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Please Mention The Crusader

The Crusader Magazine

VOL. 1.

AUGUST, 1919.

No. 12

Government of the Negro

By Whom and for Whom?

GOVERNMENT of the Negro; by whom and for whom?

By the white man and for the white man?

Or by the Negro and for the Negro?

There is no such thing as government of the Negro by the white man for the Negro, or, for that matter, either, government of the white man by the Negro and for the white man. As Mills said:

"The government of a people by a people has a meaning and a reality, but such a thing as the government of one people by another does not and cannot exist. Either a people governs itself or that people has not a real government, but only a system of provisional administration."

Government of the Negro by the white man has never benefited, and will never benefit, the Negro, although this iniquitous system has greatly benefited the white capitalist class both in the United States and in alien-ruled Africa and the West Indies.

These are the teachings of history, affirmed and reaffirmed every day of our lives. These are the truths in spite of our desire and unconscious efforts to ignore them. The danger is no less because, ostrich-like, we insist on burying our heads in the sand.

Patrick Henry, in his stirring appeal to the Virginia Convention in 1775, pointedly asked that body:

"Are we disposed to be of the number who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

"I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. . . ."

For that speech Patrick Henry has been eulogized by every nation of the

world, but by his own nation: particularly, for all men recognize the deep wisdom and irrefutable arguments contained within that speech. And in Patrick Henry's honored and immortal words we ask the Negro people: Are WE disposed to be of the number who, having eyes, see not, and having ears, hear not, the things which so nearly concern our temporal salvation?

Have not our experiences of the past fifty years and the experiences through the centuries of other groups and races given ample demonstration of the utter futility of the ultimate equitable solution under alien rule with which the white man and his hireling "leaders" seek to gas our souls?

And can we be better guided than by the experiences of the past? How else can we judge of the future?

In the past we have been oppressed, lynched, segregated, jim-crowed, legislated against and our every legitimate aspiration repressed by the cloven foot of lynch law and grandfather clauses. In the past it has been government of the Negro, by the white man and for the white man. What reason have we to hope that it will be aught else in the future history of this country? Are we of the number who, having eyes, see not, and having ears, hear not?

Patrick Henry asked the Virginia Convention, "And, judging by the past, I wish to know what there has been in the conduct of the British Ministry for the last ten years to justify those hopes with which the gentlemen have been pleased to solace themselves and the House?" And we ask what is there in the past FIFTY YEARS to justify the hope that conditions here will ever be better for us? That we who have fulfilled the citizen's obligations to the country will ever be rewarded by a recognition of the country's obligations to the citizen and by extension to us of the full rights and privi-

leges of American citizens—now the exclusive possession of white men?

Is it the insidious promises with which the white man and his shameless hirelings regale us? Can these smilingly given promises be reconciled with the sickening apathy of the North and the murderous lust of the South towards us?

"Are we of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation?"

There is no solution of the race problem but in "government of the Negro, by the Negro and for the Negro." The fate of ourselves, of our children, the fame or dishonor of our great race—all depend upon this glorious consummation. Glory, riches, honor, race salvation, our motherland—all are calling. Will we give heed before it is too late—before our chains are irretrievably forged and the annihilation of our race, like the Indian, begun?

At first glance the solution offered by The Crusader may seem unpleasant. It entails sacrifice. But what worth while has ever been accomplished without sacrifice of some kind? And are we not, "whatever anguish of spirit it may cost, willing to know the whole truth; to know the worst, and to provide for it?" Are menaces less real because we foolhardily refuse to recognize them?

And is the proffered solution really unpleasant? Is it unpleasant to make and administer the laws by which you are governed, rather than to live, like slaves, under laws to which we do not consent, either by ourselves or by our representatives? Is it unpleasant to know that one's life and property are secure from the fury of murderous mobs, that one's wife and daughter are safe from the lust of lascivious beasts, backed by legal as well as illegal force? Is it unpleasant to be the owner of the country in which you live and the controller of its wealth and resources, its policy and its destiny? Is it so unpleasant to live in a fine and healthy climate, in a land so blessed by bountiful nature that only the minimum of work is required to effect the maximum in crops and wealth? Is it unpleasant to live in a country where a small capital and little labor will insure a good harvest and the successful pursuit of happiness? A land as yet little affected by the horrors of capitalism, and having no rent profiteers, no food trusts and milk combines, no unhealthy, putrid tenements, no sweatshops

wherein morality is ground out of women and life and health out of young children, no grinding, nerve-racking competition in which honest men remain poor and those only can become rich who practice dishonesty and the merciless exploitation of weak women and little children.

Is the doubtful solution here, which white men lightly promise and Negro fools believe in, worth waiting for? Liberty has always had to be fought for. And rightly! Is not this supreme gift of God to man well worth fighting for, well worth sacrificing for, dying for? And is not Africa, the richest and potentially the greatest continent and the most blessed by God and bountiful nature, worth any sacrifice that may be required of us in the task of re-establishing her ancient freedom and transcendent glory?

Government of one race by another has always meant and always will mean oppression and repression for the governed. Government of the Negro, by the Negro and for the Negro is the only honorable and fully effective solution for the Negro problem. And that government can best be attained and secured in our sunny motherland: *Africa!*

"Are we of those who, having eyes, see not, and having ears, hear not, the things which concern their temporal salvation?"

The Irish, the Jew, the Pole—all races are looking towards national existence in a country of their own under government of their own, as the logical solution of their problems. Why should not the Negro also seek such ends? It is the only solution!

EVERY MORN THEY BRING ME JOY

Every morn they bring me joy,
These lassies neat and trim,
Who board my train
With might and main
Until I shout within:

"What wonders these few years have
brought,
What change has come to place?
That on the "Sub"
My elbows rub
More lassies of my race?"

I raise my hat and gently bow,
And, maties, it's a treat
For me to stand
And to command
Some lassie to my seat.

W. Francis, Jr.

The African Origin of Grecian Civilization

By George Wells Parker.
Part IV.

July 10 Page 35

PERMIT me now, ladies and gentlemen, to show definitely the debt which Greece owes to the Minoan and Mycenaean civilizations. Crete, as I have said before, appears to be the center from which the Mediterranean culture radiated. It is the "Mid-Sea Land," a kind of half-way house between three continents and its geographical position, makes it the logical cradle of European civilization. It is near the mainland of Greece, opposite the mouths of the Nile and in easy communication with Asia Minor, with which it was actually connected in late geological times. As I mentioned before, the civilization expanded in every direction and at the time of the conquest it had firm hold upon Greece, appearing at Mycenae, Tiryns, Thebes, Orochomenos, and other places. That some vanguard of Aryan immigrants came into contact with this culture at its climax is plain from the evidence furnished by Homer. That they mingled with the inhabitants is certain. The later onrush about 1200 B. C. destroyed in part the civilization found there, but fortunately there was not utter destruction. These rude people realized the difference between their savagery and their enemies' culture. They, too, merged with the inhabitants and formed the Grecian people of historic times. This amalgamation is clearly apparent in the Greeks today and because of it Count de Gobineau has called their ancestors half-breeds and mulattoes. Note, also, if you will, that Greek genius burned brightest in those parts of Greece where the Minoan elements were most thoroughly planted.

If you should inquire the source of the Minoan civilization I would first call your attention to the fact that Herodotus attributed much of the Grecian civilization to Egypt, and, secondly, to the opinion expressed by Sir Arthur Evans in his presidential address before the British Association last fall. "My own recent investigations," said he, "have more and more brought home to me the all pervading community between Minoan Crete and the land of Pharaohs. When we realize the great indebtedness of the succeeding classical culture of Greece to

its Minoan predecessor the full significance of this conclusion will be understood. Ancient Egypt itself can no longer be regarded as something apart from general human history. Its influences are seen to lie about the very cradle of our civilization. The first quickening impulse came to Crete from the Egyptian and not from the Oriental side." Herodotus has been called the father of lies, but at this late date we again see him vindicated in a conclusion reached by the greatest living authority upon classical archeology.

