

The Crusader

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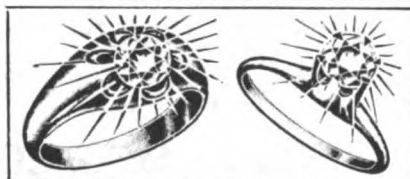
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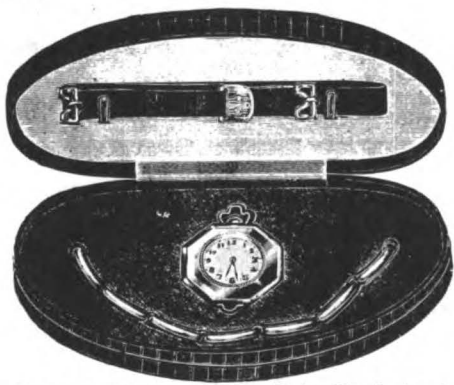
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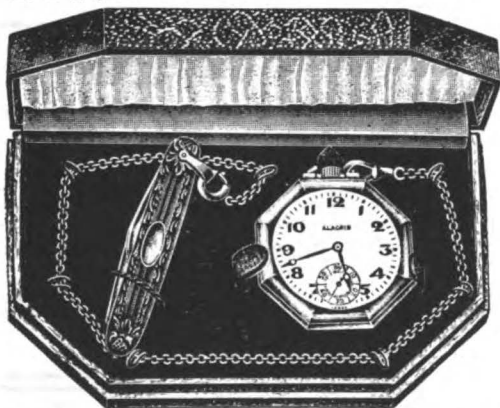
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THE CRUSADER

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WHOLE No. 32

Mercury Discovered and Named by Negro Scientist

*Refuting the Lies of White Pseudo-Scientists,
Well-Known Writer Uncovers Another Hidden
Achievement of Negro Race.*

By
THEO. BURRELL.

BELITTLED at every turn, the records of our race kept hidden from us in archives of London, Paris, Berlin, Vienna, Athens and the Vatican, we still go struggling on, seemingly, with no historical background. The burning of the great library at Alexandria was to my mind nothing less, although otherwise recorded, than a despicable plot to discredit our race. As I scan the past, made dismal by the men of the Caucasus, I discover that our race gave the foundation for all progressive thoughts and actions. While I am compelled to say that China gave the moral sages to the world and India the mental philosophers, it took the Negro continent—land of my ancestors—to have given the master thinkers and scientists. Mercury, the planet, was discovered and first studied by Hermes. Hermes, a name treasured by every thinker and scientist; Hermes, the possessor of the key to hidden mysteries, the man whose philosophy and secret arts are taught only to monks and whose many "findings" are the priceless treasures of certain monasteries. From the bosom of Egypt came this man of consummate wisdom! He went to India, Persia and Ethiopia where he was initiated in the Secret Knowledge. They called him Thoth or Uthta. The Phonicians called him Taout and the jealous and lying Greeks claim him by the name Hermes Trismagistus (Thrice Great Hermes). Returning to Egypt he instituted the hieroglyphics and selected a certain number of persons, whom he judged fitted to be the depositaries of his secrets, of only such as were capable of attaining the throne and the first offices in the mysteries, he united them in a body, created them "priests of the living God," instructed them into the sciences and arts, especially astronomy, mathematics and works in metals. He was the first to give names to the notes of music. Under him Egypt paid homage to seven principal deities (the seven plants—afterwards called by the Christians the Seven Churches). He discovered the planet Mercury and named it after himself. Mercury is the Latin name for Hermes. Among the arts he taught, and which today is a sealed mystery, is the changing of rods into serpents, long after learned by Moses, the great Hebrew scholar, and of which we

have mention in the Bible. It was from this Hermetic Wisdom or Philosophy, the Magi who visited Jesus, the last of the Christs, got their learning. All Magian astronomers studied for omens and physical facts from the planet Mercury. Hermes possessed all the collective sciences of the Ancient World and edited them. He was the author of scores of volumes.

Mercury or Mercurios is the Latin translation from Greek for Hermes. Those who study Greek and Latin know that Mercury is a corruption of the Syrian Mar-Kurios (son of the Lord—Sun) which in turn is a literal translation of Chr-Mes (the son of Horus). The Syrian language is builded principally on Egyptian root words and the characters are principally the same. The kings of Assyria were very proud when they possessed Hermetic Wisdom in the same way as some of our American kings (?) when they are able to speak a foreign language or probably dabble a little into Oriental Philosophy. Read here the words recorded on a tablet of the Royal Library of Ninevah, afterwards looted for and now in the British Museum: The palace of Ashur Ban-i-Pal, King of Hosts, King of Assyria, who putteth his trust in the gods of Ashur and Belit on whom Nabu (Hermes) and Tashmetu have bestowed ears and eyes which see, I have inscribed upon tablets the noble products of the work of the scribe, *which none of the kings who had gone before me had learned, together with the wisdom of Nabu (Nebo—Hermes) so far as it existeth*" (italics mine). Hermes or Mercury left us a grand dogma. It is repeated by Caucasian, Hindu, Chinese and Negro alike. It is the ripened philosophy of a savant. It has become the comforting talismen to those of us who lack interstellar knowledge. It was Hermes, who after discovering the planet Mercury and in answer to the question, "What is it like on the New Planet?" replied: "That which is above may be discovered by an examination of that which is below." Who then robbed us of the records of our race's achievements? Who has been and is jealous of the Negro's past? Contrary to our teachings I find that WE have a great historical background! May the future, our conduct and the march of events prove it!

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EDITORIALS

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

THE SALVATION OF THE NEGRO.

As the Negro's position, even in America, is not utterly hopeless there must be at least several *possibilities* of achieving his salvation.

The important thing, then, would be to sift these *possibilities* with a view to picking out the fairest *probabilities*. One may argue that it is possible for black and white men to live together in peace and equality without fear of refutation on the point of *possibility*. But history has shown that it is highly *improbable* that they would so live together. At least, history shows that they would not so live together *under the Capitalist System*. Replace the Capitalist System with the Socialist Co-operative Commonwealth and they *might* live together in peace and equality. Anyway there is this much to say in favor of the Socialist Co-operative Commonwealth, i. e.: while the oppression of one group by another is a necessary and ever present feature of Capitalism, such a thing in the Socialist Co-operative Commonwealth would be impossible, since were one group to exert even the mildest form of oppression toward another group that would be the signal for the disintegration of the Socialist Co-operative Commonwealth, and for the return of Capitalism. Just as today the democratic state can be destroyed as such and its citizens' rights annulled by imperialistic tendencies outward, so in the Socialist Co-operative Commonwealth freedom from exploitation would be lost for all the moment it were lost for one.

It is clear then that it is *possible* to achieve the Negro's salvation through the destruction of the present system and the substitution for it of the Socialist Co-operative Commonwealth. This, always a *possibility*, has become, since the destruction of Czarist Capitalism in Russia and the establishment of a Communist Co-operative Commonwealth, a *probability*. The Russian Jews have found their salvation—of course, that salvation can be no more permanent than the Communist State through which it was achieved—in the destruction of Capitalism in Russia. Along with Capitalism went Jew-baiting.

That the Negro can *possibly*—even *probably*—achieve his salvation through the Socialist Co-operative Commonwealth, does not mean, however, that he can achieve it

only through that means. Other groups have saved themselves in the past without engaging in a death struggle with Capitalism. World-wide substitution of the Socialist Co-operative Commonwealth for the vicious Capitalist System is only one way whereby oppressed *races* may save themselves from the oppression engendered by the functioning of imperialist capitalism. Of course, it has the virtue of offering the most complete salvation since saving not only from alien political oppression but from capitalistic exploitation by members of its own group as well. It has the advantage for the Negro race of being along the lines of our own race genius as evidenced by the existence of Communist States in Central Africa and our leaning towards Communism wherever the race genius has had free play. It is supposed to have the advantage, too, of making unnecessary a general Exodus. But it has not that advantage exclusively. That advantage is also held by the proposition of a strong, stable and independent Negro state, whether in Africa, South America, the Island of Hispaniola or elsewhere. The establishment of such a state would not necessarily require a wholesale exodus of American Negroes, though it is not altogether inconceivable that American Negroes would rather build up a state of their own for themselves, under governments of the Negro, by the Negro and for the Negro, in preference to helping build up a state in which the vast majority are white and in which the rights of minorities would always be dependent upon *the state of mind* of the majority.

From the point of view of "humanity" it would be much more preferable to gain our rights through the Socialist Co-operative Commonwealth. But the Negro has been treated so brutally in the past by the rest of humanity that he may be pardoned for now looking at the matter more from the viewpoint of the Negro than from that of a humanity that is not humane. And again, he may prefer that his rights and immunity from oppression be based upon his own power rather than upon the problematical continued existence of the Socialist Co-operative Commonwealth. To the writer it is inconceivable that the Socialist Co-operative Commonwealth once established would ever be abolished, but then

the oppressive Capitalist System was also inconceivable to our Communist African forefathers, as was also the European dictum latterly flung in the face of Asiatics and Africans that "might makes right."

The surest and quickest way, then, in our opinion, to achieve the salvation of the Negro is to combine the two most likely and feasible propositions, viz: salvation for all Negroes through the establishment of a strong, stable, independent Negro State (along lines of our own race genius) in Africa or elsewhere; and salvation for all Negroes (as well as other oppressed peoples) through the establishment of a Universal Socialist Co-operative Commonwealth. To us it seems that one working for the first proposition would also be working for the second proposition. We invite discussion, and offer the free use of our columns for the purpose.

THE NEW ADMINISTRATION.

The new administration is bound to prove a disappointment to those credulous souls who, oblivious to the fact that the Republican Party has held power and has left the Race Problem where it found it upon its induction into power, are expecting a solution to the race problem because of the return to power of the Republicans.

The new president may be ever so anxious to ensure to the Negro the rights and opportunities of American citizenship, and yet still prove a disappointment, if, as is quite certain, his party should refuse to sanction his efforts along these lines. The Republican party, it must be remembered, was voted into power on a platform that contained no definite promise whatever to the Negro. It has therefore no platform promises to keep with the Negro. And how little interest it has in having ensured to the Negro his rights of American citizenship is easily seen by its acts of commission and omission against the Negro in past periods of power. To go no further back into the long history of Republican back-sliding and double-dealing than what occurred within the last year: it was a Republican Congress that defeated the resolution making illegal jim-crowism in interstate travel; it was a Republican Congress that defeated Representative Tinkham's resolution to cut down Southern representation in Congress until the South should admit the Negro to the franchise.

No matter how favorably disposed President Harding may be toward the Negro, he will be under the handicap born of the party system, American race preju-

dice, and also—and not least—that arising from the story that he has Negro blood in his veins. This story—false or true—will act as a great deterrent to any noble impulses he may have to do the Negro race a good turn. President Harding knows full well that his election was only accomplished because the mass of the voters happened not to have been convinced by the story that he had Negro blood in his veins. For him, by any act markedly in favor of the Negro, to convince prejudiced white America, would be to sign his own death warrant so far as his public career, his social ties and his business affairs are concerned.

