

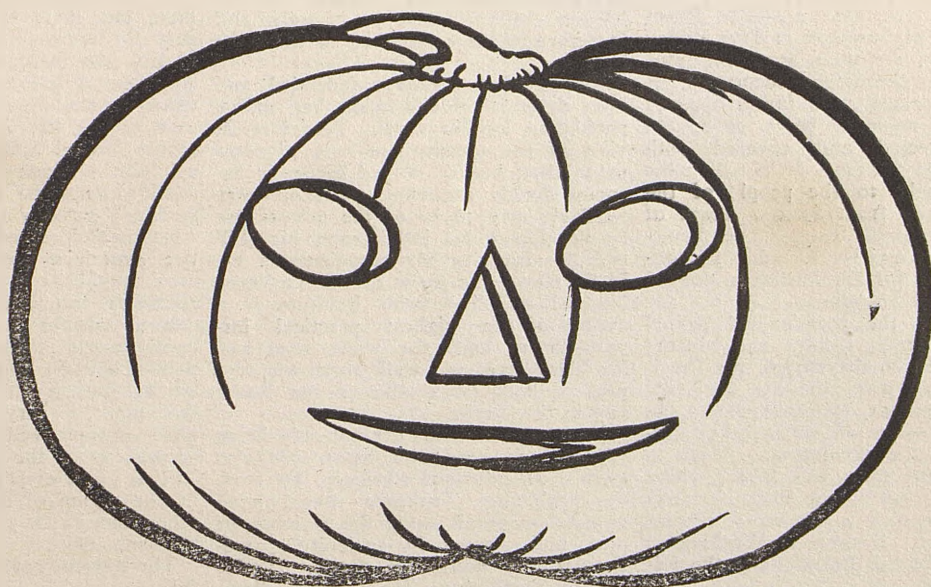
# The Liberator

Devoted to the Cause of Good Government and the Advancement of the Afro-American.

VOL. VII.

LOS ANGELES, CAL., OCT. 1905.

No. 11



HOLLOWEEN 1905

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## THE PRESIDENT AT TUSKEGEE

His Speech an Inspiration to  
all Afro-Americans

America's Greatest Presi-  
dent Preaching the Gospel  
of "A Square Deal" to  
the South

By the Associated Press.

Tuskegee, Ala., Oct. 24.—The President arrived in Tuskegee at 8:30 o'clock this morning, his train being on time. The city was beautifully decorated. A number of arches, the foundations of which were made of bales of cotton, had been erected and covered with bunting. The platform from which the President spoke to the people of the city was made from \$30,000 worth of cotton in original bales. The President's address was short, and at its conclusion he left for the Tuskegee Normal and Industrial School.

Here, after the parade had passed and the students, faculty and visitors were repairing to the chapel, the Presidential party was driven hurriedly about the grounds, and was shown the extent and scope of work being carried on by the institution. Then to the chapel the party was taken, where the students, led by the institute choir of 150 voices, sang a number of plantation melodies. Booker T. Washington then presented the President in the following words:

"This is a great day for the Tuskegee Normal and Industrial Institute; too great to be described by words. We have gathered to hear but one voice; to see but one face.

"In presenting our guest to the students, teachers and citizens, I must not omit to express the gratitude felt by the people of Tuskegee Institute and by the people of both races in this section of Alabama for the honor which has been conferred upon them. That the Chief Magistrate of our beloved republic of 80,000,000 people deemed it good and wise to include Tuskegee Institute in his trip through the South and spend a few hours seeing the work we are doing here brings to the heart of every man and woman of our race in this country a degree of encouragement and inspiration which it is impossible for any American citizen not of our race fully to appreciate.

"My friends, without further words of mine, I have the pleasure and the honor of presenting to you the President of the United States, Hon. Theodore Roosevelt."