Before closing I wish again to enforce the fact that the ferment creating the wonderful Grecian civilization was pre-eminently the ferment of African blood. Take all the archeological facts of the last fifty years and read them up or down, across or diagonally, inside and out, and this fact rises into your mind like a Banquo that will not down. Historians may distort the truth and rob the African race of its historical position, but facts are everywhere throwing open the secret closets of nations and exposing ethnic skeletons that laugh and jest at our racial vanities. The Aryan savages of Europe came down upon Greece, found there a great civilization, merged with the inhabitants and builded a greater. The all but savage European of the Dark Ages knew nothing of culture save what had been taught him by the Roman legions, the heirs of the Mediterranean civilization. This little was almost forgotten until religious fanaticism started the Crusades and brought them into contact with the civilized refinement of the Arabians, Moors and Saracens, likewise peoples in whose veins flowed the fiery ferment of African blood. If, as Sir Arthur Evans declares, that classical students must consider origins and admit the ancient Grecians of African descent, so must they go a bit further and admit the Renaissance to have sprung because of contact between feudal Europe and African Mohammedism. Again we must admit, no matter how bitter the taste, that the mixed race has always been the great race—the pure race always the stagnant

(Continued on page 28.)

EDITORIALS

THE LUSK COMMITTEE MAKES A DISCOVERY

The Lusk Committee "investigating" Bolshevism has made the startling discovery that the Negro is adopting a radical frame of mind and is affiliating himself with the Socialists, the I. W. W.'s and other justice-seeking organizations in this country.

Of course such a discovery must be immensely surprising to that type of white man who denies that the Negro is human and who therefore does not give him credit for being possessed of the same aspirations for liberty and happiness as other humans. But to us who know that the Negro is certainly human and eminently intelligent even in his rough state, the question is rather why should he not be radical? Why should he be conservative? He certainly has few rights and no privileges to conserve. Why, then, should he seek to perpetuate existing conditions and institutions—especially when he is by far the greatest sufferer under them?

Did he not seek to right his wrongs by any means at hand he would be less than human. Yet such men as Stevenson of the plute's club have the gumption to express "surprise" at the Negro for fighting against new slavery in the company, as in the old abolitionist days, of radicals and liberals. The presence of a young Negro woman in one of the Rand School classrooms so outraged Stevenson that he is alleged to have expressed his surprise to the young lady that one of her race, "for whom this country has done so much," should be seen in such an institution and, when met by the retort that "the Negro was waking up to just how much this country has done, or intends to do, for him," is said to have given expression to the thought back of the minds of the whole gang of conservatives and reactionaries, to-wit, that the Negro should be back in slavery anyhow.

This country, or rather the class still in power, has done so much for the Negro that, fifty years after the Emancipation, he is still virtually a slave in many parts of the Union, while in no section of it does he enjoy equal rights with other American citizens. This is one of the many very important reasons why the Negro is turning to radicalism and making cause with those

who are waging war against the powers that are despoiling them.

And in what better company could the Negro be found than in the company of the radicals and liberals? Wendell Phillips, Garrison, Abraham Lincoln and every other man who helped the cause of Negro Emancipation was a radical! It was conservatives and reactionaries like members of the Union League Club who opposed the abolition of physical slavery. And the reactionaries are still on the job, as demonstrated by the investigating activities of the infamous Lusk Committee.

WILSON AND THE TREATY

In his proclamation to the American people, issued after the signing of the Peace Treaty, Wilson says:

"It (the treaty) liberates great peoples who have never before been able to find the way to liberty. It ends once for all an old and unbearable order under which small groups of selfish men could use the peoples of great empires to serve their own ambition for power and dominion."

In connection with the opening sentence of the above quotation, the whole might be taken as a reiteration of Wilson's declaration in Rome that "the day of great empires was past." Logic, however, is forced to interpret the quotation differently, since such an interpretation would be plainly false while India, Ireland, Egypt and other parts of Africa are still under the heels of "small groups of selfish men"; and the British empire, wherein 53,000,000 whites exercise rule by force over some 350,000,000 darker people, remains a living example of the continued existence of the state of affairs described by Wilson as "an old and intolerable order" and the end of which he seems to claim has occurred.

But that the President knows that he cannot honestly make such a claim is apparent by his next statement that:

"It (the treaty) associates the free governments of the world in a permanent league in which they are pledged to use their united power to maintain peace by maintaining right and justice."

What are the "free governments"? Surely it is not sufficient answer to say the

democratic governments? For is not the Russian Soviet government such an one? And it is excluded from participation in the signing of the treaty. The "republican government" of Ireland is such an one, and that, too, is excluded from participation. The "free governments," therefore, must be those governments, irrespective of their leanings toward democracy or autocracy, that are made up of one's own countrymen. Such, for instance, as the United States. And these "free governments" are associated by the treaty to "use their united power to maintain peace by maintaining right and justice."

The definition of "free governments" for some governments presupposes that there are other governments that are not free: alien governments dominating it over subject populations by right of superior force. And these people over whom such unlawful jurisdiction is exercised are punished by exclusion from participation in the great work of "maintaining right and justice" because they do not enjoy free government. For it is the people that are punished; the alien ruler has participation through his home government. Thus the victim is punished for being a victim and the aggressor is welcomed with open arms.

And yet in Wilson's proclamation the phrase is used "to maintain right and justice," as if right and justice were already established and naught remained but to uphold them in perpetuity.

Will this casuistry blind the eyes of men?

GIVING BELGIUM A MANDATE

How totally dishonest and hypocritical are the pretensions of the Entente Powers in re to the matter of mandatories over the weaker peoples is again demonstrated with the extension to Belgium of a mandate over the provinces of Ruanda and Urundi in former German East Africa, as reported in a *New York World* dispatch of June 29. A mandate to Belgium! Belgium whose hands are still freshly red with the blood of maimed and murdered thousands of Congo natives! Belgium whose record in Africa is bloodiest of all the European thieves!

It is a wonder Entente statesmen would spring so crude a trick in view of the possible consequences that might follow the accidental opening of the eyes of the people to the utter sham and hypocrisy of their pretensions.

But let them on with the dance! For their barbarities in the Congo a just God

has already exacted terrible retribution of Belgians and French. And, by the God of Battles, the Negro shall yet awake and gird on his armor to trample into the slime of their own making, into the blood of their own spilling, the perverse and cruel kulturs of Europe! Embattled Africans have crossed the Pyrenees and tramped the plains of Lombardy and Southern France before, and it may happen again that they shall be used as the instruments of His vengeance.

BRITISH ATROCITIES

The following excerpt from an appeal issued by the British Labor Party needs no comment, save a reminder of the howl which was set up when German Zeppelins bombed British towns, and the holier-than-thou attitude which this race of robbers, murderers and self-elected rulers has steadily pursued throughout its foul and bloody history:

"We, the undersigned, appeal to our countrymen and women to give thought and attention to the condition of affairs in India. . . .

"Indians are unarmed, yet they are bombed from aeroplanes and shot down with machine guns."

THE MANDATORIES

The mandatories suggested at Paris would be tragic were they not really funny. The big nations are trying to appear generous, yet they are working with might and main to acquire every inch of territory which may possibly mean wealth to the country exercising the mandate. The German colonies are to be divided between France and England and never once has a serious proposal been made that the United States exercise any sort of mandatory over any portion of Africa.

But the United States has been offered a mandatory—a most wonderful mandatory. It is Armenia. Why? Not because it will mean wealth to the United States, because it will not. It will mean more expense than it will ever mean anything else. The reason is a far deeper one than that. Armenia is Christian and she is surrounded by Mohammedans. France and England have always pretended that they were the protectors of Islam and if they should dare to become a protector of Armenia there would be a blow-up that would rock Asia and imperil the power of France and England. Therefore they want the United States to relieve them of the burden.

