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The Messenger

MAY

1923



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MAY DAY GREETINGS

To our persecuted and oppressed Negro Comrades and Brothers.

Let us all fight regardless of race, creed, color or nationality for a New Day!

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To the workers of the world, black and white,
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Ours is an industrial union fighting for economic emancipation of the workers with the weapon of solidarity.



121 CATHERINE STREET, PHILADELPHIA, PA.

WILLIAM D. JONES, *Secretary.*

The Dress and Waistmakers' Union Will Celebrate the First of May, 1923

THE Joint Board Dress and Waistmakers' Union will celebrate the First of May, Labor's International Holiday. Once more the workers of the world will come together to show their strength in their struggle against capitalistic oppression.

Through its government the capitalist class is carrying on a brutal campaign against their workers. Without scruple they hire armed thugs and detectives to terrorize the workers and prevent them from organizing into labor unions. And a weapon with which we are none of us unfamiliar, is the iron fist of the injunction issued by the government.

The employing class is fighting the eight-hour day; it wants to reduce wages but increase the cost of living. According to recent statistics compiled by the Department of Labor, Washington, D. C., the cost of living during the two months has increased perceptibly. Nevertheless, the employers still clamor for reduction of wages. And the capitalists are strong because they are undivided. Organized labor would be much stronger, were they, too, undivided, not only in their aims but in their methods as well, in fighting the capitalist class.

The salvation of labor lies in organization, in solidarity with other workers, so that, fearless, they may serve notice on their employers that they mean to fight them on every field and will not take defeat.

That the voice of the dress and waistmakers may be heard on this occasion, the First of May, the Joint Board Dress and Waistmakers' Union has arranged a mass meeting at the Central Opera House, 205 East 67th Street, for Tuesday, May 1st, at 2 P. M., admission free. Passes may be secured at all the offices of the Joint Board.

All Dress, Waist and Embroidery workers are requested not to work on Tuesday, May 1st, 1923.

The following speakers will address the meeting:

ARTURO GIOVANITTI, *Secretary*, Italian Chamber of Labor;

A. PHILIP RANDOLPH, *Co-editor* of the Messenger Magazine;

OLGIN, *Editor* of the Freiheit;

LUIGI ANTONINI, *Secretary*, Local No. 89;

JULIUS HOCHMAN, *General Manager*, Joint Board Dress and Waistmakers' Union;

HARRY BERLIN, *President* of the Joint Board, as chairman.

In addition, it has been arranged to have an orchestra which will play pieces appropriate for the occasion.

The Joint Board hopes that not only will you come to this mass meeting, but that you will do all you possibly can to convince all other co-workers with whom you come in contact that they also ought to attend.

Come one, come all, to celebrate this day in a manner fitting our organization. With First of May greetings, we are,

Joint Board Dress and Waistmakers' Union

M. K. MACKOFF, *Secretary*.

MORRIS KAUFMAN
General President



PHILIP SILBERSTEIN,
First Vice-President

CHARLES GMEINER,
Second Vice-President

ABR. BROWNSTEIN,
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The fur workers are fighting for the
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of race, creed, color or nationality

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These banks solicit the deposits of all workers
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Editorials

May Day

In the throbbing hearts of millions of workers, May First will light the fire of a new longing for a free world. Ennobled and disciplined through conflict, the class-conscious toilers are emerging from a war of hate and revenge with a renewed hope, a more vivid vision of a classless world and a reassuring dream of a society of service. Traditions of the militant, revolutionary proletariat fighting to rid the world of the caste of class, color, race and nation, exist as a spiritual background, impelling them forward, onward, upward! In our distressingly distraught and distracted world, proscribed, lynched, burned, and disfranchised, in America; enslaved, outraged, dispossessed, and dishonored in Africa, the West Indies and Central America, the Negro workers view with growing interest and hope the expanding power and culture of labor in Russia, England, Germany, India, China, Japan, Italy, France, Mexico, and the United States of America—becoming through bitter persecution and exploitation increasingly conscious of their hopeless lot in a society where property takes precedence to life, color to character, race to talent.

A Negro Sanhedrin

A preliminary conference of a Negro Sanhedrin has been held in New York. Six or more organizations

were represented, tentative plans were drafted, and a date for holding an All-Negro Conference discussed. That it is a splendid idea is too obvious to need discussion. We are in the midst of a period of chaos. In all such periods, conferences are imperative to work out programs for readjustment. Since the Versailles Peace Conference, the world has witnessed a thousand and one different conferences. No millennium will be achieved through them, but they serve to throw into sharp and bold outline various policies of economic, political, social and racial import. This contemplated conference should be the beginning of a series of such parleys. Such, of course, will be the case. To the utter disappointment of some, it will not stop fighting among Negro leaders, and it ought not to stop fighting. Negro leaders are no different from other leaders. Fighting is the outgrowth of differences of opinion. Such is healthful, necessary, valuable—an evidence of progress. Homogeneity of opinion is only characteristic of savages. This does not imply that upon fundamentals, a certain measure of unity of thought and action may not be achieved. Discussion alone has value, even where no concerted program is evolved. The programs of all Negro leaders are not sound. This can only be revealed through discussion. But leadership egoism growing out of economic interest and a vaulting ambition to lead, prevent each leader from admitting that his program is not the alpha and omega in the solution of the Negro problem. This is not peculiar to Negro leaderships but to the leaderships of all peoples. Thus in the interest of clear, sound thought and action, leaders should criticize each other and the people should demand an open and free discussion of the policies of all—for herein lies the hope and promise of a logical, scientific synthesis of the divers schools of Negro thought—a constructive coordination of organizational and leadership effort.

White Labor Unions Foiled

Leland Olds of the Federated Press shows why cotton mills go South. Note the following illuminating facts:

The Fall River Cotton Manufacturers' Association presents an array of facts and figures to prove to its employees that it will be impossible to operate northern mills unless northern workers accept a leveling of standards to meet the competition of cheap labor in the Carolinas. It says:

"Fifty years ago little or no cotton manufacturing was done in the South. Thirty years ago Fall River had more cotton spindles than all the Southern States combined. At the present time Fall River still remains with about 4,000,000 spindles and the South has over 16,000,000."

The association proceeds to show the various factors which make it possible for Southern mills to produce the same fabrics at a lower cost. Southern states are limited by no 48-hour week, which is the legal maximum in Massachusetts. The Carolinas, Georgia, Virginia and others, can work women and children 60 hours a week. Massachusetts has nine legal holidays. In the south there are only four. In short, the last Department of Commerce figures show that in January, 1923, the South was able to operate 307 spindle hours, while Massachusetts only made 192 spindle hours.

Low wages are also cited as favorable to corporations which move to the Southern States.

An increasingly large number of Negroes are being employed in these mills. It is too true that so long as one worker is out of the ranks of organized labor, the interests of the workers inside are not secure.

Peonage in Florida

The death of Martin Tabert, white, of North Dakota, in a peonage farm in Florida, has shaken the entire country. Even hypocritical Florida attempts to appear conscience-stricken. The State legislature has, naturally, ordered an investigation, and it is reported that some of the criminal accomplices have been indicted. Of course, that does not mean much below the Mason and Dixon's line. This incident brings to mind the dreadful, horrible and notorious murder-peonage farm of John Williams of Georgia, which was discovered last year. Negroes then were the victims. It is the normal condition in the Southern States, and exists in direct and flagrant violation of the thirteenth amendment to the Constitution. It is profitable, hence it is tolerated, winked and connived at by the federal authorities, some of whom have been known to have investments in this slavery. It will be remembered also that the New York *World* proved that Postmaster Burleson under the "holy" regime of the "new freedom" of Woodrow Wilson, owned and operated a peonage farm in Texas. Ex-Governor Catts of Florida received huge profits from the labor of peons, and a State Senator is reported to own the peonage farm in question.

Thus the question logically rises, how are you going to abolish peonage? Southern Governors, Senators, Sheriffs, Judges, preachers, journalists, all, either have investments in this "convict labor system" or they receive contributions from those who have; and so long as its existence does not injure the economic interests of the Northern capitalists, white men as well as black men will continue to be held in involuntary servitude. It is said that the white women of Florida are shedding crocodile tears over this awful, hideous and shameful incident. These are the very same creatures who cry "rape"! if an intelligent, cultured, colored boy should happen to touch them in a crowded public elevator. Well might they weep, for their luxury and leisure, their cheap culture and pleasure are stained with the blood and sweat of black and white peons who are whipped, tortured and torn to pieces by hungry blood-hounds whenever they attempt to flee their wretched and miserable lot.

However, as we have pointed out, crime, like disease germs, knows no color line. A Negro is lynched today, a white man tomorrow. A Negro is burned today, a white man tomorrow. A Negro is in peonage today, a white man tomorrow. A Negro woman is lynched today, a white woman tomorrow. Moreover, even the Northern white man is not safe. If he travel South he may be lynched, burned or put in peonage. If he does not travel South his standard of living will be lowered by the cheap labor of white and black convict-serfs. Thus the dilemma. Now the remedy. It lies in the industrialization of the South, on the one hand, and the realization, on the part of organized labor in the North, West, East, and the industrialized centers of the South, that their interests are not safe so long as the slave pens of the South exist. As social students, we realize that the death of Tabert and the lynching of E. C. Gregor (white) in Arkansas, are not entirely without social value, for they will show that white men, like black men, are lynched and held in peonage too; a knowledge of which may awaken the workers and prove the nemesis of the hateful system.

