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PICTURES

	Page
1921 Graduates	7
Dr. Donald Melbourne.....	29

ARTICLES

Two Religions in Practice, by C. Valentine..	5
Communists Champion Negro.....	12
Congress of the Communists International..	12
Wealth of Africa Miner.....	13
Exploding the "Rhine Horror" Myth.....	15
G-r-r-h! The Race Revolution!.....	17
But the Rain Ceases Not, by Linn Gale.....	19
Into the Heart of British Guiana.....	22

POEMS

Black Tulsa's Answer, by Andrea Razafker- lefo	6
For Such As Ye, by Frederic H. Williams...	6
"I Accept," by Ben E. Burrell.....	19

DEPARTMENTS

Editorials	8
Musical Department	21
Hand Grenades.....	6
News at a Glance	23
Correspondence	25

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THE CRUSADER

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Whole No. 36

Two Religions in Practice

A Short Resume of the Practical Aspects of Christianity and Mohammedanism, Especially as Affecting the Negro.

By
C. VALENTINE.

CHRISTIANITY and Mohammedanism are today the world's two greatest religions. Having much in common in doctrine, in practice they are utterly opposed. For example, both assert "the Fatherhood of God and the Brotherhood of Man," but whereas the Christian extends it in theory to all men of whatever religious faith, and in practice confines it to men of a certain race or color, the Mohammedan confines it to fellow Mohammedans, but there practices it rigidly. In the Mohammedan state, "not in theory only but also in practice, the black man and the white man are fellow citizens and of the same household." And the white Mohammedan would just as quickly give his daughter's hand in marriage to a black believer as he would refuse it in the case of a white non-believer or infidel; as white Christians themselves have testified:

"The theocratic character of a Moslem state facilitates, indeed, the incorporation of different races in the same social and political system, seeing that all distinctions between men are obliterated by community of faith in Islam. And it is impressive to see how closely the Mohammedan world, though not free from sects, is knit together by religious principle, and how strongly it cherishes the brotherhood of believers."

While the concepts of the Christian religion are nobler than those of Mohammedanism, the latter in its strict adherence to the monotheistic ideal and its honest, even rigid, application in practice, puts to shame the many gods, sacred idols and pictures and the disgusting hypocrisy and pharisaism of the Christian faith as practised by the white nations of the world.

Even in its outward form, the grandeur and simplicity appears superior to the vulgar shouting and getting the spirit gymnastics of some of the Christian sects:

"The outward forms of Mohammedanism are exceedingly impressive. The muezzin's call to prayer—at dawn, at noon, in the afternoon, at sunset, and three hours later at night—floats through the air like a voice from the upper world. No music of bells evokes such a sense of the Divine Majesty as his proclamation, 'God is great, there is no God but God.' However grand or however humble a mosque may be, whether frequented by the most intelligent or the most ignorant of the people, it contains nothing that tells of superstition, nothing that belittles or lowers the conception

of the Most High. One can understand why, when Islam and Christianity confronted each other in the Byzantine Empire, there were emperors who, for upwards of a century, strove to banish pictures and statues from the worship of the (Christian) church. And where is the reverence of the human soul before God expressed so utterly, as when the Moslem worshipper, washed clean, with shoes off his feet stands, bows, kneels, prostrates himself before his Maker in silent prayer? There is no more impressive religious service in the world than that celebrated, under the dome of St. Sophia, on 'The Night of Power,' in the season of Ramazan. Under the dim light of hundreds of small, hanging lamps, fed with oil, as in days past, ten thousand men are then gathered upon the floor of the mosque for evening worship, their hearts stirred by the associations of the sacred season. It is essentially a service of silent prayer. The stillness is made only more impressive by the brief chant that occasionally breaks the silence, to afford pent feelings some relief. But though dumb with awe, the multitude cannot rest. The emotion is too strong for complete suppression, and the vast congregation heaves to and fro, rises and falls. It stands upon its feet, bends low, sinks to the floor, kneels, prostrates the head to the very earth, filling the great church with a sound as of distant thunder, or the sea breaking upon the shore. It is a scene of intense humility and veneration. And yet it is so grave, so quiet, so controlled, that the dignity of the worshippers is never lost. It is the homage of the great to the greatest. It is a remarkable combination of reverence and self-respect. The consciousness of belonging to the elite of the religious world, the sense that the worship is paid to the One, True, Great Allah, beside whom there is no other God, and that it is offered in a form worthy of the Divine nature, inspire an elevation of soul like the pride of great nobles in the presence of a mighty over-lord. A devout Moslem is an aristocrat to the tips of his fingers."

While charity is a virtue demanded by both faiths, it is the Moslem who most faithfully observes the command to extend a helping hand to the poorer and less fortunate of our fellow men:

"Alms-giving is one of the great duties incumbent upon a Moslem. During Ramazan and the two festival seasons of Bairam, tables are set in the houses of the wealthy classes, to

which poor neighbors are made welcome. Groups of beggars gather then about the houses of the rich to receive liberal portions of pilaf, and meat stewed with vegetables, besides a present of money or some article of dress. Connected with the principal mosques of the city there are endowed soup-kitchens (Imarets), at which, along with the softas and imaums of the mosque, the poor of the district can obtain soup every morning, and once a week pilaf and zerde (sweetened rice, colored yellow with saffron). The lame, the blind, the halt are usually allowed to cross the bridges over the Golden Horn without paying toll, and to travel by steamers on the Bosphorus free of charge. If, again, the legal and ascetic prohibition of the use of intoxicants by Mahomet is not the noblest method of educating free agents in self-control, the sober habits of a Moslem community and the rarity of violent crimes in it, when uncontaminated by foreign influence, are advantages not to be despised."

Finally, Christianity and Mohammedanism have an exactly opposite reaction upon the mind of the Negro convert. One as clearly induces to a servile state of mind and slavish acquiescence in white tutelage on the part of the Negro convert as the other inspires self-respect and love of liberty. And this difference of reaction and the consequent strategic value to the white man of the Christian religion is fully recognized by the advocates of white world-domination. Sir Harry Johnston and other students of African problems have repeatedly defined the Christianization of Africa as absolutely necessary in the interests of white imperialism. Lothrop Stoddard, in his recent book, "The Rising Tide of Color," has been quite as frank:

"Certainly, all white men, whether professing Christians or not, should welcome the success of missionary efforts in Africa. The degrading fetishism and demonology which sum up the native pagan cults (a lie, of course,) cannot stand, and all Negroes will some day be either Christians or Moslems. Insofar as he is Christianized, the Negro's savage (that is, independent) instincts will be restrained, and he will be disposed to acquiesce in white tutelage. Insofar as he is Islamized, the Negro's warlike propensities will be inflamed, and he will be used as the tool of Arab Pan-Islamism seeking to drive the white man from Africa and make the continent its very own."

Hand Grenades

The Holy Trinity: The Ku Klux Klan, caucasian Christianity and 100 per cent. Americanism.

Why is the anglo-saxon like an egg? Answer: Because he is white outside and yellow within.

Since it is established that juries have a right to taste the "evidence," jury duty should presently lose much of its unpopularity.

Those Negroes who are clamoring for disarmament in the interest of (white) civilization are still thinking "white."

But what can you expect? They even clam-

ored for the "League of Nations"—England's plan for perpetuating her control over millions of colored folk.

Garvey may be crude, and he may muss up the Present at times, but there's more future-looking statesmanship in his little finger than there is in the entire clay-heaps of dutiful Dr. DuPois and squirming servile Moton.

Jack Dempsey apparently thinks that to meet a Negro fighter would be too much like going to "the front."

BLACK TULSA'S ANSWER.

If we on Flanders fields could die
To save white men, then tell us why
We should not have the right to strive
At home; to keep black men alive
From lawless mobs?

When mobs attack, defense is just,
We merely keep the nation's trust—
Yea, we would hold from out the dust
Our land's fair name.

O' silent church, O' lying press,
Speak up against this lawlessness—
Alas! 'tis you, alone, to blame
For this, our country's greatest shame—
Speak out or Truth shall write your name
Down with the mobs!

—ANDREA RAZAFKERIEFO.

FOR SUCH AS YE.

By Frederic H. Williams.

Those of ye, who are content to wait,
Spineless and submissive, without the gate
Erected by a festering Hate.
Are arrant cowards and brainless fools,
The puppet toys of a contemptuous fate.

Those of ye, who are content to occupy,
This low-flung state, lacking man's courage to
do or die,
Are full deserving of such ignominy,
Designed for ye by an inexorable fate.

And should thy brothers arise,
And pitilessly strike ye down to Earth
Heaping upon ye their eternal curse,
Who, amongst the men and women of your
race,
Would raise a protesting hand to stay your fate?

NOTICE OF RESOLUTION.

At the July 12 meeting of Post Menelek a resolution calling for the expulsion of any member of Menelek Post absent from two successive meetings of that post, and refusing to give an acceptable explanation of such absence, was unanimously passed. It was declared that Menelek Post desires no idle drones in its ranks, and that members must attend meetings in order to keep in touch with developments within the African Blood Brotherhood, and with outside developments as they affect the organization.



1207

PUBLIC SCHOOL GRADUATES 1921

Some of the colored children who graduated from New York's Public and Parochial schools during 1921. The schools represented are P. S. 119, P. S. 89, P. S. 157, St. Mark's and St. Paul. The names of the graduates, reading from nowhere in particular, are Lillian Trotman, Rosetta Margetson, Marjorie Thompson, Olive Outram, Elsie Cooper, Melvina Rawlins, Dorothy Mills, Ethel Murray, Wilhelmina Mackey, Edith Benjamin, Estelle Mauge, Frederica Trotman, Lenora Trotman, Evelyn Itchardson, Helen Struthers, Vera Humphrey, Doris Curna, Anna Beckman, Lonie Dickerson, Elsie Barrow, Anna McKay, Anna Taylor, Grace Perkins, Dorothy Boyd, and, oh, yes, Masters E. Carter and Albert James Humphrey. Quite as many boys graduated as girls, but you would not think so from the selection of photographs given above. Was it that the boys were more bashful and afraid of the camera, or that mothers gave preference to the girl graduates? In the latter case the boys might want to know what has become of the "equality of the sexes."

Photos by Walter Baker, New York.

EDITORIALS

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

TO OUR TULSA DEAD.

The muffled drum's sad roll has
beat
The soldier's last tattoo;
No more on life's parade shall meet
That brave but fallen few;
On fame's eternal camping ground
Their silent tents are spread,
And glory guards with solemn
sound
The bivouac of the dead.—*Ibid.*

LIBERATING AFRICA

All intelligent Negroes are agreed upon the necessity of liberating Africa from the incubus of European capitalist control. Prevailing differences are in regard to the methods by which this liberation can be achieved.

The African Blood Brotherhood and THE CRUSADER believe in utilizing every possible means towards this end, while keeping in mind that in the ultimate final success will depend upon the degree to which the opinion of the Negro masses have been mobilized and their minds prepared for the necessary sacrifice.

We believe that it is essential to the early success of our cause that the Negro seek co-operation with the Indian Nationalists, the Turkish Nationalists, the Persians, the Arabs and all other peoples participating in the common struggle for liberty, and especially with those peoples whose struggle is against the great enslaver of the darker races—England.

It is our belief that we should make common cause with the Indians and the Irish Republicans, with Soviet Russia and the Turkish Nationalists and with all other forces now, or in the future, menacing the British Empire in particular and the capitalist-imperialist world in general.

Since it is by the British Empire particularly that we are subjugated, we must seek the destruction of the British Empire. And since it is best to fight with allies than without them, we must seek co-operation with all other forces consciously working with the same end in view, and intelligently encourage and stimulate such forces as are working unconsciously to the same purpose.

Since it is under the capitalist-imperialist

system that Negroes suffer, we must boldly seek the destruction of that system, and to that end seek co-operation with such other forces—Socialism, Bolshevism, or what not—that are engaged in war to the death with Capitalism.

Since it is the anglo-saxon race that issues the dictum of Negro inferiority and is doing its utmost to bring the French and other Latin peoples around to this anglo-saxon point of view, it is the sensible racial duty of the Negro to work for the isolation and eventual degradation of the anglo-saxon race.

Since the Christian religion, as interpreted in theory and practice by its chief adherents—the white peoples of the world—has time and again given official sanction to the anglo-saxon dictum of Negro inferiority, and support to the idiotic theory that Negroes were specially created by a white-favoring Christian God to be "hewers of wood and drawers of water" for the white race, it is up to intelligent Negroes to seriously study the problem of religion and to weigh the merits of the world's two leading religions—Christianism and Mohammedanism—in their relation to the Negro: one the religion of the white imperial peoples and one the religion of millions upon millions of black, brown and yellow peoples in Africa and Asia; one the religion of Negro inferiority, the other the religion of the equality of all believers.

Since it is to the interest of the white imperial peoples to seek the perpetuation of white world domination and to fight all forces aimed at ending such domination, it is essential that Negroes cautiously examine all those measures which the white press, the white pulpit and white statesmen urge as necessary for "the salvation of (white capitalist) civilization," and sympathetically examine those measures and economic beliefs that the white press, pulpit and statesmen oppose as "destructive of (white capitalist) civilization."

It is only by intelligently utilizing all the forces opposed to those who have Africa and the Africans in subjugation that we can hope to achieve the liberation of Africa and the redemption of her races the world over.

