and the peace of endless understanding. For that one day of rest I thank thee, Perfect Spirit.

So the journey in the Great Northwest ended. Ended as this stupendous land could end in three whole days and four whole nights in one sleeping car on the way back to Kansas City. In that journey I recalled everything from the Grand Canyon to Seattle. I recalled the charming and simple hospitality of the best-bred race on earth. It takes extraordinary training, gift and opportunity to make the average white man anything but an overbearing hog, but the most ordinary Negro is an instinctive gentleman. He may transgress the letter of the social law but seldom its spirit.



MR. MORTON'S HOME AT EVERETT.

Thinking of all this I came out of fairyland back to the world again. Coming out of the West I have some way again and again dreamed a vision of some city set like Seattle on a hill with the roses of Los Angeles and the Golden Gate of San Francisco in the dim distance and the Grand Canyon looming down from heaven. Through that city two great and thick-thronged avenues cross forming four arms—Prince's Street of Edinburgh is one, the Elysian Fields of Paris another, Orange Grove Avenue of Pasadena is a third, and the fourth may be the Kansas City Paseo, or Piccadilly—I am not sure which. Then high in that central square I think would

be fit place for the Throne of God.

The singular thing is why a thousand colored people in Tacoma, or 3,000 in Seattle, should mean so much more to themselves and the world than 100,000 of the same people in parts of Alabama or Georgia. The answer is clear to the thoughtful. The colored folk in Tacoma and Seattle are educated; not college bred, but out of the shackles of dense ignorance; they have push, for their very coming so far westward proves it; and, above all, they are a part of the greater group and they know it. The great group recognizes them as men and women. Their social education goes on apace. They glory in



ATTORNEY A. R. BLACK, SEATTLE.
Chairman of THE CRISIS Committee.

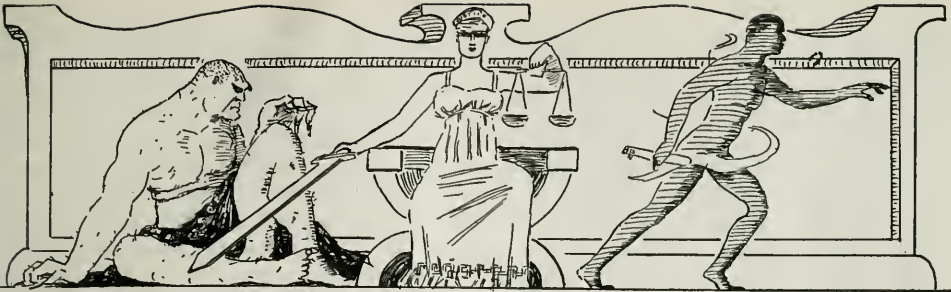


MR. CHANDLER'S 12-FAMILY APARTMENT HOUSE, SEATTLE.

Tacoma, for Tacoma is theirs; they glory in Rainier, for Rainier is their God of the Mountains. They are one with the land and their spirit has grown big with its bigness. Yet they have not forgotten their people. They want them to come and find freedom as they have. They want picked men—good hard-working vegetable farmers; merchants, men with a few hundred dollars of capital, men with well-trained brains. To such colored men they cry on to Washington. It is a great State. It may be a great colored State. The land is there in sheer abundance. The climate is there mild and alluring. The mountains and the sea are there. Come!

What shall our pictures say of all they might say? Little, indeed, and that with much apology for things omitted and slightly touched on. Out of a dozen prominent citizens we choose Mr. Andrew L. Black, a well-known and pushing lawyer, who made the visit of the editor of THE CRISIS possible and most pleasant. Then as headpieces are two business people—a clothier of Bellingham and a hair-dresser of Seattle. Of numerous businesses we have selected a caterer's shop, a grocery store and a fuel and express enterprise. Then of a number of pretty homes we call attention to Mr. Morton's and to an apartment house, not forgetting this:





NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

L. 200

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE.

THE National Association has been invited to participate in the fourth international congress on school hygiene to be held in Buffalo, August 25-30. An exhibit will be sent, consisting of wall charts and mounted photographs illustrating the contrast in white and colored schools in the South.

Mr. James B. Clarke, who has been acting on the staff of *THE CRISIS*, will give Dr. Du Bois' illustrated lecture, "Following the Color Line." The association is most fortunate in having Mr. Clarke, a Cornell graduate and a linguist of rare accomplishments, as its representative at this international congress. Mention of Mr. Clarke was made in *THE CRISIS* for October, 1911, under "Men of the Month."



SEGREGATION.

BALTIMORE.—On August 5 the Maryland Court of Appeals unanimously sustained Judge Elliott's opinion that the West Segregation Act was unconstitutional. The court, however, took pains to point out how an ordinance could be drawn which would be constitutional, thus really supporting the principle of segregation. Such an ordinance has already been drawn by Mr. Dashiell, and it is claimed by friends of segregation that this new ordinance can be carried out immediately after its passage without fear of attack in the courts, because it meets the objections pointed out by the court of last resort in the State.

SEGREGATION IN CIVIL SERVICE.

The association regards the recent segregation in the government departments at Washington, which is commented upon elsewhere in this issue, as the most serious condition the colored people have had to face since the war. The association is giving the matter its closest attention and will publish later the result of its work.



BRANCHES.

THE hearty spirit of co-operation in our branches is indicated by the responses we are receiving to our request for contributions to the new lawyer's salary. In addition to those mentioned in the last issue of *THE CRISIS*, Detroit, Topeka, Quincy and Tacoma have each contributed \$100. This evidence of confidence in the work we are trying to do is most encouraging. We realize it is particularly difficult to raise funds in the summer. In their generous and prompt response branches of the small membership of Quincy and Tacoma have set a pace that is most stimulating.

PHILADELPHIA.

The constitution of the Philadelphia branch has been approved. The officers are as follows: President, Ellwood Heacock; vice-president, Dr. E. W. Johnson; second vice-president, James H. Williams; secretary, Mrs. S. W. Layten; treasurer, Howard C. Roberts; directors, Rev. John MacCallum, Richard R. Wright, Mrs. Mary Mendale, Rabbi Eli Mayer, Bishop J. S. Caldwell, Rev. E. W. Moore, Hon. George H. White, Miss Frances Bartholomew, Mrs. Addie Dickerson.

QUINCY.

A June feast was given by the Quincy branch at the Eighth and Elm Streets Baptist Church with the following program: Invocation, Rev. T. L. Smith; instrumental solo, Miss Stella Zimmerman; reading, Mrs. Dyson; vocal solo, Garfield Mosby; address, "Our Colored Americans," J. Frank Garner; vocal solo, Mrs. Nannie Hall; address, "The Grandfather Clause," Prof. Willis N. Brent; selection by Fields' Orchestra. The address of Prof. Brent was well received. Mr. Potter spoke in the place of the mayor.

TACOMA.

The following have been elected to fill vacancies in the executive committee: Mr. R. L. Winn, Mr. D. H. Parker, Mr. Leon Dumas.

A strawberry festival for the benefit of the association was given at the home of Mr. and Mrs. Percy Robinson and was most successful, a substantial sum having been realized.

WASHINGTON.

At the meeting of the board of directors on August 5 it was voted to adopt the following report of the committee on branches in regard to the situation in the Washington group mentioned in the last issue of *THE CRISIS*:

We find that the National Association for the Advancement of Colored People has no official branch in the District of Columbia. We therefore recommend that all mem-

bers of the association who have paid dues in the city of Washington up to and including June 20 (the date of the last meeting of the Washington group) shall be recognized as constituting the official branch of the association in the District of Columbia, and we further recommend that a constitution shall be provided by your board of directors for this branch which shall require an election of officers on the third Friday in January and which shall give authority to the committee on branches to select officers for the branch to hold office until that date.

(Signed) J. E. SPINGARN,
CHAS. H. STUDIN,
M. C. NERNEY,

Committee on Branches.



PERRY'S VICTORY CENTENNIAL.

THE chairman of the board of directors, who has been endeavoring to secure the representation of the colored people at Perry's victory centennial, has been advised by the secretary-general of the celebration that a resolution has been unanimously adopted authorizing the committee on the Put-in-Bay celebration to name an orator representing the colored people of the country at the interstate ceremonies to be held at Put-in-Bay, September 10, the one hundredth anniversary of the battle of Lake Erie. The name of the orator thus authorized will be announced in connection with the general program in due time.



SEGREGATION

By a Veteran Civil Service Clerk



THE segregation of colored workers in the employ of the United States civil service is a proposition presented to the attention of the country for the first time during the 124 years that colored persons have been employed in various capacities in the civil branch of the government. From the beginning of the government under the Constitution down to the present colored people have been numbered among the officers. At first, and up to 1863, they were employed only in the minor and menial positions. In 1863 Salmon P. Chase, Secretary of the Treasury in President Lincoln's Cabinet, appointed the first col-

ored man to the position of clerk in the government service. For fifty years the precedent has been followed. From 1863 to 1883, the period of the spoils system, the number of appointments of colored persons to clerical positions, though considerable, was the cause of little comment, and of no adverse criticism.

With the reform of the civil service and the introduction of the system of appointments by competitive examinations and the establishment of a register of eligibles, it was predicted that colored people would be entirely eliminated from the clerical grades of the service. Such, however, has not been

the case. From the very beginning those of the colored people who had any sort of educational equipment embraced the opportunity to enter the competitive examinations. With what success their venture was attended, the report of the Civil Service Commission for the year 1891 will testify. It was therein stated that large numbers of colored persons had successfully passed the tests and had received appointments; and the opinion was expressed that they were of higher intellectual attainments and moral ideals than those who had found their way into the service through the methods of the spoils system. In the succeeding years that record has been repeated and even excelled.

It cannot escape comment that the first appointment of a colored man to a clerical position in the service of the government was made by a Cabinet officer of Democratic antecedents, and that the first proposition to segregate such employees comes from a Democratic administration. At no time in the history of the government has any colored person ever been appointed to any position, except after the most careful and painstaking scrutiny of his experience, faithfulness, reliability and general reputation.

It would be a revelation of the heights of moral excellence and practical usefulness to which colored people are capable of attaining if the archives of the government would yield up the "endorsements" upon which the appointments were based. The records of these persons in the positions of all kinds to which they were appointed would, in the great majority of cases, corroborate the "endorsements." This applies particularly to those who come into the service without the reformed competitive

test. As to the others the matter of appointment and the record made since appointment can be no subject of dispute. It is the rarest thing in the world to hear of a colored employee being dismissed from the service for misconduct or inefficiency. Officials of superior rank in administrations by each of the political parties have had colored employees promoted strictly on the ground of merit, testifying to their intelligence, reliability and general efficiency.

Ségregation as applied to these persons is deprived of the usual pretext put forward in its justification. Here are persons sought to be wronged and humiliated, who are not ignorant, nor immoral, not indecorous, not given to crimes against white women or other women. By every test by which men seek to try men they have been tried, and have been found not wanting. Nothing could better illustrate the injustice and cruelty of race prejudice than this blow aimed at a class of persons whose only fault is their excellence, whose only crime is a difference in external aspect from their fellows. Ségregation, if accomplished, will be but a step in the direction of complete elimination of colored persons from the government service, and of loss of citizenship and ultimate expatriation, if not extermination. Those who appear as the strongest advocates of ségregation avow this. No argument is now offered in favor of ségregation that was not put forth in defense of the institution of chattel slavery. Ségregation is intended to make colored people feel that they are inferior to white people.

The feeling and acceptance of inferiority is the foundation upon which slavery rests.



N O C T U R N E

By ALICE HATHAWAY CUNNINGHAM



Wreathed with a silver cloud, the moon
Sails o'er an azure sea,
A flute-voiced shepherd trills a tune
Of haunting melody.

Sweet heavy scents from blossoms pale
On lazy zephyrs float.
A lush!—the song of the nightingale
Bursts from its golden throat!

The stars come out in a sapphire sky
Bejeweling one by one,
To glow just for a night, with dawn they
die
At the kiss of their Lord, the sun.



Getting Off the Color Line

By JOSÉ CLARANA



RAZIL is a country where there is no color line. The chief reason for this remarkable phenomenon, which "passeth the understanding" and excites the ire of the tourist or newspaper writer from North America, is, perhaps, that Negro slavery in Portuguese America was, like Indian slavery or any other kind of slavery, simply and purely an economic system. The fact is it never was anything else anywhere else, but in North America, because of the general diffusion of the spelling book and the Family Bible, the idea became widespread that black slavery should be maintained, even after it had been proved to be impoverishing all but a few white men, out of sheer obedience to the word of God. True enough, with all the slave traders there was the pious motive of bringing the black heathen into the knowledge and love of the God of the slave hunter, but the followers of Luther and Calvin found additional justification for keeping him therein from a perverted understanding of the Hebrew scriptures. Moses, they contended, had it directly from God himself that the black man was foredoomed and foreordained to be a drawer of water and hewer of wood for somebody else. Thus expounded the Luther-Knox advocates of slavery like the Reverend Doctor Wilson, whose orthodox predestination Presbyterian son is now the President of the United States. Nowadays those of us who are liberal enough to admit that Confucius and Buddha also knew something about the word of God are inclined to see in that declaration of Moses the perfectly human desire to "get even" with black people for all time for what the Israelites had suffered at the hands of the blackish people of Egypt. My chronology may be a little more hazy than that of the King James Version, but I think my theory has been well deduced from Judah P. Benjamin, Ochs and the lawyer who beat me in a quick-lunch discrimination suit.