Again Fair Harvard

Harvard is struggling desperately to appear to be fair; to live up to her traditions of liberalism. But it is clear from the report of the Corporation and Board of Overseers, which took partial exception to President Lowell, that fair Harvard's hands are not yet clean. With the Negro there is still a reservation, namely, "white students will not be compelled to live with Negro students." Why Negroes? Perhaps they are weaker than Jews. That's why they are thus stigmatized. Were white students ever compelled to live with Negro students? If so, why change the policy? Are they compelled to study in the same classes together? Are they compelled to walk across the same campus together? We think the Overseers are trying to "cover up," to camouflage the issue, to give us the same thing, discrimination, in more dignified and polite language. The Ku Klux Klan spirit has captured fair Harvard. Doubtless, if an examination of Harvard's investments was made, it would be found that millions of her enormous endowment are reaping large and "unfair" dividends from Southern cotton, lumber, railroads, city bonds, etc., that rest upon the backs of Negro labor. Colored brethren don't shout too quickly. Watch fair Harvard! "All's well that ends well."

William Jennings Bryan

No American in public life has had greater opportunities and done so little of value than the great "Commoner," brother William Jennings of the "Cross of Gold" nonsense-fame. In harmony with his superficial, cheap demagogic thinking, he proceeds to deliver himself in the press on the divine and inherent right of white men to dominate black men. Think of such paleolithic inanity! If the white race is superior, why prate about it? Race superiority, like beauty, should need no town crier to establish it as a fact. It should be obvious to all the world. We suspect that Bryan, conscious of his own inferiority in comparison with myriad Negroes, is not so sure that this vaunted white race superiority is genuine. His specious, infantile, and preposterous reasoning (if indeed it may be dignified as reasoning) is of a piece with his Don Quixote attack on the theory of Evolution. Thrice disappointed in his overweening ambition to become President, he is now vegetating among the "red johnny legs" in Florida, seeking doubtless to win their favor for an opportunity to become a United States Senator, by berating the Negro. But his mental impotency will not avail against the towering genius of the New Negro whom Bryan hates because he fears.

Negro Legislators Present Anti-Lynching Bill

Representatives Andrew F. Stevens and Oliver Randolph have presented bills against lynching in the Pennsylvania and New Jersey legislatures, respectively. This is a sound propaganda policy. Though lynchings are not numerous in Northern states, bills against the evil that are introduced in the legislatures will have an incalculable moral value. The bills will put the states on record with respect to this national disgrace. They will afford an opportunity to expose the rank hypocrisy of the Northern politicians who

prate vociferously against mobs when there is no occasion for them to stand up and be counted. What a golden opportunity, too, for showing that the stupid elephant and the simple donkey are two souls with a single thought!

Dear Comrades:

We are all made of one blood. We should all fight for a common destiny. I hail THE MESSENGER as the able and fearless spokesman of a better world for all, regardless of race, creed, color or nationality.

Fraternally,

JOSEPH BASKIN,

Gen. Secy., The Workmen's Circle.

(Continued from page 729, column 2)

It is indeed doubtful if Dr. McDougall contributes in this book much to the science of psychology. His attitude toward the Germans, though a popular one, can hardly be termed scientific, because it begins and ends in a distinct prejudice. His inordinate infatuation over his own groups imposes a serious, and insurmountable handicap to the dispassionate analysis of group life.

Finally, if we are to take his word for it, collective mental life does not mean collective mental life at all, or even group life. National ideals and sentiments he says (page 191), "are formed by the leading spirits (of the nation), the *elite*, and are perpetuated and developed by them, and by them impressed in some degree upon the mass of the people."

THE JOINT BOARD
FURRIERS UNION
rejoices to see the message
to the colored workers
brought to them by the
MESSENGER and hopes to
see a genuine movement
for the emancipation of
all the workers through-
out the entire world.

JOINT BOARD FURRIERS UNION

S. COHEN, *President*

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Greetings TO OUR NEGRO BROTHERS



New York Joint Board
Amalgamated Clothing Workers *of* America

621 BROADWAY

A. E. KAZAN, *Secretary-Treasurer*

H. BLUMBERG, *General Manager*

Education and Literature

THESE COLORED UNITED STATES

PENNSYLVANIA: A TALE OF TWO CITIES

By ERNEST RICE MCKINNEY

A Resident of Pennsylvania. Editor Pittsburgh American

This is the second of a series to be published under the title of "These Colored United States." A brilliant representative from each State that has a goodly population of Negroes will speak out as MR. MCKINNEY has done and say to the world in plain language just what conditions they face.

THIS is what any narrative or descriptive account of Pennsylvania means as far as colored people are concerned. These cities are of course Philadelphia and Pittsburgh. Philadelphia spread out on the banks of the Delaware across from the Victor Talking Machine Company and Campbells Soup; Pittsburgh squeezed in between the Allegheny and Monongehela Rivers and beginning again at the north bank of the Allegheny and the south bank of the Monongehela. Every school boy knows, of course, that the turgid waters of these two streams embrace at Pittsburgh and from this union the Ohio is born. Philadelphia, the "City of Brotherly Love," Pittsburgh, the "Gateway to the West."

When one thinks of Philadelphia one's thought rests, momentarily at least, on the Liberty Bell, Independence Hall, white marble steps and other symbols of an eclipsed old fashioned Americanism. But Pittsburgh, what is it but steel? Pennsylvania, State of Steel, and Pittsburgh is its heart. Of course there is coal at Pittsburgh too, coal in every hill, yet steel is king.

It is possible, absolutely possible, for one to write an endless hymn of praise to Pennsylvania, an impersonal sort of epic dealing only with her ship-yards, locomotive works, carpet factories, mills, mines, coke ovens, Stetsons, her mountains, Horseshoe Bend, the capitol at Harrisburg with memories of graft and lead chandeliers and numerous other pedestals to our advanced civilization.

However, if one is a patriot—as most Pennsylvanians are—one may dream and expostulate incessantly about the Sons and Daughters of the Revolution, the size of the crack in the Liberty Bell, Valley Forge, Gettysburg, the Block House at Pittsburgh, War Savings Stamps, Liberty Bonds and the Keystone State's full sized contribution of most excellent targets for the Germans in the great struggle for democracy, trade routes and African colonies.

The average Pennsylvania citizen is interested both in her industrial preeminence and her fine patriotic tradition. These two things go together and are inseparable in Pennsylvania. There is no finer patriot anywhere than the industrial baron or the mayor of a small steel town in western Pennsylvania. They can stab unionism, annihilate free speech, declare a four hundred per cent stock dividend, murder a miner's wife or rape his daughter, swear allegiance to the principles of Lincoln, steal elections, build play-grounds for the

poor, and wave the flag all in the course of one day's work. It is a sort of dollar mark patriotism that has permeated the whole state. All who do not subscribe to it are in danger of the hell of fire and the state constabulary, affectionately known among the proletariat as "Pennsylvania Cossacks."

Pennsylvania is also a state from which no man can be elected to the presidency. It would be poor politics for either the Republican party or its twin sister the Democratic party, to put forward one of our favored sons. The Republicans will not for the reason that this state is ferociously G. O. P. The Democrats would not for the reason that the Republicans would be sure to carry the state.

It has been said that even our Democrats are Republicans. This one party system permitted by the electorate has made it necessary for the dominant party to split into two factions. This is in order to make vote stealing, speech making and red fire parades really worth while.

But this series is not concerned so much with the general aspects of Pennsylvania as it is with Colored Pennsylvania. How about Pennsylvania Negroes? How do they compare with Negroes of the other states? Is there such a thing as a Pennsylvania Negro? What is their general status?

As early as 1790 there were as many as 9,000 Negroes in Pennsylvania, 3,000 of them slaves. That the number of slaves was not larger was probably due to the influence of the Quakers. The abolition of slavery began about 1780 and the further importation of slaves was forbidden the same year. The Negro population of the state is now around 300,000, over half of which is in the cities of Pittsburgh and Philadelphia.

The Pennsylvania Negro has a fine tradition behind him. Of course this is true only of the eastern part of the state. Through the decades the center of Negro culture, progress and attainment has been in Philadelphia. Pittsburgh has its "Old Pittsburghers," "O P's" but they have no such heritage and cultural background as have the Philadelphians. This is a most natural state of affairs. Western Pennsylvania is a workshop, a place to sell one's muscle for money.

During the early days of the oil and steel industries, many adventurers—as well as solid, hard working pioneers—were attracted to the western end of the state. They came for wealth and they got it. These men were not interested in refinement and polish. They were looking for money. As the industries grew and expanded, workers were needed. High wages were offered. Men rushed in from the east and the south. Many of these were Negroes answering the call of high wages and the freedom offered at that time.