President Harding's cabinet contains not one man markedly friendly to the Negro, and several known to be unfriendly. Hays and Daugherty are friends in the political sense. Both, however, are in positions where they can greatly help the Negro, if so inclined. Hays as Postmaster-General can remove the handicaps with which prejudice has beset the colored post office clerks throughout the country, carried to such lengths that at the College Station, New York, for example, there is not a colored window clerk, in spite of the fact that the business of this station is over ninety per cent, colored. Daugherty as Attorney-General can do wonders in the way of extending protection to the Negro through the strict enforcement of the law of the land. For this purpose no additional laws are needed. The Constitution of the United States guarantees the right of every American to "life, liberty and the pursuit of happiness." The various state constitutions also do as much, and in some instances go further along specific lines.

But already there are signs along the Potomac of a great double-cross deal being prepared by the Old Guard Republicans for the simple, credulous Negro, with the acquiescence, at least, of the new administration which, for this reason, will bear watching.

WHY NOT INTERVENTION?

Dr. Phineas Kotkov, a native of Russia and professor of theology in the New York Jewish Theological Seminary, was recently set upon and mortally wounded by Brooklyn bandits. Should not Soviet Russia then send an intervention force to lawless America?

Out in Colorado, two innocent Mexicans were recently the victims of an American mob. Should not Mexico then intervene in the United States in the interest of law

and order and in the protection of her nationals?

Hardly a day goes by in the lawless South without the lynching of some Negro—usually innocent. Should not the Black Republic, then, land troops in Georgia and Alabama in the interest of civilization and its two famous fetishes, Law and Order? Surely in these days when nations, instead of setting first their own house in order, are rather interested in house-cleaning in the other man's country, the Black Republic of Haiti could find a moral issue in the necessity of stopping the almost daily man-hunts in the South, and the savage quartering and division of human bodies by perverted souvenir hunters.

Perhaps if Haiti had the power she too would be in the intervention business—and, it would appear—with far better moral justification than the United States has for its meddling in the Caribbean Republic.

AFRICA AND THE WHITE PROLETARIAT

The real "Horror on the Rhine" was the use, against their will, of Black troops forcibly recruited and violently torn away from their homes and transported to Europe to be engaged like so many chess men in the imperialistic gambles of a Capitalist State. And for that horror, Africa holds France and Germany equally guilty.

In one way or another, Africa always repays. The use of African troops by the capitalist French state against the capitalist German state is but the prelude to the use of African troops against the revolutionary proletariat of Europe! Today it is German capitalist and proletarian who alike repay the debt to Africa. Tomorrow may see the French proletariat called to account for its acquiescence in the despoilation of Africa by the bourgeoisie governments of France and other European states. Nor is the time remote when British Labor, at last convinced that only revolutionary tactics can overthrow the capitalistic regime and its crushing exploitation of the proletariat, shall feel the impact of African bayonets recruited by the bourgeoisie to uphold its sway.

In the bourgeoisie extension of control over Africa the white proletariat has been a not unwilling factor. Helping to make new slaves for the bourgeoisie: machine, the proletariat has blindly helped to establish

the means for the prolongation (at the least) of its own slavery. Not only that, but hotly denouncing the dastardly efforts of capitalism through its tools, Kolchak, Denikin, Wrangel, etc., to destroy the Russian Communist Co-operative Commonwealth the white proletariat has yet—now as in the past—acquiesced in the destruction of many an African Communist state. The white proletariat was in ignorance of the existence of such states? It was not necessary to be in such ignorance! That white radicals (the leaders of the proletariat movement) have failed in the past to familiarize themselves with the real facts as to Africa and its cultures is one of the greatest reflections on an otherwise apparently alert and generally well-informed body. We would advise that they begin at once to remove this reflection on their ability and earnestness by reading "The Black Man's Burden," by E. D. Morel. There were always other sources during the last fifty years through which they could have gleaned valuable information about the culture of the Africans. We recommend Morel's book because it covers several phases of the relations between white and black, as well as giving some excellent comparisons between African Communist states and Soviet Russia, as, for instance, the following:

Curiously enough there is a type of European Socialist mind that unconsciously reinforces these (capitalist) tendencies, of course, from an entirely different standpoint. This type of mind visualizes the mass of African humanity in terms of a dogmatic economic theory. It would stand aside from any effort to preserve the native races from capitalistic exploitation, which it regards as a necessary and inevitable episode in human development. It would do nothing to safeguard native institutions, which it looks upon as archaic and reactionary. It would apply the same processes to all races (it refuses, apparently, to admit any other form of civilization than the European socialized State) at whatever stage of cultural development. It would cheerfully, and with the purest of motives, assist at the destruction of African institutions, and assent to the conversion of African cultivators and farmers into wage-slaves, sublimely indifferent to the social havoc and misery thereby inflicted upon millions of living Africans and Africans yet unborn, content with the thought that in the fulness of time the wage-slaves would themselves evolve the Socialist African State. The only comment that I would venture to make upon the contentions of this school, is that the form of Socialism which Russia has evolved, and which, I suppose, is the most advanced form of European Socialism now available to study, approximates closely to the social conditions of an advanced tropical African community. The spinal column of both is a system of land tenure which ensures to the population a large measure of economic independence—in tropical

Africa the degree of economic independence is necessarily greater; while the corporate character which the Soviet system imparts to all economic activities is substantially identical with the African social system. It seems a strange anomaly to laud advanced Socialism in Europe, and to assent to its destruction in tropical Africa.

TAXES AND EXTORTION.

One cent on every ten cents spent in an ice cream parlor or other vending place of luxuries is the Federal tax levied on expenditures for luxuries. One cent on every ten cents spent is the tax collected by every ice cream parlor in Harlem with the dishonorable exception of the parlor at 469 Lenox Avenue, where the patronage is almost wholly colored and so deemed fair game for unscrupulous profiteering by the white proprietors and their *white* employees who have so far answered all protests at their extortion with the reply that "it was their place and they would charge a dollar a drink if they desired to."

Four hundred and sixty-nine Lenox Avenue is the only parlor in Harlem where twelve cents is charged for two five-cent drinks ordered at the same time and by a party of two. All other parlors charge only eleven cents. The Government collects only one cent on each ten cents spent. Who gets the extra penny charged at 469 Lenox Avenue? These extra pennies may amount to several dollars in the course of the day. Who gets them? For whose interests are the colored people of Harlem thus arbitrarily taxed? Some other white ice cream parlors, like two on Seventh Avenue between 131st and 134th streets (west side of avenue), may appear to discriminate in their service to colored patrons, but only the one at 469 Lenox Avenue carries this discrimination to the point of extortion and a challenge to the Negro's intelligence. Will the colored people of Harlem stand for this extortion and insult to their intelligence?

FANTASIES.

THE Chesterton paradox: "The ignorance of the educated" is not such a paradox after all in the light of the statement made by the learned president of Fordham University, in his excitement over the dress tendencies of the Caucasian female, that Caucasian "Civilization" is turning "to the dark forest and the dusky, untutored savage, loathsome of habit, for our modern music, dances and in some measure dress." From which it appears that the learned man knows of the dislike of over-dressing possessed by the natives of tropical Central Africa. But that knowledge is only half of the lesson, and a half that even the most ignorant know. The other half—and a half that

a president of Fordham University should know—is that the utmost modesty and innocence accompany this dislike of over-dressing. Such an authority on Africa and Europe as E. D. Morel, comments as follows on the morality of the African and the Caucasian races: "Humanity which is of Nature is, as Nature herself, moral. There is no immodesty in the nakedness which 'knows not that it is naked.'" The Kukuruku girl, whose only garment is a single string of beads round neck and waist, is more modest than your Bond street (London) dame clad in the prevailing fashion, suggesting nakedness." And as to other loathsome habits may we remind the learned president of Fordham that small-pox, a disease bred of filthiness and venereal diseases were all taken to Africa by the white man in his process of "syphillizing" the world?

One of the most inspiring letters received by ye editor comes from a young colored man who tells us that The Crusader "made a man" of him by giving him information of the achievements of his race in ages past, and how once he knew of the mighty deeds of those great ancestors of ours who gave civilization and the greatest of the sciences to the world, he just felt that BECAUSE he was a Negro—descendant of the super-men of Nile and Sudan—he just couldn't fail! How different is this new feeling to the diametrically opposed feeling of certain failure because of identity with the Negro race which afflicted the New World Negro before the light of information, of historic knowledge, was thrown broadcast by The Crusader!

A telephone operator of Lexington, Ky., "found unconscious in her office with a gash in the head and several strands of red hair held tightly in her teeth," told the police that a Negro had attacked her. But even the dumbness of the Lexington police was not proof against the EVIDENCE of RED hair "held tightly in her teeth." In the hunt for a RED-HEADED Negro they found the girl's white fiancé!

Viewing a photograph of the Ku-Klux Klan parade in Savannah, Ga., we note that the two most prominent features are the "Christian" cross and the so-called banner of freedom, the Stars and Stripes. This is indeed in keeping with the Caucasian's brand of Christianity and America's kind of democracy.

Editor Fenton Johnson avers in the January "Favorite" that the radical preachments of the Messenger would have such an effect upon a weak mind that its possessor would arm himself and go hunting a Rockefeller or a Morgan. Er—was the editor's hunt successful?

While speaking of Editor Johnson may we not be allowed to indulge ourselves in a definition of his "Reconciliation Movement?" We won't take up much of his time. We can give our definition in just two words. It is: **INTELLECTUAL SISSYISM!**

The white bourgeois who happens to know the history of the Negro's contact with capitalistic civilization must tremble in his boots as he sees oppressed Negro and white proletarian approaching that unity without which the victory of the proletariat is impossible and in the face of which any attempt to main capitalistic competitive civilization would be futile. The Negro has much to avenge on the perpetrators of all his wrongs—the white bourgeoisie class.



CLAUDIUS ROLAND WALKER
Founder and President of the Bahamas Rejuvenation League, and at present a student of Howard University.



LEON WALTON YOUNG, ESQ.
Member of the Legislative Assembly of the Bahamas; re-elected senior member for the Eastern District of Nassau. (See article.)

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HARCOURT ADDERLY TYNES
Acting President of the Bahamas Rejuvenation League, a student of the College of the City of New York, and a most able exponent of the League's principles. Apart from his many duties as Chief Executive, Mr. Tynes is conducting classes in academic subjects at the League's headquarters, 2295 Seventh Avenue, New York City.

LEON WALTON YOUNG, ESQ.

A member of the Legislative Assembly of The Bahamas, re-elected in 1918 by an overwhelming majority as senior member of the Eastern district at Nassau. A leader whose sterling qualities are duly recognized by his appointment to the following boards: Board of Education, Board of Public Works, chairman Relief Committee of The Bahamas General Hospital, and during the recent World War was a member of The Bahamas War Recruiting Committee.