To be able to read and write is not altogether an unmixed blessing. When this faculty is unaccompanied by any other intellectual quality, it is quite often more dangerous than analphabetism. This is particularly true when applied to the Book of Hebrew Law and Lore. The Portuguese never "placed much stock" in spelling books and, as their branch of the Christian religion replaced Hezekiah, Zachariah, Nehemiah and the other IAHS with Xavier and Ignatius Loyola and the other saints and doctors, as prophets and lawgivers, they did not know, as Blease, Vardaman, Tillman and Hoke Smith so eloquently expound and explain whenever they invoke a blessing on a lynching bee or on a new color screen in an office building of the United States, what God Almighty intended to do with the man with a flat nose or who and what caused the destruction of Sodom and Gomorrah. But the sound business sense of the Portuguese, acquired in no small measure from their contact with living, modern, post-Aaronic, extra-Jerusalem Jews, told them when slavery had become an unprofitable speculation which ought to be abandoned without delay. Then, too, a great many realized that it was not exactly right to the slave. So, with the expenditure of a little oratory and no blood, such Negroes and Negroids as were not themselves slaveholders, or at least freedmen, were emancipated without engendering the aftermath of animosities revived in America by the Civil War. Thus, less than twenty-five years ago, the new Republic of Brazil, under Deodoro, a colored man, started with a heritage of Order and Progress such as no other American country had ever known, for, with the exception of the long and costly war with Paraguay, monarchical Brazil had enjoyed greater peace and a more orderly development than even the United States.

As matters now stand, the Brazilians could not draw the color line, for they would not know where to begin. They know that the early settlers seldom took European women with them. They point with pride to a tradition which surrounds



FORWARD TURRETS OF THE 'MINAS GERAES.'



ON THE FORECASTLE.

Diogo Alvarez, the first Portuguese to get a footing in Bahia, with a seraglio of Indian wives, and descent from this source is considered equivalent to Mayflower genealogy. They do not seek to deny that the same process of whitewashing was applied to the African, who in turn darkened the Indian and the half-breed. They realize that it is futile to try to check the natural process of evolution which is making a homogeneous people out of the various constituent elements, Indian, Negro and Caucasian of every tribe and nation, in the population of their vast country. At the Races Congress in 1911 Dr. Joao Baptista de Lacerda said that in less than one hundred years all the people of Brazil would be white. One hundred years after that, perhaps, they may be calling themselves the only genuine, undiluted descendants of red-headed Cato and the ancient Romans, and may lead armies and armadas north-

ward to make reprisals against the Britons, Goths, Gauls, Vandals, Parthians, Cherokees, Iroquois, Mandingoes and Yorubas who go and will go to make up the Anglo-Saxon race in North America. Meanwhile they have sent an ultra-modern war galley just to show the ultra-modern interpreters of the Monroe Doctrine what they have and what they can do.

The Brazilian battleship, "Minas Geraes," which recently came to the United States on a diplomatic mission, is of peculiar interest to colored people. The most powerful ship afloat when she went into commission three years ago, her first task was to convey from Norfolk to Rio de Janeiro the body of Joaquim Nabuco, the late Ambassador to the United States, who began his public career by throwing his scholarly attainments and masterly statesmanship into the cause of abolition. Hardly had this errand been completed when the men of the "Minas Geraes"—



ON THE QUARTERDECK.

which is named after General Mines, the richest and most populous State in Brazil—led by Joao Candido, a colored man, startled the world by killing the captain, a man of Indian blood, and by threatening to bombard the city of Rio de Janeiro if the government did not grant their demands for certain reforms in the naval service, chief of which was the abolition of corporal punishment. The "Sao Paulo," the sister ship of the "Minas," and the "Deodoro," also joined the revolt, and for several days a city of 1,000,000 inhabitants was at the mercy of a handful of determined men.

The people, the government and, with the exception of the line officers, the navy department itself were in favor of the sailors. They were granted an amnesty on promise of surrender and, contrary to reports in the American press at the time, the provisions of the amnesty were carried out in good faith by the government. Joao Candido is alive and well and has the satisfaction of knowing that as a result of his "revolution" the Brazilian man-of-war's man now receives more than the American of corresponding rating, and corporal punishment, which an English gymnastic instructor on the "Minas" had been very anxious to enforce, is now a thing of the past. But Candido himself does not enjoy any of these reforms, for the government took good care to get rid of most of the old sailors and make a navy of raw recruits.

One Sunday, when the "Minas" was in the Hudson River, a number of shore folk made a peaceful invasion and capture of the great ship. The surrender, in fact, had been prearranged with three gallant officers, one of whom is a genuine Iberian, another Anglo-Iberian and the third Afro-Iberian. In other words, at Norfolk the first two had to sit "from front to rear," the other "from rear to front" in the street cars. I obtained a picture which shows them reunited on their ship. It was taken by a

young man who is rated at 99.25 as a teacher of English to white people in a high school, but who would have to sit "from rear to front" if Heflinism were applied to the street cars in the city which is guarded by the Statue of Liberty. Another picture shows a group of happy visitors with their courteous hosts on the quarterdeck of the vessel. To prove that their survey was complete the friendly foes took a picture of some of their party on the forecastle. They did not photograph the inside of the turrets, but they secured an outside view of the big twelve-inch guns which are operated by Jim Crow, more or less.

The lines which appear above the guns are for wet, newly washed jumpers and hammocks. In the background appears the color-line on Uncle Sam's Ship "Arkansas." The gentleman whom Hearst's editorial man Friday calls "Thrice Weekly" Daniels did not put it up. That he is not likely to haul it down is proved by his abandonment of his idea of democratizing the American navy when he found that it would give colored men a chance to sit down to eat, instead of standing up, as they now do. At the present time a colored man has no more chance of operating a twelve-inch gun on an American battleship than of becoming governor of Alabama. There was a time though when Uncle Sam was glad to have Jim Crow behind the ancient muzzle loaders, as the occasional weatherbeaten, superannuated colored gunner's mate attests. At the present time the colored aspirant to seafaring and sea fighting must needs go to France or Brazil. But he must not fail to take some ability along with his color and his aspirations. A better and less expensive way, however, would be to stay in his native land and fight for the "right to be killed" or to do anything honorable and patriotic and self-respecting in a country which is his by right of services already rendered.



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WHAT TO READ



The "Passin'-on" Party. By Effie Graham. A. C. McClurg & Co., Chicago, 1912.

A very pretty story this, amateurish it is true, but sweet and very pathetic. It deals, after a humorous description of "Aunt June's" house, with the desire of that old-time "mammy" for a reception, which she calls a "passin'-on party." One is glad to know that this desire is realized before too late.

There is a good deal of very apposite description in the book, and a really remarkable use of dialect, such as one hears rarely nowadays, and which the average educated man, white or black, would have difficulty in reproducing. Doubtless the picture drawn by the author is faithful in many respects—one feels as much—but one is glad to feel that these things are of the past. The picturesqueness of the peasant, the artistic value afforded by the ex-slave—these are all very well. But meanwhile what about the subjective life of the peasant or ex-slave himself? The fact that the story may awaken such reflections renders it no less attractive.



Evolution and Life. By Algernon B. Jackson, M. D. Printed by the A. M. E. Book Concern, Philadelphia, 1911.

Doctor Jackson very fittingly first makes clear the theory of evolution and then attempts to make its "application practical in our every-day lives." He does this in a few very interesting chapters, and also contrives to reconcile the teachings of science with those of Christianity. This really is the purpose of the book, which, despite a number of necessary technicalities, makes attractive and profitable reading.

Character Sketch of the Late Rev. J. Claudius May, F. R. G. S. Delivered by Rev. J. T. Roberts at Wesley Church, Trelawney Street.

This slim volume contains an account of the Rev. J. Claudius May, F. R. G. S., who was the first principal of the Wesleyan Boys' High School, Freetown, Sierra Leone. The account is both attractive and encouraging and fills a long-felt want. Two passages, one chosen from the preface by J. Denton and one from the Reverend Roberts' own introduction, show the value of such a piece of work as this. The first passage reads:

"The paucity of local biography puts the West African teacher at a serious disadvantage as compared with his European or American confrère when making biography the basis of moral appeal to his scholar. His heroes are perforce of another race whose circumstances and environment are not those of the lad in whose soul the spirit of emulation is to be awakened. The lad knows that mentally he makes allowance and the force of the appeal is seriously discounted. How different if the story had been drawn from the life of James Quaker or Sir Samuel Lewis"—prominent West Africans.

Again Reverend Roberts says: "We owe it as much to ourselves as to our eminent men and women that their virtues should be portrayed and their memory kept green in records accessible to posterity. That community is blind to its own interests that enjoys their self-sacrificing labors and neither sing their praises in gratitude to them nor recounts their deeds for the emulation of others when its heroes quit this mortal life."



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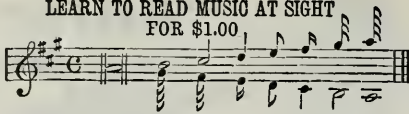
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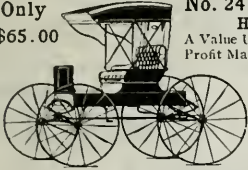
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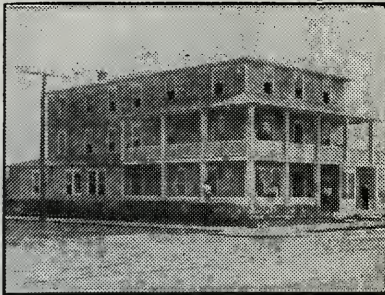
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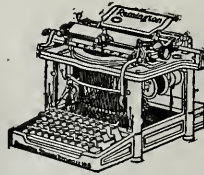
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A RECORD OF THE DARKER RACES

Vol. 6—No. 6

OCTOBER, 1913

Whole No. 36

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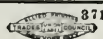
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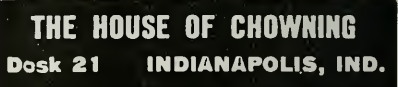
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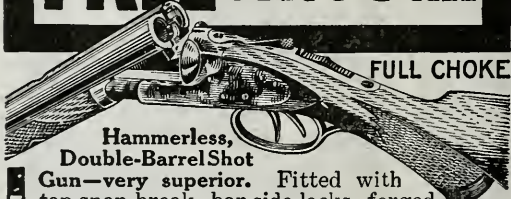
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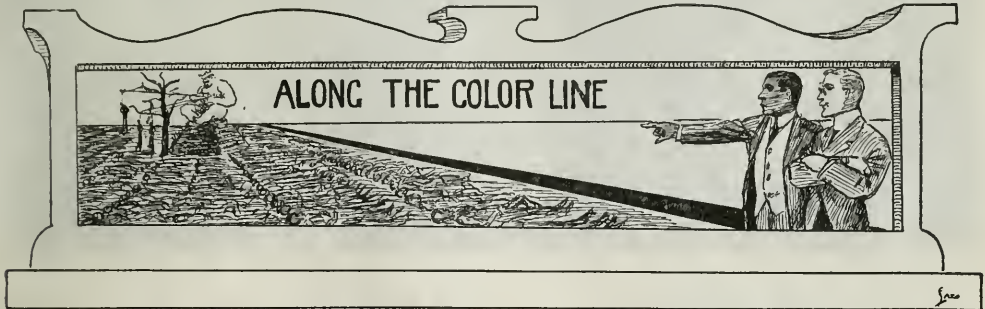
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THE CRISIS

Vol. 6—No. 6

OCTOBER, 1913

Whole No. 36



POLITICAL.

W. W. SANDERS, a colored man, has been appointed as State librarian of West Virginia by Governor Hatfield.

¶ The United Negro Democracy of Jersey City has sent a letter to the commissioners of that city protesting against discriminations inflicted upon the race. The letter stated that President Wilson's promises to 8,000 colored voters have not been realized and that great indignation and dissatisfaction are resulting from the segregation carried on in Washington.

¶ The Negroes of the District of Columbia have sent a protest to Congress against insults inflicted upon the race by men in Congress who misrepresent American sentiment.

¶ The "equal rights" law forbidding discrimination against any person on account of race, creed or color at any

place of public accommodation in the State of New York went into effect September 1. This law was passed for the purpose of strengthening the law already enacted to this effect.

¶ The resignation of Governor Pinchback, who was appointed an assistant in the New York customs service by President Taft, has been asked for, received and accepted.