A very low value was placed on academic training. It is reported that old Bill Jones once told Andrew Carnegie that chemistry was going to ruin the steel business. Neither the owners of the industries nor the workers paid much attention to education for themselves or their children. Good wages were more attractive than the daily grind at books and test tubes. Consequently there developed in Pittsburgh a population lacking in culture and appreciation for the finer things of life in the same degree that one finds these things in other cities. Here in Pittsburgh we have a kind of wealthy proletariat.

This race for wealth affected Negroes just as it did the whites, only the situation is worse. The whites got the money but the Negroes remained poor. Here as elsewhere there is not as much opportunity for the ignorant, unqualified Negro as there is for the same type of white man. Due to the fact that western Pennsylvania is dominated by *millionaire "poor whites,"* there is not much encouragement given to educated and competent Negroes.

What the industries of our state needed was "hands," strong husky men who could carry heavy loads, work long hours, stand intense heat and multitudinous industrial hazards. The barons decided that the Negro and the Slav were just the men for this kind of occupation. Negroes must have felt the same way about it for they have and are still looking to Pittsburgh as a land of plenty. They were looking for work and they got it in the "Workshop of the World." They with their south European brothers came by thousands and furnished the strong arms and backs that produced millionaire on top of millionaire.

Good wages were not confined to the industries. Men who did personal service were also well paid. Thus not only was muscle drawn to this section, but also those who were looking for the easy luxurious life of butler, barber, waiter or messenger.

Now whereas the white industrial worker of the early days developed into the financial magnate, the upper strata of white society, nothing of a similar nature happened among the Negro workers. They went into the mills and factories as sons of toil, and sons of toil they are today. They are still the best paid group of manual workers but they have no social standing. They may rise to prominence in the church or the lodge—but not in "society."

Pittsburgh's society class is a heterogeneous mass of waiters, barbers, lawyers, doctors, house servants, post-office clerks, city and county employees, uniformed messengers and what-not.

Due to the fact that colored Pittsburghers have not burdened their minds to acquire education, one finds there a host of men and women who have assumed the role of leadership having no fundamental preparation or intelligent experience. The main leaders are of course the lawyers and preachers. These lawyers and preachers have not been highly successful in their efforts to show the people the way, the truth and the light. There is a tendency to distrust and repudiate the gentlemen of the bar and the cloth. The expression is often heard, "We don't want any profession man."

It is difficult however to make a clear and definite analysis of this situation. The man on the street says that he does not want the leadership of the lawyer and the preacher but he usually says it at the "big gate."

In one way or another these two groups worm their way to the front, arm in arm, and carry off the glory. For one thing, the ordinary man does not make any distinction between *education* and *efficiency* and *education* and *rascality*. He makes a mistake in assuming that because he has had some impoverishing experiences with a few dishonest lawyers and preachers, that there is something wrong with education. One finds them prejudiced against the "professional man" as such. At a meeting in which the matter of candidates for the legislature was being discussed, one man rose and proclaimed—"We don't need no man hump-back with degrees." This is the way in which Pittsburgh gives encouragement and comfort to ignorance.

One Pittsburgher has characterized his home town as a city of "arrogant mediocrity." Comparing the "Smoky City" with other cities, this is a very charitable and evasive description. There is perhaps more ignorance per square foot in Pittsburgh than in any other large American city.

Philadelphia is somewhat different. The Negroes there got a better start. It is also true that they have slowed up considerably. But the travail and the turmoil of the anti-slavery struggle produced a rugged and intellectual type of Negro that persists to this day with a glory greatly dimmed. If Boston is the "Cradle of Liberty," in a national sense, Philadelphia is the Negroes' "cradle of liberty." Here was held the first Convention of Free Negroes in 1817 led by James Forten, a Negro abolitionist.

Philadelphians may also point with pride to a large and remarkable group of Negroes who worked hand in hand with the Quakers to beat back slavery and educate the slave and free Negro. There were William Whipper, capitalist, James Forten, abolitionist and friend of Garrison, Robert Purvis, perhaps the most famous of them all, William Still, who published a book on the Underground Railroad, Mifflin Gibbs, lawyer, Richard Allen, Bishop, Absalom Jones, first Negro ordained to preach in the Protestant Episcopal Church, John Gloucester, first Negro Presbyterian minister and many others editing papers, agitating and helping the Friends with anti-slavery propaganda. It was a Philadelphian, Bassett by name, who was the first Negro to receive an appointment from the federal government. It was in Philadelphia that the African Methodist Episcopal Church was formed.

Here is truly a great group of men for colored Philadelphians to tell their children about. Pittsburgh has produced one famous Negro, Henry O. Tanner. It is doubtful though that many Pittsburghers know that this man was born in their city or that he is a world famous painter.

Present day Philadelphians are by no means as extraordinary as their forbears. Perhaps the stimulus that comes from a great cause is lacking. Negroes are free now and are theoretically citizens with the right to aspire even to the presidency. After all is said and done, it is true that great men and women are not produced—in large numbers—in an age of plenty, ease and prosperity.

Another point is this. During slavery the mass of Negroes were forced into a state of like mindedness and fellow feeling because they were all in the ditch together. Even though there were "cabin Negroes" and "big house Negroes" *they were all slaves!* The comparatively few free Negroes suffered disabilities that no Negro faces today.

On the whole, the Negro in Pennsylvania is about the same as elsewhere. He is a consumer of goods manufactured by other races. Here he has the same sort of leadership as elsewhere. We have discussed the matter of preacher leadership in Pittsburgh. *There is perhaps no city in the country that is more preacher-ridden than this city.* But they are not confined to Pittsburgh. They infest the cities, small towns and villages. Some have churches and are reputable christian gentlemen, while others are tramps and make their living begging from white business men. *The pity is that the worth while ministers allow the rascals to be members of the ministers' associations.* The writer once asked a minister why the high standing preachers allowed the rascals to belong to the ministerial associations. This preacher replied in effect that the *venal and immoral preachers were so numerous that they could outvote the decent ones.* It is a case of pure minded and intelligent men being submerged by a horde of long coated scallawags who cannot be trusted either with your money or the women in one's family.

In politics the Pennsylvania Negro is of course a stone-blind Republican. He is as conservative in politics as he is in religion. He believes in the politics and the faith once and for all delivered to him. The Republicans of Pennsylvania do not need the Negro's vote, consequently he gets very little out of state politics. There are two colored men in the legislature, both from

Philadelphia. Pittsburgh tries feebly, every two years, to land a colored man in Harrisburg but always fails dismally. One candidate has run four times from a district thickly settled with Negroes, but the *Jews and the Irish always win!*

Our state is one of the few northern states having any distinctly colored schools. Such jim-crow schools are found in a few cities in the eastern part, notably Philadelphia. There is a group of Negroes in Pittsburgh—*led by a few fathers with daughters eligible to teach, and J. C. Austin a Baptist preacher,* who are attempting to bring in separate schools. This is the same J. C. Austin recently labeled as one of the smallest men in America by the MESSENGER. *He is a preacher-business man-politician.* He is a fanatic over glory, praise and applause. He jumped into the Garvey movement and rode down Broadway with Garvey at the last convention. When he discovered that there *was to be nothing in it for him,* he jumped out and looked for other worlds to conquer.

Finally it should be pointed out that our state has not been free from America's favorite sport—lynching. Since 1889 three Negroes have been lynched. But we have not been *partial* in this matter, since the same number of whites have been done to death by the mob. And so all in all we are like other people, lynching, murdering, running after money, playing politics and striving to be good 100 per cent Americans.

EDUCATIONAL SUPPLEMENT

"All that mankind has done, thought, gained, or been, it is lying, as in magic preservation, in the pages of Books."—CARLYLE.

Some of "Our Best Minds" in Reviews of Some of the Best Books.

Our Reviewers

In reviews of recent books in our Educational Supplement, the star of the Negro *Intelligentsia* ascends and emblazons the horizon of American arts, letters and science. For brilliance of thought, charm and elegance of style, none can challenge these masterly efforts.

In our passionate search and yearning for truth and beauty, universal in their appeal, message and promise, we have besought those of the race of the most representative and discerning thought, creative vision and undaunting spirit, to fathom the depths of the experiences, concepts and higher emotional reaches of the world's eminent men and women of ability, talent and genius.

With a bold and sure hand they have painted, in brief, ideas and characters; and distilled in comments freighted with logic and suggestion of compelling power, the soul searchings and spiritual revolts of the poet, novelist and artist as well as the more commonplace realism of historians and economists.

This is an innovation in Negro Journalism. Ours is the purpose to quicken a wide, abiding interest in our group in the rapidly changing streams of modern thought, national and international, economic and political, cultural and scientific, that the present tragic economic chaos, political disorder, social uncertainty, and spiritual malaisé may not baffle us, uninterpreted by the most tested conclusions of painstaking research. And for the able and unselfish cooperation of our

reviewers, of varied schools of thinking, we are profoundly grateful.