The career of Leon Walton Young of Nassau, Bahamas, commands the admiration of young and old alike. Very humbly he began life and attended the Public School at Fox Hill, under the supervision of the eminent teacher, the late James McCraw Reeves, at one time instructor of the famous West Indian Regiment, and a nephew of the distinguished judge of Barbadoes, Sir Conrad Reeves. Upon leaving school Mr. Young took up the trade of house carpentry and was later attracted to building and contracting. After gaining all the knowledge available at home he pursued his studies in Florida, where he gave a good account of himself as an architectural designer and contractor. He returned home in 1912 and was elected for the first time to the Legislative Assembly. This practical man of affairs has since designed and built for his family a modern villa, which is attractive as much for its beauty as for the promise it gives of the possibilities of the future for Bahamians who will but try to improve themselves.

The Bahamas Rejuvenation League

*An Organization That Is Doing Good Work
Among Bahamians at Home and Abroad.*

With
Illustrations.



A FRIENDLY GROUP

It is the group-spirit, so typical among Bahamians, wherein rests the hope of the League to make it truly an organization of and for the people.

THE success of the Bahamas Rejuvenation League during the year of its life is that peculiar to affairs of any kind engineered by earnest, vigorous youth. Founded in the winter of 1920, at the time when the universal unrest among national groups, following the World War, was seeking expression in the organization of movements representative of the ideals and yearnings of each group for generations, the Bahamas Rejuvenation League has lived up to its ideals and purpose and promises to be a great factor in the lives of Bahamians at home and abroad.

The crying needs of the Bahamas are an improved educational system and the establishment of permanent industries that will lead inevitably to improved living conditions among the masses. The migration of Bahamians to the United States increases the problems of those at home, for the question forever in the minds of all is, will they return improved by their contact with the most progressive people in the world—the Americans—or will they be satisfied with only the pursuit of pleasure without a thought to the responsibility which is theirs to help in the improvement of the Homeland.

The aims of the Bahamas Rejuvenation League are the advancement of education and the betterment of social and economic conditions among Bahamians at home and abroad; to instill in the minds of Bahamian youth, especially, knowledge of the great wealth of the soil, and to offer practical assistance by the awarding of scholarships in scientific agriculture and in all other branches of learning required of those who would keep pace with the progress of the world. To Bahamians in America the league advocates a more cordial relationship between them and native Americans.

The Bahamas Rejuvenation League is the product of the dreams of a little band of young Bahamians headed by Claudius Roland Walker. Associated with Mr. Walker at the first planning of the league was Harold A. Rodgers, his boyhood chum, who relinquished his post as vice-president only as his able services as a musician were more demanded, and because of his belief that the post should be filled by

one more able to attend to the shaping of plans necessary for the league's advancement. The second vice-president is B. C. Johnson, well-known throughout the country as one of the foremost figures in the fraternal world, and affectionately regarded as the Grand Old Man of the League.

The first anniversary of the league was celebrated January 23, with fitting exercises at Mother Zion Church, and was reported in *The Crusader*. The regular membership of the league, comprising more than two hundred, is made up of native Bahamians, and those related by marriage or residence. Associate membership is open to all those to whom the league's ideals might appeal. In the past year there has been one scholarship awarded—won by Walter M. Leathan, who is now a student in the School of Commerce of the College of the City of New York.

The league maintains headquarters at 2295 Seventh avenue, where members and their friends may get information upon vital topics and find rest and recreation. A branch has been established at Miami, Fla., largely through the efforts of Alfred Sawyer. Another branch is soon to be established at Nassau, through the co-operation of Cleveland H. Reeves and Walter M. Albury. The women's branch is known as the Committee of One Hundred, which is further divided into six sub-committees. Social service, music and fine arts, research, publicity, membership and organization. The Committee of One Hundred is no less proud of the inspiration of its honorary chairmen who are recognized intellectual leaders of two countries than is the league of its associate members. The committee is planning some very interesting activities for all concerned.

The attempt to sell the British West Indies to pay the debt of the Empire will not down. Says a correspondent to the *Daily Herald* (London): "I do not know that any event in the history of the British Empire would reflect greater lustre than the freeing of Europe from its debts, misery and impending greater disaster by the cession of the West Indies. . . ."

A Remarkable Man

A Story of Inspiration to Every Colored Person, Is This Recital of the Remarkable Deeds of a Remarkable Man in the Free Air of Brazil.

By
J. H. COUNCIL,
of Rio De Janeiro, Brazil.

AT this time, when the eyes of the entire world are focussed on South America in general, and Brazil in particular, it may be of no little interest to the American public and especially to the colored people of the United States to learn that one of the first pioneers from the United States to settle in Brazil was a man of color.

At the close of the Civil War Alfred A. Clendenen, a lad of thirteen years, was living in the State of New York. Born of humble parentage he was unable to secure more than a rudimentary education, and soon found himself struggling for the necessities of life. Like many another, his early days were passed without incident worthy of note.

We find him at the age of thirty grown into a man, standing close to six feet, broad of shoulders, full chested and erect of stature, with the bearing of a trained soldier. Strong of heart and keen of mind his spirit of manhood rebelled against the prejudice and ill-feeling practiced against the colored people, which in those days was not near so bitter as it is today. He had no knowledge of other countries, but longed for some land where a man could be a man regardless of the pigment of his "cutis." With this desire came the determination to find such place if it existed on the face of the globe. With resolution came action. He sought and found work aboard a steamer bound for South America.

It was at this point of his career that occurred the first and most remarkable event in the life of Alfred Clendenen. After stopping in the various islands of the West Indies and the different countries of Central and South America, Alfred deliberately deserted his ship at Rio de Janeiro, Brazil. Now many men have deserted ships and many men will continue to do so. What made the desertion of Alfred remarkable was that at that time slavery existed in Brazil, which was then an Empire. It is indeed difficult to imagine any colored person of real sound mind leaving a country where slavery does not exist and taking up his abode in one where it does. That is what Alfred did. On being questioned on this point he told the writer that even with slavery existing he found Brazil a much better country for a man of color than the United States. **THINK OF IT!** So he decided to stay; and stay he did. He has never returned to the United States and in all probability never will. As we have remarked, he did a remarkable thing. But we must now say he did remarkable things. For the rest of his life has been a continuation of remarkable things. And



ALFRED A. CLENDENEN

today at the ripe old age of seventy, his step alert, body erect, chest extended, he strides like the giant that he is, grasping with that grip of iron, as firm as of yore, the hands of old Baron "So and So," here, and the old Conde de "What Not" there. And these, after having exchanged the customary hug peculiar to Latin South America, remark "REMARKABLE MAN," "Ficaras sempre um joven?"

But to return to the second remarkable thing. Without one penny when landing, he soon found it possible to take up and complete the study of dentistry in a strange land with a strange tongue, within the period of three years. Remarkable? Within a few years he had risen in the profession of dentistry to such prominence that he was appointed dentist to the Empress and continued in such capacity until the abdication of the throne and the return of the Emperor and Empress to Portugal. Remarkable?

Doctor Clendenen, or "Dantor Alfredo" as he is better known, has acquired a large fortune, married, and is the father of a large

family, and today, at the age of seventy, goes to his office with the same regularity as two score years ago. But it is impossible to continue reciting the remarkable things in the life of this remarkable man, who no doubt shall continue doing remarkable things. His life should be an inspiration to every colored man, woman, boy and girl living in the United States in whose bosom the spirit of manhood cries out, "Give me liberty or give me death."

And turning our minds again to Brazil. Brazil, the land that made it possible for Alfredo A. Clendenen to become a remarkable man.

That same Brazil which to Dr. Clendenen was more attractive with slavery existing than the United States without it, exists today a thousand times more attractive and with opportunities greater than in any period in its history.

The industrial and commercial advantages of Brazil are unequalled in any other part of the world.

The special fitness for agriculture of the colored man of the United States qualifies him more than any other people for the development of the agricultural resources of this veritable paradise. And no better spot could

be selected than in the State of Matto Grosso with its richness of soil and matchless climate. Matto Grosso today bares her virgin bosom, around her brow a crown of gold studded with diamonds, tormanlines and topaz, she stands upon a pedestal of iron, manganese and coal, her loins are girded with sheathes of rice entwined with blades of corn into which are woven the fluffy white of the cotton boll. Around her shapely shoulders is thrown the cloak of liberty; ample for all who seek its protecting folds. With her left hand she points to the distant hills where peacefully graze the lowing herd and the bleating lamb. In her right she holds a shield (upon which are inscribed in letters of gold "Order and Progress"). She lifts her voice and cries unto you, "Come! Come! Strike deep the ploughshare into my bosom. Tear assunder the girdle of my loins and bring to life the riches which lie hidden there. Come, and upon this pedestal build ye castles, for thy posterity around whom I shall throw my right arm of protection and hide them within the folds of my garment, be he Jew or Gentile, black or white."

This is the guarantee to each and every man in the land where opportunity permits that any man may become a remarkable man.

The Return of the Drama

*Some Thoughts On Its Past and Future by
One of Its Most Ardent Supporters.*

By
C. V. B.

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WE were more than glad when the management of the Lafayette announced its decision to bring back the drama to New York, and we were one of the members of the large first-night audience that greeted the return of the drama with the presentation



WALKER THOMPSON

Who starred in the side-splitting comedy, "Nothing But the Truth," which was recently presented in New York by Quality Amusement Players. Mr. Thompson also had the leading male part in "A Voice in the Dark," which followed "Nothing But the Truth."

of the side-splitting comedy. "Nothing but the Truth." We enjoyed immensely the clever acting of Walker Thompson in the leading role, Miss Evelyn Ellis as the female star, and the work of the entire supporting cast. But even our hearty enjoyment in the play could not erase the interest and concern we felt in the introductory remarks of Mr. E. C. Brown, the president of the Quality Amusement Corporation. Mr. Brown's remarks were to the effect that unless New York could dig up enough native culture and appreciation for its Negro players, the drama would have to give way to some other, and less educative, form of amusement. This being the case, the situation calls for some little frankness.

It will be remembered that for several weeks after the Brown & Stevens people took over the controlling interests in the Lafayette Theatre and appointed Mr. Lester Walton manager of that theatre, the attendance jumped immensely. So much so, indeed, that even the Monday night performance of the shimmest proportions before the change of management, swelled to respectable proportions. It will be remembered, also, that the new management soon put into effect a plan of revival of plays that had already been presented at the Lafayette; augmenting the offense by reviving them with casts other than those of the first. (Lafayette) presentation. It was shortly after this revival that the Lafayette attendance began to drop off.