THE SOCIALIST SURRENDER

The American Socialist Party has now joined the ranks of the eminent respectables of American politics. It will now, no doubt,

find immunity from persecution in the tolerance which Capitalism gives to those forces that, while apparently opposing it, do not really menace its existence. Already there are signs of a truce between the bulldogs of Capitalism and the emasculated, diluted thing that came out of the Detroit Convention. No longer need it face the underhanded, vicious opposition of the plutes, whose anger it so often evoked in braver days. No more will its elected representatives be barred from representing their constituents in State and National assemblies. The political plums and the lure of Parliamentarism were too great temptations, and the American Socialist Party has sold its honor and deserted its principles for a mess of (Capitalist) pottage. It has rejected not only the Third Internationale, but all international affiliations as well. It has cast from it the banner of International Labor and taken up that of One Hundred Per Cent. Americanism. It has betrayed Revolutionary Socialism and the cause of the Workers for the glitter and safeness of Parliamentarism and the selfish interests of its opportunist leaders. In this surrender Revolutionary Socialism has suffered one lost leader more, and as the workers of the world, with new determination, pursue the uncompromising battle against the exploiters of all races, they will have good reason, in the treachery of the American Socialist Party, for remembering the famous lines of Robert Browning:

"He alone breaks from the van and the freemen,

He alone sinks to the rear and the slaves!
We shall march prospering—not through his presence;

Songs may inspire us—not from his lyre;
Deeds will be done while he boasts his quiescence,

Still bidding crouch whom the rest bade aspire.

Blot out his name, then, record one lost soul more,

One more task declined, one more foot-path untrod,

One more devils'-triumph and sorrow of angels,

One more wrong to Man, one more insult to God!"

WHAT'S WHAT IN AMERICA

What's what in capitalistic America is graphically portrayed in the following paragraph from *The Nation* of July 6, and dealing with the Untermyer exposure of the corrupt condition of society in the democratic United States:

"What can one think of a society," asks a

subscriber, 'which can read the Untermyer revelations and be so little moved by them?' Well, our American society is hardly hearing much of what Mr. Samuel Untermyer has brought out. Only a comparatively few in New York or vicinity are reading the news with care. The amount of detail telegraphed shrinks with the distance it is sent, and so Iowa today probably only knows that Mr. Untermyer has raised a great cloud of dust and revealed a deal of labor-union and capitalist corruption. Yet every State in the Union should know that Mr. Untermyer by his courage and determination has rendered a public service, and that his revelations are a tremendous blow at the present economic organization of society. For he has established a number of highly important facts: First, wherever he has probed he has uncovered labor or capitalistic conspiracy, or corruption, or both, always at the cost of the public; second, he has proved the existence of ring after ring and ring within ring all in flat violation of law; third, he has proved that the United States Government has deliberately permitted these rings and combinations in restraint of trade to exist by prosecuting neither civilly nor criminally; and, fourth, he has proved where the sympathies of our courts lie in that every labor rascal whose prosecution he has brought about has been given a jail sentence, while every crooked business man has been let off with a fine."

THE CRUSADER refuses to emulate *The Nation's* habit of crying in the wilderness and therefore leaves the matter to the independent consideration of our readers, merely advising comparison with the shocking (to capitalistic minds) conditions and ideals prevailing in the workers' republic of Soviet Russia.

1209

A CHRISTIAN VERSION OF THE CREATION

Why Peonage Exists in the South

My opinion is that peonage in the South is due to the belief, almost universal there, that the Negro is not human, but was created with all the other brute creatures on the sixth creative day, and was created to relieve man, the sons of God, of all physical labor and drudgery, while man was required to perform only mental work.

That the Negro is the highest type of the brute creation, is not descended from Adam, therefore was not included in the fall of man and is not subject to the laws of God, has no right to any civic, political or religious privileges, is the necessary continuation of this line of argument, and it is quite generally accepted. W. P. MORRIS, Tenn.

That is the situation exactly. And prominent Southern men like Judge Abernathy, Hoke Smith, Vardaman, etc., have not hesitated to say so, nor have the mass of the Southern white people hesitated to reward them with political offices for saying so. This is the view not only of the man on the street, but of the so-called best people as well—the judges, ministers and the blue-blood particians. The Christian Church in the South makes no protest against the inhuman treatment accorded the Negro, be-

cause the Christian Church still clings to the opinion, so bare-facedly voiced during the Civil War (in answer to the arguments of the abolitionists), that the Supreme Being especially created the Negro an inferior thing to be a hewer of wood and a drawer of water for the white nations. This is what Christianity stands for in the South, and the Negro can take it or leave it. It is the conquerors' religion inflicted upon the slave, and carries the conquerors' impression and viewpoint even unto the description of the Queen of Sheba as "black *but* comely," rather than black *and* comely. Its acceptance by the Negro is proof of his complete subjugation at the hands of the white man.

HOW WILL DISARMAMENT BENEFIT US?

The National Association for the Advancement of Colored People calls upon President Harding to invite the nations of the world to join the United States in a conference to discuss and adopt methods for world disarmament.—From resolutions passed at N. A. A. C. P. Detroit Conference.

Will the N. A. A. C. P. kindly inform us in what way world disarmament would benefit Negroes?

Will world disarmament save us from our present state of oppression in the United States, Africa and the islands of the sea?

Can world disarmament save the white race from self-destruction and save the Negro from the oppression of the white race at the same time?

Is it logical that an oppressed race should rush in to save its oppressors from self-destruction when that process offers one of the very few opportunities for salvation still existent for the oppressed race?

In whose interests does the N. A. A. C. P. exist? The interests of the race for whose advancement it claims to exist or the interests of the race controlling it? We allow one guess to every reader.

FURTHER PROOF THAT ANCIENT EGYPTIANS WERE OF NEGRO ORIGIN

The fathering wish of pseudo-scientists to the contrary, proofs that the ancient Egyptians were of the great Negro race continue to multiply.

The latest in the way of authenticated discoveries re ancient Egypt and its inhabitants consist of certain painted wooden models found on the west bank of the Nile at Thebes by Messrs. Lansing and Winlock of the Egyptian Expedition of the Metropolitan Museum of Art, 1918-1920. These models were taken from the tomb of an Egyptian noble by

name of Mehenkwtetre, who lived some 4,000 years ago. They represent scenes and phases of Egyptian life of that period—about 2,000 years before the Christian era. There is, for instance, a model of Mehenkwtetre and his scribes at the work of counting his cattle: "The scene is laid in the courtyard before his house, overlooked by a porch with four brightly colored columns in front. Here he sits with his son and heir squatting on the floor on one side, and four clerks on the other, each busily recording the count on a papyrus roll. On the porch and on the steps stand his butlers and stewards and in the courtyard facing the porch the chief herdsman bows and salutes his lord as he reports. In front there is a waving of sticks and arms as the other herdsmen lead and drive past the beeves—*red, black, piebald and speckled.*"

The italics in the quotation are our's. The quotation is from an article in *The Scientific American Monthly* for June, 1921. The description of the colors in which the beeves are painted is, in our estimation, worthy of special emphasis as demonstrating the strict adherence to truth upon the part of the ancient artist, and the consequent logic of the assumption that he would exercise the same, or greater, care in depicting in their true pigments the human beings in the scene. *And these are painted black! Serfs, scribes and noble—all are painted black!* And these models, which are now resting some at the Metropolitan Museum of Arts in New York and some at the Cairo Museum, will require all the ingenuity and energy of those who would even prostitute Science in their efforts to exalt the white race at the price of the undeserved degradation of the Negro race. These models fully support the innumerable available proofs of the Negro origin of Egyptian civilization, and finally throws into the discard the "accidental" theory which certain white scientists who hold truth of less importance than race aggrandizement have advanced in explanation of the Negro figures in Egyptian wall-paintings, some of which show armed Negroes in hot pursuit of fleeing naked white barbarians.

THE TERM "NEGRO"

There are Negroes who would have us believe that all or most of the ills at present suffered by the Negro people are directly attributable to the use of the term "Negro" as a racial designation of our

group. Dispense with that term and, presto! all or most of the handicaps which the white race, and the anglo-saxon in particular, has placed in the way of our progress would be miraculously removed. According to this logic, it is our racial designation and not our racial color against which white prejudice is directed. To us, however, it seems that the trouble is not with the term "Negro" (in spite of its offensive corollary, Negress, and the connotation which prejudiced white minds have given the word), but rather with the servile, spineless people whom that once proud term is expected to identify. A correspondent in *The Negro World* puts the matter beautifully when he advises that

"It would be better to worry less about the name and set our head and hands to enhance and perpetuate its glorious past, as has been shown in the development of Egypt, Thebes, Karnac and the territory covered by the Shonhoy dynasty and the mighty empires which white historians have adroitly claimed for themselves."

If more Negroes knew of the glorious historical heritage of the race there would be less of them worrying about the use of the word "Negro" as a racial designation, less of them ashamed of their race, and more of them putting their shoulders to the wheel to make our modern group worthy of the great name we bear, and should bear proudly.

FOOD DESTRUCTION TO KEEP UP PRICES

Bumper crops come and go and are duly announced in the press, but exercise little influence upon the lives of the American industrial workers who are not permitted to reap the benefits of surplus production of farm produce since under the capitalist system it is found more profitable to destroy "surplus" vegetables and fruits than to put them on the markets where they would force prices downwards and further cut the profits of middlemen and retailers by necessitating additional transportation and storage and extra handling. On the other hand, two birds (and many workers) are killed by the same stone when, by the simple, humane and civilized process of destroying the "surplus," additional transportation and handling are eliminated and prices kept up to a point where it is easily possible to make *more* money handling *less* stuff. More money and less trouble. And as the "Government" acquiesces and the fool people must pay, why, why not? The "surplus" on hand is destroyed, and the

farmer is told that there is no market for other foodstuff he might have on hand, so he, too, is forced to join the wicked carnival of food destruction while thousands of people are starving in very truth, and millions others are suffering from malnutrition. And we call it a great country!

AS TO CERTAIN ADVICE

To the *New York World* and the *New York Mail*, who have lately taken it upon themselves to give gratuitous advice to the Negro, we suggest a thoughtful perusal of the following lines by Lajpat Rai:

*"The toad beneath the harrow knows
Exactly where each tooth-point goes.
The butterfly upon the road
Preaches contentment to the toad."*

Perhaps they will then understand why we are not disposed to accept their advice as to how we should bear persecution and how die when attacked by their murderous mobs.

GIVE THE COLORED POSTOFFICE EMPLOYEES A SQUARE DEAL

Instead of following the bigoted path of his predecessor under the infamous Wilson Administration by assiduously attempting to define when a newspaper is not a newspaper, Postmaster Morgan could well use his surplus energy in seeing that the colored employes in the New York district were given a square deal and the advancement they so eminently deserve.

Apart from the many discriminations practiced against the colored postoffice employes at all the stations within his jurisdiction, the conditions at College Station are particularly irksome both to the colored men working there and to the colored public from whom comes at least 90 per cent. of its support. Harlem Negroes have nearly one million dollars deposited with the United States Postal Savings through this station. Harlem Negroes transact other business with this station to the amount of many thousand dollars monthly, and are forced to do all their transactions with more or less impudent and inexperienced white window clerks, while in the back, hidden out of sight from the public and forced to do routine work, are colored men with far more experience in postoffice work and higher ratings than the new recruits at the windows. At most stations in New York this "hiding away process" is done on the theory that it might offend the (white) public to have colored men waiting on them. But this queer logic, which leaves out of account the fact that many thousands of col-

(Continued on Page 29)

Communists Champion Negro

American "Reds" Issue Stirring Call to White Labor to Make Common Cause With Colored Workers.

Reprinted From the Metropolitan Press.

NEW YORK, June 30.—The police today began inquiry into what they think may prove to be a nation-wide propaganda intended to stir up Negro discontent throughout America and further the cause of "a Soviet Republic of America."

Morris Sorner, forty-two, white, of 124 Ludlow street, arrested last night while distributing, it is alleged, circulars of an incendiary nature, admitted today, the police say, that he had been hired to scatter an appeal headed "The Tulsa Massacre," urging organized force as the only remedy to apply against "mobs of business men who outrage the Negroes and workers." He declined to say who hired him.

The police also continued a search of the neighborhood of Second avenue, Fifteenth and Sixteenth, where the incendiary leaflets, signed by the "Executive Committee, Communist Party of America," were being distributed.

Tulsa Rioting.

"By the time this leaflet is in hand," the circular read, "the whole world will have learned of the horrible massacre of Negroes in Tulsa.

"No words are vivid enough to describe the actions of the well-dressed and armed mob of business men who, with automobiles and airplanes, surrounded the Negro quarter of Tulsa on June 1, killed ninety persons and injured more than 200 and made more than 10,000 Negroes homeless.

"There is only one appeal to stop these fiendish and bloody outrages—the appeal to organized force. The only language that the bloodthirsty capitalists of America can understand is the language of organized power.

"Only by reprisals, by answering force with force, will business men and their white guards, the Ku Klux Klan, etc., be restrained from their assaults on the Negroes and the working people."

Labor was criticised for its attitude toward the Negro as follows:

Wants Resolution.

"We've failed to organize the Negro and refused to treat him as our equal brother. We are to blame. Break down the barriers in the union. Wipe out the color lines. There is only one line we can draw, and that is the class line."

Part of the poster dealt with Sovietism. It read:

"Under the Russian Czar the Jews were the victims of race riots and pogroms. Workers and peasants overthrew the capitalist government and established a workers' government—the Soviet Republic of Russia. Only by following our Russian comrades' heroic example and establishing here the Soviet Republic of America will the workers, white and black, be able to work in peace and enjoy the fruits of their labor.

"Down with the capitalist system! Long live the Workers' Republic of America!"

Congress of the Communist International

A Brief Report on a Movement That Greatly Affects the Destinies of All the Oppressed.

"ROSTA WIEN."