AMERICA FACES THE FUTURE. By Durant Drake. Macmillan, New York. Reviewed by George W. Harris, Editor-Owner New York News; only Negro Member of Aldermanic Chamber of New York City.

No more practical and yet philosophic discourse upon Columbia, past, present and future, has been ventured by a recent writer than "America Faces the Future," by Durant Drake. Mr. Drake might be characterized as even bold and courageous in his open minded and broad-spirited analysis of the ideals of this our native land, his lack of racial antipathy and his unterrified but implied prophecy of the progress of America toward the realization of those ideals. He very properly avers in concluding his introduction: "In short, that the way to save America is to genuinely Americanize Americans." He believes in the ideals whole soully enunciated in the Declaration of Independence and the Constitution. These, he states, were the guiding principles of and the goal set by the founding fathers. That "All men were created free and equal"; that "Governments derived their just powers from the consent of the governed"; that "America is the grandest Nation upon God's Footstool"; that "This is the home of the brave and the land of the free," are all aims rather than actualities, he pointedly, but hopefully confesses. Just as Christianity decreed the Decalogue, and the Christ preached the "Sermon on the Mount" and enunciated the Golden Rule, and as the World recognizes in these the shibboleths and the slogans of Christendom, and just as no apostle of the lowly Nazarene would aver that the Brotherhood of man and the Fatherhood of God is regnant universally or even satisfactorily among the followers of the faith, just so Durant Drake professes faith in and extols the virtues of America. Yet in saying all these things in the abstract, he is not prosaic, but interestingly practical, though idealistic. The book deserves reading because it is refreshing in its candor, and inspiring in its fearless facing of the future. Durant Drake is evidently a disciple of both

Theodore Roosevelt and Booker Washington on racial things of the present. He drinks deep draughts from the philosophy of Abraham Lincoln and George Washington. He simply thinks out loud, as the average American in whom we believe, and whom we like to picture as such in our day dreams, should think. This alone makes the common sense and otherwise commonplace study and prophecy of Durant Drake worth while.



Mr. Pickens, formerly Dean of Morgan College; Field Secretary National Association for the Advancement of Colored People; winner of Ten Eyck Prize for Oratory at Yale University.

THE MODERN KU KLUX KLAN. By Henry P. Fry. Small, Maynard & Co., Boston, 1922. Reviewed by William Pickens.

Henry P. Fry is a Southerner. He had been an active officer of the Klan. Then he let the *New York World*, or some other influences, convert him to expose the Klan. But we would hardly expect a wholehearted exposure and arraignment of such a devilish institution from one who had been so foolish as ever to be an active member of it—and in this we are not disappointed. Fry only pretends to expose and condemn the Klan in so far as it is a menace to white people. In this he shows himself to be a provincial Southerner.

He tries to make out as if there is some great difference in worthiness or excusability between the Reconstruction day Ku Klux and the present brand of it. That is why he modifies his title by "Modern." It is the pretense that the old Klan, which was just as much an outlaw organization as the present one, was "justified." That inconsistency of thought and morals is what proved to be the stumbling block of the whole white world when it was first threatened by the present Klan organization; it had been so fooled and fed on the idea that the Ku Klux was a wonderful, chivalric, heroic organization, that it neglected to forsee the menace to all men in any such cowardly outlaw organization.

Oh, yes! (they might as well say), the old Klan only tried to keep Negroes in their place, while the "Modern" one tries the same thing on Catholics, Jews, Foreigners and all other non-members. We wish to reply: That the only way in which the "Modern" Klan differs from the former Klan, is that the present one includes white people as the object of its lawlessness—we mean *white classes* of people. For the old Klan included white individuals who were friendly to the Negro. And this open attack on groups of whites is the ONLY thing that makes the present klan seem more devilish to the average white man than did the old Klan. But to the American Negro, and to any impartial outsider, there is not one line of difference between the ancient and the "Modern."

The Reconstruction Klan was just as murderous as is the present Klan. The effort to prove otherwise spoils Fry's whole book. He is forced into the illogical position of endorsing the very things which gave the Klan life—"White Supremacy."

"I am a white man.

"I believe that the United States is a white man's country."

That is how he begins his chapter on the Negro and the Klan. Then he endorses Jim Crowism, segregation in public places, repression, disfranchisement, and all other disabilities for colored Americans—the very worst aims of all Ku Kluxism. Every sane man knows that the Ku Klux Klan never could have been born, if it had not been for these unholy desires of a certain section of the white American group. And this fellow pretends to be arguing against the existence of the Klan while he fully endorses its sole *raison d'être*.

We do not wish to detract from any impression sought by Fry by calling attention to the fact that he broke faith with the Klan, merely in the matter of its oath of secrecy, but certainly not in essential principles. The American Negro could better fight the openly hostile Klan than to contend against this more cowardly pretense to "fairness" to the Negro, with the Negro disfranchised, decitizenized and wholly repressed. That would be more damnable than continuous warfare.

Fry's book only shows what an awful muddle the American

white man is getting himself into with this whole Klan business. Among the sensible things said in the book is this, at the beginning of one chapter:

"The task of ridding the United States of the 'Invisible Empire' will not be an easy one."

It will not only be not easy but utterly impossible as long as the majority of the *riders* think like Fry. For even if you should rid such a people of the Ku Klux Klan *name*, they would not be rid of the *spirit*, which is the real thing.

The book is full of childish inconsistencies. For example, he says in one breath that the "race question" should not be discussed (when he is thinking of such organizations as the N. A. A. C. P. or the Friends of Negro Freedom), and then in the very next breath he highly commends the discussions of the problem by Southern white men and Negroes picked by the South. That is, the blessed South should choose the debating teams on both sides. As is usually true of that mental deformity called "race prejudice," as soon as his splendid-looking logic strikes the Negro, it turns end-for-end, hind-part-before, and upside-down.

His book, therefore, is worth reading for the facts it gives about the make-up of the present Klan, but is not worth two cents in its most important opinions and conclusions.

CIVILIZATION IN THE UNITED STATES, AN INQUIRY BY THIRTY AMERICANS. An Indictment of American Civilization. Published by Harcourt, Brace & Company, New York. Reviewed by William H. Ferris, A.M., author of "The African Abroad," and Literary Editor of "The Negro World."

"Civilization in the United States, an Inquiry by Thirty Americans," edited by Harold E. Stearns, is one of the most important books that has issued from the press since Kaiser Wilhelm of Germany threw down the gauntlet and defied an astonished world. This book is a critical survey of the tendencies of the American Civilization. Nearly all of the thirty American writers are young men. Only three are over fifty. Of the remaining twenty-seven, about half are in their thirties and about half are in their forties. This book, then, represents the attitude of the younger group of thinkers, of the men who will partly shape American thought and life in the next twenty years.

The city, politics, journalism, the law, education, scholarship and criticism, school and college life, the intellectual life, science, philosophy, the literary life, music, poetry, art, the theatre, economics, opinion, radicalism, the small town, history, sex, the family, the alien, racial minority, advertising, business, engineering, nerves, medicine, sport and play, and humor are the themes discussed. An English, Irish and Italian writer estimates American civilization from the foreign point of view. It will be impossible in the space of a brief review to deal adequately with a book of 577 pages, treating of thirty different themes. I would like to make a real review of "Scholarship and Criticism," by J. E. Spingarn; "Education," by Robert Morss Lovett; "The Intellectual Life," by Harold E. Stearns; "Science," by Robert H. Lowrie; "Philosophy," by Harold Chapman Brown; "Poetry," by Conrad Aiken; "History," by H. W. Van Loon; and "Racial Minority," by Gerold Tanquary Robinson. But I can only give the general impression that the book produced upon my mind. And that is all that book reviewers as a rule do now-a-days, merely indicate whether the reviewer is favorably or unfavorably impressed with the book. Rarely does the reviewer state and discuss some of the fundamental positions of the book. And after reading the review, the reader does not really know anything more about the book than he did before. He only knows the reviewers attitude towards it, whether he regards it as superfine, fine, indifferent, or bad. I will try, however, to do more than this, to tell the things that I like about the book, and the things that I do not like, so that the reader can know why I estimate as I do.

The aims and objects of the book are very clearly stated by Harold E. Stearns, the editor, in his introduction. The book was the outgrowth of kindred minds meeting and gathering at his home, and in their discussions critically examining American civilization. He says "We wished to speak the truth about American civilization as we saw it, in order to do our share in making a real civilization possible. . . . It may seem strange that a volume on civilization in the United States does not include a specific article on religion, and the omission is worth a paragraph of explanation. Outside the bigger cities, certainly no one can understand the social structure of contemporary American life without care-

ful study of the organization and power of the church. . . . The bold truth is, it has been next to impossible to get anyone to write on the subject; most of the people I approached shied off—it was really difficult to get them to talk about it at all.” Then Mr. Stearns mentions the three chief themes that run through the essays. They are: “First, that in almost every branch of American life there is a sharp dichotomy between preaching and practicing; we let not our right hand know what our left hand doeth. . . . Second, that whatever else American civilization is, it is not Anglo-Saxon, and that we shall never achieve any genuine nationalistic self-consciousness as long as we allow certain financial and social minorities to persuade us that we are still an English Colony. . . . Third, that the most moving and pathetic fact in the social life of America today is emotional and aesthetic starvation, of which the mania for petty regulation, the driving regimentation and drilling, the secret society and its grotesque regalia, the firm grasp on the essentials of material organization of our pleasures and gaieties are all eloquent stigmata. . . . There must be an entirely new deal of the cards in one sense; we must change our hearts.”