However, this revival and the consequent falling off of attendance does not explain the fact that the popularity of the Lafayette Theatre was already on the wane before the change of management. There are other factors. The renewed interest in and ephemeral popularity

of, the Lafayette right after the change of management were almost altogether based upon the hope of the public that a colored management would eliminate those other factors, such as (1) the existence of Players' Cliques and the resulting internal conflicts and quarrels which affected the morale of the players on the stage; (2) the policy of using "hens" in "flapper" roles as a result of the management's genuflection to actresses who were determined to star at any cost to the organization.

As a result of the existence of these two factors the public has been forced to witness scenes and even entire acts that were marred by the malicious act of commission or omission of one or other of the players who wanted to spoil the cue of another player, and thus (and by other means) "show him up." Too, the public has been forced to strain its imagination far beyond the limits or necessities of even a "make-believe" art, to fit some homely and quite obviously old lady to the role of an ingenue, "a beautiful young thing" or "the perfection of womanly beauty, the most beautiful creature in the world." Naturally, the playgoers, being only human and possessed of certain definite ideals of pulchritude, reacted in a most human way, and have greeted with sarcastic sneers and whispered gibes the efforts of a lovable granny to portray the part and charms of a "sweet young thing."

While other theatres handling drama and stock have made strenuous efforts to approach as closely as possible the popular standards of beauty, the Lafayette seems determined to inflict upon its clientele—willy nilly, with their sanction or without—a type of female star that emphatically belied the playwright's effusive descriptions, through the mouths of others in the cast, of the star's dazzling beauty and freshness of youth. The suspense was built up. The enthusiastic descriptions of pulchritude flung about the stage to take root in the minds of the auditors, and then what? The appearance of a senile, decrepit, if beaming and apparently lovable old lady whose mediocre acting did not come near balancing her lack in looks. The illusion evoked by the grandiose descriptions of revelling and voluptuous beauty rudely shattered! Is it any wonder that New York playgoers should first become amused at such colossal faking, then disgusted with the utter ridiculousness of the situation, with results that affected the box office?

New York is ready to support the drama, but it is apparently not ready to support a management that insults its intelligence and its ideals of fitness. The Lafayette management has not even had the excuse that the players in question were possessed of any superior histrionic ability, or indeed were other than of the utmost mediocrity. They might have done very well in motherly and character parts had they been satisfied (and the management disposed) to leave ingenue roles to the more youthful appearing and prettier women in the organization.

Another thought in passing is that even with the best of management in the presentation of "white" dramas, Negro interest in plays so alien to their own life-experiences is bound to wane eventually, anyhow. The first time a really decent drama of Negro life is presented will mark the shattering of many pre-conceived ideas on the subject of "What Negroes

Like." The best Broadway drama, delineating white life and problems will not be able to hold its own against even a "just fair" Negro drama. The time is ripe for the Negro drama, and the theatre that introduces it will never have to complain of box office receipts, or shift from drama to vaudeville, from vaudeville to feature moving pictures, and then back again to drama—all in the space of a few weeks.

AFRICA REDEEMED.

By Ben E. Burrell

Sons of Africa, the battle call

Of the race comes loud and clear;

They are calling over land and ocean,

Sons of Africa, can you hear?

Shall the alien tyrants destroy us?

Shall they waste our land with their greed?

Shoulder arms! Shoulder arms for the battle!

Shoulder arms! Shoulder arms for the battle!

Till our African comrades be freed!

Chorus

For Africa, our land,

Arm! Arm! The fight is on!

Advance, advance for our life or our death,

Till Africa be won!

Till Africa be won!

For our Africa and liberty,

And for the glory of our race,

Let us march on to faith and vict'ry,

Let us take in the vanguard our place.

Comrades, scatter the tyrants before us,

Tear the chains of our slavery away!

Forward march to our Africa, comrades!

Forward march to our Africa, comrades!

We die or we conquer today.

A CO-ORDINATING GROUP.

Colored and white residents of the Harlem district (New York) united Sunday afternoon, March 6, at 270 West 136th street, in organizing for their community a council of The American Association for the Recognition of the Irish Republic. The meeting was called at the instance of Mr. T. J. Daly, secretary of the New York County Committee, with the cooperation of leading local Americans of the colored and white races.

An election of temporary officers was held and a committee appointed to consider a name for the council as well as the general lines of organization. Meetings are to be held every Sunday at 2:30 p. m., at the council rooms at 270 West 136th street.

It is proposed to make the council a co-ordinating factor in the cause of oppressed humanity.

Black Troops and Blond Brutes

An Answer to the German Charges Against the French Colonial Troops, and a Reminder of Another Occupation.

By
CYRIL V. BRIGGS.

ENCOURAGED by Representative Britten's resolution in the House, calling on the President of the United States to protest to France against the presence of black troops in the occupied German territory, the German-Americans in New York and other American cities have let loose a wave of poison gas against the Negro race in general and the French Colonial troops in particular. This attack is actuated more by political considerations than by any genuine race-feeling (though such no doubt exists) on the part of the German people. The same political considerations that led to the formulation of these stories by Germans in the Fatherland are behind the present agitation by their kindred in the United States. On both sides of the ocean, the extreme exaggeration of the charges are well-known, but like the infamous story of the nationalization of Russian women by the Soviets this story of the raping of German women by African troops is too good to be relinquished. Fair-minded Germans in the occupied territory, as well as the French and American military authorities have given the story of wide-spread bestial attacks the lie, but still it is persisted in—for political purposes. France is the enemy. The Negro only the means through which Germany today strikes at her traditional enemy in her attempt to arouse against France the hypocritical "horror" of the entire white world, which, itself a fruitful breeder of "hybrids," is so easily shocked at the thought of sexual intercourse between white women and black men.

The facts in the matter are too well-known to necessitate repetition here. However, to clear the air of the recent gas attacks we will quote from a concise report in the Nation (New York) for March 9, 1921, on "The Black Troops on the Rhine":

"Major General Henry T. Allen, commander of the American troops in the occupied Rhineland, and an officer who does honor to his country, has made a very interesting report upon the use of French colored troops in the Rhineland. From January, 1919, to June, 1920, the average number of black troops in the French Army of the Rhine was 5,200 and of colored races, ranging from Moroccans to Malgaches, 20,000. In June, 1920, the black regiments were withdrawn; there remain the North Africans, the Malgaches and a few black individuals in other regiments. General Allen finds that the Germans have used the presence of these colored troops as the basis for a violent and exaggerated anti-French propaganda, and that some German newspapers have honorably admitted such exaggeration. Up to June 1, 1920, 66 cases of alleged sexual crime were officially reported to the French military authorities against their colored Colonial troops in the Rhineland; in 28 cases the offenders had been punished, the sentences running from thirty days in prison to ten years at hard labor. General Allen believes that there have been other cases not reported "These are," he says, "in my opinion cases

such as generally occur in any land when soldiery is for a long time quartered upon the population."

From the above report The Nation rightly deduces that the African troops are "no such brute barbarians as they are pictured in the exaggerated propaganda here and abroad."

Moreover, in the same report, the mayor of one of the occupied German towns admits that German women have voluntarily had (and sought!) sexual intercourse with the African warriors.

And now that we have separated facts from propagandist exaggerations and brought out the point, through a white American officer (the last person in the world to lie in defense of the Negro) that these cases are only "such as generally occur in any land when soldiery is for a long time quartered upon the population"—now let us turn to another occupation: the German occupation of Northern France and Belgium! Even were the exaggerated reports concerning the African troops true, which they are not, how would these alleged acts compare in horror and savagery with the facts—the undeniable facts—of the German occupation of France and Belgium. Let us see.

Modern courts are satisfied with two forms of testimony, but the atrocities committed by the Germans during their occupation of Belgian and French territories are evidenced by five kinds of indubitable proof. "There is the testimony of men and women telling what their own eyes have seen and their own ears heard. There is the testimony of little children, children too innocent to invent what they are old enough to describe. Third, there is the testimony of the photograph—photographs taken often before the massacred bodies had grown cold, and immediately after the German retreat from the town they had pillaged. Another form of proof is found in the journals and diaries of the German soldiers. There is also the testimony of the mutilated bodies that have been preserved in certain morgues against the day of judgment when arbitrators will behold the proof, hear the witnesses and weigh the guilt of the Germans.

The affidavits, photographs and mutilated bodies are witnesses that destroy forever the last shred of doubt and incredulity. For men who are open to testimony, the German atrocities are more surely established than any of the hideous cruelties recorded in history. Now, for the first time, wildest savagery has been reduced to a science, and damned into existence under the name of German efficiency.

And here—and the least sickening—are a few of over a thousand documented atrocities, which, with the original photographs and affidavits, today rest in the archives of France: (D. 4, 5.) A Belgian babe, skewered upon the bayonet, driven through his stomach, with his little dead head and hands and legs dangling as the German proudly carried it through the streets of a village.

(D. 100-8.) Passing through Haecht, in ad-

dition to the young women they violated and killed, a child three years old was found nailed by its hands and feet to a door.

(Affidavits in *Alcove*, 867.) The dead body of a young girl nailed by her hands to the outside door of a cottage. She was about fourteen or sixteen years of age.

(D. 92-93. Also D. 100-8.) Photographs of an aged priest, staked down to the ground, and used as a lavatory until he was dead; photographs and affidavits of young girls with one breast cut off.

At Capelle-au-Bois the Belgian troops found two girls hanging naked from a tree with their

breasts cut off. In the same town German soldiers held a mother down by force while other soldiers in turn violated her daughter in an adjoining room.

And these are but a few—and the least revolting—of the German atrocities. And yet these atrocities are hardly equal to those committed by Representative Britten's white fellow-countrymen in the southern sections of the United States, or by French and Belgians themselves (British, Portuguese, Spanish, et al.) in the partitioned Fatherland of these Africans against whom the majority of the white world at present inveighs.

Is America On Verge of a Black War ?

Question Asked by London Paper Shows Eyes of World Are On U. S. Race Problem.

By
HELEN M. TALLEY,
in *London Daily Sketch*.

AMERICA'S Negro problem is speeding towards a climax that may not look well in print. To begin with, the North in the last two or three years has been subjected to an unparalleled invasion of blacks. And while the North has been thus overrun the South is proportionately losing these very essential economic units.

This influx in the North started with America's entrance into the world war. The emergencies of that struggle, when able-bodied men were in high demand in ship building, munitions making and camp building, gave the Negro his long-awaited opportunity, and overnight the Negro became the industrial equal of the white man so far as wages were concerned.

Many Race Riots.

The result was, and still is, obvious. The Negro does not wish to return to the South and pick cotton twelve hours a day or three or four dollars (twelve to sixteen shillings) a week when he can average eight or ten dollars (about two pounds) a day at any one of numerous trades in the North.

There have been serious race riots and lynchings in the North in recent months, a situation that points a powerful moral.

The Negro was an ideal, so to speak, for the North to fight the South over—as long as the Negro was in the South. But now he is in the North and multiplying at the well-known high Negro average events in Duluth, Chicago and other Northern cities show that the Negro is rated no nearer the equal of the white than he is in the South.

Splendor Mixed with Squalor.