This fact also explains why it is that both France and England have ever remained silent in the face of the Armenian massacres. They can't afford to meddle, even though the Turk murder every Armenian that ever lived. It would contradict the assertion that these two countries were the friends of Islam, and such a contradiction would mean that England and France would lose much money. This is diplomacy and the white man's method of weighing justice.

APPROACHING IRISH SUCCESS

There is little doubt that the Irish principle of "when you fight, FIGHT!" is soon to be vindicated and Irish sacrifices for liberty crowned with great and important, if not complete, success.

By strikes, riots, rebellions and other forceful means the Irish people have forced the world to take cognizance of British misrule and oppression of Ireland, and world public opinion is today exerting a potent influence to bring the English around to a recognition of the fact that the Irish people have rights which the English are bound to respect.

One of two things seems bound to happen very soon. Announcement by England of a Dominion form of government within the "Bloody Empire" for Ireland, or an embarrassing recognition for England of the "Irish Republic" by other nations, led by the United States. Whichever way it goes, the Irish people are bound to benefit greatly in the near future from their heroic sacrifices of blood and treasure in the cause of Irish freedom. And the maxims remain true: "When you fight, FIGHT!" and "he who would be free himself must strike the blow." There is no middle course when dealing with the oppressor.

AN UP-TO-DATE GROCERY

It is not often that we can go on record as directly commending any special enterprise among us. Negro enterprises, sad to confess, are not as a rule operated on a basis to merit honest commendation. However, the case of the grocery store operated by the Intercolonial Supply Company at 2436 Seventh Avenue is different. It is a bright exception to the general rule. Its operatives seem to have overcome the usual handicaps suffered by Negro business because of lack of training and experience in the particular line essayed. Clean, well-stocked with standard goods at the lowest

existing prices, the Intercolonial Supply Company's grocery is in a position to, and does, compete with its white competitors. It is steadily winning the trade of the Negro consumer on a platform of merit, intelligent and polite service and low prices.

May it prosper and may others emulate its progressive policy.

WORTH WHILE PUBLICATIONS

The Negro World and *The Messenger* have both in recent issues commended *The Crusader* to their readers.

The Messenger was good enough to record this statement of its beliefs that, "as for Negro publications, the only other magazine besides *The Messenger* worth reading is *The Crusader*," and *The Negro World* says of *The Crusader*: "It takes a sound position on all questions. . . . At no time is there any fulsome hypocritical praise of the negative virtues of blind patriotism, obedience and the like. Instead, the magazine is full of live articles that take a wholesome international outlook on the race question. It sees with clear sight that behind questions of race antagonism lurks the bigger question of the exploiter and exploited—the robber and his victim."

We thank our contemporaries. The tribute coming from them is all the more appreciated. There are many publications in the field whose enmity we would much rather incur than to be possessed of their friendship. A man is known by the friends he gains, but better still by the enemies he makes. If we cannot respect a man we would rather not have his friendship. And it is because of our great respect for the ability and integrity of Messrs. Randolph and Owens, the editors of *The Messenger*, and of Mr. Domingo, the editorial writer of *The Negro World*, that we are enabled so heartily to appreciate their very fine tributes to this magazine and its editor. We are perfectly aware that neither of the three would for a moment stoop to praise aught they did not believe in. And it is evident, too, from the splendid make-up and progressive contents of their own publications that they are well able to discriminate between good and bad publications.

MARCUS GARVEY.

Marcus Garvey, founder and president of the Universal Negro Improvement Association and African Communities League, appears to have come out victor in

the first round of the fight made against him by his enemies.

The accusations brought against him are unproven, the case of his enemies being thrown out of the District Attorney's office. Mr. Garvey's only set-back is a warning from that office to cease solicitation of contributions for the proposed Black Star Line. And Mr. Garvey's own indiscretion made this necessary. Had he brought the Black Star Line before the public in a thoroughly business-like manner and offered it to the race through the selling of shares, instead of as an opportunity for enthusiastic race members to subscribe to a privately owned line, this warning would not have been necessary.

The Black Star Line is a good business proposition and should have been put before the public as such from the very start. However, we all make mistakes, but it is never too late to rectify the mistakes we honestly make. And Mr. Garvey has already taken steps to rectify his and is now offering stock of the incorporated Black Star Line to the race at \$10 a share.

So far, so good. His friends are satisfied even if his enemies, not naturally, are far from being satisfied. But we wish Mr. Garvey would once and for all recognize the peculiar circumstances and environment affecting this race of ours and operating to create distrust among Negroes of their own race. Because of his splendid work in the past, and the greater promise of the future, we would be extremely sorry to have aught happen that would destroy or in any way affect for the worst the wide influence of Mr. Garvey. Our advice to him, therefore, is to take the race and his associates more into his confidence as befits a democratic era. His mind has been too imperialistic and arbitrary in the past.

ABOUT THE LUXURY TAX.

In view of the dishonest practices, based upon the promise that Negroes are 'soft' and ignorant, of several white ice cream parlors on Lenox avenue, we desire to call the attention of our readers to the fact that the Government luxury tax only calls for a tax of one cent on "each ten cents or fraction thereof." That is, if you spend ten cents the tax is one cent and if your order comes only to five cents ("a fraction thereof") the tax is one cent just the same. But in no case should you allow

the ice cream parlor to tax you on *one order* at the rate of one cent for each five cent item. The tax is on the entire purchase not on each separate item. On an order for six soft drinks at five cents each the tax should be but three cents, "one cent on each ten cents or fraction thereof." This is the law and this is the manner in which it is interpreted, understood and carried out in every section of the city but Harlem, in which section unscrupulous whites (whose names we will give in our next issue if they still persist in their nefarious robbery) are taking advantage of their patrons on the belief and theory that Negroes are foolish and ignorant, anyhow, and need not be expected to know anything about the laws. Will you support them in this view? Or will you object to being done out of even a penny by folk who rate you as fools because you do not stand up for your rights?

Remember, too, that there is no tax on anything bought to carry out of store, such as bottles of soft drinks or ice cream in quantities.

WILLIAM MONROE TROTTER.

President Wilson has again honored William Monroe Trotter by refusing to grant an audience to this fearless spokesman of the Negro race.

Knowing the kind of Negro that President Wilson and the section of this country he eminently represents are willing to recognize as "leaders" of the Negro race, we cannot help feeling that Trotter should be mighty proud of the fact that Wilson has refused to see him. It is a healthy sign of the character, honor and integrity of a Negro leader when a Bourbon will have nothing to do with him.

On the other hand, Wilson has the doubtful distinction of twice allowing his personal feelings to influence his official decisions. He has successfully refused to see Justice Cohalan, representing the Irish cause in America, and William Monroe Trotter, representing the Negro cause in Paris.

THE SARCO REALTY COMPANY.

If in the past this magazine did not bring to the attention of its readers any of the various investment propositions being offered to our race it was because we did not feel certain of the honesty of the motives actuating these bids for investment or of the wisdom or utility of the proposition.

With the advent, however, of the Sarco Realty and Holding Company, Inc., we feel that The Crusader can at last honestly and with the utmost confidence bring to the attention of race men and women desirous of making safe and profitable investments a company whose business motives are without a doubt honest and on a high moral plane and whose business policy and management are enlightened and expert.

The Sarco Realty and Holding Co., Inc. is at present the owner and operator of several high-class modern apartments in

Harlem. It now proposes to give colored Harlem the benefit of a colored theatre, owned co-operatively by and for the race. For this purpose the company is offering shares at ten dollars each, with an explicit agreement to redeem in full such shares should it be found impossible to erect the theatre. No offer could be fairer. And there should be no reason why, with over one hundred thousand Negroes in Harlem, the necessary sum should not be raised and the theatre erected as a monument to increasing race pride and progressiveness.