Moscow, July 1.

In the sitting of June 28, Lazzari, the representative of the Italian Socialist party spoke defending the tactic of his party and explained that the plan of action of his party did not signify a complete subordination to nor a complete independence of the Third International. In the immediate future there will be a conference of the party in which the decisions of the congress of the Third International shall be dealt with. Lazzari hopes that the Italian Socialist party will not be excluded from the Communist International on account of their action.

When Lenin took the platform he was greeted with a storm of applause. He said: It is a great misfortune for a labor party if they do not manage to get rid of their reformists at the right moment. A year ago Serrati could not bring forward one convincing ground why the continued presence of the reformists was absolutely necessary. Now we waited with impatience for Lazzari to present any kind of a new reason. In spite of the fact that Italian Communism has shown a great growth it has

been possible for the Italian bourgeois, thanks to the class treacherous policy of the Italian Socialists to pass over to the offensive. Lenin ended his speech in expressing the strong conviction that the Italian workers would support the decision of the congress over the exclusion of the Italian Socialist party from the Communist International.

In the evening sitting Sinovjev made the proposal that the congress would allow the German Communist Labor party to hold a congress in the next two months in which the most important questions of the day should be dealt with.

In the sitting of June 29 the Communist Anarchist, Maffi, made a speech in which he endeavored to weaken all those numerous facts that had been brought forward by the Italian Communists.

The speakers who followed him, Rakovsky and Klara Zetkin, unmasked the whole class-treacherous policy of the Italian Socialist party. Klara Zetkin demanded a decisive break with the reformists. She demanded also that one should inform the workers that 50,000

lire, that came from the pocket of the bourgeois, had been sent from Amsterdam to Italy. Klara Zetkin closed her address with the words: "We must not be nationalists but only internationalists."

After Klara Zetkin had finished her speech Comrade Trotzki gave a clear account of the tragic situation of the Italian proletariat who had been brought to the point of action after long years of propaganda, and now that it was beginning to win its right it was handed over to the bourgeois. Trotzki rejected most decidedly the claim of Serrati that Soviet Russia was endeavoring to bring about an international rising merely to save itself. The Russian Communists examine the situation from all sides and do not act too quickly. So far Soviet Russia is the only stronghold of the international revolution and the proletariat of all lands has the duty to protect Russia.

After a number of shorter speeches on the international situation the congress adopted a resolution which stated that the congress accepts the reports of the activity of the Executive Committee with satisfaction and considers its policy as correct. The congress is agreed that the 21 conditions drawn up by the second congress should be carried out in all lands. The efforts of the Executive Committee to create great Communist mass parties was approved. The congress is in complete agreement with the decision of the Executive concerning the Italian Socialist party and proposes to the Italian Socialist party that they shall immediately exclude the reformists from the ranks, as otherwise the Italian Socialist party cannot be on to the Communists International. In case that the Italian Socialists accept the proposals of the congress the Executive Com-

mittee is to take steps for the formation of United Italian Section of the Communist International.

Going over to the question of the German Communist Labor party the congress considered the attitude of the Executive here as also correct. In case that this party did not unite in the near future with the United Communist party of Germany the Executive Committee was authorized to exclude them from the Communist International and to decline to recognize them even as a sympathizing party. The congress approved of the manner of the application of the twenty-one conditions to the French party and demanded that the Executive Committee should pursue a firm decisive policy towards the Czecko-Slovak Communists and not allow them to turn into the path of opportunism. The congress protested most energetically against the objections which were raised against the centralizing of the Communist movement and demanded on the contrary that all parties should send their best talent into the Executive Committee. The parties must see that a still stronger political leadership of the Communist parties is necessary. Especially in the question of unemployment is the lack of leadership noticeable. The congress expresses the hope that the Executive Committee will succeed in co-operation with all parties of the Communist International in creating a better apparatus which will ensure a better common working of all parties and will permit them to come up in a great measure to the tasks that are set by the international situation of the Communist International.

After a short address by Sinovjev the resolution was unanimously adopted without amendment. The sitting closed with the singing of the "Internationale."

1213

Wealth of Africa Minor

What French Imperialism Expects to Get Out of France's North African "Possessions."

By
J. A. ROGER-MARTIN,
in March La France.

WHEN the North African colonies of France are visualized in the abstract, to the average mind, they seem shrouded with remoteness from Western civilization. Whether it is by reason of their essentially Oriental atmosphere or the fact that the Sahara's arid stretch looms too large in our vision, we are inclined thoughtlessly to relegate this territory to a world foreign to our ken, hence distant. Thus it is not perhaps generally realized that France stands alone in possessing a colony that can be reached from her own shores within twenty-four hours, and which has already been sufficiently developed to constitute an important source of wealth with its ever increasing agricultural output and its inexhaustible mineral riches.

Algeria, which lies between Morocco and Tunisia, the other North African possession of France, may be considered as typical of "African Minor," which has physical characteristics more or less similar throughout its breadth from the Atlantic Ocean to Tripoli. The resources of the three colonies are, moreover, of the same nature, though Algeria stands pre-eminent in point of development

and in the volume of its commerce. The influence of France has for three-quarters of a century been tending gradually to reconstitute the natural unity of this great stretch of country which political events had split into three sections.

To say that all three are to be regarded primarily as agricultural regions and that they are also rich in mineral resources, still largely undeveloped, indicates their economic points of similitude.

Tunisia, which once could boast of being the granary of Rome, has yielded this pre-eminence in the output of cereals to other countries, the frequent droughts being largely responsible, but on the other hand its principal industry, the production of olive oil, has assumed great importance. To the two hundred olive oil refineries must be added a considerable number of soap-making factories which have sprung up in connection with this industry. Fisheries are also a source of considerable wealth—sardines, anchovies and tuna fish forming the bulk of the catch. Sponges are also fished extensively in the neighborhood of Sfax and are exported to the value of

more than three million francs annually.

It may be noted that Tunisia is autonomous in the matter of financial administration, and that its yearly budget most frequently carries a balance on the credit side. In 1914, for instance, which was the banner year in this respect, the treasury's receipts exceeded expenditures by more than 13,000,000 francs, quite an appreciable figure in relation to the total revenue of 158,000,000.

Barley, wheat and maize, the principal products of Morocco, are cultivated extensively by the natives in a manner which leaves much room for improvement, and the French Government has been taking active steps to increase the quantity and quality of the output by such methods as the distribution of better seed, the cultivation of state-owned lands, the utilization of common ground which the tribes owning it are not capable of developing; draining and irrigation; the use of modern equipment and fertilizers.

Roses and orange blossoms may become a product of importance, as perfume plants are already cultivated extensively, and considerable quantities of rose buds are exported now as dried flowers. It is not, perhaps, generally known that eggs are among the chief resources of Western Morocco, the average annual exports amounting to about 2,000,000.

It may fairly be said that few of the resources of Algeria are not found also in Tunisia and Morocco, and that their full development is a matter of time. It is, therefore, pertinent to consider the present status of Algeria, which has been under active colonization for half a century, as an index to the future economic value to France of Africa Minor as a whole.

In less than a hundred years the French peasants who colonized Algeria have developed this territory with constantly improved agricultural methods, so that since 1870 rapid strides have been made, as shown by the foreign trade figures which have increased from 252,000,000 francs in that year to more than 3,000,000,000 francs in 1919.

These colonists have put 2,000,000 acres under cereal crops in such a way that the harvest exceeds what 6,000,000 acres would yield when cultivated by the natives. One million acres have been devoted to alimentary products, among which early vegetables hold an important place. Five million acres are planted in vines, whose precious fruit every year yields from the presses 200,000,000 gallons of excellent table wine, while a considerable proportion of the grapes are consigned to France at a date several weeks in advance of the earliest shipments from Southern Europe.

The wealth derived from these sources is further increased by the product of nearly 6,000,000 olive trees, the fruit of which supplies an oil that rivals with the finest oils of Tunisia and Provence; 1,500,000 orange and tangerine trees, 5,000,000 fig trees, 250,000 carob trees and nearly 6,000,000 date palms divided among the territories of the south, and particularly at Oued R'hir, Gourara, Ouargla and Biskra. These palm regions, well known by the Americans who came twenty years ago to obtain slips of this typically North African tree to be planted in the Southwestern States, produce delicious dates.

A country more suitable than Algeria to the cultivation of a large variety of vegetable products is seldom found. The reason for these

Algeria output is used in basket-making. Plans unusually diversified advantages is based on the climatic conditions as they vary from north to south in four distinct parallel zones: the maritime region (orange trees, vines, horticulture); mountainous region (olives, cereals, alfa grass, vegetable fibre); region of high plateau and steppes (raising of stock), and desert region (date palms).

Algeria's stock of beasts of burden consists of 700,000 head of horses, mules and asses, and sportsmen of all countries know the value of the Arab horse and appreciate his nerve and power of resistance. The French army, indeed, at all times has had recourse to this sturdy stock to obtain remounts for the light cavalry. A much more important aspect of stock breeding in Algeria, however, is the raising of sheep. For diverse economic reasons this industry has remained up to the present day almost entirely in the hands of the natives. The sheep of this colony, chiefly concentrated in the mountainous regions and on the high plateau, numbered more than 9,000,000 head in the census of 1914. This flock has always had an important part in provisioning France, contributing 1,200,000 head in 1913, for example, and during the war did not cease to do its share in furnishing supplies to the army and the civil population.

In addition, surplus wool to an average extent of 100,000 bales yearly is absorbed by the mills of Northern France, after the native Algerians have taken their requirements from the clip for the manufacture of their burnous, blankets and carpets.

There are nearly 4,000,000 goats in Algeria, owned by the natives exclusively; more than 1,100,000 head of cattle, 200,000 camels and 110,000 hogs. This live stock industry has for a corollary an important trade in hides.

Beside the agricultural wealth in the strict sense of the word, which intelligent and energetic colonists have derived from the soil of Algeria, must be ranged the resources which generous nature has bestowed upon the colony by encircling it with 7,000,000 acres of forest land. Among the principal woods which are found in the state-owned forests of the north alone are 600,000 acres of cork-oaks, 125,000 acres of oaks, 90,000 acres of cedars, 2,150,000 acres of Aleppo pines, 1,500,000 acres of evergreen oaks and 250,000 acres of thuyas.

The annual Algerian output of raw cork is estimated at 30,000 tons, of which local industry works only about 1,000 tons a year, since the foreign countries, which are heavy consumers of Algerian cork, such as Russia, Austria, the United States, Belgium, etc., make the finished product and subject the raw material to light duties only.

Among the principal industrial vegetables grown in Algeria are the alfa grass, dwarf palm, cotton, tobacco and plants which furnish essences and perfumes and medicinal herbs. The alfa grass regions, which cover a vast territory in the western and southern part of the Mediterranean area, involving Portugal, Spain, Morocco, Algeria, Tunisia and Tripoli, are very extensive in the three provinces of Algeria, especially that of Oran. Until recently the alfa grasses of Algeria, dried, sorted, classed, weighed and packed in round bales by means of the hydraulic press, have been shipped abroad for use as pulp in the manufacture of paper. England purchases about 100,000 tons annually. Only a small proportion of the

for the reorganization of Algeria's industrial equipment, however, will involve the manufacture of alfa grass products in Algeria itself before long.

The dwarf palm is used in the manufacture of vegetable fibre for upholstery. The exports of this product before the war amounted yearly to 50,000 or 60,000 tons, and was chiefly directed toward Germany, Austria-Hungary and Italy.

The growing of cotton in Algeria, which had assumed a certain importance during the Civil War in America, and which was virtually given up in 1865, at the close of that war, was resumed a few years ago, and today gives a considerable output in the neighborhood of Philippeville and Orleansville. There are several ginning mills in the colony.

The area devoted to the culture of tobacco in Algeria is approximately 30,000 acres, which produces annually an average of 10,000 tons of leaf. A large proportion of this crop is exported in leaf, in cut tobacco, or in the form of cigars, cigarettes, etc.

Among the Algerian plants used in medicine or for extracts and perfumes are geranium, eucalyptus, thyme, rosemary, mint, lavender, rue, fennel, myrtle, jasmine, laurel, etc.

The mineral resources of Algeria are most abundant, including iron, zinc, lead, copper, antimony, mercury, phosphates, kieselguhr, marble and onyx. A recent discovery at Kenadsa, on the border of Morocco, shows a bed of coal which the Algerian state railway has undertaken to exploit.

The iron mines of Algeria yielded 905,617 tons of ore in 1918, more than half being mined at Beni-Saf in the department of Oran and Zaccar in that of Algiers. The extensive Ouenza vein will soon be producing. These

ores are exported chiefly to England. The total exports of iron ore in 1918 reached 759,000 tons, while zinc ores were exported to the extent of 29,288 tons.

The mining of phosphates of lime in Algeria has been carried on for little more than thirty years, and only a thousand tons was produced in 1889, while in 1913, the last normal year before the war, the mines in the province of Constantine produced quantities sufficient to export 438,000 tons. Moreover, several local factories have been established for the refinement of phosphates in the colony itself, both for domestic and foreign consumption.

The development of petroleum deposits, for which much prospecting has been done for many years in the Oran region, at Saint-Aime, Ainzelt, Tliouanet and Bel Hacel, has been of great interest.

Before closing, a brief sketch of the commercial relations between Algeria and the United States will not be out of place. In the last twenty years the trade between these two countries has varied from 2,846,000 francs, in 1902, to 56,563,000 francs in 1919, the value of exports from the United States to Algeria always exceeding that of the imports.

The chief products that Algeria buys from the United States are refined oils and gasoline, machinery, iron castings, iron and steel, tobacco, tools and metal ware, timber, and when her own crops are not adequate, grain and flour.