Whether we agree with the conclusions of the various writers or not, there is a real need for such a book as “Civilization in the United States.” Everyone knows that preachers, teachers, orators and statesmen talk eloquently about American ideals, about the Sermon on the Mount, about the Declaration of Independence, Lincoln’s Gettysburgh Speech, and Woodrow Wilson’s “Making the World Safe for Democracy,” and that the attitude of employers towards employees, of profiteering landlords to tenants, of profiteers towards consumers, and of the South towards the Negro, is not in harmony with these grandiloquent platitudes. And a book that calls attention to the fact that there is a wide gulf between ideals and realities in American life is very much needed.

Then again, the World War flooded us with a great many post war problems, social, political, economic, racial and interracial. New forces are contending for supremacy, oppressed racial and social groups are asking for their day in court; and it is well to seriously consider the new problems forced upon us by the Great War.

The essays on the whole, represent ripe scholarship, and I found the eight that I mentioned above very interesting. This does not mean that they are the best of the group, but the ones that treat of themes in which I am especially interested. Still the marks of the enthusiasm and inexperience of youth may be noted in some of the essays. There does not seem to be a full recognition of the fact that great changes come slowly and that human nature changes slowly.

NINE AMERICAN THINKERS.

Then again the essays do not seem to fully recognize the men who shaped American thought twenty and thirty and forty years ago, and contributed to our intellectual inheritance: Dr. Wm. T. Harris, United States Commissioner of Education; President C. W. Eliot; Prof. Charles Eliot Norton; Prof. William James; Prof. Josiah Royce, of Harvard, and Prof. Willard Gibbs; Prof. Wm. D. Whitney; Prof. Wm. G. Sumner, and Prof. George Trumbull Ladd, of Yale, played a powerful part in shaping American thought in the last two decades of the last century, and the first decade of the present century. Of these men, Harris, Norton, Whitney and Ladd, are not mentioned at all. Gibbs, Sumner and Eliot are mentioned once; Royce four times, and James eight times. And yet the history of American Education, Literature, Philosophy, Philology, Science and Psychology cannot be written without bringing in these nine men. Mr. Lowrie dismisses Willard Gibbs of Yale with these words, “Who has ever heard of Willard Gibbs? Yet he was the recipient of the Copley medal, British learning’s highest honors, and his Phase rule is said to mark an epoch in the progress of physical chemistry.” And yet Mr. Lowrie does not tell us who Willard Gibbs was, as Merz did in his “History of European Thought,” and Whetham in his “English Physicists,” especially Merz, so that the reader can know what this contribution to modern science really was. And when we consider that Gibbs was the greatest scientific and mathematical genius that America has produced, and the greatest the English-speaking race has produced since Isaac Newton, this seems strange. In 1875 Willard Gibbs read a paper upon Physical and Chemical Equilibrium before a Connecticut scientific society. It was published and attracted no attention. Twenty years later, European scientists recognized its value and declared that Gibbs’s views were prophetic and paved the way for future discoveries in science. Gibbs then became

famous in a day. Then take the case of Wm. Dwight Whitney of Yale, who had the celebrated controversy with Max Müller, and whom Dr. Nicholas Murray Butler, of Columbia, mentioned among the ten greatest Americans, in his lecture at Copenhagen University. Dr. Whitney was a philologist whose name was known in parts of India and Asia where the name of Yale was not even known. And yet he is not even mentioned in the book we are discussing. Partial recognition is given of the work of Eliot and Sumner, and full recognition of the work of James, Royce, Newcomb, Dewey and Santayana.

PRAGMATISM.

But since the “Civilization in the United States,” deals with present problems and tendencies, why do I hark back to the past? Mr. Stearns, in his brilliant essay on “The Intellectual Life,” speaks of the attitude of contempt for mere intellectual values in America, of suspension of all thought that does not issue immediately in successful action, of our being uncomfortable before introspection, contemplation or scrupulous adherence to logical sequence. He refers to the feminization of American social life, and of the remarkable growth of pragmatism, “where ideas become but the lowly handmaidens of ‘getting on.’”

Now this is why we have the sharp dichotomy between preaching and practice. In America we care largely for making money and enjoying the use of it. We are opportunists. We measure success and efficiency by materialistic standards and estimate it in dollars and cents, houses and lands, and automobiles. We steer clear of the philosophical analysis and reflective thinking which goes to the bottom of things and evolves a reasoned theory of life. Our popular philosophy, Pragmatism, is only a pseudo philosophy. If men like Harris, Norton, Royce, Ladd and Sumner were read and reread today, the tone of American life would be more serious. The decline of religious faith, the loss of interest in philosophy and intellectual values is largely responsible for the intellectual starvation today and the superficiality of American thought and life.

Making money and enjoying it, rather than study and reflection, seems the characteristic of the present age. Even in the case of noted scholars and thinkers, their more superficial works are read with more avidity than their masterpieces. For every one person who will read Emerson’s “Representative Men,” five or ten will read his “Essays”; for every one person who will read Sumner’s “Folkways,” five or ten will read “The Challenge of Facts”; for every one person who will read Royce’s “The World and the Individual,” five or ten will read “The Philosophy of Loyalty”; for every one person who will read Ladd’s “Philosophy of Knowledge,” five or ten will read his “Happy Days in Japan.” As William James, who represented the American spirit of freedom, progress and initiative, and revolt against tradition and metaphysical speculation, was a psychologist and popularizer of philosophy on its practical side, rather than a metaphysician, and as he championed “pragmatism,” a philosophy that does not demand much hard thinking or technical philosophizing, he is more widely read and enjoyed than the other American thinkers of his day. The fact that the Americans of the present day steer clear of metaphysical speculation and philosophical analysis, which was represented by Prof. Josiah Royce on its radical, or Dr. George Trumbull Ladd on its conservative side, and take the short cut and easy road of pragmatism, ought to have shown the editors of “Civilization in the United States” the cause of that lightness of mind which is the main characteristic of the present age.

THE GENTEEL TRADITION.

Mr. Harold Chapman Brown in the opening paragraphs of his essay on philosophy, says, “The American college, in its foundations was designated a protector of orthodoxy, and still echoes what Santayana has so aptly called the ‘genteel tradition,’ the tradition that the teacher must defend the faith.” Now, as a matter of fact, teachers and thinkers grapple with the problems of their age. The present age has little interest in theological and philosophical discussion, and that is why books which were widely read and discussed twenty and thirty years ago, remain dust covered on the shelves of libraries. But in the days when Royce, James and Ladd flourished, Darwin’s “Origin of Species,” Spencer’s “First Principles,” and the higher and lower criticism of the Bible caused men and women to inquire in what way the faith of the Fathers and the belief in the eternal verities would be modified and

affected by the new science. Thinkers then who could bridge the new gulf between science and theology or who could produce a system of philosophy which embraced both science and religion were very popular. Although Royce, James and Ladd differed in their weltanschauung, they all tackled and endeavored to solve the same problem, the reconciliation of science and religion.

Even Munsterberg, who was not an American, but a German, not a metaphysician or theologian, but a specialist in physiological psychology, and who was brought from Germany by James to develop a laboratory and perfect experimental psychology, was affected by the zeit geist and soon began to write on "The Eternal Values" and to give his solutions of the problems that interested Royce and James.

Prof. George Santayana alone of the six eminent professors in philosophy at Harvard twenty-five years ago, who is now, however, a reigning thinker, was not interested in American thought and American philosophy. He seemed a detached thinker, a blending of poet and philosopher, who elucidated his own philosophy of beauty and ethics with clear cut analysis, elegance of diction, ease of manner and well modulated voice. Students attending his lectures not for the purpose of seeking light and guidance on the questions of the hour, as they did when they attended the lectures of Royce, James, Everett and Palmer, but for the purpose of rounding out their culture on the aesthetic side. He was the dessert to a full course dinner, and that is why he did not profoundly shape and modify American thought.

VALUE OF THE ESSAYS

What we find in the essays on "Intellectual Life," "Science" and "Philosophy," and what we would probably find in the other essays is not so much sins of commission as sins of omission. We must remember, however, that an author cannot say everything that ought to be said in fifteen or twenty pages.



Mrs. Johnson, America's foremost Negro Poetess; author of "Heart of a Woman" and "Bronz."

HARLEM SHADOWS, the Poems of Claude McKay, with an introduction by Max Eastman. Published by Harcourt, Brace & Co. Reviewed by Georgia Douglas Johnson.

This sketch is not an attempt at authentic and prolonged criticism of Claude McKay's delightful "Harlem Shadows"—only a reaction, impulsive and personal.