The President was given an ovation as he rose to speak. He said:

### OPPORTUNITY OF THE NEGRO

To the white population, as well as to the black, it is of the utmost importance that the negro be encouraged to make himself a citizen of the highest type of usefulness. It is to the interest of the white people that this policy be conscientiously pursued, and to the interest of the colored people that they clearly realize that they have opportunity for economic development here in the South, not now offered elsewhere.

Within the last twenty years, the industrial operations of the South have increased so tremendously that there is a scarcity of labor almost everywhere, so that it is the part of wisdom for all who wish the prosperity of the South to help the negro to become in the highest degree useful to himself, and therefore to the community in which he lives.

The South has always depended, and now depends, chiefly upon her native population for her work. Therefore, in view of the scarcity not only of common labor, but of skilled labor, it becomes doubly important to train every available man to be of the utmost use by developing his intelligence, his skill and his capacity for conscientious effort. Hence the work of the Tuskegee Normal and Industrial Institute is a matter of the highest practical importance to both the white man and the black man, and well worth the support of both races alike in the South and in the North.

Your 1500 students are not only being educated in head and heart, but also trained to industrial efficiency, for from the beginning Tuskegee has placed especial emphasis upon the training of men and women in agriculture, mechanics and household duties. Training in these three fundamental directions does not embrace all that the negro or any other race needs, but it does cover in a very large degree the field in which the negro can at present do most for himself and be most helpful to his white neighbors. Every black man who loves this institution is better able to do mechanical or industrial work; adds by so much to the wealth of the whole community, and benefits all people in the community. The professional and mercantile avenues to success are overcrowded; for the present, the best chance of success awaits the intelligent worker at some mechanical trade, or on a farm; for this man will almost certainly achieve industrial independence.

I am pleased, but not the least surprised, to learn that many among the women and men trained at Tuskegee find immediate employment as leaders and workers among their own people, and that their services are generally sought by white people for various kinds of industrial work, the demand being much greater than the supply.

### EDUCATION COUNTS.

Viewed from any angle, ignorance is the costliest crop that can be raised

in any part of this Union. Every dollar put into the education of either white man or black man, in head, in hands and in heart, yields rich dividends to the entire community. Merely from the economic standpoint, it is of the utmost consequence to all our citizens that institutions, such as this at Tuskegee, should be a success. But there are other and even higher reasons that entitle it to our support. In the interest of humanity, of justice and of self-protection, every white man in America, no matter where he lives, should try to help the negro to help himself. It is in the interest and for the protection of the white man to see that the negro is educated.

It is not only the duty of the white man, but it is to his interest to see that the negro is protected in property, in life and in all his legal rights. Every time a law is broken every individual in the community has the moral tone of his life lowered. Lawlessness in the United States is not confined to any one section; lynching is not confined to any one section, and there is perhaps no body of American citizens who have deserved so well of the entire American people as the public men, publicists, the clergymen, the countless thousands of high-minded private citizens who have done such heroic work in the South in arousing public opinion against lawlessness in all its forms, and especially against lynching. I very earnestly hope that their example will count in the North, as well as in the South, for there are just as great evils to be warred against in one region of our country as in another, though they are not in all places the same evils.

These men not merely serve a useful purpose in directing the particular task to which they set themselves, but deserve a lift to the cause of good citizenship throughout the Union. I heartily appreciate what you have done at Tuskegee, and I am sure you will not grudge my saying that it could not possibly have been done save for the loyal support you have received from the white people round about; for during the twenty-five years of effort to educate the black man here in the midst of a white community of intelligence and culture, there has never been an outbreak between the races, or any difficulty of any kind. All honor is due to the white men of Alabama, to the white men of Tuskegee for what they have done.

### THE RIGHT PATH.

And right here let me say that if any community misunderstanding between the races arises over any matter, infinitely the best way out is to have a prompt, frank and full conference and consultation between representatives of the wise, cool-headed men among the whites, and the wise, decent, cool-headed colored men. Such a conference will always tend to bring about a better understanding and will be a

great help all around.