The United States purchases from Algeria principally raw cork, potassium, tartrate, fine woods, raw hides, essence of geranium, medicinal plants and vegetable fibre. It is evident that this commerce may be largely developed as soon as shipping facilities can be increased.

1215

Exploding the "Rhine Horror" Myth

*Even German Papers Give the Lie to Slander
Born of German Desire to Hurt France and
Cracker Hate of Negro.*

Negro Race Completely Vindicated

THE CRUSADER publishes herewith an article from the English edition of the *Hamburger Nachrichten*, typical of the sort of lies that are being circulated in the United States and Great Britain through the united efforts of Germans, who are desirous of hurting France among her former allies, and their American cracker friends, who are glad of the opportunity presented by the "Rhine Horror" concoction to do the Negro an ill-turn. In connection with and accompanying these lies intended to create sentiment in favor of Germany among the English-speaking and Negro-hating peoples of the world, we present the true facts as given by German newspapers published and circulated in Germany:

THE LIE.

The Blackest Crime in the World's History.
One name in the history of the world has become a byword and typical of cowardly sadistic cruelty: the name of Nero, Lucius Domitius Nero, Roman Emperor, who ordered innocent Christians to be thrown to the wild beasts and thus indulged his perverted lust by the sight of living, quivering human bodies being torn to pieces. As a monster in human shape he con-

tinues to live in the memory of mankind, and nobody when speaking of orgies of bestial madness could cite a bolder example than Lucius Domitius Nero.

The privilege to surpass even his madness has been bestowed on our times. Everything which the morbid brain of that scoundrel ever concocted must pale before the deeds which a whole nation—to wit, "La Grande Nation"—is allowed to perpetrate with impunity on the whole white race. The "Black Disgrace in the Rhineland" will henceforth be in history the signal example of abysmal depth of human depravity. The blackest crime in history!

We do not exaggerate when we speak of a whole nation of sadists. For it is the French nation, which appoints and delegates the emissaries who flood according to a well-devised devilish plan the Rhineland with Niggers and Moroccans; and what these brutes perpetrate on the white race is sanctioned and excused by the functionaries of the French nation and public opinion in France, because it was intended to be carried out.

The American lady, Miss Ray Beveridge, calls on the men to take justice into their own hands: Your weapons have been taken away

from you, but there still remains a rope and a tree. Take up the natural arms which our men in the South resort to: lynch! Hang every black who assaults a white person! Then let the world decide whether you or the French were in the right. And if you die as martyrs you die as heroes.

It is incumbent on all to spread the knowledge of these horrors all over the world wherever white people live, especially among those who own vital interests, and demand check to this bestiality. And these nations are foremost of all the English and the Americans.

THE TRUTH.

The Black Horror.

(From Der Kampf, Munich.)

From Speyer we receive the following communication dated April 26:

On my return from Munich, I must look around to see if I am really in occupied territory, for here I look in vain for what I saw in the Imperial Theatre under the title of "The Black Horror." And this is not the only place. In Ludwigshafen, Mainz, Worms, etc., you search in vain for the conditions exposed in that film. It seems to show that the "Socialist" Deputies, like Klement of Kaiserslautern and Korner of Ludwigshafen, oppose the licensing of this film because they must know that the things shown in it belong to the realm of imagination and are only produced in order to arouse popular feeling and to stir up passion and the spirit of revenge.

What I saw with my own eyes in Speyer—white women around 9 o'clock in the evening in a side street in the vicinity of Altgurtel, joking with black soldiers, eating chocolate, and doing even more than that—certainly does not look like the acts of violence of the black troops. The fact that three women sneak into the guardhouse to sleep with the black guards is certainly not the fault of the occupying troops, still less of the occupation authorities.

The Honorable Deputies must also know that the black troops are very severely punished for any assaults upon white women, and that in such cases German officials are always called in to the trial. I learned that the hotel-keepers in Wiesbaden asked the press owners to give the facts and to show the falsity of the rumors that are being spread about the black troops, so that business will not be ruined by these lies.

As for the brothels, I shall tell you what I observed myself from visiting one of these places. The entrance to such a house is enough to convince you that you won't find women who are brought there by cunning and force. Any woman is free to leave at will. The behavior of these women would fill you with shame and disgust. Ten or twelve of them stand at the entrance, in their brothel clothes, for selection. When you go into the drinking-places you see these women sitting on the laps of the blacks, kissing them passionately. A guard with six men is stationed to keep order, and if any one should take too much liberty he is thrown out or even arrested and punished. And they see to it that the military authorities do their duty.

I have been informed that in Ludwigshafen there were three times as many women as were needed at the brothel when it opened. A war-widow, mother of four children, was among them. But you must not think that all these women have come here for their own amuse-

ment. Most of them have been driven to it by poverty, unemployment, and the terrible increase in the cost of living. In this respect the government has completely broken down. The women who worked in the factories during the war were turned out onto the streets as soon as their employment no longer brought profits to the war lords, and then they realized where they stood. It is all the same to the government whether they go into the brothel or meet their fate on the streets.

The Black Horror, a Bad Business!

(From Rote Fahne, Berlin.)

Nationalist hatred reaches its highest pitch with the threatening occupation of the Ruhr. Especially the "black horror" is used to stir up the unenlightened chauvinist workers in White-guard Germany. Phantastic descriptions of excited old maids relating to the horror of the French occupation are being spread as actual facts. Even a German "Kultur Propaganda Film" is being shown, in which each white woman and each growing girl is forcibly seized by Negroes in French pay and violently enticed into a brothel. In Berlin and elsewhere extravagantly financed protest meetings of German people are held against "race destruction," and even official places such as the medical chambers are spreading inflammatory protests in the medical and daily press and give grossly exaggerated accounts of violent attacks of Negroes upon unprotected German women. Of course, outrages by young men in the French or English "garb of honor" may occur. Such things will happen as long as militarism sends young men into foreign lands against their will for the sake of conquest.

Has any one heard a word of indignation from the bourgeois world about the fact that in the fight of January, 1919, against the Berlin workers, black "volunteers" and even black officers in Noske's white troops helped slaughter German workers? Has the armed German Nationalist ever been ashamed of his brotherhood-in-arms with the South Africans?

In the Rhineland the Moroccan troops, which are considered colored, have a racial origin very similar to that of the Turks, "Germany's good ally in the World War." Furthermore, one often reads of French soldiers getting 3 to 8 years in the house of correction for rape—penalties which were never inflicted by the German war court for such crimes during the German occupation in Belgium, France, Poland, etc., but only for disobedience to superior officers.

Particularly does it ill become the German medical organizations to drag in indignation and humanity, after they looked upon similar crimes of German militarism in half of Europe for four and a half years without raising a protest, and even aided in denying the notorious crimes of their own undisciplined soldiers in the celebrated explanation of the ninety-three professors and eminent scholars.

It is now evident, however, that all this protest and clamor is already becoming disagreeable to the Nationalists themselves. Now the Rhine business people are complaining about the poor patronage of visitors to the hotels and health resorts on the Rhine because, as a result of the extreme anxiety the right-bank Germans shun the Rhineland; also these protesting medical circles put themselves in the position of mouthpieces of the health resorts and bathing-beaches of the Rhineland to pre-

vent their business from coming utterly to a standstill. We quote such an article from the Berlin Medical Correspondence of April 30, 1921:

"Health Resorts to Occupied Rhineland.

"In order to acquaint the German physicians with the conditions existing in the health resorts of the occupied Rhineland, the central committee for medical students' trips organized a student trip which, from April 9 to 17, covered the following places: Aachen, Godesberg, Neuenahr, Ems, Wiesbaden, Langenschwalbach, Schlanbach, Soden, Kreuznach, and Munster a. Stein. As a result of this trip the undersigned leaders, in agreement with all those who took part in the journey, came to the following conclusions:

"The identity certificates provided by the police did not have to be shown once. The fact of the occupation was noticeable only by the sight of foreign soldiers. These and the Germans pass each other silently. The discomfort falls upon the local residents, and does not affect visitors at all.

"Everywhere the health resorts are equipped to the highest pre-war capacity. There is nothing apparent which might prevent a doctor

from recommending invalids to visit these health resorts. Duty to suffering countrymen in the occupied territory demands visits from the rest of Germany. We doctors have also a duty to our colleagues.

"German Central Committee for Medical Student Trips:

"PROF. DR. DIETRICH, Acting Privy Counselor, Retired General Staff Physician of the Imperial Navy.

"PROF. DR. LENNHOF, Chief Government Medical Counsel."

What a noteworthy contrast in this quiet liberal-mindedness to the chauvinist outcries of the medical chambers and to the mad films of hate! It is noteworthy that the Negroes attack only "resident" young ladies, while they "pass silently by" the ladies who have come to the right bank health resorts!

The chauvinist criers and business propagandists are not on the best of terms with each other—one needs the "black horror" for political reasons, while it spoils the business of the other. What is owl to one is nightingale to the other.

G-r-r-h! The Race Revolution!

Mental Fantasies of a Lying Minister of the Gospel and the Retort of the Executive Head of the A. B. B.

Publication Authorized by Supreme Council.
A. B. B.

1217

To the Editor of the World:

I see in one of your recent issues that you make the preposterous statement that the Tulsa race riots were a premeditated attempt to get oil lands owned by Negroes away from them. This astonishing "inside information" you glean from the testimony of five Negroes who came to New York from Okmulgee, Okla., and were not on the ground during the rioting in Tulsa.

It is incredible that such a reputable paper as yours should put any stock in testimony of this sort. The idea is too absurd for words.

In the first place, the Negroes who were killed or whose homes were destroyed in the race riots owned no oil lands. Secondly, the white men who killed them or destroyed their homes were not oil men. Thirdly, the process of killing a man does not, as a rule, cause the title of his lands to pass to the murderers' hands.

As far as "premeditation" goes, there was no more premeditation in this race riot than there is to a forest fire which is started by sparks from a locomotive. All the preparation there was for it was done by the blacks.

Without in any way justifying race war in general, I would like to call your attention to the following facts:

That some of the Negroes have been planning a racial revolution for some time and that there is a secret order of revolutionists with its agents all over the country called the African Blood Brotherhood.

That one of the Baptist churches when destroyed was found to be a regular arsenal, full of high-powered rifles and machine-guns.

That two truckloads of Negroes armed with rifles rode up and down Main street, Tulsa,

the night of the riot in absolute defiance and no one stopped them, not even the police.

That ten white men lost their lives in the riot as well as the thirty blacks who were killed.

Do not misunderstand me by supposing that I would justify the lawlessness of a race riot. The whole blame lies upon the police, who did not disarm the blacks when they appeared in defiance of law and order. The inefficiency of the police is the cause of so much lawlessness in this city.

But, on the other hand, it is very heartening to know that the good citizens of Tulsa have responded most generously to every appeal of the Red Cross for money, clothes and workers, and that the homes of the Negroes are to be constructed in a far more sanitary and permanent manner.

ROLFE P. CRUM,
Rector Trinity Episcopal Church.
Tulsa, Okla., June 18.

A. B. B.'S ANSWER.

(Note manner in which it was emasculated by the New York World. Black face type indicates portions blue pencilled by the World editors and left out of the letter as it was finally published following a fight waged by A. B. B. headquarters for over a week to force publication of our answer by the newspaper that published Crum's attack on us.—Supreme Council, A. B. B.)

AFRICAN BLOOD BROTHERHOOD BUSINESS.

June 21, 1921.

Editor New York World:

Kindly allow me space to call the attention

of your correspondent, the Rev. Rolfe P. Crum, of Tulsa, Okla., whose letter appeared in your issue of June 21, to the following facts:

(1) That the African Blood Brotherhood is not a "secret order of revolutionists," but simply a Negro protective organization pledged to mobilize Negro thought, and organize Negro man power to a defense of Negro rights and lives wherever and by whomsoever attacked.

(2) That it is now pretty generally known that the Tulsa riot resulted through the "yellow press" tactics of a Tulsa white newspaper, and the "playing up" of a simple incident between a Negro man and a white woman as an assault by the Negro, with the implication of rape.

(3) That the conditions laid down by the white business men of Tulsa on which they will rebuild the Negro homes destroyed by the fire, viz.: the removal of the Negro quarters to another section of Tulsa, would indicate that there is more behind the accusation that economic causes and white covetousness are responsible for the riot and did foment and incite to the same through the controlled press, then the Rev. Crum is willing to concede.

(4) That, conceding that there are some white business men who do not expect to profit by the "magnanimous" deal of rebuilding the Negro section away from the coveted lands where the existence of oil is suspected, they certainly would not have joined in the undertaking of liquidating Negro losses had they the slightest doubt as to the full and complete guilt of their-own race in the Tulsa affair.

(5) That black men did not appear on the streets in defiance of "law and order," as the reverend gentleman claims, but to uphold "law and order" by preventing the execution of the openly announced plan of white mobocrats to lynch the Negro, Dick Rowland, confined at the Court House, and on whose accidental stumbling as he entered an elevator and seizure of the arm of the white woman operator to save himself, was built up as an assault with the implication of rape by a Tulsa white newspaper. Two mobs were on the streets of Tulsa on the fateful night of the riot. One bent on breaking into the Court House and forcibly wresting from the law a prisoner in its custody and, therefore, under its protection, and the other determined to prevent that outrage on "law and order," and to uphold the constitution-guaranteed right of the prisoner to an orderly trial by the constituted authorities. Which of these two mobs was on the street in defiance of "law and order?"