I have seen American Negroes in uniform escorting white girls about the streets of London and Paris. In London, I confess, one saw the combination less often, but still it was to be found almost any evening in Trafalgar and Leicester Squares.

When these same black soldiers got back home with perhaps a larger idea of their importance than they held when they went abroad, they were soon put right, especially in communities where other difference had arisen between the two races.

Another thing. The black, on ten dollar a day, can dress his wife or girl like the Queen

of Sheba, and himself like a profiteer's Christmas tree. He can wear time-payment diamonds, with a motor-car, and at the same time live in utter squalor.

No More "Down on the Farm."

The "poor white" cannot do that. It isn't in him. He must have the most decent home he can afford and a savings account. When such fundamentals are attended to there are gaudy clothes and imitation diamonds for neither himself nor his wife. They ride in trolley cars and have their amusement once or so a week at the movies.

There used to be a day when the Negro was taught from childhood to cling to one master. The girls were taught the secrets of "corn pone" and chicken a la Maryland, as well as the easier and quicker way of negotiating the family laundry; the boys were taught to tend the farm in all its phases.

With emancipation such training meant a great new world for the Negro as a free and a paid servant, as against the old regime of unpaid slavery. You try to get a Negro maid who will cook or wash, or a husky black to tend your garden, estate, or work on your farm, and see what happens.

You will most likely complete your endeavor by getting a white man and his wife, for unless the Negro is decidedly "out of luck" he will not even listen to you—he can't hear you for the noise of the factory whistle.

The truest index of wealth, perhaps, is in the matter of automobiles.

It is amazing how many of the motors one passes in city or country are not only chauffeured but passengercd by blacks, all dressed to the last word in motoring togs—goggles, purple veils, linen dusters, everything complete, even to the flask "on the hip."

Is There a Solution?

Wha, is to be done with the Negro is something that has never been anywhere near satisfactorily answered, and it seems as if it will not be.

The impossibility of any satisfactory scheme of segregation or deportation to some desirable place that might be set up as an American Negro nation can be appreciated when it is recalled that as long as fifty years ago, when

there were far fewer Negroes in America, it was proposed they be sent back to Africa, but some very long-headed statistician ascertained that there were not enough ships in the world to maintain a schedule fast enough to keep

pace with the constant crop of new-born "pick-aninnies."

But whether a remedy can be found or not, the Negro is going to be much in the American news in the future—and it looks like bad news.

Correcting a Gross Theological Error

White Men Were the First Slaves—Ham, the Son of Noah, Not Cursed, but Canaan, Ham's Youngest Son.

By
REV. HARVEY JOHNSON,
of Baltimore, Md.

NOAH said, "Cursed be Canaan, a servant of servants shall he be unto his brethren," meaning, of course, Shem and Japheth. But what had Canaan done to him and why should he be cursed? The only reason that appears is that Noah was drunk. But has the curse ever been fulfilled? If so, in what and when? In what sense has Canaan ever served Shem and Japheth? Matthew Henry in his Commentary says it was fulfilled when Joshua entered the Land of Canaan. He also says: "(1st) Noah comes to himself. He awoke from his wine, sleep cured him, and we may suppose so cured him that he never relapsed into that sin afterward. Those that sleep as Noah did should awake as he did, and not as that drunkard (Prov. 23:35) who says when he awakes, 'I will seek it yet again.'

"(2d) The spirit of prophecy comes upon him and, like dying Jacob, he tells his sons what should befall them. 1st. He pronounces a curse on Canaan, the son of Ham, in whom Ham is himself cursed, either because this son of his was now more guilty than the rest, or because the posterity of this son was afterward to be routed out of their land to make room for Israel. And Moses here records it for the animating of Israel in the wars of Canaan; though the Canaanites were a formidable people, yet they were of old an accursed people and doomed to ruin. The particular curse is, 'a servant of servants,' that is, the meanest and most despicable servant shall he be, even to his brethren. Those who by birth were his equals shall, by conquest, be his lords. This certainly points at the victories obtained by Israel over the Canaanites, by which they were all either put to the sword or put under tribute, which happened not until about 800 years after this.

"God often visits the iniquity of the fathers upon the children, especially when the children inherit their father's wicked dispositions and imitate their father's wicked practices and do nothing to cut off the entail of a curse. (2) Disgrace is justly put upon those who put disgrace upon others, especially that dishonor and grieve their own parents. An undutiful child that mocks at his parents is no more worthy to be called a son, but deserves to be made as a hired servant, nay, as a servant of servants among his brethren. (3) Though divine curses operate slowly, yet, first or last, they will take effect. The Canaanites were under a curse of slavery and yet, for a while, had the dominion; for a family, a people, a person, may lie under the curse of God and yet may long prosper in the world till the measure of their iniquity, like that of the Canaanites, be full. Many are marked for ruin that are

not yet ripe for ruin. Therefore, let not thy heart envy sinners."

It will be seen that I have quoted freely from Matthew Henry's Commentary that the readers of *The Crusader* may get a slight idea as to what straits the white theologians, all down the ages, have been put to make out a case of the degradation of the descendants of Ham and his son Canaan, cursed beyond recovery to respectability as a race of people. But, Mr. Editor, I am to show your readers what a dismal failure they have made, and are still making, for both Ham and his son Canaan have a recorded history of which no race need to be ashamed, but greatly honored, although under Noah's degrading curse of servitude and bondage.

We here notice the passage of scripture Mr. Henry cites as proof that Ham and Canaan, with their posterity, were cursed to all generations, Joshua, 9th chapter and 23d verse. He also tells us that God waited 800 years before He fulfilled Noah's drunken curse. That was itself 800 years of freedom from bondage. It reads: "Now we are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of God." We notice that the bondage was service to the house of God, of which none needs to be ashamed. Indeed, to serve the house of God in any way, even now, is considered an honor and not a curse. And it will be remembered that Joshua is not reducing these Canaanites to bondmen because of Noah's curse upon Canaan, but because the men of Gibeon fooled him and the elders of Israel.

Now as confirmation of this fact the readers of *The Crusader* will read Joshua, 9th chapter, from the third to the sixteenth verse, for they will here see that the bondage was self-assumed, for they asked to be made bondmen to keep from being slain with the Canaanites, for God had commanded Joshua to slay all of those named in the list. But the Gibeonites wisely saved themselves and their associate kings by this deal with Joshua and the elders. Indeed, this compact was wonderful. It not only saved their lives, but it brought these Gibeonites into priestly relations with the house of God at Jerusalem, and they afterward served in the priesthood. So it will be seen that this history leads Ham and Canaan, through their descendants, clear away from being bondmen to Shem and Japheth. Yes, this same Gibeon of which we have been talking became a Levitical city and resting place for the Ark of God. It is true the Canaanites became idolaters and God commanded Joshua to exterminate them from their land, but not until Rachel, Jacob's wife, brought her father's idols with her from

Haran (Gen. 31: 30). So the sin for which they are to be punished lies at the door of a daughter of Shem—Jacob's wife.

No, Ham was never cursed, but his youngest son, Canaan, was, and only he; and as we have shown that curse has never been fulfilled, for Canaan has never served Shem or Japheth as a bondman.

Not only did Ham and Canaan never serve Shem and Japheth, but they were never reduced to the servitude of the white race in any capacity until what is known as the African slave trade was opened in the American colonies which was but as yesterday. On the other hand the whites can well be classed a race of slaves, as the following facts will show.

To begin with I will quote from the "History of the Working People," by Hon. C. Osborne Ward, translator and librarian of the United States Department of Labor. He says he is here describing the Aryan or white race, and that this is the beginning of their enslavement and bondage, which was also the beginning of slavery in the world (see pages 48 and 49). I further quote from this writer: "It appears, from all the evidences, that the first form of Society was that of Master and Slaves. The extreme lowliness of the laboring man's condition at that remote period can easily be imagined when we consider that all the children of the aristocratic household, except the oldest son, born of the real wife and legal mother, were totally unrecognized by law—all except this heir, were originally slaves. In fact this was the origin of slavery."

The same writer (page 49) says the original Aryan, or white workingman, was not even a citizen. He further speaks as follows:

"The enormous growth of slavery just before the beginning of the Christian era was the cause of several of the most gigantic and bloody uprisings the world has ever known. Those convulsive episodes invariably arose from maltreatment of workmen and women. Dr. Bucher, whose delineations we so often quote, shows that the necessary workmen for supplying slave material to man the great estates which the Roman lords about this time were grasping from the original cultivators, who farmed the government lands or shares, thus turning them out of house and home, were bought and sold as common goods at ridiculously low prices.

"In B. C. 103 there were at Rome scarcely 2,000 persons owning property considered taxable, such was the enormous monopoly of the public lands and of other property by a few. These few property owners were proportionally richer, and their management of the army and of the legislature for suppressing uprisings of the outcasts and the enslaved proletaries was so much the more unlimited. The freedmen, who had many organizations for protection which for centuries they had enjoyed when slaves were comparatively few, now found their unions, their business, their homes and freedom undermined and supplanted by countless hordes of slaves as prisoners of war, victims of the prodigious slave trade going on between Rome and foreign markets. When Tarentum was captured, B. C. 209, there were sold 30,000 war prisoners. In B. C. 207, after the battle of Metaurus, 5,400 were captured and sold. In B. C. 200 at least 15,000 were seized and sold. In B. C. 137 the event of the return of Tiberius Graecchus from Sardinia, the fact that 80,000 men, women and children had been

either killed or sold into perpetual slavery, was brought to light. Because Graecchus, whose grand nature, though a military commander, revoted against such atrocities and sought reform, he was set upon by a mob of infuriated legislators and wealth-owners and murdered in the streets of Rome. Such was the enormous mass of the Sardinian slaves that prices fell to a ridiculously low ebb, becoming a laughing stock, and the proverb got abroad, 'Cheap as a Sardinian.' After the siege of Perseus there were 70 cities destroyed, and 150,000 people sold at the different slave markets."

Just think of it: All through the period of slavery in this country we were taught by white preachers to believe that Paul in his Epistle to the Colossians (Col. 3: 22) where he uses the following language was talking to colored slaves and white masters when the fact is, both master and slaves were white. It reads: "Servants, obey in all things your masters according to the flesh." Just think of it: Preachers of the Gospel of Christ, perverting the Scriptures after that manner. Yet we are expected to read their commentaries and believe them. The people of Colosse were always rated as white. At any rate they are never rated Africans. Not only so, but none of the New Testament was either written to or for Africans, but to white Jews and Gentiles. So none of the duties enjoined as slaves and servants apply to us.

Now we here revert again to the much misused curse pronounced upon Canaan. We are told in the Scripture that Shem and Japheth took a garment and laid it upon both of their shoulders and went backward and covered the nakedness of their father. Yes, they covered him, but God inspired Moses to uncover him and tell us all about it. Writers inform us that God, through Noah, cursed Ham and blessed Shem. But I do not find it so written. He said, "Blessed be the God of Shem," and not Shem himself. And as the Shem and Japheth going backward to cover their father I simply say it appears that the white man has been going backward until the present on this race and color question. That, too, not knowing whither he went. For he has become completely lost in the wilderness of his wanderings until today he does not know where he is, just as Noah did not know where he was when he awoke from his wine, cursed his grandson, Canaan, and not Ham, his son, who told his brothers Shem and Japheth that his father was in the tent uncovered.