A Horoscope of the Months

The Nature of the Destiny and Some of the Idiosyncrasies Which Have to Do With Persons Born Under the Sign "Leo," Representing the Period Between July 24th and August 23rd.

(Compiled and Edited for the Crusader.)

LEO: THE LION

JULY 24th to AUGUST 23rd.

CUSP: Runs July 22d to July 28th.

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CHE constellation Leo—the fifth sign of the zodiac, and the middle point of the magnet of the Fire Triplicity—is a masculine, fiery, changeable, northern sign governing the heart and blood of life. The higher attributes are belief and self-control.

A person born in the period of the cusp, when the sun is on the edge of the sign, does not receive the full benefits of the individuality of either sign, but partakes of the characteristics of both Leo and Cancer.

Persons born under this sign are kind-hearted, sympathetic and jovial. The will power is firm and is combined with enterprise and perseverance. Their bearing is perfectly natural and without self-consciousness. They are animated and convincing talkers, and excel in repartee. They always make a point and never fail to see one.

Leo gives to those born under its influence a lofty mind, a spirit of fair play, an unbending dignity, and a generous heart. While they have a great respect for law and authority, their imperious and independent nature causes them to feel resentment when commanded.

The special aptitudes of the subject will

be of a martial character. They make many friends to whom they are devotedly attached, and who frequently impose upon them. Their actions are guided by their impulses and emotions.

Leo people are steadfast, virile, proud and liberal, with great brilliancy that may render them egotistical and presumptuous. The temper is kindly, though firm, courageous and magnanimous.

The physical temperament of these subjects will be nervous-sanguine, with remarkably fine health and a long life.

They will find their most congenial friends, first, among Sagittarius people; next, among those born under Libra and Aries.

The faults of these persons are trickery in business affairs, prevarication and laziness. They are chronic borrowers. They are hot-headed, impetuous, fiery and passionate. Leo is the only sign governed by the sun, and to this solar influence is ascribed the passion and impetuosity of its subjects.

A union with a person born in Sagittarius or in Aries is likely to be most happy and to produce the strongest offspring. Leo children are quick to observe any duplicity or inconsistency on the part of those around them, and will meet it with corresponding hypocrisy and a deep cunning.

The gems are the ruby, diamond and sardonyx. The astral colors are red and green. The flower is the morning glory,

*This is the second instalment of "A Horoscope of the Month." The first was printed in the July issue of The Crusader. In subsequent numbers we will give the sign for the month of issue and explain its significance to those whose birth-month it may happen to indicate. Watch for your month and note whether the characteristics given will apply to yourself and to your friends.—The Editor.

the one which corresponds most readily to the influence of the sun. The lucky months are January and October. Sunday is one of the most fortunate days of the week. The ancient Hebrew tribe over which Leo has rule is that of Joseph. The ruling angel of the sign is Verchiel.

If grapevines are pruned when the moon is at the full, in Leo, Taurus, Scorpion or Sagittarius, neither worms nor birds will attack the fruit. Shear sheep at this period, and their wool will grow again the better. Do not graft trees when the moon is waning.

August, originally Sextillis, the sixth

month in the pre-Julian Roman year, received its present name from the Emperor Augustus, in the year 8 B. C. August was selected, not as being his natal month, but because in it his greatest good fortune had come to him, and it is a rather curious example of the irony of fate that he should have died August 24, 4 B. C.

Hannibal, Alexander Dumas, Napoleon Bonaparte and Sir Walter Scott were born under Leo, and are good examples of the soldierly, commanding characteristics and the ability to make friends of the sign.

1. Aries.....	The Ram	Reigns from March 21 to April 19.
2. Taurus.....	The Bull	Reigns from April 20 to May 19.
3. Gemini.....	The Twins	Reigns from May 20 to June 18.
4. Cancer.....	The Crab	Reigns from July 24 to August 23.
5. Leo.....	The Lion	Reigns from August 24 to September 21.
6. Virgo.....	The Virgin	Reigns from September 22 to October 21.
7. Libra.....	The Scales	Reigns from October 22 to November 20.
8. Scorpio.....	The Scorpion	Reigns from November 21 to December 20.
9. Sagittarius.....	The Archer	Reigns from December 21 to January 19.
10. Capricorn.....	The Sea Goat	Reigns from January 20 to February 18.
11. Aquarius.....	The Water Bearer	Reigns from February 19 to March 20.
12. Pisces.....	The Fishes	.

A Child of Light

By Marie A. Dorsey.

Part II. NOON.

Time and changes have added many charms to the tiny village of Wallington. Standing upon the steps of the new Post Office, which is centrally located on the main thoroughfare of the town, one may behold village life in all its quaintness. Just across the street is a handsome stone church, the finest the village possesses; a drug store, a shoe shop, a market, and many other small shops which tend to make village life pleasant.

Walking westward through the town one passes many new houses, for the coming of the railroad had brought many persons of wealth and distinction to this quiet district.

Just outside where the fields and village meet, a little cottage stands, and while we pause to admire the small house with its white curtained windows, green shutters and rose covered porch, a young colored woman with firm step and dignified bearing comes down the gravel walk to the gate. An old lady standing within the shadow of the broad porch called, "Joan, don't forget the books." Is it

possible that this good looking young woman can be Joan of the backwoods? Yes, it is she, the same Joan that Ruben Taylor overtaken on the way to the Capital City many years ago. She is not Joan of the backwoods now, but is known as Miss Joan Newton of Lincoln Avenue, Wallington. Many and remarkable are the changes time has wrought in the life of this lonely country girl. Mrs. Newton, Joan's mother, whom the white population called Lucy Newton, the laundress, because it was considered too exalted a title to call a colored woman "Mrs.," had worked constantly in her laundry in the old farm house, endeavoring to save a few dollars each week to give Joan a good education. Many a morning dawn found her creeping into bed for forty winks of sleep before beginning another day's work.

Mrs. Newton's health was breaking fast, for she was not a young woman and all of her laundry had to be carried to and from Wallington, and, although Joan helped all she could before and after school hours, her burden was not a light one. The soap suds and the steam from

the damp clothes had already done their fatal work. So it was considered necessary to move nearer the village. Thus we find them living humbly in the little cottage. Misfortune and disappointment, however, have followed these good women step by step down the avenue of life.

When Joan was 12 years old the inhabitants of the little town were loud in their praise of the new savings fund bank which had just opened. Among the many who deposited their savings of a lifetime in the new bank was Mrs. Newton, who deposited with the hope that the day would soon come when she could send Joan to high school and purchase the cottage.

Success marked Joan's school career, and at 13 she graduated with honors from the little school. All who attended the exercises that day and looked over the examination papers found that Joan, though called last, proved herself not least, for when the exercises were over the gold medal was presented to Joan Newton without much ceremony after a long and heated discussion, for the majority of the school board objected to giving the honors to a colored child, but the president of the board, being a just man, ended the dispute by saying he believed in placing honor where honor was due. Larry Mitchell, the mischief maker of the school, who was two years Joan's senior, but who loved play better than study, found himself at the foot of the class. His father, Mathew Mitchel, who was storekeeper, Postmaster and all that was important in Wallington, was so disappointed at the failure of his only son that he immediately proceeded to pour out his wrath upon the innocent head of Joan. Ruben Taylor, who was old and rheumatic, leaning on his crutches, was one of the last to leave the building and overheard a conversation between the school directors and Mathew Mitchel.

"That Newton young one has carried off the honors today, and I hear they are talking of sending her to high school, but if she stays in this district I will see that she does not succeed, for we do not want educated Negroes in this community who can excell our own children. The idea of a nigger being presented with a gold medal!"