It is quite probable that, as Rev. Crum claims, the Negroes who were killed or whose homes were destroyed "owned no oil lands." It is also certain that several Tulsa Negroes own oil lands. That none of them was killed might be merely an accident. Plans oft go awry. That none of their homes was destroyed may be accounted for by the valor of Tulsa Negroes who fought back when attacked and for a long time kept the whites at bay. True, as Rev. Crum says, "The process of killing a man does not, as a rule, cause the title of his lands to pass to the murderers' hands." But many a white Southern murderer has "inherited" the property of his Negro victim! And white looters at Tulsa did effective work both before and after the riot. A few of them were locked up charged with looting, but most of them went scot-free.

That there was premeditation in the Tulsa riot, and that it was not on the part of the Negro, is clearly demonstrated by the FLIGHT of a number of Negroes from Tulsa and vicinity days BEFORE the riot, as a result of warnings given to Negroes to "get to h— out, or we'll send you to h— anyhow." Crum's claim that these refugees could not be aware of any premeditation on the part of the Tulsa whites because they "were not on the ground during the rioting" is plainly absurd.

If, as Crum says, all the preparation was on the part of the blacks it was only because the Negro was late in joining the preparedness parade.

Of course some white men lost their lives! This is a new day and a New Negro. Departed forever from American life is the pleasant pastime of "rioting" in which only one side does the shooting. Riots are now mutual affairs, and the white man is welcome to all the pleasure he can get out of them. But it appears that the American riot is losing most of its fun for the white man since Negroes began to take an active and aggressively defensive part in it. It almost looks as if rioting may soon become a thing of the past.

It is the fervent hope of the African Blood Brotherhood that the day is nigh when riots shall no longer disgrace American cities. It is our opinion, however, that in so far as Negro honor is concerned, it is preferable that there should be a thousand riots than a single lynching. And, as much of the Southern press comment evinces peevishness on the part of that lawless community over the fact that Negroes dared to interfere with the time-honored Southern sport of cowardly mobs lynching individual Negroes, it would be well, for the best interests of both races, to reiterate and iterate the slogan of the African Blood Brotherhood and of the New Negro element generally: "BETTER A THOUSAND RACE RIOTS THAN A SINGLE LYNCHING!"

(Signed)

Executive Head, African Blood
Brotherhood.

Correspondence

227 West 136th Street.

New York, N. Y., July 5, 1921.

Mr. Cyril B. Briggs,
2299 Seventh Avenue,
New York City.

My Dear Sir: I was in Pittsburgh when your kind favor was sent to my address inviting me to the Big Mass Meeting June 29 under the auspices of the African Blood Brothers. I regret very much that my absence made it impossible for me to attend.

I am in hearty accord with all organizations whose formation look toward the abolition of prejudice and all injustices.

With continued good wishes, I am,

Cordially yours,

A. CLAYTON POWELL.

"I Accept"

By
BEN E. BURRELL

Let me have peace; ere yet my day be done
I fain would fill my cup of happiness;
Let me have love, that I glad hands might press,
Griefs be assuaged, good fellowship be won.
Earth is my place; I love the tenderness
Of all its beauties, stream and silent wood;
And thro' the years scarce have I understood
Aught of the meanings any might express.
Why should I care what lies beyond my sight?
Why should I seek the glitter of the gates,
When here I know at eventide awaits
Love's lamp that kills the bitterness of night?
Let me do deeds of goodness now and here;
Let me uplift the feeble and the frail;
Let me assist the weary ones that fail,
And dry the eyes that oft may shed a tear.

I am myself; my fate I know is mine;
Tomorrow's sorrows I have made today;
And from my heart thorns grow within my way—
When I uproot them, then I am divine.
I know my heaven lies here within my heart,
My hell is in my conscience; let me do
All that is good and noble, pure and true,
Then dawn shall come and sunshine fill the heart.
Some day I'll go, I know not where I'll go;
It may be island glade or summer sea;
Yet I prefer here with humanity,
Young ones, and old, with hair as driven snow.
Surely I know some glory will unfold,
Reflections of the good things I have done;
Whate'er it be Life's new race I shall run;
This "I accept" and here my anchor hold.

1219

But the Rain Ceases Not

A Human Interest Story From the Pen of a Comrade Suffering for His Economic Beliefs.

By
LINN A. E. GALE.

SUNDAY afternoon in a military prison. Outside a drenching rain pours violently down. Gutters are flooded with sudden streams that send dust and pebbles scurrying away out of sight. Sidewalks that were a few moments before shabby and dirty are wet and shiny from the vigorous cleansing. Disgruntled pedestrians, concerned about their own comfort rather than city sanitation and natural processes, scamper here and there, anywhere to get away from the beneficent water and the probably less beneficent effect of the soaking that would result if they remained out long in the shower.

Outside is the great, free out-of-doors where the race of men goes by and people regard not freedom, for they have it and know not what it is to lose it.

Inside are steel-barred cells enclosing human beings, some accused, some convicted, of breaking human laws, and all of them keenly conscious of the absence of that liberty which others have and consider so carelessly.

Dinner has been eaten. The prisoners are back in their cells for Sunday is not a work day. Two are in single cells, each with a small table, books and writing materials, in addition to the invariable cot. Some 100 more are bunched together in three large cells with about thirty prisoners in each.

The sentry paces slowly, monotonously, around the cages, wishing his two-hour shift were over. Or maybe he wishes somebody would start something by way of variety.

Outside the drenching rain pours steadily down.....

Inside varied egos, employed at varied devices, working out varied destinies, but locked securely away from the same unconfined air and the same May shower, sing and whistle, laugh and jabber, read and write, and even, sometimes, think.....

In the cell of the writer and idealist all is silent save the steady scratch of his pen.

In the cell of the army officer there is no sound but the occasional turning of a leaf of a fascinating novel.

In the big cells men and youths sprawling, lying or sitting on their bunks, send out a surprising series of all kinds of noises.

Sadness and silliness, pathos and bathos, repentance and resentment, optimism, despair and defiance, mingle in that bedlam of contrasting voices. Strange thing, the human throat, which can produce so many tones. Strange things, human beings from whom these tones emanate.

"What the hell do we care? O what the hell do we care?" sings a happy-go-lucky, ad-

venturesome youth who has seen prison walls more than once before and knows that the awaited sentence for his latest offense will be no light one.

"Back to the jail yard and we're never coming back" comes from a group of several whose musical talents might earn them good salaries if employed in certain prosperous amusement places.

A wistful-looking boyish chap hums "Tipperary" plaintively, unmindful of the noisy group near him.

A cool, nervy, devil-may-care type, one of the kind that never gets phased, never says quit, and often does unexpected deeds, smokes a cigarette nonchalantly and gazes reflectively at the slatted ceiling.

Two or three seated on cots and with pads on their knees, slowly and laboriously write their periodical messages to mothers back home—the sad-eyed mothers who suffered that these boys might be born, who suffered that they might grow to manhood, and who today suffer most of all because their sons are where they are.

Four or five squatted together on two beds tell jokes, ribald and otherwise, and cuss and damn with accomplished fluency, while another group indulges in mild horse-play, tells everybody to go to hell, and makes a pretense at deep depravity. An outsider witnessing the scene for the first time would think he had found a den of desperados accustomed to wild-est crimes. An occupant of the prison, knowing the place and the men, sees only grown-up boys of different degrees of immaturity and unwisdom, trying to dispel their own ennui in boisterous, grotesque and vulgar ways.

One whose good-nature is incurable and whose entertaining inclinations keep many another from worry and the blues, recites steadily one crazy thing after another with unflinching persistence and untiring tongue. Everything from Lord Byron's poems to the latest semi-smutty joke of "Whiz Bang" and the newest vaudeville smart sayings comes from this indefatigable youngster, between puffs at a diminishing white paper cone.

Outside the drenching rain keeps on pouring down.....

Prisoners may sing, swear, pray, read, write and think, but the rain goes on, if not forever, at least for a goodly time. Nature is washing the modern city outside and the fields and plains beyond.

The rain ceases not.....

How like life itself, this tiny scene in the vast kaleidoscope of a huge mystifying appalling world.

Babble, chatter and gurgle men may, but the great eternal processes cease not nor even pause. Neither banter nor profanity nor anything else bothers the busy rain, intent on its duty of purging the ground and purifying the air.

Time is exasperating, annoying, irritating, to most people, especially to us Americans who live in nervous impatience always. We must have something to do. We cannot keep still. To spend hours in meditation as does the Oriental, would drive us into insanity, or all but a few of us. A small number can concentrate for long spells but the average American must busy himself at something, be it politics, stock gambling, reading the news, smoking, chewing, telling stories or manicuring the finger nails. We are a race of devotees of action, always

doing, doing, doing. Delays, waiting, lack of occupation, the existence of time on our hands, these things vex and tantalize us.

We want to get rid of time as quickly as we can, to use it up as fast as possible. Those who are out of prison work with all their might when they work, and play with all their might when they play. Thus they keep time from dragging. They save themselves from boredom. Those who are in prison usually have to work, and this is well. But they just as eagerly play with all their might or do something else with all their might, when there is no work to do. And this is well. If they did not sing and swear, pray and read and write, they would think and then worry, and finally lose their sanity. Or they would seek to deaden their thoughts and fears with perversions and drugs which would soon wreck them.

This pandemonium of talking, fooling, stunts and capers is, then, worth while in the economy of things. It is better that these men thus amuse themselves, thus pass the time away, than that they practice sodomy as one did or sit for hours and hours in morbid, moody, suicidal silence, as does another.

Is it not all a simile of human life? Is not the military prison like this curious stay of a few score years on the earth?

As in the cells, so in the world in general, men spend their time in diverse manners. In wisdom and in folly, in seriousness and in frolic, in faith and in doubt, in reason and in superstition, in hope and in cynicism, they live their lives.

Some accept in supine helplessness and some in raging bitterness the lot that is theirs. Some are non-resistant doormats and some are hot chimneys from which come the sparks—their fuming curses.

Others with clearer sight and better heads avoid both the torpor of apathy and the wasting fever of anger, and settle down to steady, serene preparation for their own liberation.

Our world is like the military prison. We are like the prisoners.

Despite the turbulence and confusion, a few of us, indifferent alike to frivolity, oaths and vulgarity, plan and work and look forward to the hour when we shall have freedom and happiness.

The multitude endeavors only to forget the disagreeable present. It as yet neither wants to know the reason for being where it is nor the way to larger liberty.

Outside, the rain ceases not. In spite of the erring creatures within, Nature perseveres. The shower that heeds them not purifies their atmosphere. They breathe into their lungs fresher oxygen, but do not know the cause.

We struggle, blunder, fail, achieve, smile, sneer and weep in the prison cells of our differing lives.

Outside is a greater, richer, grander world than we have yet known.

Supreme, serene, unworried, the Cosmic Urge carries on its task.

Gloomy though the surroundings, repellent though the environs, they will some day be better.

Regardless of ourselves there are forces that are transforming these surroundings, these environs.

Outside of these cells of our individual existences the rain ceases not.....

It is the rain of the Mighty Cleansing in a Universe of Eternal Progress.

Musical Department

Edited by
CHAS. A. HENRY

PILGRIM TERCENTENARY 1820-1920.

RELATIVE to the Tercentenary of the Landing of the Pilgrims, among the collection of articles from old England of towns of the same names as in New England are as follows: Original six seals of old Boston, England, which are in the City Hall, Boston, Mass. The frame made from original timbers of St. Botolph's Church, of which Rev. John Cotton was vicar for twenty-one years. An ancient oaken balustrade, which once stood in the court room of old Guildhall (1607), now in the Boston, Mass., Public Library, Stone pendant, dating from the fourteenth century, in First Church, Boston, Mass. Dedication address made by Rev. Paul Revere Frothingham, descendant of John Cotton, on his mother's side. Tracery Window from St. Botolph's in the Cloister of Trinity Church, Boston, Mass. Trinity Church also has five pieces of communion silver given by his majesty, King George II (1742), on each one is the English coat of arms.

These are only a few of the many things in New England, which date back to towns in England. Forty-three names of towns in England are reproduced in New England's different States. The noted ones being Boston, Mass.; Exeter, N. H.; Dover, Mass.; Greenwich, Conn.; Haverhill, Mass.; Ipswich, Mass.; Lincoln, Mass.; New London, Conn.; Oxford, Mass.; Springfield, Mass.; Waltham, Mass.; Watertown, Mass.; Windsor, Maine, New Hampshire, Vermont, Massachusetts and Connecticut; York, Me.

Harmony.

It is said as regards to harmony, that d'Indy's views are simple and uncompromising. There is but one cord—the triad. All other formations are merely the outcome of modifications temporarily introduced by melodic processes—adjunctions or alterations; in other words, are the result of melodic movement, do not exist *per se*, and should never be considered as static. Another instance of the important part played by that notion of movement in his conception of the texture of music and its expressive properties is afforded by the stress he lays on the fact that the expressive value of certain modulations may be greatly affected by the interposition, as a transitory step, of even one "neutral" formation—such as a diminished seventh or an augmented fifth. It is in accordance with these views that d'Indy mainly uses as material short bold themes, which, as a rule, are elements of construction rather than constructed units, with the results that from the point of view of thematic structure, the music of "Fervaal," without falling short in appropriate dramatic expression, constantly tends towards the state of "pure" music.

"Pregunta."

"As contemplation is ever better than action, as thought is higher than things, as ideals put to shame the efforts made to realize them, so does Shelley, in the world of ideas, stand far above the unrest of the age, a grand model. Send us, too, O Life, such power to endure and to see. If only at rare moments, we are favored as he perpetually was, those moments will outweigh all the years of conflict, and un-

certainly, and pain, and disappointment that lengthen out our lives, weary children as we are of an age filled with the woes of doubt and with toil in the dark."