¶ The National Association for the Advancement of Colored People has sent a very pointed letter of protest to President Wilson. This letter was signed by Moorfield Storey, president of the association, W. E. B. Du Bois and Oswald Garrison Villard, chairman of the board.

¶ Dr. George W. Buckner has been named United States Resident and Consul-General to the Republic of Liberia.

His nomination lies before the Senate, but has not yet been confirmed.





ECONOMICS.

NEGROES in Louisville, Ky., are planning a department store in this city to cater exclusively to members of their race.

¶ Negro insurance companies in Philadelphia, carrying risks amounting to \$10,000,000, have organized a national association to be affiliated with the Negro Business League.

¶ Convincing evidence that slavery is practised in the Philippines for purposes of economic gain has been given in a document submitted to the Secretary of War by Dean C. Worcester.

SOCIAL UPLIFT.

AT BENGUELLA, in the heart of Africa, the women have caused polygamy to decrease rapidly by rising in rebellion against the practice of the men having five wives.

¶ Boston has been rather slow in opening the large field of "social service" to paid colored workers, but in some cases the field has been opened. Mrs. Augustus Hinton holds a position in the social-service department of the Massachusetts General Hospital.

¶ Hon. Newton D. Baker, mayor of Cleveland, urges as a special reason for the co-operation of colored citizens in the Perry celebration the service of colored sailors in the Battle of Lake Erie. He has appointed a subcommittee of colored citizens to arrange for the participation in this celebration of the colored population of Cleveland.

¶ The purpose of the Negro Organization Society of Virginia is to confederate all

the organizations of the race in the State and focus their attention upon the purpose of improving the health, intelligence and morals of the race.

¶ The Afro-American Film Company has been incorporated under the laws of New York State and financed by the Negro Business Men's League of Philadelphia. The purpose of this company will be to give educational films especially applicable to Negroes.

¶ Twenty thousand colored Knights of Pythias participated in the parade in Baltimore at the seventeenth annual session of the supreme lodge.

¶ The Salvation Army is planning to do work among the Negroes in the South through Negroes. Twelve colored graduates from the training school in New York will be sent South.

¶ The Eighth Infantry Illinois National Guard, under command of Col. John R. Marshall, was in camp at Springfield, Ill., the first week in September.

¶ The high court of the Ancient Order of Foresters met in Buffalo in September. This is the branch of the order which admits colored people and is the original English branch. The Foresters of America were expelled some years ago for drawing the color line.

EDUCATION.

ALAW has been passed in Florida prohibiting white teachers from teaching in colored schools, or colored teachers from teaching in white schools. Infractions will be punished by fine or imprisonment.



¶ A new compulsory school law goes into effect this fall in Tennessee, which will force 20,000 more colored children into the schools if it is as rigidly enforced upon the colored children as upon the white.

¶ Robert C. Ogden bequeathed \$20,000 and a contingent interest in property, valued at \$100,000, to Hampton Institute at Hampton, Va.

¶ Southern University, an agricultural and mechanical college, which was located for many years in New Orleans, has been moved into the country, two miles from Iberia, La., where there is a larger field for such work. Three hundred acres of land valued at \$30,000 have been purchased, and the task of raising \$20,000 now confronts the directors.

¶ William J. Decatur, a graduate of Atlanta University and now a teacher at Wilberforce University, has been elected principal of Manassas Industrial School, Va., to succeed Leslie Pinckney Hill, who becomes principal of Cheyney Institute, Pa.

¶ The United States Bureau of Education, in co-operation with the Phelps-Stokes Fund, is making a comprehensive study of the private and higher schools for colored people.

¶ The attendance of Prairie View State Normal and Industrial College for colored youth in Prairie View, Tex., must be reduced from 900 to 600 because of lack of funds.

¶ In Alabama the school property of the whites is valued at eleven times that of the colored, and while Negroes form 45 per cent.

of the population, only 12 per cent. of the school fund is expended for Negroes.

¶ A history of the colored people of Geneva, N. Y., is being prepared by the citizens for the fiftieth anniversary celebration of the emancipation proclamation.

¶ The Alcorn Agricultural and Mechanical College, a State institution for Negroes in Mississippi, may be investigated because of alleged mismanagement.

¶ An alternative writ of mandamus against the board of education of Grant District, Hancock County, W. Va., for the education of colored children has been granted to Joshua Steele, a colored man whose five children, when the white teacher refused to instruct them, were sent to East Liverpool with a part of their expenses met by the board. When the board refused to contribute further to these expenses application was made for the writ, which compels the board to grant colored children of that district permission to attend the public schools or else appear before Judge Newman and show cause why they should not grant said request.

¶ The Amanda Smith Industrial School for orphan and dependent Negro girls has been opened this fall at North Harvey, Ill.

¶ Walter Dipon, a graduate of Fisk and Yale, took his master's degree at the August convocation at Chicago University.

MEETINGS.

THE Northeastern Federation of Colored Women's Clubs held their seventeenth annual convention at Cambridge in August. The convention was largely attended, and the mayor extended the courtesy of the city



by placing at the disposal of the delegates private cars to points of historic interest. The mayor of Boston entertained the delegates with a harbor excursion:

¶ The fifteenth annual session of the National Medical Association met in Nashville, Tenn., August 26-28. More than 500 delegates were present.

¶ The fourteenth annual meeting of the National Negro Business League took place in Philadelphia August 20-23. Thirty-six States were represented. Many subjects relating to the Negro in business were discussed. Mr. B. T. Washington, in his annual address, spoke of the great progress of the Negro in fifty years, and the need of the colored farmer in the South.

MUSIC AND ART.

A FEATURE of a morning program given at the third annual convention of the California Music Teachers' Association, during the week of July 16, was the presentation of Zuni Indian songs by Enid Watkins, accompanied by Carlos Troyer, the composer. At the concert given by the Sacramento Oratorio Society, under the musical and dramatic committee of California, "Hiawatha's Wedding Feast," by S. Coleridge-Taylor, was given.

¶ On June 17, at the Little Theatre, London, England, Kitty Cheatham, the American singer, gave at her last recital a brief talk on Negro music and excerpts from her repertory of Negro songs.

¶ The Welsh Choral Union of Liverpool, England, announce that the program of next season would include two parts of "Hiawatha" in honor of the memory of the late Coleridge-Taylor.

¶ A noteworthy event was the visit of 2,000 members of the Imperial Choir of London to the Ghent exhibition. They were assisted by an orchestra of 110 performers imported from Brussels. The program for June 1 included "On Away Awake, Beloved," sung by Ben Davies and the "picturesque chorus": "The Dome of Pleasures," from *Kubla Kahn*, by Coleridge-Taylor.

¶ Miss Mary L. Europe, the talented pianist of Washington, D. C., is taking a course in music at Columbia University, New York City.

¶ A mysterious bust, discovered in the Boulevard de la Chappelle, in Paris, and for a long time unidentified, has been recognized by an American tourist as the late William Smith Garner, who dedicated his life and fortune to the defense of the colored people.

PERSONAL.

MISS CONSTANCE RIDLEY of Boston has been placed upon the stenographic staff of the Boston Children's Aid Society as a preliminary step in her course of social-service training.

¶ Negro blood was represented at the eighth international congress of students held at Ithaca, N. Y., August 29 to September 3, by the first colored member of the Cornell Cosmopolitan Club, who was also for three years an associate editor of the *Cosmopolitan Student*.

¶ David J. Dickerson, a colored waiter, lost his life while attempting to rescue Mrs. F. A. Keesing, a guest of the hotel, from drowning at Delaware Water Gap, Pa.



THE GHETTO.

TWO hundred white citizens of Richmond have signed a petition objecting to the building of a Negro church in their neighborhood.

¶ A resident of Highland Park, in Richmond, objects to a colored park "to clutter our entrance to Richmond."

¶ The white women of the Fulton Heights section of Jamaica, L. I., are fighting hard to keep colored people out.

¶ In spite of the vigorous objections of the people in North and Northeast Memphis, the city of Memphis has purchased Douglas Park for the use of the colored people.

¶ Vardaman again denounced the Negro in a recent speech in Washington. The Ku Klux, he says, was the greatest organization, excepting the church, that ever existed in this country. The speech brought wild cheers from the audience.

¶ The summer announcements for Columbia University stated directly that no accommodation would be provided for colored students in the dormitories.

¶ The colored people of Camden, N. J., have waged a successful fight to stop discrimination against colored children in public schools. One of their arguments was a copy of the Educational Number of *THE CRISIS*.

¶ Greenough, Ga., a thriving Negro village, has been dynamited by white men as the result of a dispute between a colored man and two white men.

¶ A Negro caterer has bought a fine house in Baltimore in the interim between the recent rejection of the new segregation ordinance by the Court of Appeals and its

re-enactment by the city council in revised form.

¶ The white citizens of Wilmette, Ill., are organizing for the purpose of driving Negroes out of that suburb. Many colored employees have been discharged and others are threatened.

CRIME.

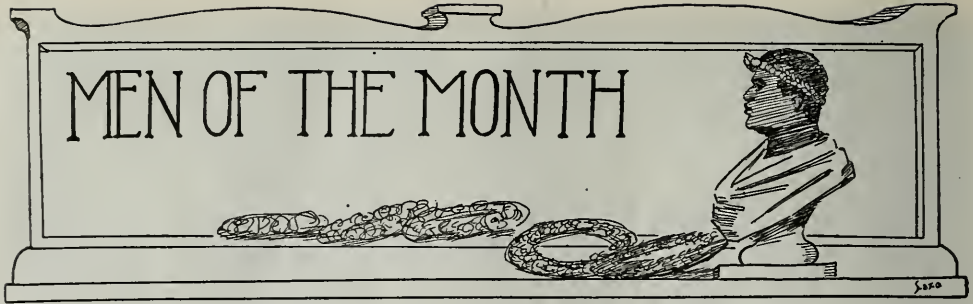
RECENT lynchings have occurred as follows:

¶ Near Paul's Valley, two Negroes—one for killing a white man in a dispute, the other for killing a white boy found in his watermelon patch. At Jennings, La., a Negro for assaulting an Italian. In Charlotte, N. C., a colored man for wounding a policeman. Near Birmingham, an unknown Negro; no facts in the case are known. At Laurens, a Negro charged with having attacked a white woman with criminal intent. At Dunbar, Ga., one Negro for wounding a white man. At Bartow, Fla., an escaped convict for assaulting a white woman. At Morgan, Ga., a colored man for killing two white men. At Akron, O., a Negro, as a "last warning" to the colored people who refused to move out of a white district.

¶ It has been recently revealed to the grand jury that thousands of dollars have been taken from Negroes in and around Atlanta, Ga., during the past year or so by illegal arrests.

¶ One policeman and five others have been arrested in connection with the recent lynching in Jennings, La.

¶ Leon Dayries surrendered to the sheriff in New Roads, La., after killing a Negro. He has been released on a \$300 bond.



A FIGHTING EDITOR.

THE Cleveland *Gazette* of Cleveland, O., is celebrating its thirtieth anniversary. Harry C. Smith, the editor, has been in newspaper work for thirty-five years, has been thirty years with the *Gazette*, and for twenty-five years its sole proprietor. This is in itself a record worth noting. Mr. Smith was born in West Virginia in 1863, but has lived in Cleveland since 1865, where he graduated from the Central High School. He has served three terms as a member of the Ohio legislature and was nominated the fourth time by the Republicans, receiving the second highest vote. During his term in the legislature he was instrumental in the passage of the Ohio civil-rights law, of which the Malby law in New York is a copy. His anti-lynching law is the most effective statute of its kind



HARRY C. SMITH.

in the country. Mr. Smith is, however, best known as a chronic fighter; one who stands for what he thinks is right without fear or favor. He is for this reason often condemned and felt to be an uncomfortable critic, but his honesty of purpose is seldom questioned.



FROM BRIGADIER-GENERAL JOHN W. M. APPLETON.

MY FRIEND and comrade, Major B. G. Wilder, 55th Massachusetts Volunteer Infantry, sent me a copy of your July issue. I am interested in it. Every step that the colored man takes toward the higher and broader life is attended by my full sympathy and good wishes.

"I held the first commission in the 54th Massachusetts Volunteer Infantry as second lieutenant and enlisted the first men. Was captain of a company, was promoted major to date, from July 18, 1863. My company was in the first line at Wagner, and I was near Colonel Shaw on the parapet when he fell. Lieutenant Homans and I were wounded that night. I was hurt again in 1864, and was sent North to die, but recovered, and entered service again early in 1865, serving until the end of the war. I have lived in West Virginia since 1865. My object in writing you is to let you know that 'the old captain' (as I was called, to distinguish between Capt. Tom L. Appleton and myself, he being a cousin of mine) is still living. I was the first officer commissioned and was older than most of them, being about 30. These young officers were a noble band of young patriots of clean lives and high aspirations. If I could spare the time I could give you interesting tales of those times. I hardly think that this letter I write you is of



GENERAL J. W. M. APPLETON.

general interest, but I must suggest that you could state that you had discovered me, the pioneer officer, now past 80, but hearty and active, leading an active, useful life. Of course I am a Republican, of the original 1860 brand, and stay so. I also send a photo taken when I was Adjutant-General of West Virginia, during the Spanish-American War. The letters you might hold for your own information, but use anything in them as you choose, not putting my writing forward too much. I have written an account of my service with the 54th Regiment to hand on to my children. I do not expect to publish it. Captain Emilio has given us a good regimental history already."