Outside Joan and Lucy Newton were waiting for Ruben Taylor, having seen him in the crowd. Walking up he congratulated Joan, telling her he had a graduation present for her, but as you

cannot use it now I will leave it in good hands for you until you are older, and, changing the subject, the three walked together to the little cottage off Lincoln Avenue. Joan wondered why Uncle Ruben lingered, for although a cripple from repeated attacks of muscular rheumatism, he was a busy man.

Because of ill health he had long since left the farm and became janitor of the largest church in Wallington, for sweeping the aisles and ringing the bell were much easier than the rough farm work.

When the simple evening meal was over and the dishes washed, Mrs. Newton sent Joan over to Wallington with a package of laundry. Ruben Taylor then drew his chair up close to the widow's ironing board and began the conversation that Lucy Newton never forgot.

"Mrs. Newton, have you ever considered that it is not safe to put money in banks? and I hear that you have gone and put all of your money in that frail looking house that the white folks call the Wallington bank." Mrs. Newton's reply was, "Oh, pshaw! Uncle Ruben, I am sure the money is safe, because Mr. Mayo, the wealthiest man in the town; the minister and many others have money there, and I know Master Andrew will take good care of it." Being ex-slaves, they often let the word "master" slip from their tongues unheeded as in the old days.

"I am not sure," was Ruben Taylor's doubtful reply. "Andrew Mitchel is president and I would not trust a cent of mine to a Mitchel; for when I was working on the farm hauling fruit and vegetables to his brother's store, he cheated master out of many a dollar because he thought I could not count. But I can count, and the last time I counted my small savings I had just nine hundred and seventy-two dollars and eighty-one cents, and I will not trust it in the hands of any white man. The white folks' love of money is surely going to ruin this country, and Ruben Taylor's bank shall always be a hole in the ground."

"I am old now and will not need the money, but I know who will need it. If you will give me Joan's pen and ink and some paper and an envelope I will write a note telling you where to find the money if you will promise not to open the envelope until after my death, then pass it on to Joan, for there is the making of a great woman in that child, and she will need it." Ruben Taylor wrote in a large broad hand his last will and testa-

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ment, revealing the hiding place of the money, thanking God and Joan Newton for teaching him to write—a privilege given to few ex-slaves.

Joan, having returned from the village, found her mother and Uncle Ruben searching all the secret recesses of the old cottage to find a safe place to deposit the letter. The importance of the paper was explained to Joan, and the three decided upon the old clock on the parlor mantel. Securing a hammer and a stout tack, the envelope was nailed tightly in the back of the ancient timepiece.

Three years passed uneventfully and nothing came to break the monotony of Joan's life. She went daily to the next largest town to high school and if color prejudice had not existed she would have passed through much sooner, but the principal, who was an objector to Negro progress, held her back to await the other classes.

Returning home one day in early winter, Joan found her mother lying on the kitchen floor, while a weeping neighbor bathed her brow with cold water. Between sobs the neighbor told her that the president of the bank had disappeared and all of the money too, leaving many of the town's people penniless. The shock had been too much for Mrs. Newton, for the labor of a lifetime was lost. With this small sum she had contemplated making a last payment on the cottage and finishing Joan's school course. It was all over now; her dream had turned into a nightmare.

As the months passed into years she became feeble and the eyes which had witnessed many an injustice done her race became sightless. Joan had to take up the burden, casting aside all thought of a finished education, her only care was for her invalid mother. Then the Sheriff came to claim the cottage, for the last payment could not be made. It was impossible for Joan to work, nurse her mother and keep down expenses... The Sheriff, upon leaving, told Joan that unless the money was paid within thirty days he would have to levy on the household goods and sell the cottage. The Sheriff was only too glad to inform Mathew Mitchel of the bad state of affairs, and the two conspired with the owner to do all in their power to rout the widow and her daughter from the cottage, for Mitchel had made the remarks that exclusive homes had grown up around the Newtons, and their tiny cot-

tage and garden plot had become an eyesore to the community.

Joan was heartbroken, but hopeful, and going over into Wallington one afternoon to deliver a package of laundry, dropped in at the church to tell Uncle Ruben her troubles, and, much to her surprise, she was told that he was ill, and had not been on duty for several days. Crossing the railroad into South Wallington, the Negro settlement for many colored people from the South and other points had found their way there, securing employment in the summer hotels which made the town famous, but owing to the white people's predominance the Negroes were disfranchised and were not permitted to live north of the railroad. It was there that Joan found herself in the hut that Ruben Taylor called home. Stretched upon a rude bed in one corner lay the old man. Tears of joy streamed down his wrinkled cheeks when he saw Joan.

He told her how a young man, a stranger in the settlement who appeared to have some means, claiming New York as his home and barbering as his trade, had taken pity on him in his lonely state and came three times a day to administer to his wants, and often sat up with him until dawn, for he was very ill with an attack of rheumatism of the heart. Uncle Ruben's illness made Joan forget her own miseries, and promising him that she would wash his clothing and bed linens, keep the little room clean for him, she departed, never mentioning the Sheriff and the threatened levy.

Mrs. Newton was very much distressed to hear of Ruben Taylor's illness and early the next morning she hurried Joan off with a basket of dainties for the sick man.

When Joan arrived at the little hut in the settlement, she found two persons there ahead of her—one, the barber, who introduced himself as Walter Beal, and Doctor Hopkins, Wallington's leading physician, who knew Joan quite well. After greeting her in his gruff way, he told her a change had taken place in his patient's condition, and he could not live many hours, as he was beyond medical aid—it was only a matter of watching and waiting, and taking his departure left the two sorrowful watchers by the dying man's bedside.

Ruben Taylor was conscious until the end, and sending Walter Beal into town on an errand he asked Joan to pull her chair up close to the couch, for his

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voice was failing fast, and said to her, slowly, but distinctly: "Joan, I told you I had a graduation present for you. I am going to give it to you now. Get the tack lifter out of my tool box there, and bring me my crutch out of the corner." Joan, wonderingly, obeyed. "Now take the carpet off of the arm rest; there are two layers of it." Removing the carpet she found a soft leather bag, quite fat and pudgy. "Take out the notes and count them. That is the money I made since I came to work at the church." Counting the notes, some of them had grown very thin, she found there was \$625. Six one hundred dollar notes and several smaller ones. Joan had never seen so much money. "Now, you can finish school, Joan, and when you are older you can do something for the elevation of your race. And when you go home don't forget the note nailed in the old clock, and in the tin box under my bed you will find enough silver to pay the doctor, my funeral expenses, and give the other to Walter, for he has been very kind to me."

As the hours passed he grew weaker and just as the December twilight was fading into night and the Angelus bell was ringing, Ruben Taylor's spirit crossed the great divide. All Wallington mourned, for he had been known and loved by many. Mrs. Newton's gratitude was so sincere that she never let a day pass without saying a prayer for the happy repose of his soul.

The last payment was made on the cottage, much to the chagrin of their white neighbors, as it had been understood that Mrs. Newton had lost all in the bank failure. Christmas morning, when the bells were chiming Peace on Earth, Mrs. Newton and Joan opened the old clock, read the letter and to their astonishment, Uncle Ruben had buried the money almost within reach of them, under the red rose bush at the right side of the front porch, close down by the root. That Christmas was the happiest the inmates of the little cottage had ever known, Joan running to the front window every few minutes to look at the rose bush which was keeping its precious secret so well.

One night in early spring, when the earth was soft and damp, Joan dug down by the rose amid a tangle of roots and found the iron pot with its treasure intact.

When the Easter sun arose its golden rays fell across the marble monument in South Wallington cemetery marking the resting place of Ruben Taylor.

In June Joan graduated, but there were no just men to award her the gold medal. The prize was handed to a white girl who had kept second to her all during the term. A white man who attended the commencement remarked, "It was a shame; we all know the medal belonged to the colored girl." The directors could not incur the ill will of the children's parents by giving it to a colored pupil.

Mrs. Newton's health is better now; Dr. Hopkins says she may live for years. happy for Joan, her child of light, as she calls her, leads her through the dark and across the dangerous places.