Remembering that God is Love, Life, Truth, etc., "God pitieth them who fear Him; that there is no place where His voice is not heard; that He is 'a very present help in trouble.'" "Great is the mystery of godliness," says Paul. Let us respect the rights of conscience and the liberty of the sons of God; suffering was the confirmation of Paul's faith. As all right-thinking people know, sufferings in all forms will cease, as our faith increases in God.

Notes.

It is recorded that the perennial favorites at the Royal Albert Hall, England, are "The Messiah and Elijah." Other works performed, since the time of Gounod, as conducted, were Rossini's "Messe Solennelle," "Requiem," of Mozart and Verdi; Rossini's "Stabat Mater," Mancinelli's, Isaia's and Benoit's "Lucifer"; Cowen's "Ruth," Bach's "Passion," "Israel in Egypt," "Judas Maccabaeus"; Haydn's "Creation," "St. Paul," "Hymn of Praise," "Athalie," "Walpurgis Night"; Berlioz's "Damnation of Faust," Gounod's "Redemption," Sullivan's "Golden Legend," Elgar's "Dream of Gerontius"; and then comes Samuel Coleridge-Taylor's "Hiawatha." Compositions more dissimilar in character can rarely have shared popularity with the same audience. In its complete form this splendid setting of "Scenes From the Song of Hiawatha" was first sung at the Albert Hall on March 22, 1900, and it is to be noted that the third section, "Hiawatha's Departure," was written for that occasion at the request of the Committee of Management of the Royal Choral Society. In fact, it is a truth that Taylor's "Hiawatha" had six good years wherein to settle down in the good graces of the English public (before Sir Edward Elgar's Gerontius arrived at South Kensington), and it has kept there ever since. And then we have his other works, "The Blind Girl of Castel Cuille," "The Atonement," "A Tale of Old Japan," "Kubla Khan." When we read of S. Coleridge-Taylor we have just cause to have pride in the Negro race. Also, the present-day composers have a long, long trail before reaching the height of composition that this young man attained.

The National Association of Negro Musicians will have met in convention at Nashville, Tenn. This strongest item of interest is "A National Headquarters."

The Negro Musician, official organ of the National Association, again deserves praise for its splendid June issue. "In the Field of Popular Music," an article by the editor, H. F. Grant, shows courage.

It is an understood fact that Wm. S. Lawrence, concert pianist, is accomplishing wonderful results at the "Robert Gould Show," settlement house, Boston, Mass.

Rev. Benjamin Brawley has accepted the call to Messiah Baptist Church, Brockton, Mass. He was former instructor and professor of English and later dean of Morehouse College, Atlanta, Ga. Born in Columbia, S. C., April 22, 1882. He has received degrees from Morehouse, University of Chicago and Harvard College, and attended Boston School of Expres-

sion. Also has written several books, some as follows: "A Short History of the American Negro," "The Negro in Literature and Art," "History of Morchouse," "Your Negro Neighbor," "Africa and the War," "Women of Achievement," "New Era Declamations," "A Short History of the English Drama" and "Social History of the American Negro," which are to appear soon. In addition to his main literary work he has made numerous contributions on English hymnody; pre-Raphaelitism, historical character and different phases in the life of the Negro in literary, religious and historical magazines.

Answers to Last Month's Questions

4. Pythagoras, Lasos (Theorists) (B. C. 600) practical musicians were Terpander of Lesbos (B. C. 670).
 5. Olympos the Phrygian.
 6. The Romans.
- Questions.
7. When may the history of music as a separate art be said to commence?
 8. About what date, and by whom, was the first singing school instituted in Rome?
 9. Upon what evidence do we infer that St.

Sylvester was acquainted with the method of antiphonal chanting?

Say, folks, do the above questions and answers interest any one? Of course I would like to know. Why not dig your pen into the well of appreciation, or constructive criticism, and let me be informed. Thanks! (C. R. H.)

June 29 at Miss Bertha Baumann's Studio, 267 St. Botolph street, appeared her pupils in pianoforte. Grades 1, 2, 3, 4 were represented. Mr. Louia V. Jones, concert violinist of Greater Boston, who has just completed a very successful concert tour, assisted at Miss Baumann's by playing Mozart's "Sonata No. 8," accompanied by Miss Theresa Coughlin.

As mentioned, music will yet be the status by which the Negro may be judged.

Elk News.

I. B. P. O. Elks of the World will meet in convention at Boston, Mass., the latter part of August. This will be the 22d annual session. Local interest is centered on Franklin H. Wright, Pocahontas Lodge 129. The convention will be the guest of Pocahontas, Bay State and Pioneer Lodges. Watch The Crusader for account of convention.

Into the Heart of Br. Guiana

Pen Sketch of the Beautiful Tropical Country on the Northeast Coast of South America

IN TWO PARTS
PART TWO

1222

THE easiest route to the Kaieteur Fall at present is via the Indian trail from Tukeit to the plateau of Upper Potaro, discovered in the fifties or sixties by C. B. Brown, an English geologist, who discovered also the great Kaieteur Fall itself. He was endeavoring to work his way down the Potaro, after having crossed the divide between Siparuni, a tributary of the Essequibo and the Arnik, a tributary of the Potaro. That the discovery of the Kaieteur Fall, a sheer drop of 741 feet followed by further drops giving a total of 820 feet, did not prove tragic to the discoverer was due entirely to the native Indians' refusal to proceed further than they did when accompanying Brown down the river, above the fall.

The Indian trail from Tukeit to Kaieteur, while at present the "easiest" means of access, is by no means "easy" of negotiation in the usual sense of the term. For several hundred feet one has to drag one's self forward by the bushes and roots of trees, and almost on all fours. It is a case of "watch your step" with a vengeance, for woe betide the traveler who once begins to slip downward, the Alpine system of roping together being quite impracticable on the jungle trails.

After a couple of hours of strenuous climbing, followed by a somewhat easier walk along the top of the mountain ridge, we came upon a wide expanse of bare rock. The men who had preceded us, as on the Kangaruma trail, had made preparations for our arrival in all save selecting the exact spot for our sleeping camp. For a 10 days' stay, we decided to erect a framework of stocks in the middle of a wide-open area, on the bare rock. Over this was placed the canvas that had covered our provisions in the boat. The framework was, of course, made amply strong for hammocks.

Majestic Grandeur.

Within a few hundred feet of our camp was

the edge of the precipice of the gorge of Kaieteur, and we lost no time in proceeding thither. We had read and heard much concerning the great fall of Kaieteur, practically five times the height of famous Niagara, but the wonderful scene that met our gaze on peering over the precipice fairly took one's breath away. Instinctively, one shrank back from the majestic grandeur of the mighty cataract, plunging down, down, down into those awful depths. A low, dull roar, not startling, but softly inspiring the feeling of boundless energy, of the incalculable, limitless power of nature; and there in the depths, where the entire river had been transformed into spray, was a permanent rainbow always visible when the sun shone, and in this part of the world his tropical rays beat remorselessly all day, every day, the year round.

For an hour we gazed upon glorious Kaieteur and its magnificent gorge. Photographs can convey but the feeblest impression of the ever-changing and dazzling spray dancing in the sunlight, the riot of color, the silken furls of the broad white water column, rolling majestically ever downward.

Then we turned campward. We did not talk; we could not. It was all so wonderful, so mighty; mere words would have been so out of place.

For 10 days we lived on the Kaieteur plateau within hearing of the great water-fall. Each day my husband and Mr. Cheong, each with a party of Indians, would go off into the jungle with their instruments in quest of a favorable avenue of approach from the low-lying country to the highland savannahs 1,000 feet above, and so with a couple of native Indian youngsters, truly young braves, and my trusty 38, whose early acquaintance I had made at my mountain home in the United States, I spent my days exploring the trails and passes, the

caverns, and finding new views of Kaieteur.

Strange Visitors.

One morning we were awakened in our hammocks by hearing strange voices all around us. A party of Patamona Indians on the march from Brazil to a trading post in British Guiana had made the discovery of a new kind of house with "two white men" in hammocks. They formed a circle round our tent, which had no walls, only a roof, and awaited developments. There was one woman among them, all the others being men, armed with bows and arrows or other weapons. Our own Indians had heard the chattering and came over from their camp. The leader convinced the newcomers that we would surely be on exhibition later in the day, and that the best thing to do would be to share with him and his followers some tins of condensed milk my husband had promised them the previous night. We found our visitors very quiet and not inclined to give trouble.

Never a day passed without our spending some time gazing upon the wonders of the Great Fall and Gorge. Unfortunately it had not been found practicable to pitch our camp within sight of the falls. Snakes, jaguars, monster tiger cats and baboons, not to speak of vampire bats, infest the caverns and the jungle adjacent to the only otherwise suitable camping area nearer the cliffs. But we established a sort of subsidiary camp at the head of the fall, where I put in many pleasant hours in the daytime bathing in the safe, still pools just above the brink of the fall, and enjoying the glorious outlook down the great gorge.

I would be happy to live forever on the savannah highlands between Kaieteur and Mount Roraima, in the corner of the far interior of Guiana that adjoins Brazil and Venezuela. A certain Scandinavian built himself a house of quite civilized design some years ago and occupied it hermit like. The place is now, alas, a ruin; the resort of wild animals and sometimes a camping place for the Indians, the only human habitants of these parts, who migrate from British domain to that of Brazil or Venezuela and vice versa from time to time, owing and admitting allegiance to none.

At length my husband's work and my holiday of 10 days in the Kaieteur Highlands came to an end. My husband had climbed from the Korume Valley and Washibran almost every day, that I might spend as long a period as possible on the plateau instead of in the valley. We bid farewell to our beloved Kaieteur.

The Return to the Coast.

The descent to Tukeit was little less arduous than the ascent to the plateau, 10 days before. Two hours of scrambling, sliding and tumbling. My male attire stood me in good stead.

We bid farewell to Mr. Cheong and some of his trusty assistants the following morning, and headed the boat down river for our six days' journey back to the coast. Mr. Cheong remained to continue the work of finding a line along the Lower Potaro River to connect with the mountain route that had been marked out. Fresh provisions were to be brought from Tumatunari, and some of Mr. Cheong's men came with us to bring them up in the boat we were to leave at the end of the Kangaruma Trail, above the Pakatuk Cataracts.

We stayed one night at Amatuk and another night at Kangaruma, whence we walked the next day over the Indian trail to Potaro Landing and boarded the launch which awaited us.

At Tumatunari we spent another night. The fifth day after leaving the Highlands we spent on the 60 miles run down the Potaro and Essequibo rivers to Rockstone. At the logging company's bungalow we spent a night, as on the upward journey three weeks before.

On the sixth day of our return journey we traveled by the little logging railroad across the divide to the Demerara River, where we received the hospitality of the officials of an American mining company, remaining with them until the next morning.

On the seventh day we traveled down the 65 miles of the Demerara River to the coast, by motor launch, kindly placed at our disposal by our American friends, and reached Georgetown late in the evening.

We love Guiana; not for its oppressive mud flats of the coast lands, its swamps and sugar plantations, nor for those who inhabit it, but for the glorious hinterland that veritable promised land, unpopulated and locked away securely beyond a vast expanse of South American jungle accessible only to those possessing the hardihood to negotiate the rapids and cataracts that recur in all of the rivers.

News at a Glance

According to the records compiled by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work in charge, in the first six months of 1921 there were 36 lynchings. This is 24 more than the number (12) for the first six months of 1920, and 7 more than the number (29) for the first six months of 1919. Of those lynched 2 were whites and 34 were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape.

1223

The Negro World Review, the weekly Negro News Review film to be produced by J. Williams Clifford and distributed by the Monumental Pictures Corporation of Washington, D C., will be a most progressive step forward in the colored motion picture game. The singular achievements and outstanding accomplishments of members of our race will be flashed on the screen every week in all parts of this country, and will be a source of inspiration to the masses of our people. It will also have an educational value not to be underestimated. Racial appreciation and racial solidarity will be stimulated.

BRITISH BULLIES GET BOOT IN PERSIA.

("Rosta Wien.")

Sultan Sade writes as follows in "Istevia over the change in Persia.

The head of the new government, Sejd-Sija, has arrested the whole of the aristocracy of Persia including the uncle of the Shah, who is a personal friend of Lord Curzon, and whose intervention on behalf of his friend was turned down by the new government.

The only supporters of the English in Persia were the large landowners—the most corrupt and reactionary class in the whole land—who are at present arrested and laid under heavy contributions.

The government of Sejd-Sijas at the same time called upon the English to withdraw their

troops from Persia to which proposal the English have also given their assent for the advance district. For the southern district, however, they will not be so easy to get rid of as the English imperialists will not renounce the richest oil fields so lightly.

The state lands were given over to the peasants and the large holdings nationalized. The Credit Bank of Persia, which had belonged to Russia and which was handed over to the Persian people by the Soviet Government, will be changed into a state bank and will be of great importance in the economic development of Persia and lends the Persian Government a great support in its struggle with the thieving policy of the English capitalists.

The relations between the new Persian Government and the Soviet Government are very friendly. The recently concluded treaty by nearly all political parties with great enthusiasm.

The new government has the support chiefly of the middle and small bourgeois who could not bear the rule of the English. All left groups, including the Teheran organization of the Iranian Communists have given their support to the new government in all their policies against the English.

It is at present hard to say whether the friendly relations of Soviet Russia will continue. One thing, however, is certain. The titanic struggle of world Bolshevism against the power of capital is drawing to it all oppressed peoples of the East in the same way as it draws the people of the whole world.