A GIRL OF PROMISE.

MISS FLORENCE GREENWOOD, one of the honor students in the last graduating class of Atlanta University, died from a stroke received during a severe electric storm which passed over Atlanta early last month. Miss Greenwood, the fifth child

of a well-known Atlanta family to graduate from Atlanta University, was a young woman of great promise who had made an enviable record throughout her school career. The large number of floral tributes gave evidence of the high esteem in which she was held. THE CRISIS tenders its condolence to the bereaved family.



A REMARKABLE CHILD!

ENCLOSED you will find a picture of my boy at the age of 6 months.

His mother, of course, knows that he'd take the prize in any competition, and while I agree with her in "private," my public attitude is one of becoming modesty.

Of course, I know he's an unusual child. Even his grandmother agrees with me in that. She said he was very much like me when I was his age.

Then he has a wonderful mind. No child ever had greater. The doctor brought it to my attention on the day of his birth. Said he: "This is the brightest child I've known in all my long professional career." That doctor was one of the best doctors I ever knew. And in spite of his abilities, his bills were no larger than the ordinary doctor's were.

Interested neighbors brought into use adjectives of all degrees to give vent to their excess of admiration. Most of them



THE LATE FLORENCE GREENWOOD.

were women who had seen many babies in their lives, but all of them agreed in declaring the child the most wonderful they had ever seen. Their descriptive expressions ranged from "cutest" to "most perfectly beautiful."

Through it all the youngster never altered his attitude of complaisant indifference. Not one sign of vanity did he show, which only substantiated the doctor's opinion as to his most wonderfully balanced mind.

Now, I say all this because I don't want you to get this baby mixed with any of the other babies, and so that you will be better able to judge, without prejudice, what a handsome young man he is.

Now, furthermore, but not least, don't

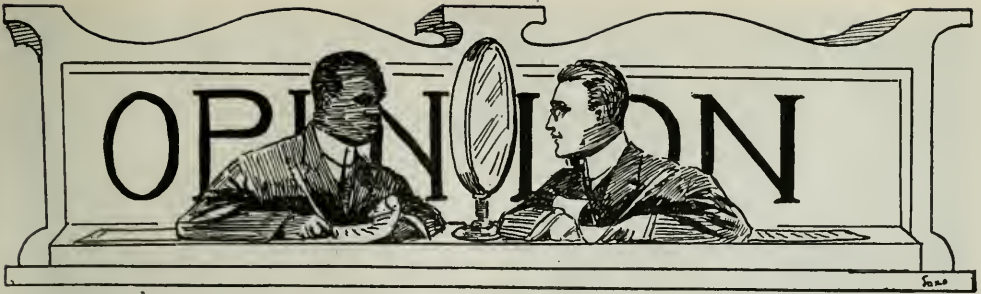
forget to send the picture back, for it is the only one we have. My wife gave every neighbor one who asked for it, and to those who didn't ask she gave one also. So you see this is the only one remaining. Stamps are enclosed for its return. I give you permission to publish it and shall do anything, at any time, like this to aid you in increasing your circulation.

Very truly yours,
THE FOND FATHER.

[The editor was pressed for space and overwhelmed with baby faces, but he could not resist the above and hereby apologizes to all other fathers and mothers. He assures them that those left over will appear in 1914 without fail, unless new babies crowd them out.]



SOME BALTIMORE LASSIES.



THE PROTEST. The National Association for the Advancement of Colored People has sent a protest to President Wilson on Federal race discrimination which has received wide publicity.

Some of the facts which called out this protest are set forth in La Follette's:

"There have been various rumors afloat in Washington for some time as to the segregation of employees in the government service. A few days ago Senator Clapp introduced a resolution asking for the facts as to segregation of the races in the Postoffice Department.

"Some weeks ago I received a letter from Miss Nannie Burroughs, president of the National Training School for Women and Girls—owned and operated by the woman's convention, auxiliary to national Baptist convention—pleading for justice to the colored people and protesting against the segregation being instituted in the Bureau of Engraving and Printing.

"I wrote the Secretary of the Treasury for the facts. Omitting the formalities of the correspondence, I give the memorandum to him forwarded to me from the director of the bureau in so far as it relates to segregation of the women, leaving out a part.

"MEMORANDUM FOR ASSISTANT SECRETARY WILLIAMS.

"In compliance with your request for a memorandum relative to the enclosed letter from Mrs. Belle C. La Follette, asking to know whether or not it is a fact that an order to segregate the races at the Bureau





of Engraving and Printing has been put into effect, and that another order to exclude colored girls from lunchrooms has also been put into effect, I have the honor to state that no such general order has been issued in this bureau. It is a fact, however, that in the lunchrooms used by the printers' assistants, many of whom are colored, and where there are six tables, two of the tables were assigned especially for the use of the colored girls for the reason that it is believed that it would be better for them to associate together when eating their lunches. The colored assistants are permitted free access to the lunchrooms and are served the same food as that furnished the white assistants, and there have been no objections on the part of the colored girls to using the tables assigned them, except on the part of three colored assistants who persisted in sitting at the tables occupied by white girls after one or two of the white girls had made an objection to them occupying the same tables. A kindly suggestion was made to them that it would be best for them to occupy tables with girls of their own race, but as they persisted in disregarding the suggestion it was necessary for me to give them positive directions to use the tables assigned to the colored assistants.' "

The editor interviewed the three girls and continues:

"One of the girls was a graduate of both the high school and normal school of Washington. Another had gone through the second-year high school; the other was educated at some seminary in a Southern State. They had received their appointments under the civil service, which, bear in mind, pre-

cludes any knowledge of whether they are black or white. They had been employed in the bureau, two of them for eleven years, one for nine. They had been accustomed to buy their lunches and eat them at any vacant seat. I understood them to say, however, that they never forced themselves into white company. Usually they sat by themselves, but sometimes the white girls did not mind sitting next to them. A change was made in the table arrangements. A woman, not in authority over them, according to the girls' statement, suggested that they occupy a table by themselves. Reply was made that if the order came from the director it would be heeded, but in the absence of such an order from him, that so long as the food was paid for, they should be entitled to eat it in any seat not occupied. A second suggestion was made to them by a colored male employee who likewise, as the girls believed, had no authority over them. And answer was made to him by the girls that the order should come from the director.

"Following this on a certain day, the director called up two of the girls. A woman prominent socially and in civic work was present. She talked to them about the advisability of colored girls eating by themselves in their own lunchroom. One of them answered her that the colored girls had no lunchroom; that there was only the waiting room, off from which were the toilets; they said they could bring their lunch, but would buy no food in the lunchroom if not permitted to eat it there. When I asked the girls if they were still eating in the lunchroom, one said: 'No, it was no use trying. Our food choked us.'



Another explained that when they saw the employees were being segregated in the workrooms they thought that if that could be done, of course they had the right to segregate them in the lunchroom."

A few days after this editorial was written one of the girls, Miss R. A. Murray, was dismissed from her position on a technical charge of insubordination.

A strong note of disapproval can be read in many of the comments on this whole situation. The *Chicago Inter-Ocean* says of the protest:

"It is an appeal which should be heard from a sense of propriety and fairness. Men and women should not be discriminated against by a government whose laws guarantee equality in citizenship to all. Once the stress of affairs, now heavy upon him, has lessened somewhat, the President could do no better than cause a revocation of the hateful orders which have caused race prejudice to become senselessly inflamed again."

Zion Herald calls it contemptible race prejudice, and remarks:

"The nation as a whole does not favor this drawing the color line in our national government. It is unchristian, unmanly and un-American, and should not be allowed to continue. Time was when such an action as this would have been the subject for strenuous protest on the part of the minority members of Congress. No resolution of censure has yet been introduced, simply because there is less partisanship than there once was. But the voice of the nation cannot but be raised against such an iniquitous and entirely unjust act."

The *Chicago News* declares "a 'Jim Crow' form of government makes no appeal to fair-minded Americans."

Many papers, like the *Indianapolis News*, stress the fact that the whole movement is undemocratic:

"We are in entire sympathy with the vigorous but respectful protest of the National Association for the Advancement of Colored People against the present policy of segregating colored employees in the departments at Washington. Whatever the different States may do, the Federal government cannot properly discriminate among its employees. It professes to be a government of all the people; its cost is paid by all the people; and its battles have been fought by all the people. If we are going to have democracy in this country we shall have to make up our minds that we can have it only on the condition that all citizens be subjected to the same political treatment. A democracy for white men alone is no democracy."

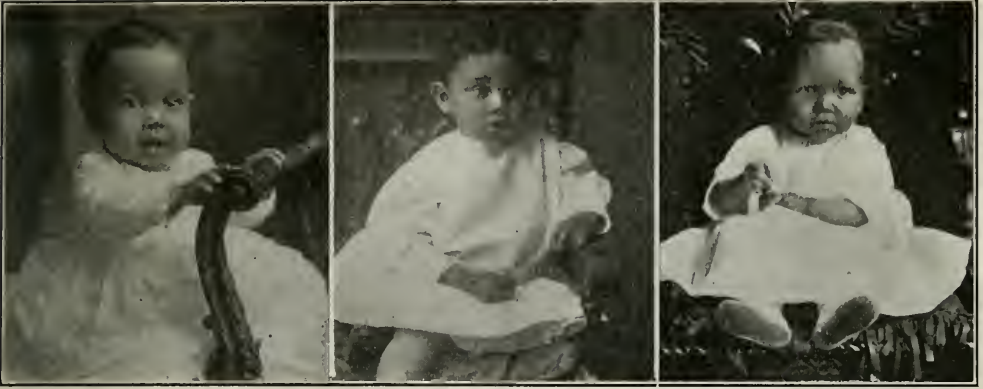
The *Fall River (Mass.) Herald* says:

"If anywhere the principles of the Constitution are to be religiously observed, one would expect such observance first in the capital of the nation. And yet, judged by the tone of recent dispatches from Washington, there is a disposition in some departments there to discriminate against certain civilian employees because they happen to be Negroes. There ought to be some other measure than the color of a man's skin to indicate the permanency of one's position or one's advancement in the public service."

Many papers are content to dismiss the matter with the remark that this is all one can expect of the Democratic party.



"OF SUCH IS THE KINGDOM OF HEAVEN."



The *Independent* says, for instance:

"What else could have been expected? The South is the Sedan of the Democratic party, and the Democratic South does not believe in Negro equality. The Republican party, when in control, has remembered just enough of its history not to deny that the Negroes are both human beings and American citizens, as well as the best of us. The ruling South believes that the ballot ought not to have been given to the Negro, and it wants all the offices for white men, who only ought to be voters. A Negro bishop and a number of Negro editors are now, we imagine, having occasion to take notice."

And it goes on to remark:

"Is this what was meant in the Democratic platform by the 'reorganization of the civil service?' We know perfectly well that the South is running the government at present, and we do not complain, for the strength of the party is in the South, and it has the right and power to rule; but we insist that if this is the sort of 'fair play' which a Democratic administration shall give us, it has ceased to be Democratic. It is white oligarchy that is miscalled Democracy.

"If we may fairly regard this effort to secure a segregation of the Negroes at present in the civil service, and the exclusion of them in the future, we must not fail to remember that such exclusion is not confined to the South. For example, we know the case of a colored girl, who stood high in her class in the Albany Normal School, who was advised by one very high in the service of the board of regents of the State of New York to leave the school

because, however good her scholarship, she would never be marked high enough to graduate. She was recommended to another school, and is now teaching in the South. There was no place for her in New York. That was quite as bad as what is proposed in Washington, if not meaner and worse."

The *Munsey* (Ind.) *Star* says:

"This is but one of many signs shown since the advent of the present administration that the Negro-hating element is strong in it. There is an evident intention to shove aspiring colored men into the background and to give them little encouragement as fellow citizens."

Other papers still have faith in Wilson, although admitting the difficulty of his position.

The *Waterbury American* writes:

"The argument of the protest is also obvious, that it puts a stigma on the Negro, retards his development along American lines, and, in the end, will prevent worthy and competent representatives of the race from entering the government service, which, of course, they have the same theoretical right to enter as has any other American citizen. We shall watch with interest to see how far this appeal carries with President Wilson, who, of course, must, through his Southern ancestry, sympathize to a large extent with the Southern view and the Southern policy on the Negro question. Broad as he is, and long as he has lived in a Northern environment, he must retain, to a certain extent, the prejudice of his birth, the traditions of the white race of the South. Once having started a policy of this sort, it would also probably be politically costly to reverse it. His



Southern supporters, on whom he must depend the most for carrying through his policies, would resent very much his change of a Negro policy because of pressure from sentimental Negro lovers in the North, especially in Massachusetts.