Read "The Harlem Dancer":

"Applauding youths laughed with young prostitutes
And watched her perfect, half-clothed body sway;
Her voice was like the sound of blended flutes
Blown by black players on a picnic day.
She sang and danced on, gracefully and calm,
The light gauze hanging loose about her form;
To me she seemed a proudly-swaying palm
Grown lovelier for passing through a storm.
Upon her swarthy neck black shiny curls
Luxuriant fell; and tossing coins in praise,
The wine flushed, bold-eyed boys and even the girls,
Devoured her shape with eager passionate gaze;
But looking at her falsely-smiling face,
I knew her self was not in that strange place."

Unfadingly canvassed are the lines: "To me she seemed a proudly swaying palm," etc., and, "her voice was like the sound of blended flutes," one can hear the magic tones. This picture of the lovely Harlem Dancer is as vividly painted on my mind as is the Mona Liza.

Vital and living is "Harlem Shadows":

"I hear the halting footsteps of a lass
In Negro Harlem when the night lets fall
Its veil. I see the shapes of girls who pass
To bend and barter at desires call.
Ah, little dark girls who in slippers feet
Go prowling through the night from street to street!"

(Concluded on page 717, column 1)

Still some of the essays in the book, such as "Education," by Robert Morss Lovett; "Scholarship and Criticism," by J. E. Spingarn; "The Intellectual Life," by Harold E. Stearns; "Science," by Robert L. Lowrie; "Philosophy," by Harold Chapman Brown; "Economic Opinion," by Walter H. Hamilton; "Radicalism," by George Soule, and "History," by Hendrick Willem Van Loon, are illuminating and suggestive. While some of them are not informing as they might be, they will set one to thinking, and that is the best thing a book can do.

Those interested in the race question will be interested in the "Racial Minorities," by Geroid Tanquary Robinson. Mr. Robinson keenly senses the situation in the South when he says: "Thus the South couples a maximum of repression with a maximum of racial intermixture indeed the one is naturally and intimately associated with the other. The white population as a whole employs all manner of devices to keep the Negroes in the social and economic status most favorable to sexual promiscuity, and aggressive white males take full advantage of the situation thus created." And this fact aggravates men of color in the South. His quotation from Spinoza, "Not to laugh at the actions of men, nor yet to deplore or detest them, but simply to understand them," aptly characterizes Mr. Robinson's essay. He does not undertake to solve, but to understand the race problem in America, and he has succeeded admirably. Whether Mr. Robinson's conclusion that cultural assimilation will not make for better inter-racial feeling is true or not, the fact that he treats the race question in America frankly and candidly is commendable.

This is a book that cannot only be read but re-read with profit. Not only is a tremendous amount of information of various kinds packed between the 577 pages of the book, but also it is a stimulator of thoughts. I know of few volumes since the publication of Lotze's "Microcosmus," which will start so many different trains of thoughts as the present one.



Mr. Cullen, author of famous war poem, "A Rendezvous With Life"; young Negro poet of brilliant promise.

CHORDS AND DISCHORDS. By Walter Everette Hawkins. Published by Richard G. Badger Co., Boston. Reviewed by Countee P. Cullen.

In the preface to his poems, Mr. Hawkins says, "These verses just wrote themselves. I have merely been the instrument through which some peculiar unknown something has been speaking since childhood. . . . My greatest reward lies in the hope that some Chords herein struck may be the inspiration of some into whose hands they may come, and set into motion a stream of fellow-feeling, of friendship and love flowing from me to them, thence to all the hearts that throb and thrill with the joy that makes kings and queens of this our common clay." If we had not read one poem by Mr. Hawkins we would know by the expression of this extract from his preface that he has the soul of a poet.

We read this book of poems with the appreciation that is bound to be experienced in the reading of a sincere and honest piece of literature. The author has realized his own limitations and has not attempted to stray from the confines of his own domain. He has not attempted the sublime, probably realizing how fine a line tells its demarcation from the ridiculous. His subjects are simple as are his technical methods of treatment. It does our heart good in these days to notice and commend the earnestness with which he has endeavored to keep his metrical and rhythmic technique flawless.

The lyric quality of his poetry is worthy of commendation. He strikes a high lyric note in "The Recompense," from which we quote the following lines:

One bud to bloom, one bird to sing,
One star to shine, one harp to ring,
One smile to gleam between a tear,
Is all we need to cheer us here.

And these lines from "Ask Me Why I Love You" are their own excuse for being:

(Concluded on page 717, column 2)



Mrs. Nelson, School Teacher, prominent social worker, Associate Editor, *Wilmington Advocate*.

BRONZE. A Book of Verse by Georgia Douglass Johnson, with an Introduction by W. E. B. DuBois. B. J. Brimmer Co., Boston. Reviewed by Alice Dunbar-Nelson.

It has been nearly five years since Mrs. Johnson startled the lyric-loving public with her book of verses, "The Heart of a woman." Those who read this brief collection of haunting poems felt that a new poet was on the way, and looked eagerly for another volume, which would be less individualistic in its subjectivity, and because Mrs. Johnson belongs, not to herself, but to a race striving for expression, would voice the heart-hurts of that race, as the earlier poems voiced the heart-strivings of the woman. "Bronze" has appeared in answer to the question when the other book would come. And it splendidly fulfills the promise of "The Heart of a Woman." Here is deeper pathos, because it is the pathos of a whole people, not of the individual life; here is a broader conception of humanity; courageous sounding of the depths and facing the inevitable; tender comprehension and passionate acceptance of the burden of life.

The poems are arranged into groups: Exhortation, Supplication, Shadow, Motherhood, Prescience, Exultation, Martial, Random, and Appreciations. Of these groups, the least desirable is the Appreciations, perhaps because it is difficult even for a master pen to sonnetize living human beings without falling into a certain over-strained eulogy, inevitable, because the persons addressed must read the lines. Therefore, in this group the sonnet to John Brown stands out, as does the one to Atlanta University. Nothing more exquisite can be imagined than the lines to Samuel Coleridge Taylor. Upon hearing his "Sometimes I Feel Like a Motherless Child," the haunting strain of the music will evermore be more sentient because of that unforgettable line,

"Seeking the breast of an unknown face."

In the sonnet to Richard R. Wright, Mrs. Johnson has told the secret of the Negro, when she speaks of the race

"Whose shackled spirit every gamut knows
Of Hate's cadenza."

The group of poems under Motherhood naturally reach the high watermark in the book, and will be the favorite ones of men as well as women. It will be many a day before another such poem will be written voicing all the anguish of Negro motherhood, all its poignant terrors, all its hopes, aspirations, faith, strength, magnificent renunciation and dedication as is found in "Shall I Say to My Son, 'You Are Branded,'" which made its way to the heart of our womanhood since it first appeared in the *Crisis*.

"Her heart is sandaling his feet" is another unforgettable line from "The Mother." "Black Woman" is a sorrowful arraignment of a universe which could give cause for its stern renunciation of motherhood. In short, the whole group under "Motherhood" is arresting. Each one is a perfectly wrought intaglio, carved from the living heart of a mother, a Negro mother. As Dr. DuBois says in his foreword, "Those who know what it means to be a colored woman in 1922 . . . must read Georgia Douglass Johnson's "Bronze."

The first poem in the group "Exhortation," and the first in the book, "Sonnet to the Mantled," strikes the keynote of the poems:

"And they shall rise and cast their mantles by,
Erect and strong and visioned, in the day
That rings the knell of Curfew o'er the sway
Of prejudice—"

It must be read and re-read to give the maximum of that delicate joy in the completeness of an exquisite thing. That is one of the beauties of Mrs. Johnson's poems, they continually yield up some fresh delight.

"The rhythmic chanson of their eager feet" takes your spirit to the "feet of the young men upon the mountains," and you feel the hopeful youthfulness of the race whose victory she is prophesying.

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Mr. Johnson, Director Department of Research, and Editor of *Opportunity*, the organ of the National Urban League; Chief Editor of *The Negro in Chicago*.



THE GROUP MIND. By William McDougall. Published by G. P. Putnam's Sons. Reviewed by Charles S. Johnson.

It is one of the evidences of the immaturity of the science of collective psychology that such inquiries as have been made into the subject have concerned themselves almost entirely with the lower forms of organization. LeBon's "The Crowd," Trotter's "Instinct of the Herd," Tarde's "Imitation" are all in their way approximations toward this concept. Each psychologist has his own set of concepts, and special language. And it is difficult indeed, to tell when they agree or disagree. This is, unfortunately, suggestive of a certain subjectivity which science strives to avoid.

By far the greatest incidence of agreement upon objective data is in the field of simple crowds. In individual psychology, interpretation, until recently, has been very largely individual experience translated. Collective psychology has such aid only in a partial and uncertain manner. This difficulty has provoked frequent and heated objections even to the idea. Maciver, one of the most formidable critics of the idea of group mind projected by McDougall in his *Introduction to Social Psychology* insists that it is a false perspective. If England has a collective mind, so also have Birmingham and all of its wards—many collective minds, intersecting and interacting and lacking the integrity, isolation and unity of action essential to the conception of mind.