The question of color is, by the white man, considered part of the curse of the descendants of Ham. But the argument, idea and theory are false and foolish, which I will show. The theory is based on climatic conditions. That is, that the varied colors of people are caused by the hot or cold climate in which they live. But this leaves a Divine Creator entirely out of the question as a designer of the different colors of His creatures, whether they be black, white, grizzle or gray. How wide of the mark are those who argue and reason that the color of the black man is a part of Noah's curse, for in all climates black and white are found, whether in the torrid or frigid zones. Africa, where the greater part of the sons of Ham are, has every climate and zone known to the world—the hottest and coldest and white and black are found in every zone. Of course, history shows that there are sections of Africa

where some of the tribes are darker than others, but this is because of their different ethical notions; that is, the life they prefer to live. Some have elected to group themselves together, preferring one shade and some another. A splendid example of this we have right here in the United States. Take, for instance, the mulatto, which is the offspring of white and black parents, and the octoroon, the offspring of a white person and a quadroon. So it is not climate but sexual intermingling of the races. It may also be seen that our color is not an accident, but the creative design of God. Then why should we be ashamed of it? No, Ham was not cursed, and neither are we.

A Revolutionary Book

WHEN two clergymen of different faiths speaking at different meetings on the same day (February 27, 1921, A. D.) agree that present-day religion is wholly unsatisfactory and advocate the closing of "our churches and synagogues and cathedrals," it is perhaps time for the layman to "sit up and take notice" and even make deductions and investigations on his own account. In his search for the truth about religion, the layman may profitably begin by reading the revolutionary work of yet another churchman, Bishop William Montgomery Brown, D. D., whose book, "Communism and Christianity," is creating such a stir on three continents.

"Communism and Christianity" is written in vigorous, fearless style, and with a clarity and frankness "analyzed and contrasted from the viewpoint of Darwinism" and religion is brought under the testing tubes, microscopic glasses, daring discoveries and still more daring (and yet logical) deductions of science:

"The church and the State are on the same level as to their origin and importance. Both are human institutions and each is indispensable to the other. It is not at all desirable or possible to rid the world of either, but it is absolutely necessary that both should be revolutionized, the church by having its Bible and creed rewritten or at least reinterpreted, on the basis of truth as it is revealed by nature, and the State by having its institutions reorganized on the basis of service to all instead of only to those of a small class, the owner or master class.

"All the idealistic aims of churches and all the practical undertakings of States should be directly concerned with the answer to three questions: (1) The question as to how to reach the goal where terrestrial life shall in the case of each man, woman and child be as long and happy as it is within the range of possibilities to make it, by the fullest of attainable knowledge concerning the laws of nature; (2) the question as to how to make the most successful endeavor universally to disseminate such knowledge, and (3) the question as to how resistlessly to persuade to the living of it."

Quite shocking, but isn't it just possible that the failure of both the church and the State to concern themselves with such questions as the three enumerated may give the answer for our empty churches and for the present political ferment throughout the world?

"Communism and Christianity" is not only a lesson (many such lessons in fact) on religion, but a text-book on economics as well, as illustrated by the following tersely stated

truth: "Every gift to charity of a rich man is a robbery of a poor man." And how is this for utter frankness, and as an answer to the claim that Socialists are people who have nothing and want something, or to the kindred claim that as soon as a Socialist gets something he would naturally desert the Socialist doctrines:

"During now more than a whole generation Mrs. Brown and I have not produced a spoonful of any food, a thread of any garment or a shingle of any house; and yet we have had foods, garments and houses in abundance with some to spare, while their producers have had then in scarcity with much to want."

But from a book of 184 interesting pages, it is obviously impossible to quote all of the interesting thoughts expressed. The book may be obtained of the Bradford Brown Educational Co., Inc., Galion, Ohio.

CLAUDE MCKAY WITH THE LIBERATOR.

The *Liberator*, America's foremost white radical monthly, has reorganized its editorial staff, making Max Eastman, Floyd Dell, Robert Minor and Claude McKay co-editors.

The announcement of this change is made in a release by the *Liberator* which reads in part:

"The names of Max Eastman, Floyd Dell and Robert Minor have long been associated with the *Liberator*. The name of Claude McKay, the Negro poet, is less familiar to *Liberator* readers, although his poems have often appeared in the columns of the magazine. Claude McKay's book, 'Spring in New Hampshire and Other Poems,' was recently published in England. Of him, the *Westminster Gazette* recently said, 'It is an honor to our language that it should have been chosen as a vehicle by an African poet, for such passionate exhortation to his own people.' And again, 'Indeed, the whole volume reflects an original and charming personality, with which we are happy to have made acquaintance.'"

Among the notable articles in the *March* *Liberator* are: "Wilson's Style," by Max Eastman; "One Dead—Two in Danger," by Robert Minor (a simple, compelling statement of the Sacco-Vanzetti frame-up); "A Little Bit of Millennium," by Michael Gold (a charming description of the Stelton community and school), and "The Split in Italy," by Norman Matson (a lively account of the struggle between the Socialists and the Communists in that country).

Joseph McElroy, vice-chairman of the Tariff Committee of the Electrical Manufacturers of the United States, charges that British manufacturers are spreading propaganda in South America against manufacturers of the United States, and that the press there is being unfavorably influenced.

Determined efforts are being made in India, according to the *London Daily Herald* (Labor organ), to hide the real motive causes of the peasant outbreak in the United Provinces, which further reports show has now been repressed by shooting and wholesale arrests.

Harlem Has Real Music Palace

Dreazen's New Store Transforms Lenox Avenue—Equals Fifth Avenue Salons—Prizes for Grand Opening.

By
C. V. B.

THAT part of Colored Harlem situated at Lenox avenue and 134th street (N. E. corner) has experienced a sudden and startling transformation for the better with the opening of the new Dreazen's Music Shop, which is the out-growth of the famous old Dreazen's Music Shop which has been located for many years on the west side of the avenue, and with its square dealing, courteous attention and moderate prices has so swelled its patronage that it now finds it necessary to remove to larger quarters.

A more appropriate name for the new and magnificent emporium of musical goods and instruments would be Dreazen's Music Palace, for a veritable palatial store it truly is, with its luxurious fittings, its dozen or more booths in which records may be tried out by prospective customers undisturbed by the noises of the street (ten for records, two for pianola rolls), its vast cabinets of phonograph records and music rolls; its brilliantly lighted show-cases and scintillating show-windows, its rack for sheet music, its central aisle displaying the best products of the manufacturers' art in the line of graphophones, including the world-famous line of Handman & Peck Pianos and Players, which are rated in professional musical circles as the best in the country; and its stunning electrical signs that add so much to the night and gay life of Lenox avenue, and, in fact, puts that

thoroughfare well on its way to being a Harlem "White Way."

And not only has everything possible been done to attract and please the eyes, and to make genial the atmosphere of the store, but precautions have been taken for the comfort and health of customers, as evidenced in the large number of booths and in the electrical ventilating systems installed in each booth to keep them always sanitary, sweet and clean. In fact, Dreazen's Music Shop is without an equal in Harlem, and those who seek comparisons must necessarily find them among the well-appointed, select, musical salons of Fifth avenue below the sixties.

For the opening week a novel prize contest has been arranged, with Mary Stafford singing on a Columbia record. Miss Stafford is the first colored singer to have been given an opportunity by one of the old established music houses. The Dreazen Music Shop has secured a ton of these records by Miss Stafford (4,000) to help in getting colored artists the recognition due them. These records will be used in the contest, notice of which will be given in the weekly newspapers. The following persons have been selected as judges for the contest: Edward Warren, managing editor the New York Amsterdam News; Rev. Twisby, of New York Baptist Tabernacle, and Cyril V. Briggs, editor The Crusader, and Miss Stafford herself.

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THE ROOSEVELT THEATRE

145th Street and 7th Avenue

The Most Modern and Beautifully Appointed Picture House in Harlem

YOU CAN SEE
A NEW PICTURE AT
THIS THEATRE EVERY DAY

FIRST RUN PHOTOPLAYS
FEATURE REELS SHOWN HERE
AT EVERY PERFORMANCE

HAVE YOU HEARD THE \$20,000.00 ORGAN YET? COME AND
ENJOY A MUSICAL TREAT WHILE WITNESSING THE
BEST PICTURES

A SEATING CAPACITY OF
TWO THOUSAND INSURES
COMFORT TO OUR PATRONS

THIS HOUSE IS THE MOST PERFECTLY
VENTILATED IN THE COMMUNITY
AND YOUR HEALTH IS NOT
ENDANGERED

EVERY SHOW A TREAT—EVERY PICTURE A BIG HIT !

PROGRAM ARRANGED BY ROMEO L. DOUGHERTY

The News at a Glance

Including News That the Newspapers Suppress, as Well as News of Occurrences Whose Importance to the Race Is Not Generally Recognized.

Ben, the Hatter, of Harlem, has opened a "Broadway Haberdashery" at 511 Lenox avenue, with a snappy line of men's furnishings. The same courteous service and rock-bottom prices that popularized Ben's Hat Store will prevail at his haberdashery.

Bismarck, N. D., March 10.—The North Dakota Senate has adopted a resolution calling on the President to protest to France and to the secretary of the League of Nations against further use of Negro troops in the occupied territory of Germany.

Rome, March 6.—The situation in the Province of Bari, as a result of the clashes between Socialists and members of the extreme Nationalist party, is assuming a dangerous aspect, says a dispatch from Bari.

Tiflis, capital of the Georgian Republic, is again in the hands of the Bolsheviki, according to reports received at Constantinople.

French and British troops have penetrated further into Germany as a penalty for Germany's refusal to agree to their indemnity terms. The invasion is scored by European Liberals as "leading Europe on a road of ruin." Says the Daily News (London): "The ultimate consequences to German and Europe of this reckless adventure can only be guessed at, but the march of Foch may too easily prove before many months be past to be a march to perdition. If Europe falls into ruin by the desperate action of the Allied governments, it will be on them and not on Germany that the curse of posterity will fall."

In New York the realty owners have decided to carry to the highest court their fight to protect their "rights" to soak the tenants. They are asking immunity regarding heat, hot water and elevator service.

The organization of the 24,000 American Marine Workers, operating out of New York port into one big marine workers' alliance, has been perfected.

The Executive Committee of the Swedish Socialist party has begun an agitation for the release of 'Gene Debs and other political prisoners in America.

Comment on Lord Milner's report advocating self-determination for Egypt shows that the British Imperialists are dead against such a measure of independence to Egypt on the ground that it is the key to India and ought to remain within the orbit of the "British" Empire.