"Thus the question of what the President does in this case is not only a question of ideals, it is a question of very practical politics. We have no predictions to make, and are not sure what any other President of like descent, facing like conditions, would do with the Storey protest. But it is unfortunate that President Wilson permitted the departure from what has been the ordinary method of the government since Negroes were first admitted to its roll of employees, and thus raised the issue unnecessarily."

The *Chicago Evening Post* says:

"Thus far Mr. Wilson has not appointed a single colored man to public office—not even to those which have hitherto gone to the colored race. As we tried to suggest, this may be of little practical importance to the progress of the race, but it has a very considerable sentimental value in a democracy. But more important than the gift of public office is the question whether the colored employees of the government shall be 'Jim Crowed' at the dictation of Southern officeholders. This is plainly fundamental.

"For if we have learned anything in fifty years, surely it is that the 'Jim Crow' or 'Ghetto' solution is no solution of the race problem in a democracy. Its psychology is medieval instead of modern; it is compulsory and restrictive instead of free and expansive; it increases friction by stimulating people's sense of caste and by

suggesting continually new points of 'social contamination.' It would inevitably make of our engaging 'New Freedom' a mockery indeed."

"The fact and the portent are extremely unpleasant," remarks the *Chicago Tribune*:

"Is the Democratic party, which in its platforms makes so great a claim to represent the rights of man and the interests of the common people, to adopt at Washington the most reactionary of policies? It would be a piece of historic irony if in the semi-centennial year of emancipation a party pretending to be devoted to the author and principles of the Declaration of Independence should apply the 'Jim Crow' policy under the flag of the capital.

"It does not seem probable that the President will approve of such a step backward."

And the *Springfield Republican* thus concludes a strong editorial:

"The Wilson administration was sure to confront issues of this character. For years, under Republican administrations, there was a steady weakening of the safeguards for the protection of Negro rights. It is a significant commentary upon Republican concern for the colored race at this time that no Republican Congressman has introduced a resolution of inquiry or of censure relating to the Negro segregation in the departments. Had this thing happened during one of the Cleveland administrations the Republican attacks would have been fast and furious. But the President cannot afford to forget his obligation to protect this class of citizens, simply because there is less partisan insistence than formerly upon the maintenance of the political and civic equality of the races. It is his



duty to resist anti-Negro aggression in Federal affairs. An executive order abolishing the segregation system that has so suddenly sprang up would do the President great credit and reassure the colored race."

The *Independent* adds:

"We are amazed and ashamed that this new and insulting order should now have been promulgated. We wonder that Southern influence should have dared to risk the result of it, if it did not mind the injustice of it. It is an act that ought to excite opposition and condemnation much more serious than any tariff policy that divides the parties; for this is not a matter of money merely, it is a matter of justice, of equal rights, of fair play, to men and women, as worthy of consideration as the best of us. These colored people, who are thus set apart as unfit to be in the same room as their fellow servants of the country, are human beings, they are not pariahs. Those who insult them, who refuse to give them an equal chance with themselves, lack not merely the instincts of ladies and gentlemen, but the sense of justice which is at the basis of a free and equal government. President Wilson will do a righteous act if he interdicts this discrimination against American citizens. He has spoken well for the Jews in Roumania. Will he not say a noble word for Negroes in his own country, who are under his own orders, his own protection?"



THE INEVITABLE
DILEMMA.

An anonymous writer in the *Boston Herald* has been explaining Southern matters to the North, and concludes one article in this way:

"This issue is as bewildering as it ever was. One must be appalled by the cruelties of our nation's treatment of the black man. These recall the words of Jefferson on another phase of the same question: 'I tremble for my country when I remember that God is just.' The sage of Monticello was never more prophetic. One could almost catch in his vision of the future the inspired words of a still greater prophet of Democracy: 'If all the wealth piled up by the unrequited toil of the bondmen—if every drop of blood drawn by the lash be atoned by blood drawn by the sword—thy judgments, O God, are true and righteous altogether.'

"And still the other question persists as to the integrity of the white blood. Can that be maintained without a frowning attitude on the part of its possessors toward all outsiders? If not, how deep and dark must be the frown? And can we be decent as men while wearing the frown?"

The answer is clear. We cannot be decent and we are not; all of which argues that an "integrity" which must be bought at the expense of civilization is much too costly to enjoy.



THE DANGER OF
THE BALLOT. This delicious thing comes from the Macon (Ga.) *Telegraph*:

"A woman suffragette of Carrollton, Miss., writing to the *Commercial Appeal*, in reply to the question, 'Do the white women of Mississippi want to bring back Negro rule?' makes answer thus: 'Not in Mississippi. The same constitution in Mississippi that gives the suffrage for men will control that of women, so if Negro



men are rarely seen at the voting precincts, why fear the Negro women?"

"The writer is filled with a serene self-complacency over her reply. She has the same delusion, that the present status will prevail as do all the suffragettes of the Southern leagues, overlooking the new amendment for woman's suffrage. Would that it were true. But not so. The present status operates under the Fifteenth Amendment to the Constitution, and it took years before the Negro men were 'rarely seen at the voting booths.' Back taxes accumulated. The Republican party at the South went into 'innocuous desuetude,' and the big corporations North ceased to pay the Negro men's taxes. Put a premium on their votes, as Mr. Bryan proposes in the proposition to elect Presidents by the people at large, and the votes of these Negro men will become valuable, and rich corporations and big interests will pay their back dues and qualify them for the ballot.

"As for the Negro women, they will owe no back taxes; and under the proposed nationalization of the government, abolishing State lines in Presidential elections, their taxes, as due, will be paid as the needs of outside 'interests' demand. Added to the perplexities of the election of Presidents by the people, Mr. Bryan's new 'reform' will be Colonel Roosevelt's national referendum, also obliterating State lines. How the combat deepens!"



RELIGION AND
POETRY.

The Rev. Duncan Milner evidently thinks that American Christians really take the "Golden Rule" seriously. He has recently preached on the subject.

"One of the most conspicuous violations of the Golden Rule in this free land of ours, resting on the Declaration of Independence, which says all men are created equal, is connected with the race question," said Mr. Milner. "As Christians we claim that in Christ Jesus there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. In practice there is much of the old spirit that all people not of our nation or color are Gentiles and barbarians. Suppose men were saying: 'If I had been born with a black or yellow or red skin, how would I want white people to treat me?'"

What the Negro thinks about it is shown in this poem:

AT THE CLOSED GATE OF JUSTICE.

JAMES D. CORROTHERS in the *Century*.

To be a Negro in a day like this

Demands forgiveness. Bruised with blow on
blow,

Betrayed, like him whose woe-dimmed eyes gave
bliss,

Still must one succor those who brought one
low,

To be a Negro in a day like this.

To be a Negro in a day like this

Demands rare patience—patience that can
wait

In utter darkness. 'T is the path to miss,

And knock, unheeded, at an iron gate,

To be a Negro in a day like this.

To be a Negro in a day like this

Demands strange loyalty. We serve a flag
Which is to us white freedom's emphasis.

Ah! one must love when truth and justice
lag,

To be a Negro in a day like this.

To be a Negro in a day like this—

Alas! Lord God, what evil have we done?
Still shines the gate, all gold and amethyst,

But I pass by, the glorious goal unwon,

"Merely a Negro"—in a day like *this!*

LYNCHING. Lynching has gotten to the joke stage. The New York *Sun* laughs this way:

"There was a mob in Spartanburg, S. C., the other night, a gathering of brave and spirited 'Anglo-Saxons' out for a social evening. A lynching bee; going to 'hang the Nigger.' He was in the jail charged, only charged, mind you, with assault on a white woman; hadn't even been identified by her; in short, a suspect, guilty of being colored. The sheriff of the county, William J. White, was in the jail, knew there was going to be trouble, telegraphed that illustrious statesman and pillar of the law, Cole Blease, governor. Blease can always put in his little jest at the right moment. Blease telegraphed that he would oblige by having the case tried at a special term of court called on September 1. Why should Governor Blease interfere with the pleasures of a bold and chivalrous people?"

"The wool-hat chivalry smashes in the jail gate, tosses dynamite over the wall. Sheriff White (by the way, he has a wife and a couple of sick children in the jail) steps forward into the place where the gate was. He has a gun; likewise a certain quiet resolution; speaks a little piece:

"Gentlemen, I hate to do it, but so help me God I am going to kill the first man that enters."

"Nobody in that press of heroes cared to be that first man. 'He means it, boys,' said somebody in the crowd. He did mean it. Nobody dared to come in. The crowd wilted.

"William J. White will never be re-elected, we take it. He has killed himself politically by saving the life of that 'Nigger.'

"Honor, beyond the breath of mobs or the votes of cowards, to that man of unshaken physical and moral courage!"

The Penn Yan (N. Y.) *Express* smiles:

"It is now known that a Negro who was recently lynched in Georgia because he was suspected of having committed a serious crime was innocent. But that matters little in the estimation of the high-toned gentlemen of the South. The Negro may have been guilty of some other offense; or, if he had lived, he might have committed some crime as serious as that with which he was erroneously charged. Verily, this is the land of the free and the home of the

brave, and our government protects its subjects—when living in foreign countries."

The *Mobile Item* is a bit more sober because it knows a scapegoat:

"An innocent Negro was lynched by a mob of the usual 'best citizens' at a town in Georgia on Tuesday, as the murderer of a wealthy planter. On the following day the real murderer was arrested and confessed the crime. A few hours after the lynching those who participated in it found evidence of the innocence of the Negro which would have been available to them when he was alive if they had made any effort to look for it. But mob law does not look for evidence—it wants a victim. In the frenzy of revenge the mob strikes first and thinks afterward.

"The lynching of the Georgia Negro who had committed no crime is a commentary upon the utterances of such men as Governor Blease and Senator Vardaman, who would apply mob law to Negroes for felonious assaults on white women or children and attempt to draw the line there."



Fred. A. Houston, a railway mail clerk at Sacramento, CIVIL-SERVICE REFORM. Cal., received from the district superintendent at San Francisco a letter reading:

I have before me several cases regarding the unsatisfactory manner in which you perform the duties of your assignment. I also have several specific cases showing carelessness, lack of judgment and failure to perform duties of your assignment unless specifically told to do so in each instance. In addition to these your examination record is far below the average for this division. My purpose in writing to you is to inform you that it is my intention to recommend to the department that you be separated from this service. You will be given ten days in which to make any reply necessary why such action should not be taken.

Very respectfully,

A. H. STEPHENS, *Supt.*

Per EDW. McGRATH.

Mr. Houston's average for the ten examinations from August 25, 1911, when he entered the service with a mark of 96.88, to June 30, 1913, when he received 99.88, is 98.6. On July 3, 1913, he was "separated from the service," as he had not been able to make the "necessary reply why such action should not be taken" by the Negro-hating superior officials who could not, we fancy, write a letter like the account which

this young man sends us of his experience. Our only regret is that his hope for justice at Washington is misplaced:

For many years civil service or appointive positions under the United States government have been considered the highest and most exemplary kind of employment for Afro-Americans, possibly so because of the generally accepted idea that such employment was free from the prejudice and oppression so common among private employers. Of recent years, however, prejudice of a most virulent form has shown itself and from personal acquaintance with men in almost every branch of the service it has become a recognized menace in all the departments generally. While such actions may not be sanctioned by the heads of the department at Washington, petty officials in different districts and divisions with whom a person comes in direct contact are perfectly free to discriminate, issue orders or assignments of a discriminatory character as the case may be whenever their will dictates. The narration of my own experiences will, I trust, be of general interest to government employees and railway mail clerks in particular. I might here add that the treatment accorded me could not possibly have been in retaliation for any political activities on my part, for I just reached my majority February 17 last, hence have taken no active part in politics.