The idea however, does hold some promise for investigation and research. "THE GROUP MIND" is a sequel to McDougall's *Introduction to Social Psychology*, and by some turn of fortune the author has been associated with this branch of psychology. While the first consists of his speculations concerning the genesis of instincts that act in society, the latter is an attempt to apply his theories to organize society. "THE GROUP MIND" thus falls into two divisions: the first being an account of the general principles of collective psychology; the second an attempt to apply these principles to national life.

The linking of these two fields suggests immediately the hazards to a purely scientific treatment and an inevitable conflict arises at the outset between the student and the statesman, the psychologist and the propagandist. For, to harmonize the traits of the men acting in mass which are admittedly of a lower order than individuals, with that of national life, which, if an expression of the group mind, should be of a higher order, he is forced to postulate peculiar instincts to fit his case.

The author rejects the theory of a "collective consciousness" or "over soul," which is described as a unitary consciousness of the society over and above that of the individuals comprising it, because there is little evidence apart from speculation and analogy with objective manifestations of animal life to support it. Then, too, the idea is of German origin and he dislikes the Germans. McDougall's "Group Mind" is a reality of course, a collective mind, which is an organized system of interacting mental and psychical forces. A society that has been long established and is highly organized, acquires a structure and qualities to a great extent independent of the qualities of the individuals who, during their brief space of life, compose it.

A psychological crowd is impulsive and unintelligent; a group is distinguished by continuity of existence, self consciousness, traditions and specialization. Whereas the crowd has no mind, the group not only has a mind but a mind that is superior to that of any of the individuals who compose it. The crowd can draw to its low level high minded and independent individuals; the organized group exalts the lowest to its superior level.

The attempt to resolve these incongruous principles into a formula for national life is the source of the first great danger. To anyone who read his recent book, "IS AMERICA SAFE FOR DEMOCRACY," sensational both in title and contents, it is apparent that his philosophy of racial snobbery amounts almost to an obsession. These same vague and unverified principles constitute the basis of his *Group Mind*. What scientists are yet trying to establish, he takes for

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Dr. Bagnall, Director of Branches, National Association for the Advancement of Colored People; Contributing Editor, THE MESSENGER.

THE HISTORY OF THE NEGRO CHURCH. By Carter G. Woodson, Ph. D. The Associated Publishers, Washington D. C. Reviewed by Robert W. Bagnall.

This is a sketchy outline of 330 pages, practically confined to the United States, well printed and copiously illustrated and indexed. It could be improved by the addition of a bibliography. It suffers from a dry and involved style but is a worthwhile contribution in a new field by the foremost student of Negro History. It is to be hoped that it will be supplemented by a study of the Negro church in the West Indies, Central and South America. It has of course, a number of minor errors—such as the placing of Dr. Crummell as rector of St. Mary's Church, Washington, instead of St. Luke's, but when one considers the paucity of well-kept records on the subject these errors are to be expected. The author starts with the work of the early missionaries among the Negroes, and while giving full credit for the efforts of the English Society for the Propagation of the Gospel, states that the Latins (as should be expected) were far more interested in christianizing the slaves than the English. In fact, the Anglo-Saxons were bitterly opposed altogether to making them Christians until casuistry permitted them to baptize a slave without affecting his economic status. In the West Indies, religionists were hanged by law when they taught abolition and even on strong suspicion of teaching it, and in the American colonies at one period they were expelled from church, beaten and lynched. Bishops and preachers held slaves and justified it, but there was also the other side. Bishop Asbury induced the Methodists to pass a resolution stating that all Methodists must set free their slaves within twelve months. The Baptists also took high ground on this question. Such a volume of protests arose however, that these churches soon retreated from this advanced position as did also the Presbyterians who had spoken boldly on the subject. When creed met greed, the latter won.

At this time there arose many notable pioneer Negro preachers: Andrew Bryan, who gladly endured stripes and imprisonment for the cause; Josiah Bishop who preached to whites and blacks alike in Portsmouth, Va., as did also Henry Evans of Fayetteville, N. C.; Black Harry, the associate of Bishop Asbury and more popular as a preacher than the Bishop himself; John Stewart, the Apostle to the Wyandot Indians; Lemuel Haynes who pastored, with marked success, white churches in Connecticut and was highly regarded by all; and John Chavis, Presbyterian minister, educated at Princeton University and the master of a private school for white aristocrats in North Carolina, among whose students were numbered a future governor and a future United States Senator! These men largely influenced Negro church life. At the time of the American Revolution the colonists were naturally sympathetic with all oppressed, and the Negroes, even in the South, were treated with greater liberality in the churches. The usual reaction towards intolerance came after the war and this the Negroes resented. This reaction is seen in such incidents as the ejection by force of Richard Allen, Absalom Jones and their group from St. George's Methodist church, Phila., which act caused the formation of the Free African Society. Out of this grew St. Thomas' Episcopal Church under Absalom Jones and the A. M. E. denomination under Richard Allen. The success of this independent Negro denomination caused others to desire to follow their lead. So the A. M. E. Z. church was formed of another group who drew out from the Methodists. Independent Baptist arose, and many years afterwards discrimination in promotion exercised by whites caused the establishment of the independent National Baptist convention.

By 1845 or a little later, the question of slavery had caused a schism between the northern and southern branches of the principal Protestant denominations except the Episcopalians, who as a body always had taken a negative stand in the North on this question. Negroes in the South were neglected, put in galleries or segregated in special buildings. Their preachers were forbidden to preach as the result of several slave in-

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Mr. Whiteman, art and dramatic critic; Contributing Editor, THE MESSENGER.

PRINT OF MY REMEMBRANCE. By Augustus Thomas. Charles Scribner's Sons, New York. Reviewed by Lovett Fort-Whiteman.

There is a fine old saying of La Bruyere: "If a work elevates your mind and inspires you with noble and courageous feelings, seek no other rule for judging it; it is good and wrought by a master hand." "The Print of My Remembrance," a recent book by the celebrated American playwright, Mr. Augustus Thomas, is a beautiful specimen of the *memorabilia*. The author enters into no intensive analysis, but with backward sweeping observation reproduces two-dimensionally and with refined selection the chief characters and circumstances that have gone during the last forty years into shaping the traditions of the American stage of today. And entering upon his professional career at the time he did, shortly after the Civil War, the book may be regarded as a genuine contribution to the positive history of that phase of the American theatre wherein it was becoming truly American—when a certain *nativism* in the American novel had begun to make itself felt in the theatre. Having himself been a potent factor among the forces entering into the theatre *processes*, to write of his own professional life is another way to write the history of the most important cycle of the American theatre.

And his people of thirty-five or forty years ago, how their names strike you with sudden wonder! Then as now, one reads of the O'Neills, Jeffersons, Barrymores, Drews, Thomases, Booths and others. It is that they are the fathers and mothers of so many of those who overshadowingly dominate the stage of today. Probably there is no department of human endeavor where is shown a greater passion for work than in the art of the theatre. And what a strange charitable warmth alights your sympathies as you follow the arduous struggles of a given family, wholly devoted to the art, but to whom comes as recompense seemingly only rebuffs and scornful indifference!

The American drama of yesterday was external—essentially melodramatic. But looking back, who could expect otherwise! Objectivity precedes subjectivity; it is a law of life. Too, if this drama of yesterday satisfies itself with the outer facts of life as sufficient within themselves to explain failure and tragedy, it was also laboring under the French influence of Scribe and the younger Dumas, to whom technique and the "well made play" was everything. The first revolutionist in the American theatre was the late Bronson Howard, dean of the American drama. It was he, the first to awaken to the fact that American life not only offered ample material for a genuinely indigenous drama, but himself breaking away from French influences, and throwing off the conventions of the past, laid the foundation for the drama of the future. And it is with some degree of mingled regret and surprise that one notes how little space Mr. Thomas gives to this personage whom he knew personally, and to whom he owes so much as a dramatist.

After the passing of Mr. Bronson Howard, less than a decade ago, Mr. Augustus Thomas was easily accepted as the undisputed superior of any playwright in America. But today we see him less so. He is the predominant figure in a stage of transition so recently ended with the coming of the present-day group of playwrights who look to Eugene O'Neill as the greatest apostle of the American theatre.

The fame of Mr. Augustus Thomas rests on the two plays, "The Witching Hour" and "As a Man Thinks." The first deals with a popular idea: mental telegraphy, or rather telepathy. And this is unfortunate; for the artist who creates a work for the sake of a popular idea will find that his work can be only co-existent with the novelty of the idea. Whether a universal acceptance or disbelief in the end, the result is the same. His "The Witching Hour" is doomed to the same end as his "Harvest Moon," a play based on a kindred theme, and that is to the shadowy realms of oblivion. "As a Man Thinks" asserts a greater claim on our respect and remembrance. One might reasonably wonder how much in art is really due to accident! This play is more solidly based in

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Mr. Ryan, only Negro Member of the Washington Legislature, and Editor-Owner of *Ryan's Weekly*.