Joan has not forgotten the pledge to her race, but duty has bound her to home. The years were passing swiftly; the day we see her coming down the path she is thirty; a stranger would say she was not a day over twenty. From her own fire-side she is viewing the world, the giant strides her race is making in all walks of life. Her only regret is that she cannot go forth even into the remote corners of the United States and carry the great message which would bring her beloved people into the limelight under a new government, and the Thomas Jefferson doctrine that all men are born equal, and therefore should receive equal rights.

Today she is in a dreamy mood, thinking of the past with its lost opportunities, the future veiled in misty possibilities. She goes over to Wallington Library to get some books to read to her mother, never dreaming that she is the chosen one to lead her race up to a higher standard.

(To be continued.)

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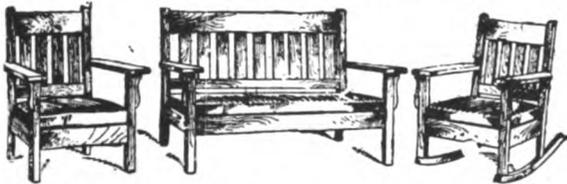


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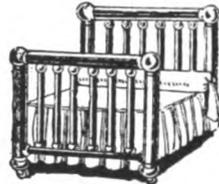
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Feeding the Family in Summer Time

CHIE consideration of the housekeeper at present is largely along pecuniary lines. As far as conservation is concerned she is no longer restricted to the use of any food material; she is only asked not to waste food, and immediately some one says, "I never waste one bit of food."

Of course, such a woman has nothing to worry about, but not every one can say that honestly. Many a slice of bread, one potato, a little gravy, or two or three leaves of lettuce are thrown away because the woman does not know the possibility of these small bits.

Often they are placed in the refrigerator or closet and forgotten until spoiled.

Stale bread, one or two slices of toast left from breakfast combined with any left-over vegetable and milk make a delicious soup for luncheon or dinner.

The feet of the chicken are valuable. Wash them well, plunge them into boiling water for two minutes, remove, and with a cloth rub off the skin. Cover with one quart of cold water, add one onion and a bit of celery and parsley and cook slowly until the liquid is reduced to one pint. Strain, season well and cool. This will make a good jelly that may be served as a salad, with French dressing, or heated and served as chicken bouillon.

Facts About Foods.

Save any fat from the chicken or fowl, any suet from the steak or roast, soak in cold water and fry out the liquid, being careful not to burn it. Strain, and when cold use for gingerbread or cookies.

Bacon, sausage and mutton fats, if carefully treated, are fine for cookies or cakes where molasses and spice are used.

When I say carefully treated, I mean cooked before the bits of lean meat clinging to it becomes tainted. Overheated fat has a very unpleasant taste, and is very irritating to the stomach.

When bacon is cooking drain off the fat several times; this makes the bacon very crisp and leaves the fat clear and white.

Fresh fruit should appear on the table once or twice a day. It is better for the health of the family and easier for the housekeeper than elaborate puddings and cakes.

Fruits are valuable for their mineral constituents, which assist in regulating the body processes.

When a good salad dressing made of egg, oil, cream or condensed milk is used with a dainty fruit mixture, the salad is as nutritious as it is tempting.

Some fruit salad combinations will take the place of a dessert, such as bananas and peanuts, prunes stuffed with cheese, chopped celery with peaches, or peaches, bananas and green peppers chopped together with mayonnaise or boiled salad dressing.

Another salad dressing is made by concocting a lemon flavored gelatine through which is scattered strawberries, sliced bananas and peaches. Almost any salad dressing is good with this gelatine combination.

To Measure Butter and Other Fats.

To many minds the most disagreeable part of baking is the measuring of butter and other solid fats. They stick to the cup or spoon and it takes time to scrape out every particle. But heating the measuring utensils, either by dipping in hot water or setting in a warm place, would cause the fat to slip out easily and with no waste.

RENOVATE WOOL GOODS

Sponge goods on right side with ammonia water—one teaspoonful of ammonia to one quart of water. Don't have the solution too strong, as it might not agree with some dyes. Better try it on a piece of goods.

TO COOK POTATOES IN A HURRY

If you want to bake potatoes and your time is short, try boiling them until nearly done and finish them in the oven.

For mashed potatoes, slice them thin, as for French fried, instead of leaving them whole or cut in half, and you will be surprised at the saving in time and gas.

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The Sin of Being Unattractive

CHERE are women who are constitutionally exempt from dowdiness, but the average woman of moderate means, and, above all, the woman who has to count every penny and make it do the work of a 5-cent piece, is in great danger of drifting into that most unattractive condition.

All of us see women who never look well dressed, whose hair is always untidy and whose faces even are "dowdy" looking, showing an utter disregard of the art of grooming as well as a total lack of good taste in the selection of apparel.

Some women drift into dowdiness in a most extraordinary manner as soon as they are what they call "married and settled." A girl who we all remember as dainty and trim during her youth in a year or two after her marriage becomes a confirmed dowd. Wives who permit themselves to become dowdy will regret it sooner or later. It is a grave mistake for a woman to neglect her looks, no matter what her station in life. It is almost criminal in a married woman. There is a penny wise and pound foolish view of the matter and it is full of real danger to the peace and happiness of two people. The woman who will tell you that she has so much to do would never think of neglecting to scrub her floor, or polish her pots and pans. She will sew yards and yards of cheap lace on a baby dress or sit up nights making useless finery for a child who would be much more comfortable and attractive in a simple garment. Yet she has no time to take her daily bath, keep her hair well cared for and herself well groomed generally. There is a chance for every woman to be attractive in appearance. There is no such thing as a hopelessly ugly girl or woman. Of course, we may not all be raving beauties, but every woman alive can make herself a pleasant picture for the eyes to fall upon.

FLAT-CHESTED GIRLS

Symptoms of a flat chest are seen in young girls frequently as early as nine and ten years of age. Such girls should be trained to increase the actual size of the lungs, or, more properly speaking, to expand their unused portions.

When the lungs expand fully they press the ribs and breastbone outward. For this reason the best exercises for an undeveloped child will be exercises that call for repeated lung expansion. Singing lessons are excellent, but must be taken in moderation during the forming period.

Young girls can be saved by proper physical training from becoming women with nerves. This physical training should begin during the early years of childhood. Take a girl at her seventh birthday and teach her to run slowly with erect carriage as far as she can with comfort every other day until she reaches her majority. Suppose at fifteen she ran as far as she could with comfort in ten minutes, would it trouble her much at twenty-one to run a mile at a good pace? It is not likely that several miles, under favorable conditions, would disturb her if she has been taught to run properly, never touching her heels to the ground and spring lightly from her toes and sole, to hold her arms practically motionless and her chest high.

A girl so trained would have well developed lungs and muscles which would hold her body erect. She has been intelligently using certain parts of her body and limbs for many years; this built them up and made them strong as it did for her brother, who ran with her in all those daily stretches. Her most important muscle, her heart, thus also trained to strong, steady, sensible, but never violent exercise, gained steadily in quality, strength and endurance. And it would bring her many good things, radiant health, a feeling of equality to every demand, a magnetism, a personal charm that none but the really healthy have or know. Bright eyes, blooming complexion, a brain fed with healthy blood that would make her better fitted for all the mental work she may be called upon to do.

THE TRAVELER'S LUNCHEON

Chicken is the most desirable and satisfactory meat to select for the traveler's lunch. The following method of cooking is better than frying in butter:

Cut a young chicken down the back, wash and wipe dry, season with salt and pepper, put in a dripping pan and bake in a moderate oven three-quarters of an hour. Wrap carefully in wax paper and have small pickles to accompany.