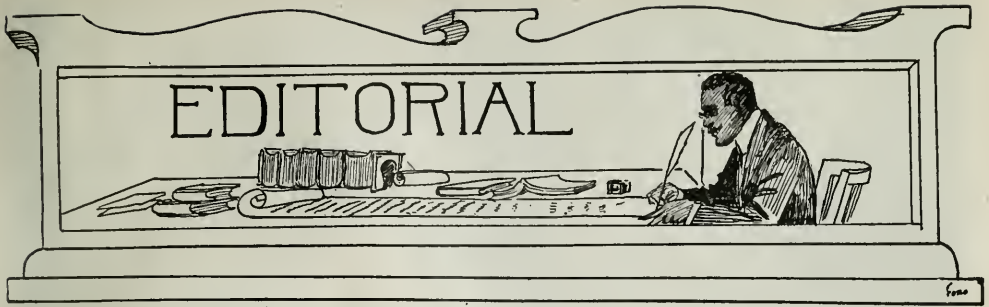
In explanation of the signatures to the correspondence above, the A. H. Stephens mentioned has since become general superintendent R. M. S., and Mr. McGrath has become division superintendent, the position made vacant by Mr. Stephens. It was during Mr. Stephens' absence, however, that I received the communication and I doubt if any such action would have been taken had he been in the office at that time, as Mr. Stephens had always impressed me as a very broad-minded man in both character and principle. The disadvantage in answering this correspondence is readily apparent, inasmuch as the complaint does not specify any particular charge nor when it occurred. In the absence of the original papers in the case, my request for them being turned down, I felt certain that I was to be removed no matter what my defense might be. However, I answered to the best of my ability, clearly setting forth my side of the affair, mentioning working conditions, length of time in service and, among other things, my intention to do my work conscientiously and willingly at all times. I do not contend that my

record was perfect, but considering length of time in the service, I know to a certainty that it could not have been worse than that of the average clerk. I concluded my reply by asking that I be transferred to a railway post-office or postoffice in another division, but as a last resort requested to be allowed to resign, all of these requests being turned down. Now it is my contention that before an unbiased or unprejudiced person or persons the allegations mentioned in the acting superintendent's letter did not constitute sufficient and justifiable cause for my removal, and further, that I should have been allowed to transfer, or at least be given opportunity to resign. I believe any reasonably fair-minded person would have consented to one of these requests. My examination record is as follows:

Date of Examination	Percentage
August 25, 1911.....	96.88
October 2, 1911.....	98.14
October 23, 1911.....	97.81
February 7, 1912.....	97.93
March 7, 1912.....	100.00
September 6, 1912.....	98.57
November 16, 1912.....	97.57
December 18, 1912.....	99.58
April 8, 1913.....	99.64
June 30, 1913.....	99.88

Of course charges of this kind must always be made by the superior officer under whose direct supervision a clerk must work. In my case charges were first reported by Dan C. Pettebone, chief clerk, who I understand is now connected with the railway mail service of Washington, D. C. I doubt, however, if my replies or other papers in the case were submitted to the departmental office as is the proper procedure in removals or suspensions. When it becomes so that a petty official may at his own discretion make charges against an employee for personal dislike or for other causes of a purely personal nature with the added assurance that such recommendation is all that is necessary to accomplish the removal of the object of his wrath and not for reasons affecting his ability for the position he fills, unless some action or protest is made to champion the rights of industrial equality for the thousands of colored government employees, the government service, long recognized as the standard of honesty, fairness and squareness to all its employees, will soon drop to a lower level than that of the private employer.





THE PRINCESS OF THE HITHER ISLES.

HER soul was very beautiful, wherefore she kept it veiled in lightly laced Humility and Fear, out of which peered anxiously ever and anon the white and blue and pale gold of her face—beautiful as daybreak or as the laughing of a child. She sat in the Hither Isles, well walled between the This and Now, upon a low and silver throne and leaned upon its armposts sadly, looking upward toward the sun. Now the Hither Isles are flat and cold and swampy, with drear drab light and all manner of slimy, creeping things, and piles of dirt and clouds of flying dust and sordid scraping and feeding and noise.

She hated them; and ever as her hands and busy feet swept back the dust and slime, her soul sat silent, silver throned, staring toward the great hill to westward, which shone so brilliant golden beneath the sunlight and above the sea.

The sea moaned and with it moaned the Princess' soul, for she was lonely; very, very lonely, and full weary of the monotone of life. So she was glad to see a moving in Yonder Kingdom on the mountain side where the sun shone warm, and when the King of Yonder Kingdom, silken in robe and golden crowned, warded by his hound, walked down along the restless waters and sat beside the armpost of her throne, she wondered why she could not love him and fly with him up the shining moun-

tain's side out of the dirt and dust that nested between This and Now. She looked at him and tried to be glad, for he was bonny and good to look upon, this King of Yonder Kingdom: tall and straight, thin lipped and white and tawny. So again this last day she strove to burn life into his singularly sodden clay—to put his icy soul aflame where-with to warm her own, to set his senses singing. Vacantly he heard her winged words, staring and curling his long mustaches with vast thoughtfulness. Then he said:

“We've found more gold in Yonder Kingdom.”

“Hell seize your gold!” blurted the Princess.

“No—it's mine,” he maintained stolidly.

She raised her eyes. “It belongs,” she said, “to the Empire of the Sun.”

“Nay—the sun belongs to us,” said the King calmly, as he glanced to where Yonder Kingdom blushed above the sea. She glanced, too, and a softness crept into her eyes.

“No, no,” she murmured, as with hesitating pause she raised her eyes above the sea, above the hill, up into the sky where the sun hung silent, splendid. Its robes were heaven's blue, lined and brodered in living flame, and its crown was one vast jewel glistening in glittering glory that made the sun's own face a blackness—the blackness of utter light. With blinded, tear-filled eyes she peered into that formless black and burning face and sensed in its soft,



SHADOWS OF THE VEIL.



THE FOUR SEASONS.

sad gleam unfathomed understanding. With sudden wild abandon she stretched her arms toward it appealing, beseeching, entreating, and lo!

"Niggers and dagoes," said the King of Yonder Kingdom, glancing carelessly backward and lighting in his lips a carefully rolled wisp of fragrant tobacco. She looked back, too, but in half-wondering terror, for it seemed—

A Beggar man was creeping across the swamp, shuffling through the dirt and slime. He was little and bald and black, rough clothed, sooted with dirt and bent with toil. Yet withal something she sensed about him, and it seemed—

The King of Yonder Kingdom lounged more comfortably beside the silver throne and let curl a tiny trail of light blue smoke.

"I hate Beggars," he said, "especially brown and black ones." And he then pointed at the Beggar's retinue and laughed—an unpleasant laugh welded of contempt and amusement. The Princess looked and shrank on her throne. He the Beggar man was—was what? But his retinue, that squalid, sordid particolored band of vacant, dull-faced filth and viciousness, was writhing over the land, and he and they seemed almost crouching underneath the scorpion lash of one tall skeleton that looked like Death, and the twisted woman whom men call Pain. Yet they all walked as One.

The King of Yonder Kingdom laughed, but the Princess shrank on her throne and the King seeing her took a gold piece from out his purse and tossed it carelessly to the passing throng. She watched it with fascinated eyes—how it rose and sailed and whirled and struggled in the air; then seemed to burst, and upward flew its sunlight and its sheen and downward dropped its dross. She glanced at the King, but he was lighting a match. She watched the dross wallow in the slime, but the sunlight fell on the back of the Beggar's neck and he turned his head.

The Beggar, passing afar, turned his head, and the Princess straightened on her throne; he turned his head, and she shivered forward on her silver seat; he looked upon her full and slow and suddenly she saw within that formless black and burning face the same soft, sad gleam of utter understanding seen so many times before. She saw the suffering of endless years and endless love that softened it. She saw the burning passion of the sun and with it the cold unbending duty-deeds of upper air. All she had seen and dreamed of seeing in the rising, blazing sun she saw now again, and with it myriads more of human tenderness, of longing and of love. So then she knew. So then she rose as to a dream come true with solemn face and waiting eyes.

With her rose the King of Yonder Kingdom, almost eagerly.

"You'll come?" he cried. "You'll come and see my gold?" And then in sudden generosity he added: "You'll have a golden throne—up there, when we marry."

But she, looking up and on with radiant face, answered softly: "I come."

So down and up and on they mounted; the black Beggar and his cavalcade of Death and Pain, and then a space; and then a lone black hound that nosed and whimpered as he ran, and then a space; and then the King of Yonder Kingdom in his robes, and then a space; and last the Princess of the Hither Isles, with face set sunward and lovelight in her eyes.

And so they marched and struggled on and up through endless years and spaces, and ever the black Beggar looked back past Death and Pain toward the maid, and ever the maid strove forward with lovelit eyes, but ever the great and silken shoulders of the King of Yonder Kingdom rose between the Princess and the sun like a cloud of storms.

Now finally they neared unto the hillside's topmost shoulder, and there

most eagerly the King bent to the bowels of the earth and bared its golden entrails—all green and gray and rusted—while the Princess strained her pitiful eyes aloft to where the Beggar, set 'twixt Death and Pain, whirled his slim back against the glory of the setting sun and stood, sombre in his grave majesty, enhaloed and transfigured, outstretching his long arms; and, around all Heaven, glittered jewels in a cloth of gold.

A while the Princess stood and moaned in mad amaze, then with one wilful wrench she bared the white flowers of her breast and snatching forth her own red heart held it with one hand aloft while with the other she gathered close her robe and poised herself.

The King of Yonder Kingdom looked upward quickly, curiously, still fingering the earth, and saw the offer of her bleeding heart.

"It's a Nigger," he growled darkly: "it may not be."

The woman quivered.

"It's a Nigger," he repeated fiercely. "It's neither God nor Man, but a Nigger."

The Princess stepped forward.

The King grasped his great sword and looked north and east; he raised his long sword and looked south and west.

"I seek the sun," the Princess sang, and started into the west.

"Never!" cried the King of Yonder Kingdom, "for such were blasphemy and defilement and the making of all evil."

So raising his great sword he struck with all his might and more. Down hissed the blow and bit that little white heart-holding hand till it flew armless and disbodied up through the sunlit air. Down hissed the blow and clove the whimpering hound till his last shriek shook the stars. Down hissed the blow and rent the earth. It trembled, fell apart and yawned to a chasm wide as earth from Heaven, deep as hell, and empty, cold and silent.

On yonder distant shore blazed the mighty Empire of the Sun in warm and

blissful radiance; while on this side, in shadows cold and dark, gloomed the Hither Isles and the hill that once was golden but now was green and slimy dross; all below was the sad and moaning sea, while between the Here and There flew the severed hand and dripped the bleeding heart.

Then up from the soul of the Princess welled a cry of dark despair—such cry as only babe-raped mothers know, and murdered loves. Poised on the crumbling edge of that great nothingness the Princess hung, hungering with her eyes and straining her fainting ears against the awful splendor of the sky.

Out from the slime and shadows groped the King, thundering: "Back—don't be a fool!"

But down through the thin ether thrilled the still and throbbing warmth of heaven's sun whispering "Leap!"

And the Princess leapt.



THE SLATER BOARD.



HE trustees of the John F. Slater Fund have begun a new work which will be appreciated by all friends of the Negro race in America. For a long time the Slater board has given its chief attention to industrial training. The colored people have appreciated this, but they have seen the incompleteness of this program. They have hoped that a national board, which demands efficient training in industrial and common school work, would give more and more attention to the training of men and women who can teach these branches and teach the teachers.

Consider, for instance, the proposed program of the new State supervisor of rural and elementary schools in Georgia. He proposes, the papers say, to train Negro children as servants and agricultural laborers, to develop in them a "fixity" of determination to do this work and presumably to have little

ambition beyond. Now the difficulty with this program is that it will need especially well-trained teachers to carry it through, and in Georgia these teachers must be colored teachers. On the other hand, the colored people themselves would by no means accept such a program. They demand well-trained colored teachers for the purpose of developing intelligent colored citizens. All parties, therefore, come to the same conclusion—the need of teachers. This need, especially in the rural districts, the Slater board is trying to supply by offering to appropriate \$500 for colored county high schools, providing the county authorities appropriate at least a similar amount. The offer of the Slater board has already been accepted in Hempstead County, Ark., Sabine and Tangipahoa Parishes, La., and Newton County, Miss.

In these four cases the Slater Fund has appropriated a total of \$2,000, while local taxation and private subscriptions have appropriated \$9,401.

The work in this line is being pushed and great hope for the Negro race lies in the offer.

It is to be trusted that the Slater board will not stop here, but will eventually take its legitimate place as the promoter and encourager of the higher training of colored Americans.



THE BUSINESS LEAGUE.



THE last meeting of the Negro Business League in Philadelphia was an excellent occasion. The attendance was large and the accomplishment was noteworthy. In two directions, especially the league is doing excellent work.

First, in encouraging thrift and saving and, secondly, in striking a strong, hopeful note. Despite this, however, the occasion must not be allowed to go by without a warning on two other points. First, the spirit of boasting and exaggeration and, secondly, the interpreta-

tion of business as a career of individual selfishness. The boasting and exaggeration at this last meeting of the league reached a danger point repeatedly. Statements were made on the floor as to earnings and accomplishments, which were either in wretched taste or careless exaggerations or indefensible lies. This sort of thing must be stopped if the business league is to keep the confidence of the public. Secondly, the business league must stop inculcating the theory that young Negroes take up a business career with the idea of making as much money as possible for themselves. Rather, it must emphasize business life among Negroes to-day as a philanthropy, as a means of group employment and group gain, not for making millionaires, but for making a large class of well-to-do citizens.

As a matter of fact, despite our commendable economic striving, we are still in the mass poor and ignorant people. We need a strong economic foundation, but we do not need to reproduce among ourselves in the twentieth century the lying, stealing and grafting which characterized the white race in the nineteenth century.