Hitherto, I have spoken chiefly to the obligations existing on the present white man. Now, let you remember, on the other hand, that no help can permanently avail you save as you yourselves develop for self-help. You young colored men and women, educated at Tuskegee, must, by precept and example, lead your fellows toward sober, industrious, law-abiding lives. You are in honor bound to join hands in enforcing the laws and to war against all crimes, and especially against crime by men of your own race, for the heaviest wrong done by the criminal is the wrong to his own race. You must teach the people of your race that they must scrupulously observe any contract into which they in good faith enter, no matter whether it is hard to keep or not. If you save money, secure homes and lead clean, decent, modest lives, you will win the respect of your neighbors of both races. Let each man strive to excel his fellows only by rendering substantial service to the community in which he lives. The people have many difficulties to pass through, but these difficulties will be surmounted, if only the policy of reason and common sense is pursued.

#### REAL AND GREAT PROGRESS.

You have made real and great progress. According to the census, the colored people of this country own and pay taxes on something like \$300,000,000 worth of property, and have blotted out over 50 per cent of the illiteracy. What you have done in the past is an indication of what you will be able to accomplish in the future under wise leadership. Moral and industrial education is what is most needed, in order that this progress may continue. The race cannot expect to do everything at once. It must learn to wait and bide its time; to prove itself worthy by showing its possession of perseverance, of thrift, of self-control. The destiny of the race is chiefly in its own hands, and must be worked out patiently and persistently along these lines.

Remember, also, that the white man who can be of most use to the colored man is that colored man's neighbor. It is the Southern people themselves who must and can solve the difficulties that exist in the South. Of course, what help the people of the rest of the union can give them, must and will be gladly and cheerfully given. The hope of advancement for the colored man in the South lies in his steady, common-sense effort to improve his moral and material condition, and to work in harmony with the white man in the up-building of the commonwealth.

The future of the South now depends upon the people of both races to living up to this principle and letter of the laws of their several States and working out the destinies of both races, not as races, but as law-abiding American citizens.

#### *The Board of Education of the M. E. Church, South, comes out for higher education for the negroes*

We recognize the need of the race for its own preachers, teachers and literary men, as well as for its own public servants in the various professions. While we admit the great value of industrial training for the negro, we at the same time believe that the higher college and university training is of still greater value in the present state of his development, because his advancement can not be secured without competent leadership from his own midst. He must develop self-respect. As long as he considers himself inferior to others, socially and morally, it will be impossible for him to advance in civilization. He must have and respect his own institutions, especially those of the family and the church. In 1900 the total number of negro college graduates was about 2,500. Fifty-three per cent of these were teachers; seventeen per cent in the various professions, mostly the medical; six per cent, merchants, farmers and artisans, and four per cent in the civil service. The testimony of one of their own members is that "they have usually been conservative and careful leaders, seldom agitators, and that they have worked steadily and faithfully in a thousand communities in the South. But one college trained man to every 2,800 members of the race is a most inadequate supply, especially when we consider that by no means all of these were trained under religious influences, and that perhaps fully as large a per cent of them as of white graduates fail to appreciate the obligations under which their advantages have placed them."—Christian Index.

#### NEGROES WILL TEST TENNESSEE STREET JIM CROW LAW.

The negroes of Memphis, Tenn., have employed Hon. J. T. Settles of Memphis, Tenn., to bring suit against the street car company for violation of the constitutional amendments of the United States. Hon. Settles is one of the leading negro lawyers, not only in Tennessee, but of the South. He is highly respected by the white bar for his great legal ability. He will lead the fight against the company. For several months the negroes have met to formulate some definite plan of action. It is said that \$5,000 have been secured to prosecute the case. We commend the efforts put forth to overthrow a law which was conceived in sin and born in iniquity. We do not see how such could meet the disapproval of any man or woman who has negro blood coursing through his veins. The law has been pronounced by many as class legislation, and in violation of the Fourteenth Amendment of the Constitution of the United States and the state of Tennessee. It is similar to the Florida law which has been declared unconstitutional by the circuit court and the supreme judiciary of the state. It di-

vides the negro race into classes, by giving some of them certain privileges denied to others. It is apparent that it draws two color lines, one between the negro and the negro, and the other between the negro and the whites.