A CURE FOR NAUGHTY CHILDREN

A morbid exaggeration and perversion of the natural desire which all children feel for notice by their elders is held by Thompson to be the cause of abnormal naughtiness in children. These cases are of essentially the same nature as those of "moral imbecility" in children who are in some degree mentally defective. The proper lines of treatment are clear enough, and when carried out consistent-

ly and thoroughly are rapidly and completely successful. They may be summarized as follows: (1) All severe corporeal punishment must be stopped—it never does any good. (2) Nobody must ever appear shocked, amused or even surprised at anything a child does. (3) His misdeeds are never to be alluded to, much less described, in his presence; and, lastly, he should be noticed and encouraged in every way when he is good and altogether ignored when he is naughty.—British Journal of Children's Diseases.

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419

THE RIDERS

By Vincent Leonard Pearson.

They're back in the saddle and riding
again,
Cloaked and shrouded like fantoms of
fright,
They're blazing again the long long trail,
Almost forgotten in yesterday's night.

They're back in the saddle and riding
once more,
Riding again on the bloodquest of hate,
Booted and spurred as in yester-year,
When the paths that they rode lay deso-
late.

In ruin and wrack, when in the grip of
fear,
Fear of the deep-chested, far flung wail
Of bloodhounds hard on some fugitive's
trail,
Fluttered the heart and caused it to fail.

Oh, the Klansmen are up and they're
riding again,
Cloaked and shrouded like fantoms of
fright.
Booted and spurred as in yesteryear,
Riding the back-trails into the night.

But in vain this time they rally and ride,
For our lips have framed a song of
cheer,
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DABNEY'S LUNCH.

As an example of Negro business progress we direct the attention (and the patronage, too), of our readers to Dabney's Lunch, which in the future will occupy palatial quarters at 648 Lenox Avenue, just a few steps above its present location.

NOTICE.

Jeremiah Peters is no longer connected with this magazine.

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422

MRS. ANDERSON COMING TO LINCOLN THEATRE.

One of the most startling developments in the dramatic field is the announcement by the Lincoln management



of the engagement of Mrs. Charles H. Anderson's Dramatic Company for an appearance in dramatic playlets at that house, beginning July 21.

Vaudeville and pictures are the rule these days at the Lafayette Theatre, succeeding a successful run of several years in drama. The house is now controlled by a colored theatrical syndicate which plans to open Negro theatres in several cities. Lester Walton, managing editor of the New York Age, is to be manager of the venture.

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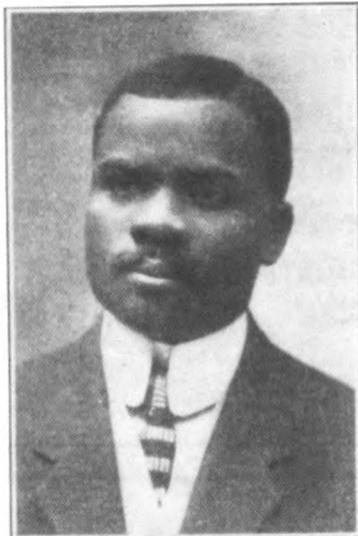
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MEN OF OUR TIMES

Mr. J. Griffith, whose photo accompanies, is one of the leading successful pioneers in a new and important field. Organizer and president of the world-known Art Publishing Company, located in New York City at 208 West 64th



thousands of pictures, of varying subjects, but of consistent art and beauty. It has given employment and revenue to thousands of agents throughout Negrodom. But the greatest service it has rendered the race, as remarked before, is in the replacement of white men's pictures in Negro homes by pictures of Negro men and women, warriors, wives, mothers and sweethearts.

The Art Publishing Company also has on the market the greatest war book so far published, "The History of the American Negro in the Great World War."

More success to the Art Publishing Company, and a race's gratitude to its president, Mr. J. Griffith.

S. Heyliger.

AN inspiring example of the power of patience and perseverance is afforded to Negro boys and girls by Mr. Syrenus Heyliger, the proprietor and manager of the Standard Grocery, located

Street, Mr. Griffith was one of the first men to essay the task of replacing "white pictures" in Negro homes by pictures of colored men and women and subjects.

It is due in great part to Mr. Griffith's efforts along these lines that Negro homes can now boast beautiful pictures on colored subjects—and especially pictures on the part played by Negro warriors in the late war.

And when it is recognized that these pictures are playing a great role in the work of arousing race-consciousness and race-pride in the Negro, it will be easily understood how important in both the field of commerce and of race endeavor is this work of Mr. Griffith. Certain it is that among the names that will ring down to posterity in connection with this eventful era and the gigantic efforts marking it to secure equal rights for the race his will be one of the best known and most highly appreciated.

Mr. Griffith's concern, the Art Publishing Company, has put on the market and in thousands of homes many hundred



at 77 West One Hundred and Thirty-fifth street.

Realizing that thrift is the only sure means to independence, Mr. Heyliger, at the age of nineteen, started his present

business. Because of his meager resources, it was necessary for him to begin on a small scale. This he did instinctively and thereby provoked the unhealthy and destructive criticism of persons who suffered either from chronic pessimism or from incurable envy.

The fact that he started in a dingy basement at 100 West One Hundred and Thirty-fourth street only served as inspiration to his critics, who, masquerading as "friends" and prophets, predicted that he would fail within a few weeks.

Besides, Mr. Heyliger had a partner, whose only business asset was the fact that he was a 100 per cent. efficient obstructionist. Everything that Mr. Heyliger did to promote the business was undone by his partner. As this state of affairs could not reasonably long continue, Mr. Heyliger, for his self-protection, dissolved partnership. The great growth of the business since he has been working independently has justified Mr. Heyliger's opinion that "one can only be sure that a thing is well done when he does it himself."

Mr. Heyliger's success in establishing and maintaining a prosperous, ever increasing business is due to his courtesy in serving his patrons and the fact that he is guided by principle in all his business relations.

As Negroes have become tired of being insulted and disrespected by white storekeepers, Mr. Heyliger and his type of business men will be sure to receive the patronage of persons who admire thrift, self-respect, courtesy and honesty.—From *Boys and Girls*.

A SUCCESSFUL BUSINESS MAN.

W. C. Handy, business manager of the Pace & Handy Music Company, Inc., is the only colored member of the Music Publishers' Protective Association, which represents the leading music publishers of America.

Under Mr. Handy's management, the Pace and Handy Music Company has established connections with Francis, Day & Hunter, of London, England, who will handle their music in Europe, Asia and Africa; also with J. Albert & Sons of Sydney, Australia, who have secured Australasian rights.

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cian America has produced, with a world-wide reputation.

Mr. Harry H. Pace, the president of this company, discovered in Mr. Handy a celebrity, and backed his schemes with every necessary dollar.

THE AFRICAN ORIGIN OF THE GRECIAN CIVILIZATION

(Continued from page 5)

race. One potent reason for the possible downfall of European civilization today is the fact that the Aryan element has proven incapable of the mighty trust. It has forgotten the everlasting lesson of history that mergence of distinct types means the perpetuation of nationalism. The sole tenet of Europe has been the domination of the world by the Caucasian and suddenly it discovered that the term Caucasian is too narrow to include both Saxon and Teuton. Hence, a war for the extermination of both.

The end of the world is not near and the dream of a millennium is equi-distant. The sum of all that is past is but a prelude of that which is to come. It has taken the brute of a myriad of years for his gaze to reach beyond them. Civilization is a mixture of dictions and contradictions and none of us today is sure that we know just what it means. Through all there yet remain:

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 "Those first affections,
 Those shadowy recollections,
 Which, be they what they may,
 Are yet the fountain light of all our day,—
 Are yet the master-light of all our seeing,—
 Upholds us, cherish and have powers to make
 Our noisy years seem moments in the being
 Of Eternal Silence.