RUSSIAN INFLUENCE IN THE EAST.

"Rosta Wien."

Tashkent, June 5.—In Kuldsha the Chinese Government has issued a proclamation in Russian and Chinese in which the population are informed that the conclusion of the Russo-Chinese treaty is a sign of the friendly relations between the two republics. China has always studied the greatest possible neutrality towards Russia. The arrival of diplomatic and commercial representatives of Soviet Russia in China is a proof that China and Russia live in friendship and harmony.

ANOTHER CASE OF INFERIORITY

What Einstein, and Europeans in General, Think of Culture of White America.

What Professor Einstein thinks of America, as stated to a correspondent of the Rotterdam Courant, who interviewed him July 7 in Berlin: "Women dominate the entire life in America. Men think of nothing but work. They are nothing but the little play dogs of the women, who spend their money in a reckless manner."

"It made a ridiculous impression on me to observe their excitement over a theory of which they understood nothing. I found it comic."

"People in America are so colossally bored. After all, there is so little for them there. What poverty, intellectual poverty!"

"They do everything that is the fad of the passing moment. In that way they threw

themselves upon the Einstein theory. They are glad when something is given them with which they can play and over which they can enthuse."

"My impressions of scientific life in America? To compare the general scientific life in America with Europe is nonsense."

SEEING THE LIGHT.

Orators and writers of high and low degree are ringing the changes on the preservation of "American meals." The words sound in my ears all of the time, and would confuse me if I could not see through the sham of all of it. From the adoption of the Federal Constitution to the fall of the Confederacy the paramount question was Slavery, the slave system, and slaves vs. free labor. There was no idealism about it. Sordidity and brutality was its name.

After the Slave system was whipped but not wiped out, the question of the Rights of Capital and the Rights of Labor, still a question of bread and butter with no idealism in it, became paramount, and is so now over the question of which shall rule the Nation and rob the masses of the people at their sweet pleasure and they may yet have to fight it out as the Free Laborites and the Slave Laborites fought it out forty years ago.

America has no idealism. It was always sordid and brutal. It has become a Nation of Profits of the Profits. Money is the National God.—T. Thomas Fortune in the Amsterdam News.

THANKS! BUT SINCE IN AGREEMENT WHY THE OPENING SARCASM?

One of the perfervid orators at a recent meeting of the African Blood Brotherhood in this city to protest the Tulsa race riot said in the course of his address:

"We can well dispense with white leadership in our organizations. Too many organizations, such as the National Association for the Advancement of the Colored People, with a large Negro membership, are controlled by whites. Instinctively, the white people will not permit Negroes they control to bring their social problems to the front."

This is hard on the N. A. A. C. P., but it is nevertheless true. White leadership of Negro organizations serves as a check to Negro aspiration and initiative. White leaders will not lead the Negro to manhood and independence to the prejudice of the white race. White leadership, political or civic, of Negro organizations is an "agreement with death, and a covenant with Hell." Even geese have one of their own species to lead them. A cat would make an unsafe and uncertain leader of rats, and a fox could hardly be trusted to lead barnyard fowl. Nobody has ever heard of a Negro leader for white organizations, why should there be white leaders for Negro organizations, religious, secular or otherwise? It isn't natural, practical nor desirable, and wherever the practice obtains, it is a virtual confession and admission of doubt as to the ability of the Negro to lead himself.—Bruce Grit in the Negro World of July 9, 1921.

Book Review

A FREE UNION: A Comedy of Free Love. By Mary Marcy. Published by Charles H. Kerr & Co., 341 East Ohio street, Chicago. Price 50 cents.

There is somewhat of every one of us in this little one-act play. It is a sketch based on the eternal struggle for sex freedom—sanctioned or unsanctioned by social codes—in which logic plays no part whatever, but in which the little god of Comedy disports himself, playing strange pranks with all of us. We do not think the modern man or woman lives who can read or hear this play with a straight face. It is in the manner of the celebrated Viennese playwright, Arthur Schnitzler, full of action and humor from the rise to the fall of the curtain.

Can Love be "free?" Or is all that touches the heart of man a binding tie? We can not say, but this little play will give you something, first, to laugh over, and, perhaps, in the silence of your sanctum, something to ponder over also.

This comedy is suitable for Little Theatre production or Dramatic Club work.

Correspondence

New York, June 17, 1921.

The Editor,
The Crusader Magazine,
2299 Seventh Ave., New York City

Dear Sir: Knowing how anxious you always are to get news of the progress of our people, we deem it expedient to send you for publication or comment, a copy of a certified accountant's report on the financial condition of our company—a concern entirely managed by colored people.

Hitherto, we have maintained a policy of reticence in regard to our operations, believing in the adage, "Empty vessels make the most noise." Thus we have been able, whenever we had to give out a statement, to say something that was surprisingly pleasant to our supporters and friends; and so it is now.

Thanking you in advance, we remain,

Yours courteously,
Inter-Colonial Steamship & Trading Co.
S. Roach, Secretary.

A statement that any man or woman can understand.

INTERCOLONIAL STEAMSHIP AND TRADING CO.

Financial Statement as of June 6, 1921.

Assets.	
Floating Assets—	
S. S. Intercolonial appraised value	*\$100,000.00
Furniture and fixtures—	
New York office.....\$	220.50
Yallahs office.....	50.00
Kingston office.....	100.00
Total furniture and fixtures (conservatively appraised)	370.50
Trading Assets—	
Food (Yallahs depot).....\$	200.00
Food (Kingston depot)...	4,492.00
Inventory (coal on vessel)	

30 tons at \$15.....	450.00
Due from Kingston office (account stock subscriptions received by them)..	5,077.51
Capital stock subscription due—N. Y. District.....	\$10,890.65
Kingston District.....	5,835.67
Cuba District.....	1,184.80
Elsewhere	1,691.09

Total subscriptions unpaid. 19,602.21

Total assets..... \$130,192.22

Liabilities and Capital.

Liabilities—	
Notes payable—Due stockholders	\$ 7,379.70
Accounts payable.....	5,543.28
Sundry Creditors—	
Due crew (account wages).\$	4,000.00
Officers and office salaries.	1,600.00
Cuba agent (account advances)	4,000.00
Kingston (account advances and expenditures).	3,980.00

Total sundry creditors (estimated)

13,580.00

Total liabilities..... \$26,502.98

Subscriptions to capital stock (unpaid—see contra) 19,602.21

Capital—
Capital stock paid in and issued—27,503 shares at \$1.00 par value.....**\$27,503.00

Subscriptions to capital stock partly paid in (stock certificates unissued):
N. Y. District..\$5,388.57
Cuba District.. 1,181.40
Kingston Dist.. 5,077.51
Elsewhere

12,493.03

Total capital stock part in and partly paid in.....\$39,996.03
Surplus paid in and earned. 44,091.00

Total capital and surplus.. 84,087.03

Total liabilities and capital

\$130,192.22

* The S. S. Intercolonial was purchased in June, 1920, from the United States Shipping Board at a total cost of \$16,720.33, and was appraised as of June 6, 1921, by MacPherson and Schroeder, New York, to be worth \$100,000.00. The account has therefore been shown at its appreciated valuation.

** This represents 27,503 shares of capital stock issued at par \$1.00, but sold at an average price of \$.6404 per share.

(Signed) OSCAR WINKLER,

Certified Public Accountant, State of New York, 276 Fifth Avenue, New York.

"AMERICA'S IRELAND."

Washington, D. C., July 9, 1921.

Editor The Crusader:
Dear Sir: When I arrived at Sanchez as a private in the Marine Corps I thought that I was doing a great thing for my country, and that God himself smiled down from the heavens

in approval. I thought that I was "saving the natives from themselves," and that I was civilized and they were barbarians.

But I soon discovered that they were more cultured than the military "Americans," and the purpose of us fellows down there was to guard American interests; that is, guard the loot of the robbers. We were a dictatorship of the bourgeoisie.

I was in the battles which brought the island under martial law. In those battles we killed and wounded many and suffered very few casualties ourselves, for we were far better equipped than the Dominicans, who had mostly French Mausers and Blunderbuses, while we carried Springfield rifles, Colt and Bennet Mercier machine guns. We cut one old man in half with one of them.

But not only the natives but the marines, too, suffered. Some of them were thrown in a pit at Monte Christi by their officers, and there forced to languish day after day, with the scorching sun beating down upon them and centipedes crawling over them, until one day they mutinied, led by a big private named Kuhar, and forced their officers to wait on them and shine their shoes. The mutiny was quelled and Kuhar imprisoned, accused of being a Socialist agitator.

A drunken native once was beating his little boy with a chair, but the sergeant in charge of my patrol would not let me stop him.

Dominican patriots were imprisoned for life or shot because they were filled with the spirit that thrilled the founders of America and those who were with MacSwiney in Brixton.

They fought against the tyranny of us American "Black and Tans" who were like the "Black and Tans" in Ireland and at Amritsar, Ireland, but we knew no better.

Sincerely yours,
(Signed) EDWARD J. IRVINE.

THE GARVEYITES AND THE BIBLE.

Editor of The Crusader:

Sir: The readers of the Negro World have been having quite a hot controversy in the Forum of that publication because some bold and progressive spirit ventured the assertion that no divine authority or inspiration was ever given the clever propagandists who wrote that eulogizing history of the Jewish people, the Bible.

As usual in religious controversies the arguments of the more religious have been that there should be no argument at all on such matters. (Which would, of course, save them the embarrassment of defending the indefensible.) This highly aulogic and not too authentic history of the Jewish race should be accepted hook, sinker and all as of divine inspiration and, logically, the race it eulogizes (often at the expense of Truth and the Negro) should be acknowledged as the greatest procession that ever came down the pipe of Time—the people whom a partial God chose from among all his creation to be his special pets and creatures. And to reject the Bible as of divine inspiration or authority is considered by these religious fanatics as tantamount to a declaration of non-belief in the existence of a Supreme Being.

It is a pathetic indication of the limitations of the New World Negro to see Garveyism, the

cult of racial fanaticism, which claims to reject everything alien, still in the most degrading bondage to an alien philosophy and designating of all the holy books, the eulogizing history of the Jewish people as the ONE, the MUST-BE-IT, the unimpeachable revelation of the divine mind toward its creation. It is bad enough that the New World Negro should be willing to sacrifice the vast strategic advantage that would be his in a solidarity of faith with the Southwestern Asiatics and the majority of non-pagan Africans for the sake of a silly adherence to the use of the Christian designation for the Supreme Being. (For surely it is inconceivable that the oft-exposed hypocrites of practical Christianity could be the deciding factor in his decision to remain servile to the conquerors' faith.) It is bad enough that the New World Negro should continue in blind adherence to the Christian Church which acquiesces in his persecution, exploitation and oppression, and is in open agreement with the caucasian theory of Negro inferiority, and that he should give never a thought to Mohammedanism, the religion that fearlessly preaches and whose adherents honestly practice the equality and brotherhood of all Mohammedans—black, white, yellow, brown, etc. But why make matters worse by the "love me, love my dog," dictum that he who does not believe the Bible a work of divine inspiration cannot believe in the existence of a Supreme Being?

Hoping you will give space to this letter,
I am,
Yours, etc.,

NEW NEGRO.

LIBERIA LOAN.

May 21, 1921.

The Editor of The Crusader,
New York City.

Dear Mr. Editor: It is reported that in response to Mayor Moore's greeting, President King of Liberia said that Liberia had high ideals, and that it was to present those ideals and ask the aid of the men of his race in America toward the advancement of Liberia that he had come to this country.

That the Supreme Court Justice Johnson, of Liberia, addressing a large crowd, explained just how the \$5,000,000 will be expended.

That the Plenary Commission is seeking \$5,000,000 in contributions (sic?).

Two questions, naturally arise, viz.: When, and in what manner, will President King and his commission present those ideals to the colored people of this country, or lay before them the financial needs of Liberia, with a view of obtaining from them the loan which the commission is here to negotiate?

Secondly: What plan will he adopt to obtain the required amount? Voluntary contributions or guarantee bonds?

There is no reason in the world why Liberia, rich in natural resources and favorably situated geographically, cannot imitate France, Belgium and other countries in raising loans on the continental plan, viz., by Premium Bonds. By this plan the interest pays off the debt.

City of Paris to Float a New Loan.

(Apropos)

Through the office of the commercial attache at Paris it is learned that the Prefect of the Seine has submitted to the municipal council his report on the floating of a 1,800,000,000-franc loan, the principal of which has already

been approved by the council. The returns of the loan are to be used for improvements on the streets, schools and for new public works. This loan will be a premium bond issue, redeemable in 60 years, bearing interest at 5% per cent., and free from all present and future taxes.

Now, looking at this matter from different angles, it seems to me that had such a course been adopted, the Liberia Loan would have been subscribed to with alacrity.

It is never too late to mend, however, and I throw out this suggestion in good faith, believing that:

"Who holds a mirror to my face,
And hiding naught, ne'er fails to trace
My faults—my smallest blemishes within.
Who friendly warns, reproves me if I sin;
Although he seems not so, he is my friend."

A tour of 400 or more creditable American colored people to Liberia, in order to inspect that country and report their impressions and opinions, is a most excellent move.

Two years ago I read to a number of colored persons here Dr. W. H. Heard's paper on Liberia, and suggested a similar scheme, but as they could not see eye to eye with me, nothing was done.

In the hope that this letter might do some good I enclose my card and subscribe myself.

Yours courteously,

WELL WISHER.

"GOAT ALLEY."

June 27, 1921.

Editor of Crusader,
2299 Seventh Ave.,
New York City.