THE CHURCH AND THE NEGRO.



THE relation of the church to the Negro is, or should be, a very simple proposition. Leaving aside the supernatural significance of the church organization, we have here groups of people working for human uplift and professing the highest and most unselfish morality as exemplified by the life and teaching of Jesus of Nazareth and the Golden Rule.

By this standard all church members should treat Negroes as they themselves would wish to be treated if they were colored. They should do this and teach this and, if need be, die for this creed.

The plain facts are sadly at variance with this doctrine. The church aided

and abetted the Negro slave trade; the church was the bulwark of American slavery; and the church to-day is the strongest seat of racial and color prejudice. If one hundred of the best and purest colored folk of the United States should seek to apply for membership in any white church in this land to-morrow, 999 out of every 1,000 ministers would lie to keep them out. They would not only do this, but would openly and brazenly defend their action as worthy of followers of Jesus Christ.

Yet Jesus Christ was a laborer and black men are laborers; He was poor and we are poor; He was despised of his fellow men and we are despised; He was persecuted and crucified, and we are mobbed and lynched. If Jesus Christ came to America He would associate with Negroes and Italians and working people; He would eat and pray with them, and He would seldom see the interior of the Cathedral of Saint John the Divine.

Why then are His so-called followers deaf, dumb and blind on the Negro problem—on the human problem?

Because they think they have discovered bypaths to righteousness which do not lead to brotherhood with the poor, the dirty, the ignorant and the black. "Make them servants," they say; "we need cooks." But can a whole race be doomed to menial service in a civilization where menial service is itself doomed? And when menial service has become Service and lost its social stigma, so that white folk want to enter such service, will they welcome black folk as fellow servants? Certainly not; and thus the slavery argument of this cry stands revealed.

"But," cry others, "let the Negroes themselves bear their own social responsibilities for poverty, ignorance and disease. Segregate them and pile their sins upon them." Indeed! Are the poor alone responsible for poverty? And the ignorant for ignorance? Can the rich be allowed to escape with his spoil and the learned without obligation for his knowledge? If the black men in America are what they are because of slavery and oppression, how cowardly for white Christians to deny their own guilt. The real hypocrisy comes, however, when the Negro, eager to take responsibility, cries out for power with which to bear it and is denied such power. Denied higher training for his leaders, denied industrial opportunity to make a living, the self-assertion and self-defense of the ballot, denied even hospitals and common schools. Thus the church gaily tosses him stones for bread.

Even the rock of "Science" on which the white church rested with such beautiful faith, hoping to prove the majority of humanity inhuman, so that Fifth Avenue Presbyterianism would not have to dirty its dainty fingers with Fifty-third Street Baptists—and black ones at that—even this Rock of Ages is falling before honest investigation.

There is but the Golden Rule left—the despised and rejected Golden Rule. Can the church follow it? Is there common decency enough in the millions of white American church members to dare to treat Negroes as they would like to be treated if they themselves were colored?

The Negro problem is the test of the church.





THE BLACK FAIRY



By FENTON JOHNSON



LITTLE Annabelle was lying on the lawn, a volume of Grimm before her. Annabelle was 9 years of age, the daughter of a colored lawyer, and the prettiest dark child in the village.

She had long played in the fairyland of knowledge, and was far advanced for one of her years. A vivid imagination was her chief endowment, and her story creatures often became real flesh-and-blood creatures.

"I wonder," she said to herself that afternoon, "if there is any such thing as a colored fairy? Surely there must be, but in this book they're all white."

Closing the book, her eyes rested upon the landscape that rolled itself out lazily before her. The stalks in the cornfield bent and swayed, their tassels bowing to the breeze, until Annabelle could have easily sworn that those were Indian fairies. And beyond lay the woods, dark and mossy and cool, and there many a something mysterious could have sprung into being, for in the recess was a silvery pool where the children played barefooted. A summer mist like a thin veil hung over the scene, and the breeze whispered tales of far-away lands.

Hist! Something stirred in the hazel bush near her. Can I describe little Annabelle's amazement at finding in the bush a palace and a tall and dark-faced fairy before it?

"I am Amunophis, the Lily of Ethiopia," said the strange creature. "And I come to the children of the Seventh Veil."

She was black and regal, and her voice was soft and low and gentle like the Niger on a summer evening.

Her dress was the wing of the sacred beetle, and whenever the wind stirred it played the dreamiest of music. Her feet were bound with golden sandals, and on her head was a crown of lotus leaves.

"And you're a fairy?" gasped Annabelle.

"Yes, I am a fairy, just as you wished me to be. I live in the tall grass many, many miles away, where a beautiful river called the Niger sleeps." And stretching herself beside Annabelle, on the lawn, the fairy began to whisper:

"I have lived there for over 5,000 years. In the long ago a city rested there, and from that spot black men and women ruled the world. Great ships laden with spice and oil and wheat would come to its port, and would leave with wines and weapons of war and fine linens. Proud and



great were the black kings of this land, their palaces were build of gold, and I was the Guardian of the City. But one night when I was visiting an Indian grove the barbarians from the North came down and destroyed our shrines and palaces and took our people up to Egypt. Oh, it was desolate, and I shed many tears, for I missed the busy hum of the market and the merry voices of the children.

"But come with me, little Annabelle, I will show you all this, the rich past of the Ethiopian."

She bade the little girl to take hold of her hand and close her eyes, and wish herself in the wood behind the cornfield. Annabelle obeyed, and ere they knew it they were sitting beside the clear water in the pond.

"You should see the Niger," said the fairy. "It is still beautiful, but not as happy as in the old days. The white man's foot has been cooled by its water, and the white man's blossom is choking out the native flower." And she dropped a tear so beautiful the costliest pearl would seem worthless beside it.

"Ah! I did not come to weep," she continued, "but to show you the past."

So in a voice sweet and sad she sang an old African lullaby and dropped into the water a lotus leaf. A strange mist formed, and when it had disappeared she bade the little girl to look into the pool. Creeping up Annabelle peered into the glassy surface, and beheld a series of vividly colored pictures.

First she saw dark blacksmiths hammering in the primeval forests and giving fire and iron to all the world. Then she saw the gold of old Ghana and the bronzes of Benin. Then the black Ethiopians poured down upon Egypt and the lands and cities bowed and flamed. Next she saw a great city with pyramids and stately temples. It was night, and a crimson moon was in the sky. Red wine was flowing freely, and beautiful dusky maidens were dancing in a grove of palms. Old and young were intoxicated with the joy of living, and a sense of superiority could be easily traced in their faces and attitude. Presently red flame hissed everywhere, and the magnificence of remote ages soon crumbled into ash and dust. Persian soldiers ran to and fro conquering the band of defenders and

severing the women and children. Then came the Mohammedans and kingdom on kingdom arose, and with the splendor came ever more slavery.

The next picture was that of a group of fugitive slaves, forming the nucleus of three tribes, hurrying back to the wilderness of their fathers.

In houses built as protection against the heat the blacks dwelt, communing with the beauty of water and sky and open air. It was just between twilight and evening and their minstrels were chanting impromptu hymns to their gods of nature. And as she listened closely, Annabelle thought she caught traces of the sorrow songs in the weird pathetic strains of the African music mongers. From the East the warriors of the tribe came, bringing prisoners, whom they sold to white strangers from the West.

"It is the beginning," whispered the fairy, as a large Dutch vessel sailed westward. Twenty boys and girls bound with strong ropes were given to a miserable existence in the hatchway of the boat. Their captors were strange creatures, pale and yellow haired, who were destined to sell them as slaves in a country cold and wild, where the palm trees and the cocoanut never grew and men spoke a language without music. A light, airy creature, like an ancient goddess, flew before the craft guiding it in its course.

"That is I," said the fairy. "In that picture I am bringing your ancestors to America. It was my hope that in the new civilization I could build a race that would be strong enough to redeem their brothers. They have gone through great tribulations and trials, and have mingled with the blood of the fairer race; yet though not entirely Ethiopian they have not lost their identity. Prejudice is a furnace through which molten gold is poured. Heaven be merciful unto all races! There is one more picture—the greatest of all, but—farewell, little one, I am going."

"Going?" cried Annabelle. "Going? I want to see the last picture—and when will you return, fairy?"

"When the race has been redeemed. When the brotherhood of man has come into the world; and there is no longer a white civilization or a black civilization, but the

civilization of all men. I belong to the world council of the fairies, and we are all colors and kinds. Why should not men be as charitable unto one another? When that glorious time comes I shall walk among you and be one of you, performing my deeds

of magic and playing with the children of every nation, race and tribe. Then, Annabelle, you shall see the last picture—and the best.”

Slowly she disappeared like a summer mist, leaving Annabelle amazed.



CHILD LABOR IN THE SOUTH: A CAROLINA CANNING FACTORY.



A GIRLS' CLUBHOUSE



By JULIA CHILDS CURTIS



“**Y**OUNG women coming to St. Louis will do well to call at the headquarters of the Y. W. C. A., Garrison and Pine Streets. They will help you.”

Such is the notice one may see in every paper in St. Louis devoted to the welfare of the Negro. This notice has been appearing for only about a year, for the Y. W. C. A. is a very recent undertaking in St. Louis.

For years the clubwomen have realized a crying need for a place in this great city where the stranger and unprotected colored girl might find safety and help. Having decided, that the time was ripe for establishing such a place, they appealed to the

National Y. W. C. A. to send one of its workers there to assist in the organization.

Mrs. Geo. Haynes of Nashville, Tenn., was sent in December, 1911, with the aid of the temporary organization and the combined effort of the St. Louis women in general, a three weeks' campaign for \$3,000 was started. This amount was to be solicited from Negroes alone, for they wanted to test what the colored people were willing to do before asking aid from any other source. Although the amount asked was not secured, yet a great part of it was either given in cash or pledges payable in a year.

The results of the campaign were so encouraging that it was felt safe to launch the new work in St. Louis. The temporary

organization became permanent and a branch of the National.

The National Association sent, in January, 1912, one of its ablest and best workers, Miss May Belcher, to that field to superintend the work and assist the women there in getting the association into working order. It is needless to make any comment upon this part of the history of the association, for all who have been engaged in such work will know what a task there was to be accomplished.

Through the kindness of Mrs. Chapman, a wealthy St. Louisian, who had heard of the efforts being made by the colored women, a house for the use of the association was offered free for an indefinite length of time. The house was in poor condition, but after weeks and months of unselfish work and tireless effort by many of the women the building was opened to the public May 13, 1912. With its reception, club, reading, office and a few dormitory rooms, it offers shelter, aid and a home to many strange girls who have and are finding their way to St. Louis.

Once installed in permanent quarters many thought the real task was over, but in truth it had just begun. It was here that the president and board of managers had to show what they were willing to do. Some of the board members dropped out, but the national secretary, Miss Belcher, the president, Miss Arsanian Williams, and the remaining faithful members worked on. The work of the individual committees was almost lost sight of in the effort to raise the necessary funds and keep the association alive.

After a few months' existence the

Wheatley became a branch of the Central Association of that city, the largest Y. W. C. A. in the world. This meant that they must have a member of the Central on their board, that all their transactions must be subject to the Central's approval, and all the Wheatley debts were to be assumed by them in case they were not able to be met. Be it said forever to the credit of the Wheatley branch Y. W. C. A. that it did not wish to have its debts assumed by the Central. When

the first year of its history closed, and members and friends of the association met to rejoice, every debt had been paid and there was \$18 left in the treasury. The surplus was not great, but it was a surplus and encouraging.

And now a word as to the work that the association has done and is doing. In its first year's existence the Wheatley branch was successful in forming several clubs among the girls and women in different sections of the city in order to meet the specific needs of the group and community.

Among them was the first authorized group of camp-fire girls among colored people in the world.

We regret that this group in costume cannot just now be sent the readers of THE CRISIS, but some time you may see a part of the group as they looked just before going upon the association's tennis court a few days ago.

The gardening work among the younger girls is most helpful and greatly enjoyed. The opening of two fine tennis courts in different parts of the city has given the older girls a pleasure which the city itself denies to its Negro inhabitants. No col-



THE PHYLLIS WHEATLEY HOUSE.

ored person may get a permit to play on a public tennis court in the city of St. Louis. The work among the juniors is being ably done by some of the best association workers. It is truly inspiring to watch large crowds of them as they gather weekly for the story hour, lessons in sewing, basketry, or the making of something to be used later at some one of their parties. A pleasant picture was made by a group of them, as they gathered for their Easter party, around a table decorated by articles which they had made. Mothers' clubs have been organized in several communities; they are well attended and seem to be highly appreciated.

At the building, during the winter months, there were regular classes in dress-making, lacemaking and embroidery, china painting, choral work, some English work, Bible and mission study.

Three public affairs of the highest character were given during the year, viz.: An evening with Coleridge-Taylor, the Du Bois lecture and an operetta by the juniors, entitled "A Fête in Towerland."