Mrs. Mary Morrison, a negro woman, refused to change her seat when requested by the conductor, and therefore she was arrested. She was fined \$10.00, but refused to pay it and took an appeal to the criminal court. The attorney for the street car company wanted the case quashed, but this contention was overruled. The case will be vigorously prosecuted in the criminal and supreme court of Tennessee, and if necessary, will go to the United States supreme court. If Florida's learned judiciary has declared the Jim Crow street car law of that state unconstitutional, and the Tennessee law is "*Sui generis*," we hardly see but what the latter will meet similar fate. Below is the contention of Mr. Settles for the great law suit:

"First—Section two (2) of said street car act is vague and uncertain.

"Second—Said act is in violation of the 14th amendment of the Constitution of the United States of America, in that it denies to a certain class of colored citizens an equal protection of the law.

"Third—Because section seven (7) of the act not only gives to certain portions of colored people, to-wit, colored nurses having the care of white children, and colored servants in charge of sick white people, rights and immunities denied to other colored people, contrary to the fourteenth amendment of the Constitution of the United States of America, but also renders said law special and not general, contrary to section twenty (20), article three (3), of the Constitution of the State of Tennessee.

"Fourth—Said law is in violation of section two (2) of the 14th amendment of the Constitution of the United States of America, which denies any state the right to pass any law abridging the rights and privileges of citizens of the United States.

"Fifth—Said law gives to one class of citizens, to-wit, white citizens, certain rights, privileges and immunities not granted thereby to colored citizens.

"Seventh—That the law undertakes to create officers not known to the Constitution of Tennessee, and empowers street railway companies to make the appointment of same, and not requiring said officers to take oath for the faithful performance of duty as required by law."—Christian Index.

Mrs. W. H. Washington, wife of our popular real estate man is seriously ill. Her recovery is earnestly desired.

Summerville has resumed his studies in the dental department of the University of Southern California. He is a young man of this city and we are proud of him. There is a place waiting for Mr. Summerville.

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Jeff L. Edmonds, Jr., Assistant Editor.

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### THE PRESIDENT AT TUSKEGEE.

The President's speech delivered to the Tuskegee students was characteristic of the man of the "square deal" Every issue was squarely met. There was no trimming to suit the section in which it was delivered. There is nothing of the politician or demagogue in the President's makeup. His reply to Gov. Jeff Davis of Arkansas on the lynching evil caps the climax of all of his broadsides against that infamous species of lawlessness. He said:

"Now, to avenge one hideous crime by another is to reduce the avenger to the bestial level. Another thing which makes this lynch law abhorrent is that three-fourths of the crimes for which it is invoked are for others than that against the woman of the country. Governor, you and I and all others in authority owe it to our people to drive out the reproach and menace of lynch law in the United States."

That has been our position all along. A brute commits crime and is burned at the stake, the fiends that burn him and those who witness it, are in every way as low and as bestial and as brutal and as dangerous to society as their victim, no matter whether they are white or

black. How any sane, virtuous man or woman can see it in any other light it is difficult to understand.

The President gave Davis and his kind a knock out blow right in their own ring. Roosevelt is a great statesman, a greater humanitarian, America's greatest president and stands before the world head and shoulders above any man of his day and generation.

### A TEACHERS' ASSOCIATION.

There is urgent need of an association composed of the colored Sunday School teachers of this city in order that by mutual discussion and exchange of ideas they may become better fitted for the great work they have in hand. The number of our Sunday School graduates both boys and girls who go to the streets and dives is distressingly large. Unless something is done it will not be long before the paths of sin and crime will gather a greater harvest than the church. How to save the boys and girls to the church and society is a problem that demands a solution now. And the part the Sunday School teachers can play in its solution is inestimable. We do not offer this as a panacea for all the ills that afflict our youths in the city; the teachers cannot do everything, but by working unitedly they can do more than is being done now.