Dear Sir: By chance I received one of the circulars sent out by your office of the Forum to be held in Lafayette Hall next Wednesday evening to begin a propaganda of African Blood Brotherhood.

I am in favor of any proper movement calculated to procure the equal social status for the Negro people as citizens, and I believe in bringing this about by any means within our power.

I beg to call your attention to the well known picture called "The Birth of a Nation" and a play now at the Bijou Theatre called "Goat Alley."

These two enterprises have done and are doing more to mould public opinion against the Negro than any other thing brought to my attention which has happened since the Civil War of 1860-65.

I regret that I am not able to finance myself in the necessary operations I have in mind to crush forever the white man's vile and dangerous political propaganda instituted by the Ku Klux Klan, now finding support in the North through economic relations established through marriage and industry and kept at white heat through these agencies.

The remedy is in our hands, and I trust the meeting may find ways and means to bring it about.

Attached is a list of names and addresses of people who may be interested.

Hoping your efforts may succeed, I am,

Very truly yours,

GEO. W. ROYAL.

FROM OUR FOREIGN CORRESPONDENT.

18 Chapel Street, Gosport,
Co. Hampshire, England, S.
June 27, 1921.

Once again I am dispatching you by this mail some newspapers—The Daily Herald, the British Labor organ, and a picture paper owned by the world grabbers.

You will notice some items in one of these issues I have marked off regarding the colored troops in Germany. A request has been sent to the "Great Smuts" by his race ladies of South Africa asking him to protest the presence of the colored troops in the Rhineland. His response to that request should be a lesson to our race.

The contaminated race, as we are looked upon now, thanks to the white people's gratitude after that had allowed us, the contaminated race, to kill and bleed the German whites and also to die in our thousands for the cause of saving Paris from the "savage Huns." Yet today we are not looked upon as even fit to watch the Rhine, where there is no fighting to be done, we, the colored fighters, can go to Hell-o-go-land now that's the fighting is over.

To settle all these white critics, why don't they discharge all their colored soldiers? Why not have white soldiers in the colonies? Because in the next war these colored soldiers may revolt!

The King of England on his visit to Ireland appealed to forgive and forget. But Nature only forgives and forgets when she is asleep, and when that day arrives for our race to take up arms against the oppressor there will be no white ensign, or hands up, or prisoners of war. There will be no time for forgiving and forgetting!

Our motto and inscriptions will be these, which I have discovered in studying will be appropriate and appealing, also applying to all of us, great and small, of African blood, as follows in capital type: I. H. S.—I. N. R. I. I shall interpret these letters by giving you a sketch of a banner for our race the world over. See sketch—A loyal son of Africa.

CLIFF A. BROWNE.

The Franco-American Prize Fight.

July 3, 1921.

I don't think Dempsey is such a great man-cater as they want the world to believe he is. Bigger and stronger than Carpentier he yet could not whip him until Carpentier became a cripple, and then took a couple of rounds to do it in. I don't see where his great fighting ability comes in.

Again, I understand that Dempsey is half Indian and, therefore, he cannot be claimed by the white race as their champion. Nor is he really world champion until he is willing to meet the Negro fighters. And why should Dempsey be permitted to draw the line against a race that fought and bled on the battlefields of France when Dempsey was hiding in a shipyard at home?

Jack Johnson's name is in every one's mouth over here.

Is there any Negro heavyweight that can come forward as an opponent for the title of the British Empire, now held by one Joe Beckett?

CLIFF A. BROWNE.

LINCOLN THEATRE

Direction
Illustrative Amusement Co.,
Lenox Avenue at 135th Street. N. Y. City

BIG SUPER SPECIAL PHOTO PLAY ATTRACTIONS PRESENTED DURING AUGUST

Monday, Tuesday and Wednesday
August 1st, 2d and 3d

LOUISE GLAUM in
" I A M G U I L T Y " "
The Love Story of a Neglected Wife

Thursday, Friday, Saturday and
Sunday

August 11th, 12th, 13th and 14th
" A W I S E F O O L " "
From the Famous Novel
"The Money Master"

Thursday, Friday, Saturday and Sunday—August 18th, 19th, 20th and 21st.

THOMAS H. INCE Presents

" M O T H E R O ' M I N E " "

The Greatest Mother Story Ever Produced

S U P E R I O R V A U D E V I L L E A T T R A C T I O N

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 !

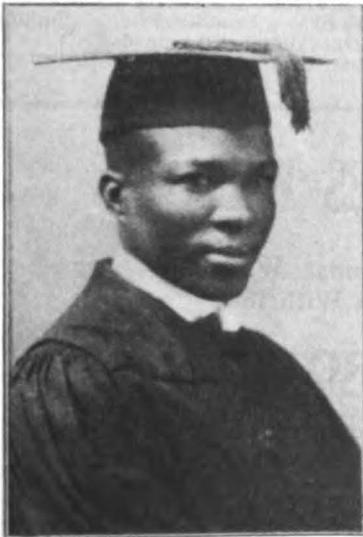
PROGRAM ARRANGED BY ROMEO L. DOUGHERTY

Editorials

(Continued from Page 11)

ored persons are waiting upon the public without protest as chauffeurs, waiters, elevator men, etc., etc.—this twisted logic has not even the shadow of an excuse at College Station, where 90 per cent. of the patronage are colored people, who would much prefer to have colored clerks waiting upon them.

The colored voters of this country have been told much nonsense about the "traditional friendship" of the Republican Party for the Negro. And while that party, since its return to power a short time ago, has repeatedly knifed the Negro, both openly and covertly, we are wondering whether the knife of treacherous "friendship" will be applied even in so minor and elementary a matter as a square deal for the colored post-office employes and whether the present intolerable conditions at College Station will be allowed to continue under the administration of our "friends."



DONALD MELBOURNE,

Who graduated last June as a Doctor of Chiropractic from the New York College of Chiropractic.

He is the first colored student to graduate from any chiropractic school in New York State.

The exercises were held at the Aeolian Hall followed by a banquet and ball at the Pennsylvania Hotel.

Great Britain, having failed to graft her rule on the Arabs of Mesopotamia and Syria, now proposes the erection of a string of weak Arab states under British "protection" in those districts.

The Co-operative

Rochdale Principle No. 1

A Rochdale business is run on a strictly cash basis. The members know that if their goods are not on their shelves, the money that represents those goods is in the till. They always know how they stand. They never lose customers by having to remind them of the favors they have formerly granted them in the form of credit. The cost of bookkeeping and of collecting debts is avoided. It is those who pay as they go that go safely.

Rochdale Principle No. 2

The refusal of Rochdale stores to cut prices enables them to avoid a number of evils. They escape the bad feeling from other dealers that comes of price-cutting. They are not tempted to make up on other articles what they have taken off from the prices of their "leaders." They avoid the danger of bankruptcy that is incurred when price-cutting is continued and when the reduction is not made up on other articles. They treat all customers alike. So far as their influence prevents price-cutting they save the community from having to pay increased prices after the price war has driven out the weak competitor and given a monopoly to the strong.

Rochdale Principle No. 3

Rochdale stores allow only one vote to each member. This prevents those with the larger investments, the "big fish," from swallowing up the smaller ones. The widow's mite is safe in a Rochdale store for it gives her as much in its management as a millionaire can exercise. No matter how much money a man might put in, he would have but one vote, and, therefore, could not control the venture because of his money. And no matter how many per cent. the venture might make in the year, the big man's money would draw but 5 per cent. In a Rochdale money is servant, not master. It cannot vote.

Rochdale Principle No. 4

Rochdale stores give the earnings, over above original cost of goods operating expense and 5 per cent. on capital, to the customers—the people who really support the store. The result of this principle is to turn back to the people the profits, privilege and power that go with the control of trade volumes. Were this principle practised throughout the business world, there would be no wars. The tragedy described as "a rich man's war" and "a poor man's fight" would be averted. Modern wars are always fought for control of trade areas—for profits. If the profits went to the customers, the dealers could finance no more wars.—The Co-operator.

CHICAGO SOCIALISTS FOR THIRD INTERNATIONALE

CHICAGO, April 18.—Chicago Socialists have voted in favor of the Moscow Third Internationale, it was announced today following the balloting of delegates from Cook county to the National Socialist Convention in Detroit, June 25.

J. Louis Engdahl and William F. Kruse, representing the radical wing of the party, were elected. Seymour Stedman, Socialist Vice-Presidential candidate in 1920, who stood for qualified indorsement of the Third Internationale, was one of the defeated candidates.

THE NATION'S CALL

By Amy V. Prime.

"White men only, white men only,"
Is now the nation's call.

And yet our boys, too, fought and bled
and died

For Democracy for all.

"Democracy," you say. "Democracy."
What meanest thou?"

Freedom of Thought, of life for all?
No, no; for "White men only."

Search ye the battlefields, one and all,
What find ye, white men only?
Search the homes bereft and sorrowing,
Find ye white homes only?

But list! Hear ye another call!

"Buy bonds, buy bonds for Victory,
Lend ye your dollars, one and all."

Let them buy, yes, but "white men only."

Loss of life when an elevator dropped at terrific speed from the tenth floor of a building at No. 6 West 32d street, New York, was averted by the presence of mind of Samuel Spencer, colored operator, who applied emergency brake and brought the car to a sudden jarring stop just below the third floor.

In the opinion of Viscount Grey, England is facing the problem of revolution more seriously

than ever. "New war would destroy Europe. If you say Peace League is Utopia, my answer is: 'I prefer chances of Utopia to certain destruction.'" And there are some Negroes who are in favor of the League and disarmament!

John Reed, American correspondent and poet, who died in Moscow three months ago, made a fervent appeal just before his death for the Negro in America, and begged that the Second Congress of the Communist Internationale make it easier for the Negro in America to enter the Communist ranks.

London has a "workless army of million and a half."

According to the Lagos Weekly Record (Lagos, Nigeria) the British Governor of Nigeria has ceased to recognize officially Eleko Eshugbayi as head of the House of Decemo because the Eleko deliberately declined when invited by his British Assinity to make a full and public repudiation of certain statements made on the Eleko's behalf in England by Mr. Herbert Macauley.

ENGLISH AS IT IS SPOKEN TODAY.

"Wassatchoogot?"

"Afnoonnoos Lassdition."

"Enthinkinnut?"

"Naw. Nothninnut 'cept lasspeechrosefelt's Lottarot."

"Donsayso? Wosswetherpredickshun?"

"Sesrain. Donbleevetho. Funthingthis-wethernevkintellwossgunnado."

"Thatright!"

1230

WISE NEGROES WILL

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"No government can wave a magic wand and take a race from bondage....."

".....One of the great difficulties of popular government is that citizenship expects government to do what it ought to do for itself."

Negroes! It's Up to Us to Organize for Self-Protection!

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FOREIGN CORRESPONDENCE.

Castries, St. Lucia,
August 18, 1919.

(To Mr. Anthony Crawford)

Sir: Unexpectedly I got from you a magazine entitled THE CRUSADER. I took great pleasure in reading same and have been much stirred to energy to cement our fellows to such a magnificent purpose to which you have so nobly achieved. The magazine has been out of my possession since the first two days and I have not had the opportunity of seeing it again as yet. Our people seem to be a bit on the alert and we are about to open a co-operative association and I think, if they have not yet done so, they will in the near future attach themselves to you and your co-workers. I take also this opportunity of enclosing order for one year's subscription. . . . I have heard about the race movement in the United States and I hope it will cause those of us who are interested in the cause to give their aid and co-operation.

SAMUEL O. THOMPSON.

LIBERIAN NATIONAL ANTHEM

All hail, Liberia, hail!
This glorious land of liberty
Shall long be ours.
Tho' new her name,
Green be her fame,
And mighty be her pow'rs.

In joy and gladness,
With our hearts united,
We'll shout the freedom
Of a Race benighted.
Long live Liberia, happy land,
A home of glorious liberty by
God's command.

All hail, Liberia, hail!
In union strong, success is sure,
We cannot fail.
With God above.
Our rights to prove
We will the world assail.

With heart and hand our country's cause
defending,
We'll meet the foe with valour unpre-
tending.
Long live Liberia, happy land,
A home of glorious liberty by God's com-
mand.

The Sheik's Prayer

By BEN E. BURRELL.

A voice to prayer calls;
And on the sand the sunset glow is red;
Within the mosque's bare walls,
There rises soft above, a prayer, priest-
led.

O Allah, great of old!
To Thee and Thee alone each lift a
voice;
Thine eyes us all behold;
And in Thy power and might our souls
rejoice.

Upon our African coasts
All Europe's devilish armaments de-
scend;
Fill'd with their hellish beasts,
Us to unholy rule they seek to bend.

Deep is our nation's night;
But deeper yet the night that is come,
When comes the hellish fight
For land and temple, love, life, peace,
and home.

Allah! We gird our sword!
No alien's serf shall ever our children be;
Our arms shall be our word,
Until our Africa, our love is free.

O Allah—hic—Akhbar!
Black as we are we still shall be as men;
Curtain'd by racial war,
O let Thy muezzin call to peace again.

SNAKES RUN FROM GARLIC

In traveling through the swamps of Liberia
the natives rub their bare feet with garlic, and
the smell is such as to send scurrying into
the glades the most venomous reptiles.

Following his success in arranging a trade
agreement with Great Britain on behalf of his
government, Leonid Krassin, former Russian
Soviet trade envoy to London, plans to visit
the United States and Canada next month, it
is reported from London.

Agents Get Busy with Our
Household Delight

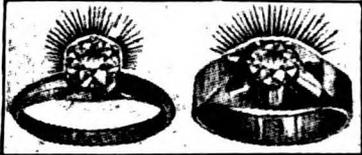
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