Great Britain's campaign in Ireland is denounced by the Rt. Rev. Patrick Joseph Clunc, archbishop of Perth, Australia, who is reported to have said: "I say with regret and reluctance that every infamy perpetrated by Germany during her occupation of Belgium has been renewed and repeated, and in some cases

exceeded. in Ireland." The bishop has recently visited Ireland.

Foreign capitalists operating in Mexico have organized a "White Guard" in the Tampico region.

Leaders in the Mexican Proletariat Communist Congress in session in Mexico City in February held that the newly-organized Mexican Socialist party, sponsored by Salvador Alvarado, former Secretary of the Treasury, is not in accord with the principles for which the Communists stand, and accordingly barred its delegates from the Congress.

Richmond, Va., March 16.—Rev. Prince U. Kaba Raga, son of a king in Unyoro, British East Africa, graduate of Oxford University and master of nine languages, is in Richmond in the interest of the African Interland Missionary Society. He is located at 87 West Clay street, and his general headquarters while in this country are at New Orleans, from which city he brings a letter of introduction from the British Consul.

3,000 at Crusader's Anti-Ku-Klux Meeting.

Three thousand Washingtonians turned out to the anti-Ku-Klux Klan mass meeting held by The Crusader at Metropolitan Baptist Church, Washington, D. C., on the evening of February 28. Reports of the meeting were carried in all the Washington papers and also, to our knowledge, in the New York Amsterdam News, the New York News and the Baltimore Afro-American.

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PARAGRAPHS.

Bossing the little nations of Latin America was one of the first official acts of the Harding administration.

There's another newspaper revolution in Russia.

The year's best laugh: "General Wood to examine Filipinos' fitness for independence."

War to end England will be war that will end war.

All the realty owners ask is immunity regarding heat, hot water and elevator service. They have long had immunity from repairs and renovations.

We have received the National Rip-Saw (Girard, Kans.) Kate Richards O'Hare, editor; the Omaha Whip (Omaha, Neb.), George Wel's Parker, editor.

Washington wards the trend of pilgrimages take their way.

Could there be any connection between the present international attempts at Jew-baiting and England's known desire to retain control over Palestine.

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GIGANTIC FILM MASTERPIECES PRESENTED DURING APRIL

Thursday, Friday, Saturday & Sunday,
April 7, 8, 9, 10,
'' L Y I N G L I P S ''
See the Great Ocean Liner Blown Up
At Sea.

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'' INSIDE OF THE CUP ''
Thrills and Heart Throbs.

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PEARL WHITE

Presented In
'' THE MOUNTAIN WOMAN ''

ONLY AT THE LINCOLN THEATRE IS IT POSSIBLE TO SEE THE FINEST
SCREEN PRODUCTIONS IN THE WORLD WHEN THESE
PRODUCTIONS ARE NEW AND FRESH.

1088

RENAISSANCE THEATRE

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A HOUSE OF BEAUTY AND QUALITY PICTURES

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THE FRANKLIN THEATRE

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Latest and Most Up-to-Date

In MOTION PICTURES

Serials — Comedies — Dramas

This Theatre is run under the best auspices and the Management will leave no stone unturned to please patrons.

Please Mention The Crusader

Are Negro Actors White ?

*Are Negroes People, or Do They Have to
Whitewash to Pass as Such?*

By
HUBERT H. HARRISON.
in The Negro World.

IF our "colored" actors could read what Mr. Stephen Graham has to say about one portion of their work in his recent book, "The Soul of John Brown," they would blush for shame. For while this white critic praises them sparingly for their histrionic gifts he pokes insulting fun at them for their persistence in "making up" as if they were white people playing to white audiences. His ridicule is well merited.

Consider what the practice implies. If Negroes were people then it would be proper that Negro audiences should get accustomed to seeing Negroes as drawing room guests, doctors, detectives, governors, financiers, etc., in the glow of the footlights. But if folks can't be considered as people unless they are unlike Negroes, then, of course, our actors should never look like Negroes. We cannot eat our cake and have it, too.

One of the fine features of Charles Gilpin's acting while at the Lafayette (where "we" couldn't recognize that he was our greatest actor until white people told us so) was that he was never ashamed in "making up" for his parts to let the audience see the race to which he belonged. And this is what the Lafayette Players are never permitted to do, except in the mockery of "musical comedy." We do not intend this as any disparagement of their work or their abilities, and we firmly believe that they are as fine a body of actors as America can show—when the short time given them to prepare a play is taken into consideration. But we think that this matter of their identity on the stage could be cleared up to the great satisfaction of the community which furnishes for them, not white, but Negro play-goers.

It has been a mooted question for some time whether black girls like Blanche Deas and Fannie Tarkington, both of whom appeared successfully among the whites on Broadway, could gain admission to the chromatically select circles of the Lafayette. We believe that culture and ability are not limited by color. And how can we consistently demand that white people shall act up to this altruistic principle in our case when we hypocritically and with much cowardly lying refuse to act up to it in our own case? We sincerely hope that the new management of the Lafayette will see their way clear to find a place for talent regardless of its color. It is true that Muse and Miss Desmond are there; but then they are topnotchers and were the very soul of the original nucleus out of which the stock company grew. We wish that company the long lease of life which it deserves and hope that it may take to heart these words of an earnest and consistent friend.

Proof from the Past.

By way of proof that the above complaint comes from more than this paper and has been heard for some time. We present the following articles and poem, both taken from *The Crusader* for March, 1919. We beg to assure our readers that our paragraph was written

and in the hands of the editor of the *Negro World* ten days before we stumbled on Mr. Briggs's article. It is more than coincidence that Mr. Briggs should have put the case of the black girl's chance as an actress right after the argument as to make up. The writer of this section is quite black while Mr. Briggs is a very light mulatto; but as self-respecting Negroes, we both take the same stand on this matter.

"Miss Cleo Desmond in 'The Ninety and Nine' with a white face and a wig of golden hair certainly added nothing by her makeup to the illusion of the play. On the contrary, by introducing the ridiculous she helped greatly to mar that illusion. Whose is this idea of white-washing anyhow, and for what purpose was it designed? All who go to the Lafayette Theatre understand and expect the plays will be presented by Negroes. It is not necessary for these Negroes to come up as white people simply because the plays were originally written for and by white people. French actors in presenting an English play do not all attempt to make up like English people, and there are quite wide differences between the two peoples. It is only when a special typical British character is called for in the cast that the French actor to whom the part is assigned tries to make up like and imitate the exact mannerisms of the Englishman. One would as soon expect a company of Negro players to present 'Darkest Russia' in the Russian language as to present the same play in a white-washed state to represent the Slav characters. Of course, the superficial make-up, such as dress, is perfectly legitimate, but why carry it further? We do not think the theatre-goers of Harlem will long tolerate a white-washed Negro stage. But is this the explanation of the persistent attempts to hold dark-hued Miss Evelyn Ellis in the background when Miss Ellis is by far the best actress in her company and an actress second in ability only to Miss Abbie Mitchell? We were always unable to understand why a director would put his best talent in insignificant roles the while trying to star others of only mediocre ability. We think we understand now. And we know that this game, by whomsoever originated, won't go in Harlem."—Cyril V. Briggs.

TWO WHITES AT THE SHOW.

(During the Act.)

"Those actors are not colored,
Look for yourself and see—
Here, take my opera glasses;
They're just as white as me.
You say that they're mulattoes?
Go on! You've lost your sight!!
Why any fool can look at them
And see that they are white!"

(On the Street)

"What man? Those are the players
We've just been looking at?
Why these are colored people—
Say you're talking through your hat!
By Jove! You're right—the joke's on me—
But what a funny race!
If I were doing such great work
I'd never hide my face!"

A. Kazafkerlefo.

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NEW YORK, N. Y.

Richmond Letter

By D. E. Taylor.

Richmond, Va., Feb. 11.

In less than three months time—to be accurate in exactly twelve weeks—the business of the Commercial Bank and Trust Company has advanced its resources to \$102,292.56. This represents an increase of nearly \$33,000 since the opening day in spite of the fact that the twelve weeks of business included the heaviest withdrawal period of the year, the Christmas holidays. The increase of business since January 1 has been at the rate of \$5,000 each week. The bank now has 1,174 depositors and new accounts are being opened daily. Numerous home buyers and commercial enterprises have been financed during the twelve weeks of business and the official management is making effort to live up to the slogan announced prior to the opening of the bank: Efficiency in management, sane aggression in policy, service to the community.

The personnel of the bank is as follows: Its president, Mr. T. C. Erwin, was for a number of years president of the Dinwiddie Normal School and Field Secretary of the Negro Organization Society; Mr. M. C. Clarke, the secretary and treasurer, was cashier of the Crown Savings Bank of Newport News, and general agent for the North Carolina Mutual Life Insurance Company; Mr. Leroy R. Ragland, a very aggressive young business man, was for nine years connected with the Mechanics' Savings Bank; Dr. W. J. Pettis is one of the leading dentists of the city of Richmond; Mr. J. A. Hines is executive head of the Supreme Grand Council of St. Luke; Mr. A. W. Holmes is founder of the National Ideal Benefit Society, which has grown rapidly in the few years of its existence under his efficient management; Mr. B. L. Jordan, secretary and manager of the Southern Aid Society, is one of the most prosperous business men of the country.

THE RISING TIDE.

By Chas. A. Biot.

The hands that once bore chains can write,
The dreamy eyes at last can see,
Our HOPE arrayed in golden light,
And all that is, and is to be.

To Him that planned the course of stars,
Along the ancient firmament,
Shall tear down all the rusty bars
Of faded hopes and detriment.

To all we hold so dear, and true,
And every man dost hold the same.
A right to live, a right to do,
What he thinks best in God's own name.

Our brethren tread dark Africa's Shore,
And tho' they speak a various tongue,
They know the sorrows we have here,
They know our hearts are deeply stung.

But from this land a man shall rise,
Whose words shall reach each nation's shore;
The light of God shall fill his eyes,
While wisdom from his lips shall pour.

AT PARTING

By T. Otho Gray.

Farewell, farewell—go, words are weak.
Our hour is sped,
What word remains for tongue to speak
When love is dead?

Farewell, farewell, our lives diverge
To meet no more;
Too quick to feel the primal urge
And love explore.

Farewell, farewell—O faithless eyes
That sue in vain!
These tears that fall are joy's disguise—
(Her heart is slain!)

Talking Points

While certain little Negroes are trying to minimize the Pan-African Movement for the good and sufficient reason that somebody else started it, a white writer, Frederick Cunliffe-Owen, tells the readers of the New York Globe that the "Pan-African Movement is regarded seriously by this and other governments," and, as proof of the importance of the movement in Africa itself, says:

"Sir Arthur Lawley, when he left South Africa to assume the governorship of Madras, uttered publicly his conviction that sooner or later a great rising of the blacks against the whites would take place throughout the length and breadth of the Dark Continent. These views were not those of an irresponsible alarmist and sensation-monger, but of a colonial administrator of extensive experience, and invested with one of the most important offices in the gifts of the British crown."