If our young people are to be made desirable citizens a great deal of hard, earnest work will have to be done among them. Their moral standard will have to be raised; it is too low now. There are growing up among us too many rough, ill-mannered, loud-mouthed boys and girls.

There are too many who believe that fine clothes makes men and women; as a result large numbers of fifteen-year-old boys and girls quit school to earn money to buy clothes to parade the streets and attend social functions. There are too many entertainments and concerts keeping the young people out at night exposing them needlessly to temptation. They don't sleep enough. They have no time to read and study. Too many bright boys are being sacrificed upon boot-black stands. The boy who enters the boot-black stand practically closes forever the church behind him. That these things are true is due mainly to a lack of proper home

training. This fact alone makes a teachers' association doubly necessary in order that these homes may be reached. Our boys and girls like other boys and girls, are all right. All they need is to be properly trained. As teachers you are making or unmaking men and women. The work you are doing will count for good or evil for time and eternity. We owe it to our children and to society to see that they begin life's journey on the right road.

Shall we have an association?

Let us hear from the teachers and preachers.

Chaplain Allensworth has been elected president of the defunct Forum. It is a good selection for it will require a man of great faith and a wealth of praying material to resurrect its departed glory. It is like fastening the body of a living man to that of a dead one, in the vain hope of resurrecting it. There was a time when the Forum was the gathering place of the business and professional men and others interested in the welfare of the race and their plans for race advancement were published in the daily papers. Then came the pin-headed negro whose only object of existence is to, as far as it lies in his power, prevent any negro from doing something. He is afraid that some negro will do something that will make him big. Well, to make a long story short, the Forum began to flirt with the Afro-American council and the influences that has made that organization a stench in the nostrils of decent people, drove this class out of the Forum.

The Afro-American State Council, so called, is in a bad way. It has neither charter, attorney nor treasurer. The beast can't raise money enough to buy a charter, which is probably five or ten dollars. Its attorney resigned, giving as his reason that the position was a reflection not only upon his moral character but upon his legal ability. The council's state treasurer stole an old stocking and twelve dollars from a poor old colored widow woman, and although his friends promptly satisfied the state's demands by paying into its treasury twenty-five dollars, he is a fugitive—a fugitive from a guilty conscience.

With a hangdog look the other officers always manage to pass you on the other side of the street.

### THE NEGRO AND THE SAN FRANCISCO MUNICIPAL MUD-DLE.

In the struggle now being waged so fiercely between the union labor party, headed by Mayor Schmitz and Mr. Partridge, backed by the Republican and Democratic parties, the negro is "between the devil and the deep blue sea." Discussing the situation recently, a San Francisco colored minister, one of the most distinguished in the state, said: "I don't know what to do. I have always advised our people to vote the Republican ticket, but since this fusion between the Republicans and Democrats, I do not know how to advise them, it seems that both Republicans and Democrats are against the negro—after the electio nanyway."

Our brethren in the Golden Gate city are in the position of the fellow in the bear fight: Having knocked out all the knights of the ring in his vicinity, he insisted that he could whip a bear if one could be found. To give him a chance to make good his claim, a neighbor who knew the hiding place of an old she bear, took him to the place. A small dog was sent into the brush and soon came out hotly pursued by Bruin. Like a flash the hair-brained fellow flew at her. In less time than it takes to tell it, he discovered that the dangerous part of a bear is just opposite to that of a mule and so made a successful dash for her tail, which he seized. In her frenzied efforts to catch him, the old bear ran round and round, swinging the fellow clear off the ground. In the midst of that whirl of excitement, the neighbor who was witnessing the fight from a safe distance, cried out, "Hold 'er! hold 'er!" But the fellow who was doing the tail stunt cried, "Come and help me turn 'er loose." "If you want to turn 'er loose, just let go her tail," was the quick response. "If I let go her tail, it is sudden death; if I hang on, it's gradual death." On hearing this, the man and dog left hurriedly for home, leaving his friend and Bruin to fight it out between themselves.