The association work has meant and does mean much to St. Louis, and will, indeed, mean more as it grows stronger and more self-supporting. It has grown very rapidly, so much so that the Central last month came to the aid and offered to assume the national secretary's salary for six months in order that we might employ an assistant secretary, which was very quickly done. One of the Central members expressed quite well the rapid growth when she said: "A year ago you started to lift a calf and now you have a full-grown animal to lift over the fence."

The best part of this year's work, however, is that part which can neither be expressed in words nor writing. It is that which one feels. The changed attitude of the people, the unselfishness and sympathy among the workers, the willingness of both men and women to not only give financial support, but moral also. We hope the day is not long off when there will be the necessary means available for doing this work on the grand scale upon which it should be done, for St. Louis is the best situated city in the country for such a work.



PLACE OF THE NATIONAL EMANCIPATION EXPOSITION, NEW YORK CITY, OCTOBER 22-31.



THREE EXPOSITIONS



HE three expositions to be held this fall commemorating the fiftieth anniversary of the issuing of the emancipation proclamation are nearing completion. The Philadelphia State Exposition opened September 15 in a group of several buildings, which are being hurried toward completion. Governor Tener spoke that day, and there were historical floats. A religious congress was held September 16, and a sociological congress, September 18 and 19, a medical congress, September 23 and 24.

The New Jersey State Exposition will open October 6 at Atlantic City. The organizers were appointed September 1, 1912, to carry out the work for which it was created. They divided the State among themselves in order to systematize the work, and while it may have occurred that there was some neglect of duty it can be stated that no set of people, as a whole, have more conscientiously and faithfully performed their work.

The organizers have traveled over 20,000 miles, holding meetings, gathering statistics and soliciting exhibits from very nearly every city, town and rural district of the State. In some of the larger cities the work has been difficult for two reasons: first, because each place has its own local interests which come first, and, second, because in a few instances men who consider themselves leaders felt they had not had the recognition their standing and importance demanded. Notwithstanding this, there have been almost everywhere loyal race men who have taken the matter up, and wherever the masses could be reached they have responded.

The plan has been to organize leagues; thirty-seven of such groups have been formed; these in turn appoint committees on trades, inventions, needlework, millinery, dressmaking, tailoring, professions, business, real estate, music, education, etc.; in addition to this, inquiry blanks were sent out to ministers, teachers, farmers, business men, fraternal organizations, aged persons and Grand Army veterans, which

have brought in an array of facts which will be shown on chart at the exposition. Beside all this the organizers, as far as they have been able, have made house-to-house canvasses with good results.

The national exposition to be held in New York City will take place in the 12th Regiment armory, in the very center of the city, only a half block from Broadway. The exposition will be divided into fifteen parts:

1. The industries of Africa.
2. The distribution of the Negro race throughout the world.
3. The health and physique of the Negro.
4. The work of Negro laborers.
5. The work of Negro artisans.
6. Negro clothesmakers, including all sorts of sewing.
7. Negro artisans.
8. Negro in business.
9. Agriculture.
10. Manufactures and inventions.
11. The professions, including the Hall of Fame.
12. Education.
13. Church.
14. Women and social uplift.
15. Art.

These departments will be illustrated by maps and charts, models of buildings, statues, model rooms, photographs, gardens and flowers, artisans at work, a moving-picture show with special films and, above all, a pageant illustrating the history of the Negro race. The music for the pageant has been written by Major Charles Young of the United States army. Charles Burroughs is master of the pageant, assisted by Mrs. Daisy Tapley in music and Mrs. Dora Cole-Norman in dancing.

The program, by days, is as follows:

Wednesday, October 22—Opening day.

From Friday to Monday—Governor's day and congresses.

Saturday, October 25—Athletic meet.

Friday, October 31—Closing day and final concert.

The pageant will be given Thursday, October 23; Saturday afternoon, October 25; Tuesday, October 28, and Thursday, October 30.



NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

Luzo

TO THE PRESIDENT.

New York, August 15, 1913.

TO WOODROW WILSON, *President of the United States.*

DEAR MR. PRESIDENT:

The National Association for the Advancement of Colored People, through its board of directors, respectfully protests against the policy of your administration in segregating the colored employees in the departments at Washington. It realizes that this new and radical departure has been recommended, and is now being defended, on the ground that by giving certain bureaus or sections wholly to colored employees they are thereby rendered safer in possession of their offices and are less likely to be ousted or discriminated against. We believe this reasoning to be fallacious. It is based on a failure to appreciate the deeper significance of the new policy; to understand how far reaching the effects of such a drawing of caste lines by the Federal government may be, and how humiliating it is to the men thus stigmatized.

Never before has the Federal government discriminated against its civilian employees on the ground of color. Every such act heretofore has been that of an individual State. The very presence of the Capitol and of the Federal flag has drawn colored people to the District of Columbia in the belief that living there under the shadow of the national government itself they were safe from the persecution and discrimination which follow them elsewhere, because of their dark skins. To-day they learn that, though their ancestors have fought in every war in behalf of the United States, in the

fiftieth year after Gettysburg and emancipation, this government, founded on the theory of complete equality and freedom for all citizens, has established two classes among its civilian employees. It has set the colored apart as if mere contact with them were contamination. The efficiency of their labor, the principles of scientific management are disregarded, the possibilities of promotion, if not now, will soon be severely limited. To them is held out only the prospect of mere subordinate routine service without the stimulus of advancement to high office by merit, a right deemed inviolable for all white natives as for the children of the foreign born, of Italians, French and Russians, Jews and Christians who are now entering the government service. For to such limitation this segregation will inevitably lead. Who took the trouble to ascertain what our colored clerks thought about this order, to which their consent was never asked? Behind screens and closed doors they now sit apart as though leprous. Men and women alike have the badge of inferiority pressed upon them by government decree. How long will it be before the hateful epithets of "Nigger" and "Jim Crow" are openly applied to these sections? Let any one experienced in Washington affairs or any trained newspaper correspondent answer. The colored people themselves will tell you how soon sensitive and high-minded members of their race will refuse to enter the government service which thus decrees what is to them the most hateful kind of discrimination. Indeed, there is a widespread belief among them that this is the very purpose of these unwarrantable orders. And wherever there

are men who rob the Negroes of their votes, who exploit and degrade and insult and lynch those whom they call their inferiors, there this mistaken action of the Federal government will be cited as the warrant for new racial outrages that cry out to high Heaven for redress. Who shall say where discrimination once begun shall cease? Who can deny that every act of discrimination the world over breeds fresh injustice?

For the lowly of all classes you have lifted up your voice and not in vain. Shall ten millions of our citizens say that their civic liberties and rights are not safe in your hands? To ask the question is to answer it. They desire a "New Freedom," too, Mr. President, yet they include in that term nothing else than the rights guaranteed them by the Constitution under which they believe they should be protected from persecution based upon a physical quality with which Divine Providence has endowed them.

They ask, therefore, that you, born of a great section which prides itself upon its chivalry toward the humble and the weak, prevent a gross injustice which is an injustice none the less because it was actuated in some quarters by a genuine desire to aid those now discriminated against.

Yours, for justice,

THE NATIONAL ASSOCIATION FOR THE
ADVANCEMENT OF COLORED PEOPLE.

By MOORFIELD STOREY,

President.

W. E. BURGHARDT DU BOIS,
Director of Publicity.

OSWALD GARRISON VILLARD,
Chairman of the Board.



SEGREGATION.

THE above letter was released to the Associated Press on August 18. It was also sent with a request for personal co-operation to all members of the National Association, to 338 colored newspapers, 50 white religious papers, and to a number of prominent editors. Each branch was requested to hold a mass meeting of protest,

and already several have reported preparations for such meetings as well under way. Many papers published the letter in full, several carried it as a news item and there has been considerable encouraging editorial comment quoted from elsewhere in these columns.

Letters from members in Washington say that though the discrimination signs have been taken down in the Treasury Department, the segregation order is still in force.

A resolution protesting against segregation has been introduced into the Senate by Senator Clapp, the good friend of the association.



BRANCHES.

BALTIMORE.—In addition to the branches already mentioned in THE CRISIS as having generously responded to our request for contribution to the new lawyer's salary, Baltimore has just sent her contribution of \$100. The branch is now planning a mass meeting for October, at which Mr. Villard will be one of the speakers.

MUSKOGEE.—The constitution of the Muskogee branch has been approved. The names of the officers will be printed in the next number of THE CRISIS.

TOPEKA.—The officers of the Topeka branch, which is planning an active campaign for the coming year, are:

President, Hon. Arthur Capper; secretary, Mrs. Julia B. Roundtree; treasurer, Rev. Geo. G. Walker; executive committee, Prof. Nathaniel Sawyer, Capt. Patrick Coney, Mr. James H. Guy, Rev. C. G. Fishback, Dr. O. A. Taylor and Mr. A. G. Hagan.

INTERNATIONAL CONGRESS OF HYGIENE ON SCHOOL HYGIENE.

Mr. James Clarke has represented our association at the International Congress of Hygiene on School Hygiene. He delivered his lecture each day and illustrated it with charts and photographs showing Southern conditions.





A F A B L E

By J A C O B R I I S



I WANT to tell you now a story which comes out of the old Russian folklore. A woman had lain in torment a thousand years. One day she raised her head and called up to the

Lord to let her come out because she could not stand it another minute. The Lord heard and looked down and said to her: "Have you ever done one unselfish thing in your life, without hope of praise or reward of any kind?" The woman groaned because she had lived a life of selfishness, and the Lord said: "Here is your only chance." Then the old woman remembered one unselfish thing she had done, and said: "I gave an old man a carrot and he thanked me for it." The Lord said: "Where is that carrot? Bring it here." "But," said the old woman, "it is a long time, and the carrot must have rotted before now." "No," said the Lord, "even one unselfish deed could not perish." He said to an angel: "Go find the carrot and bring it here."

The angel went and brought the carrot and the Lord held it over the bottomless pit and let it down. When it reached the woman the Lord said: "Cling to it," and she clung

to it and felt herself being drawn up. When the other souls in hell saw her being pulled out and that they were being left behind they made for her and clung to her arms, and to her feet, and to her garments, and instead of one woman being drawn up there rose up a never-ending chain of wretched, writhing, shouting humanity. The woman was half way to Heaven when she looked down and saw this great crowd hanging on to her. She feared the carrot would break. The old selfish anger rose up. She kicked and beat them off, crying: "Let go! This is my carrot!" At that moment the carrot broke and down she went.

This is like saying "My Father" instead of "Our Father." You cannot enter Heaven this way. You must go in with your neighbor on the other side.

Isn't that the way we have been dealing with the color problem? Is the republic of America "my carrot" any more than it is his, my black brother's? He has done his share. He has helped this republic to grow with the sweat of his brow without any reward of any kind. He has lived for it, fought for it and died for it. It is his by right.



T H E A F T E R T H O U G H T

THUS ends the Children's Number of THE CRISIS, in the year of salvation 1913 and in the year of the freedom of their fathers the fiftieth. Wherefore let us stand

in the sunlight and raise our faces to the blue sky, and in the midst of affliction and oppression thank God for light and air and laughter and little children.



✻ Publishers' Chat ✻

Our edition this month is 35,000—the highest point reached by our publication.

Our aim for this year is 50,000.

The November CRISIS will be the *Exposition Number*.



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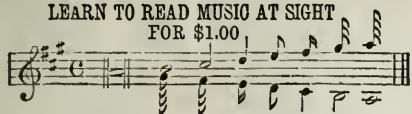
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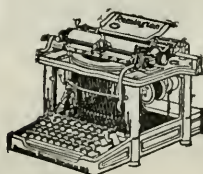


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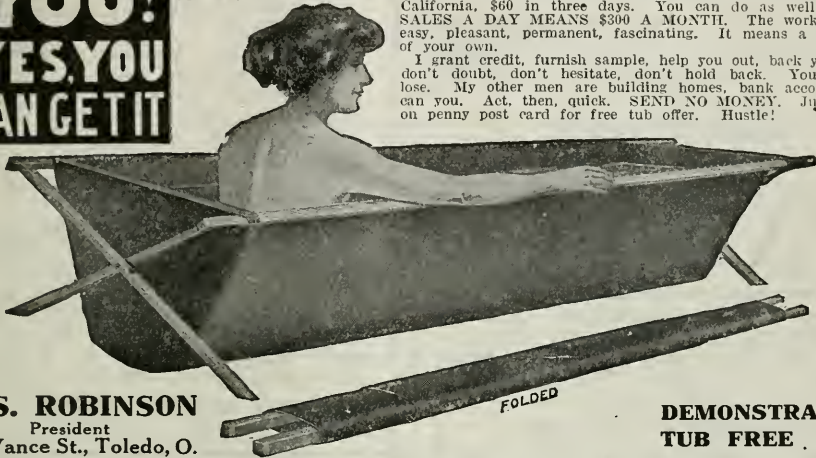
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