And further, that, "All the foremost authorities on the problems connected with the black races, such as Sir Arthur Lawley, who spent a number of years as Governor in South Africa; Lord Milner, now Secretary of State for the colonies; the late Frederick Courtenay Selous, lion hunter and writer upon questions relating to the Zulus and Kaffirs; Sir Harry Johnston, Dr. Charles Peters, German explorer; Archibald Colquhoun, and others who have studied the Negro question regard the pan-African movement as the greatest danger by which the Dark Continent (the writer means white control of Africa) is confronted, and are well-nigh unanimous in ascribing an American origin thereto."

All of which emphasizes the oft-asserted fact that the white race fears the Negro only when his manifestations are in or toward Africa. They know that on any other platform but that of a Free Negro Africa they can deal with him effectively. Africa will eventually be freed of white control. However, the time is not yet ripe. There is much organization and propaganda work yet to do. Let us get busy with a free Africa as our aim and plans leading to its freedom as our platform. Organize. Join the U. N. I. A. and the African Blood Brotherhood. And join now!

The Irish fight for freedom goes on in spite of British "reprisals" on non-combatants. A desperate attack on a troop train was made by Republican forces January 12 in a remote part of County Donegal.

AN OPPORTUNITY FOR A REAL START

THE Inter-Colonial Supply Company, Inc., is desirous of extending its business activities throughout the country. In order to carry out this project it has elaborated a carefully planned system to further this endeavor.

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NEW YORK CITY

Please Mention The Crusader

Correspondence

A DISGRACE TO THE RACE.

104 Upper South Street,
Cosport, Co. Hampshire,
England, S., Feb. 21, 1921.

Mr. C. V. Briggs,

Dear Editor Crusader: Trusting you will accept this letter of mine for your next issue, so the readers of The Crusader over here in England will read what some one has furnished you with, some news of our race here in England. At the present time you and your colleagues are working out a solution with a resolution to demand respect from the white nations. Particularly the English-speaking.

As I was having a walk one evening on the eve of the "Colored Theatrical Parties" arrival here, I saw some bills, posters, lithographs' review, entitled "Colored Society," all blacks company, proprietor, Wm. Garland. Those posters appeared to me as if all the cannibals had come to town. They were a d— insult to colored societies, an abominable disgrace to the Negro race and origin at large in the world. Am sure the members of that company are disgusted and ashamed of themselves. I can't understand how they tolerate such posters to represent our race as a society group.

The members of that company ought to protest against such a display of lithographs. Particularly being in a white man's country and considering the opinion in which he holds our race. I was ashamed to be seen out-of-doors after looking on such caricatures of the race. I hope the owner, who is Mr. Garland, a Negro, will rediscover his discretion and race pride in these modern days in a European country.

(From a Demerarian born, now resident of England. A subscriber of The Crusader.)

"THE PSYCHOLOGY OF CLASHING OF THE RACES."

Seattle, Wash, Feb. 10, 1921.

Editor The Crusader:

Replying to Part II (The Amazing Case), "The Psychology of the Clashing of the Races," by Justice Howard in your February issue, why should we be amazed? Why should we turn our back on the history of our race, especially for the last 500 years? Why should we refuse to see our condition as it really is? The majority of our race blindly grasping after what seems to be and "what should be," but refusing to look at what really is! The millions of Negroes are forced on the back seat of civilization because of their previous condition. The first thing to understand is the meaning of Freedom, Liberty and Equality. In analyzing the three you cannot have one without the other. To have Liberty without Equality is false. The Negro was emancipated from chattel slavery without receiving the equal rights of the land, without the rights to pursue the course he may deem best to promote his interest and happiness. Being deprived of rights of a freeman he is a wage or industrial slave, just as it was in the days of old master and slave. The slave should not consider himself human, to say nothing of marrying his master's daughter. The barrier in Nature? There is no such thing. Nature is blind. Nature has no sense. Nature knows no creed

or color. Nature is controlled by the most horrible and the most unreasonable laws. . . . When the human race throws off this false method in which we now live and really become civilized we may then expect better conditions. Do not consider this the solution of a wise mind.

Yours truly,

W. H. LEWIS,
206 Fifth Ave., So.

Chicago, Ill., March 5, 1921.

Editor of The Crusader:

The more I read your magazine the better I like it. I only wish we had more straight forward and courageous publications like The Crusader, Negro World, Messenger and the Dispatch, and perhaps the Crisis. I'm disgusted with most of the Negro papers, as the average editor of the old crowd type have no moral courage or individuality. They are forever making a laughing stock of their race by seeing everything from the white man's point of view. They don't seem to know they are showing their servility when they boast of being loyal and patriotic to a class who oppose them. They seem to like to fight everybody's battles but their own. You'll never hear black and white Cubans boasting of being loyal to Spain, or the Irish to England, or Haiti to France or America. With all their faults and great though their shortcomings, they fight their own battles, worship their own heroes, and read from their own text books. The Cubans memorize Antonio Meceo and the Haitians Toussaint L'Ouverture and Desalines. The Brazilians Henri Diaz and others, the Irish Robert Emmett and DeValera and others, the Argentines Paul Fulucho and the Indians Sitting Bull, while the American Negro and the British West Indian worship everybody else's heroes and fight everybody else's battles but their own.

FRANK ST. CLAIRE,
4602 Federal Street.

The Crusader, New York, N. Y.

Gentlemen: I read in your February issue under "News at a Glance" that in India Soviets are now in formation. I want to point out to you the fact that the revolutionary movement of India has nothing to do with Soviets or any other form of alien government, but they want India for the Indians and, in that, every American will certainly be glad to support them.

British propaganda is alive and will brand any Indian movement as ignorant, Soviet, rowdy, or any other qualificatives that the brains of loyalist can imagine.

I am writing you this letter for possible publication in order to guard your readers against the deathly English Peril and its rotten propaganda.

Yours for the freedom of humanity,

JAMES M. G. FAY,
Mass. State Secretary.

FROM A DEMERARIAN BORN NOW RESIDENT IN ENGLAND.

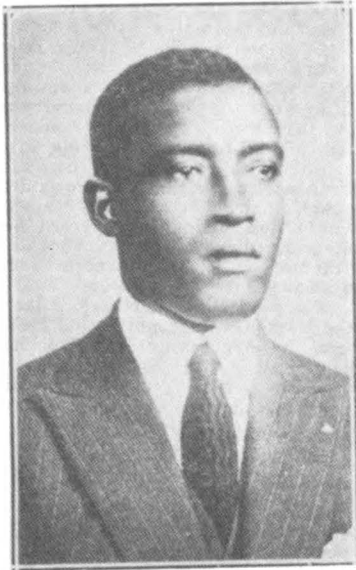
The Editor of The Crusader:

Dear Sir: My comments to those unpatriotic Negroes and extracts of African blood.

Referring to my clipping which I here enclose to you, I do not read where it has made any distinctions or exemptions concerning our

HARLEM RIVER AUTO SCHOOL ADDS NEW DEPARTMENT

**Will Give Advice to Those Desiring to Buy New or
Second Hand Cars**



CLANRÓD JONES

THERE are so many people who make mistakes by buying cars without the knowledge of the automobile's real worth that in order to help the people who wish to buy, sell or exchange their automobiles, Mr. Jones has opened a department where he will send along with any person who intends buying a car an experienced mechanic who will instruct you how to buy and what to buy.

So, for the best interest of the public, Mr. Clanrod Jones will open in this publication a column captioned, "Automobile Bargains."

Mr. Jones is a skilled mechanic, and is reputed to know the automobile business, as a builder, buyer, seller, from A to Z.

He is the proprietor of the Harlem River Auto School and Repair Shop at 2166 Madison Avenue, between 135th and 136th Streets. His ability as one of the chief mechanics of the United States Army of A. E. F. won for him much credit, and built for him a reputation that will be very hard to be excelled.

His brother, Edward Jones, manager of the school, is also a genius in the auto business. He, too, like his brother, enjoys the reputation of being a first-class mechanic. These two men deserve much credit for bringing to Harlem such a school. Special attention paid to ladies, and road lessons given every day.

Another brother, Horance Jones, is mechanical instructor, a genius in the auto business, and a great factor in building up the Harlem River Auto School.

The Harlem River Auto School guarantees a license from the State.

The Harlem River Auto School will not only help to protect your interests, but will keep in repairs, without charge, all cars purchased upon their advice.

Race Pride, by those that earn their money and have circulated it, many of them, to the pockets of the white race, and are now criticized for doing so. (See article elsewhere on "Is America on Verge of Black War.")

There is a great amount of critics of our own race which I am sorry to say forget when they look into a mirror to think what they are and to ask themselves what am I?

Such people still believe in the white race's doctrine: Do as I tell you and don't do as I do. I hope such ideas as that were buried today with every one of us, great and small in position. Unite as African brothers and sisters, not as black face, and Caucasian inwardly against our own race dignities of today. Just think of yesterday, and I am sure every one would unite stronger for tomorrow.

Yes, the Past and the Present are hard for us. It's the future we must be looking forward to. God will provide the way for those who are willing to provide for themselves.

Thanking you, Mr. Editor,
A subscriber and a faithful son of Africa,
CLIFF A. BROWNE.

BOOKS RECEIVED.

"The Black Man's Burden," by E. D. Morel; "Communism and Christianity," by Bishop William Montgomery Brown; "Africa and the Peace of Europe," by E. D. Morel; "Nicolai Lenin, His Life and Work," by G. Zimovieff; "Ten Years of Secret Diplomacy," by E. D. Morel; "The Rosicrucian Cosmo-Conception or Mystic Christianity," by Max Heindel; "What Henry Ford Is Doing," by Frank Bonville.

ITEMS

The reactionary forces at present in control of France are waging war on the French Communist Party, and have arrested Amedee Dunois, secretary general of the Communist organ, "Humanite," and one of the chiefs of the French Communist party. The Communist leaders, however, are not afraid, and "Humanite" has issued a fiery defiance to Premier Briand and the other French reactionaries, as follows: "Never will the police prove anything against us for which we will not willingly take full responsibility. We will face attack and call to our aid the working class. The ruling class hopes by means of a manufactured secret plot to make credible a legend of revolutionists working in the shadows. Very well. It is the working class which, by its organization mass action, prepares a revolution and will accomplish it. Neither the party nor this newspaper fears Briand." "Le Populaire," organ of the Moderate Socialists, is scarcely less outspoken, saying: "We expect nothing less from the man of St. Nazaire. He puts into effect today what he promised his friends of high finance who tremble at the idea that one day the people of France, robbed, duped and pillaged, will force them to disgorge."

The unpardonable sin in a person of a different race or religion from ours is to be smarter than we are.—Ohio State Journal.
So the Negro can testify.

It was hands at Marion. Will it be boots at Washington?



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