The minister referred to above can safely advise his flock to do likewise—let Schmitz, Partridge and all fight it out amongst themselves. There is nothing for the negro, no matter which wins.

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### CUSTOMS THAT OUGHT TO BE CHANGED.

We regret to say that a few of our churches still cling to some of those old worn-out customs that all other enlightened people have discarded. Noticeable among them are long, weary services, and the system of taking up the collection.

In most of our churches Sunday School begins between half after nine and ten o'clock, lasting until eleven o'clock. Immediately the morning services begin by the congregation singing several hymns; following this some long-winded brother will pray a prayer from Genesis to the Revelation, then a selection from the choir and a sermon by the pastor, which will be followed by prayer. While the choir sings several selections most of the congregation rises up simultaneously taking their offerings to the table at the altar of the church, after the congregation is seated again the trustees will pass around baskets for the benefit of those who did not go to the altar. The minister now closes the services by making the announcements, which not only consist of religious matters but other subjects, which certainly must embarrass them and ought to be announced through our newspaper columns, such as balls given by secret societies, rival political meetings, the opening of new junk stores, chop houses and tamale stands. This will be no earlier than half after one o'clock, the services lasting two hours and a half. This will be repeated in the evening, from half after seven until ten o'clock. The result is people are careless about church etiquette, the minister is disturbed by the people whispering and constantly going in and out of the church.

We are not advocating fashionable church services, but we do believe they should be conducted with intelligence and should be as brief as is expedient.

In our churches and society we should be careful that our very best men and women intellectually as well as morally should be at the head of them and represent them upon all occasions. We must be led by intelligence if we are to win. We are too often guilty of insulting and humiliating our intelligent men and women by pushing ahead of them immorality and ignorance. Since we are to be judged by our representative men and women, let us see to it that they are the best among us.

### THOMAS DIXON IN DANGER OF MOBBING.

Columbia, S. C., October 15.—Thomas Dixon, the novelist and playwright, escaped mob violence in this city early this morning, after the performance last night of his new play, "The Clansman," dealing with Negro rule in South Carolina during the reconstruction period, only by locking himself in his room in

his hotel. The play had been heartily hissed by the large audience which had gathered; and later, when a number of young men, prominent in society and business life, gathered in front of the hotel with hostile intent, and sent up a note asking the playwright to come down; he suspected their purpose and refused. Balked in their purpose of doing him bodily injury, the young men drew up a set of resolutions setting forth in unmistakable terms their opinion of the author and his play, and had them sent to his room. The audience was composed almost entirely of white people, scarcely a dozen negroes being in the gallery. From these there was no demonstration. The auditors were all democrats, so there could be no charge of partisanship.

### SOUTHERN REPRESENTATION.

New York, October 10.—"In the last session of congress Senator Platt of New York introduced a bill providing for a reduction in the congressional representation from those states which disfranchised all, or a part, of the negro vote. I presume that in the session of congress about to begin, Mr. Platt will reintroduce that measure. I want to serve notice on him and those here in New York city who were responsible for it that if its passage is seriously attempted, Mr. Platt will discover a buzz saw revolving at a rate that will appall him." This was said to a Times reporter yesterday by Senator Simmons of North Carolina, who is in New York. Mr. Simmons, with Senator Gorman of Maryland, will lead the fight against Southern reduction when it begins in the senate if Mr. Platt again offers his bill.

"Mr. Platt is aiming principally at North Carolina, Mississippi, and Alabama, when he seeks to have his resolution passed," said Senator Simmons, "but in fact he is hitting the whole South. The Platt resolution cannot pass and the Republican club and its associates who are agitating the question ought to know it."

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