I close with the hope of a time when earthly values will be measured with a justice now deemed divine. It is then that Africa and her sun-browned children will be saluted. In that day men will gladly listen with open minds when she tells how in the deep and dark pre-historic night she made a stairway of the stars so that she might climb and light her torch from the altar fires of heaven, and how she has held its blaze aloft in the hall of ages to brighten the wavering footsteps of earthly nations.

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FACTS, FUN AND FANCIES

By the Staff.

It is time that Negroes were respected. Back up your convictions with your money and we will get somewhere.

It matters not how long we live; what matters is how we live.

REASON.

When rape and rapine are gentle; when murder is charity and lust and oppression virtues; when casuistry is honesty and hypocrisy truth—then may we reason with the upstart caucasian!

As a sequel to the celebration of the Jamestown Landing as slaves of our African ancestors we suggest a "GRATITUDE DAY" in which our serviles should thank their white gods for the privilege of living as slaves, and utter eulogies upon "this great and glorious country" for the protection in the rights to "life, liberty and the pursuit of happiness" which it has not accorded us. Patrick Henry's heroic utterances should be paraphrased for the grand occasion to "Give me slavery and spare my hide." How about it, doctor?

Britain demands the lion's share.—
Headline.

Well, hasn't she always got it?

There may exist somewhere upon this earth a superior race, but it certainly is not the one that supplies us with sandwich sign derelicts!

And now on to Mexico, for God, for country, and for Standard Oil.—New York Call.

And don't forget, for LYNCH-LAW, too. Let's help establish it in Mexico, too.

What "The Nation" said when the treaty appeared it repeats now: The world is henceforth divided into two camps, radicals and reactionaries; the real true revolution which is to free humanity has but begun.—The Nation.

In which camp are you, reader? A Henry Dubb in the enemy's camp, or a worker in the ranks of fellow workmen?

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HABITS OF THE CODFISH.

Codfish subsist largely on a berry called the sea cherry. Those who have not had the pleasure of seeing the codfish climb the sea cherry tree in search of food and clubbing the heavily laden



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branches with chunks of coral have missed a very fine sight.

The glad, free smile of the codfish is largely attributed to the exhilaration of the oceanic altitude.

The codfish when at home rambling through the submarine forests does not wear his vest unbuttoned, as he does while loafing around the grocery stores of the United States.

"Our Mister Fortune" got an awful pummeling in his bout with the "Messenger." But what can a dead intellect expect?

BEING CAREFUL.

When choosing intimates we're told
Be careful; choose the good and true.
But how can such arrangements hold
When, maybe, they're careful, too?

We have before us a copy of the "Lergo Nurd," which contains a criticism of a certain local magazine which reads as follows: "Notwithstanding the fact that it has the appearance of having been printed on a cider press with ten-penny nails as type, it is a credit to the editor."

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DIGEST OF VIEWS

SOUTHERN ATROCITIES

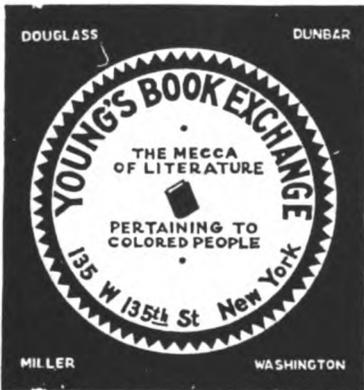
While lick spittle papers like *The Amsterdam News* are regaling its readers with eulogies on this "great and glorious country," the work of exposing Southern atrocities is being done by white publications like *The New York Call*, *the Liberator*, *The Nation* and *The New Republic*.

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In the week of June 14—the same week, we think, that *The Amsterdam News* carried an editorial eulogizing American institutions and the American conquest of the air—Herbert Seligman in *The Nation* gave a vivid presentation of the horrible conditions confronting Negroes in the Southern section of this "grand and glorious country." Said Mr. Seligman in his article, "Protecting Southern Womanhood":

A revealing chapter of American history is yet to be written on the methods employed to "protect Southern womanhood." These methods have included in the past two months an orgy of men and women about a dying human being whose legs slowly burned as a rope strangled him and fifty bullets entered his body; they have included the invasion of a hospital by a mob, resulting in the death of a patient just operated upon; they have included the forcible removal from a railway car and the murder of an innocent man whose leg had just been amputated in the hospital from which he was being transported. For the benefit of those unfamiliar with the increasingly popular sport of "protecting Southern womanhood," it should be noted that the objects of this sport are usually United States citizens of dark skin—Negroes.

We learn from the editorial page of the *Vicksburg Weekly Herald* of May 16 that the sport in Vicksburg, where it claimed an innocent victim nineteen years old, was stimulated by a country-wide campaign for equal rights by United States citizens (Negro). We learn that published reports of that campaign acted "like oil on fire" in Vicksburg, where a human being (Negro) was roasted amid "the fiendish gloating" of a mob, to quote a local newspaper, of 1,500 persons, some of the spectators being women (white.) We learn from the columns of the *New Orleans Times-Picayune* of May 12 that the sport received a special impetus in the case of a Negro artisan who was so skilled in his occupation that he competed successfully with white men, who resented his success. From a study of authenticated cases it would seem that where there is a white man to be shielded from the consequences of wrongdoing, where a Negro is a rival in trade or business of white men, where a Negro attempts to change his status from that of laborer to property owner and farmer, or where a Negro falls under suspicion of attempting to exercise the functions of a citizen guaranteed him by the Federal Constitution, there stares him in the face the danger that he will be done to death in any one of a number of hideous ways by the mob of white men intent upon "protecting Southern womanhood."

It is a radical paper, *The New York Call* (Socialist) that gives the following report of the work of the Cleveland Conference of the Advancement Association:

CLEVELAND, Ohio, June 26.—A tale of the servitude and economic subjection of millions of United States citizens has been unfolded at the conference here this week of the National Association for the Advancement of Colored People, which casts a searching light on American professions of freedom and democracy.

Speaker after speaker has arisen to tell of persecutions and barbarism, of denial of justice

in the courts, of contract systems and terms of employment for Negroes amounting virtually to slavery. White and black, bishop and commoner, army officer and minister of the gospel have contributed to the depressing mass of testimony, until the impression is inevitable that, as Bishop John Hurst said: "Negro slavery was abolished over fifty years ago and yet today there is worse than Negro slavery in the South."

Man after man stood up at the conference—one of them told of seeing a Negro girl working in the streets of a Georgia town as one of a chain gang composed of male criminals—and each story, one more terrible than the next, was greeted with murmurs of "that's true" from Negro men and women who had been witness of similar scenes.

The Negro men and women who are attending this conference of the N. A. A. C. P. know that these stories are true. They know, too, that an ominous censorship is maintained by the press of the South, that the truth is not told and published because the Southern oligarchy which denies millions of Negro citizens the vote in the South does not want the truth published and known. And so they have come, some of them from towns in the South where men have been burned at the stake without trial or proof of guilt, to contribute their testimony to the indictment of a civilization in which such things can be.

And yet there are Negro editors in the North who, probably because their own hides are safe, deny that there is such a thing as Negro slavery in the United States in this day and time.

430

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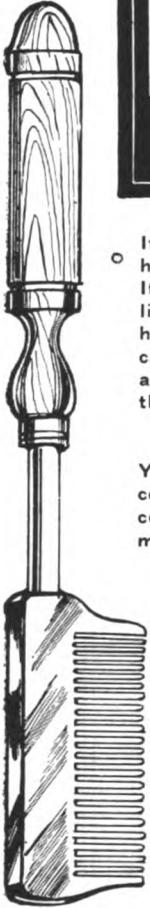
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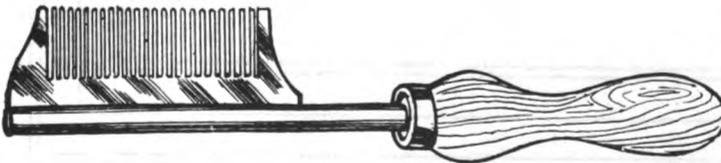
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