IMPERIAL WASHINGTON. By R. F. Pettigrew. Chicago, Charles H. Kerr. Reviewed by John H. Ryan.

"Imperial Washington," by R. F. Pettigrew, formerly United States Senator from South Dakota, is a volume that should grace the library of every citizen who is seeking the truth regarding the invisible government at Washington. It is true that the author is void of the easy style of writers like Charles Edward Russell or the late Jack London, nor is he able to entrance with narrative like Gertrude Atherton. But he tells a story, brutal in its frankness, and revealing the ugly truth about those who debased the sacred trust imposed upon them.

The story covers the period in American public life from 1870 to 1920, a half century, during which time the government that was re-dedicated and re-christened by Lincoln's immortal address at Gettysburg, gradually and stealthily slipped from its moorings.

The account of the land grabbing by large corporations, the Northern Pacific in particular, is not new to those of us who have lived in the West for the last three decades. The Lieux Land Steal, which is elaborated upon in Imperial Washington, simply tends to freshen the memories of those who have followed with any continuity of thought the machinations of the Northern Pacific since its reorganization by Jay Cooke and his looting partners in the early '80's.

The first nine chapters in the second section deal with Land Grabbing, Land for the People, Banks and Bankers, Money, the Tariff, the Trusts, the Railroads, Labor, and Plutocracy. On page 119 is quoted the letter from Lincoln to William P. Elkin, bearing the date of November 21, 1864: "I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands and the Republic is destroyed. I feel, at this moment, more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicions may prove groundless." That Lincoln's apprehensions were well founded has been aptly demonstrated. Many such quotations interspersed in this volume make its reading a genuine pleasure.

Chapter ten treats of "Who Made the Constitution." It would be useless to hope that our reactionary age adopt any part of this chapter for public school text books. For example: Adam Smith wrote of the Government in "The Mother Country (Wealth of Nations, book 5, Ch. 1, published in 1776)": "Civil Government, so far as it is instituted for the security of property, is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all." Again he stated (book 1, Ch. 10): "Whenever the Legislature attempts to regulate the difference between the Masters and their workmen, its counsellors are always the Masters." If an attempt was made to teach this doctrine in the State of Washington or any of its sister states, the tutor would at once be arrested as a dangerous Red and thrown into jail under the Statute of Criminal Syndicalism. Though all historians who cherish veracity have made bold these truths, their works as text books in public schools are conspicuous by their absence.

The ex-senator's reference to the menace of lawyers making laws for the people is more real than apparent. The old People's Party in the first national convention in Omaha, in 1892, promulgated a doctrine that lawyers should be barred from Legislative halls. Recently it became incumbent, according to newspaper stories, for Senator Lenroot of Wisconsin, to invite two lawyer ex-senators (Hoke Smith and Hardwick) from the floor of the legislative chamber for vicious lobbying. The system of government created by Imperial Washington is so buttressed by a tangled weave of contradictory laws that the National Bar Association has recently

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Mr. Kirksey, of Boston University Law School; follower New School of Socio-Economic Jurisprudence.

GUILD SOCIALISM. By Niles Carpenter. New York, D. Appleton & Co. Reviewed by Thomas Kirksey.

"Guild Socialism" is a book written by Niles Carpenter, Ph.D., an instructor and tutor in Social Ethics in Harvard University. The book purports to be "an historical and critical analysis of 'Guild Socialism.'" It embodies "a statement of the history and the doctrines of Guild Socialism, together with an estimate of its strong and weak points, a book that gives an understanding of the Guild Idea and its present day growth as an outstanding social creed."

"Guild Socialism" is written by a nonsocialist. Professor Carpenter is one of the many thoughtful men who wish to see an amelioration of the conditions emanating from capitalism without the uprooting of that economic system. In order that he might steer clear of being included among such an impossible set of persons as socialists, the professor reluctantly labels himself at the close of his book, a "Guild Co-operator." Even here the professor is careful lest he offend the finer feelings of a discriminating bourgeoisie and a capitalist-minded intelligentsia. Watch your step, professor! any of this "Guild Stuff" is likely to be dangerous ground upon which to tread and may seriously embarrass one's membership in a coterie of highbrows. The truth is no matter under what name it masquerades any wish, which merely looks toward an amelioration of conditions, when crystallized into a philosophy or sought to be realized in action is tantamount to charity, and must alike share its measure of condemnation and repudiation by a large number of all fundamental thinking men. This wish must of necessity be the result of at least one of three conditions: (1) lack of academic freedom; (2) one's condition of life; and (3) one's honest opinion.

The writer found himself able to follow the professor at not every point in his critical analysis of Guild Socialism. Parting company with him on the economic field, the writer was unable to join hands with him in the realm of ethics. Our ethical difference centers around the question of expropriation—the dispossession of the rich. Professor Carpenter says "the taking of honestly acquired property is wrong." By so much he begs the question. That is the question. Is the property, which some of the Guild Socialists would take, honestly acquired? It is not enough to run away from the battle by rejoicing that only that property is considered as dishonestly acquired by those who accept "an impossible set of economic precepts." That is too easy a way to dispose of a knotty problem. Marxian economics is subscribed to by altogether too many fundamental thinkers to be dismissed in a single breath as impossible. The use of the word impossible is but again to beg the question. There is nothing which approaches universality among thinkers, either domestic or foreign, to warrant the sweeping assumption that Marxism is untenable. Hence, the professor by so much exposes himself to the charge of being impossible. The fact that "impossible" comes from an instructor in Harvard settles nothing. I had just as well said it myself.

Although standing on hotly debated economic soil the professor straightway declares his ethics in typical cut and dried fashion by dubbing expropriation as theft. He proceeds: "The plain fact is that 'expropriation' under whatever name, and in whatever form, is usually theft. It may be theft carried on in legal forms, approved of by a majority, and resorted to under strong provocation, but it is none the less theft." Here the professor is careless of his terminology. Strictly speaking, expropriation could not be termed theft, for theft implies the gaining of something secretly, clandestinely, or unperceived. In the event of such an important and far-reaching occasion as the depriving of the haves of their worldly goods by the have nots, it is safe to assume that both parties to the transaction would be wide-eyed to all that was happening. Hence, from the very nature of the case the term theft, then, is clearly a misnomer. It may be something equally as bad, perhaps, according to the professor's ethics, but not theft.

Since the taking of license is in order, I had just as well have mine as the professor his, by declaring my ethics, fully

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Mr. Walton, only Negro reporter of the New York *World*; Associate Editor and Dramatic Critic, New York *Age*.



Dr. Williams, distinguished and able surgeon of Chicago; contributor on Health Questions to the Chicago *Defender*.

FIFTY YEARS A JOURNALIST. An autobiography. By Melville E. Stone, former general manager of the Associated Press. New York, Doubleday, Page & Co. Reviewed by Lester A. Walton.

Any attempt to say something new or novel about Melville E. Stone's "Fifty Years a Journalist," when, for months reviewers have been showering bon mots and unstinted praise on this absorbingly interesting literary contribution, would be fatuous and come as an anti-climax. I shall, therefore, jot down a few impersonal impressions instead of appearing in the rôle of the didactical.

From its title, the presumption should not obtain that "Fifty Years a Journalist" was written primarily for perusal by members of the Fourth Estate. Because of the familiar atmosphere it exudes and the analogies it draws, the newspaper man will inevitably find the book entertaining from cover to cover; but what has been written is more than a mere autobiography. It is a chronological dissertation worthy of being classed as an authoritative historical document.

A panorama of the world's events, beginning with the Chicago fire in 1871, and ending with the signing of the Peace at Versailles in 1919, is faithfully etched in cold type. This rehearsal of important incidents, transpiring during a momentous period of our country's history, when the United States was becoming more and more a world power, both diplomatically and commercially, is calculated to hold the undivided attention of the reader, who does not have to be a journalist.

Melville E. Stone was the son of poor parents. His father was a Methodist preacher who moved from place to place in the great State of Illinois, where the author was born, August 22, 1848. During his childhood, Mr. Stone was brought up in an anti-slavery environment. His father gave aid to slaves who had escaped from their masters and reached Illinois by the Underground Railroad.

Of Lincoln, Lovejoy and other great abolitionists, the author, when a lad, had been taught to revere. It was not until he had blossomed forth as a newspaper correspondent and went South to write articles for the Chicago *Inter-Ocean* justifying carpet-bag rule, that he became bereft of his intense partisanship and sentimentality, and his sympathies for Dixie were aroused. In New Orleans he found "the Legislature was a compact Negro carpet-bag outfit." He opines: "Out of my contact with these people my views of the policy of reconstruction adopted by the North was completely changed."

Despite the revulsion of feeling and the birth of a more friendly consideration for the South, his attitude of giving the Negro a square deal had not undergone a metamorphosis. A personal experience I had with the Associated Press some years ago prompts me to make this assertion. I shall refer to it later.

"Fifty Years a Journalist" affords an excellent opportunity for an unbiased comparison of the Negro's status in the councils of the Republican Party forty years ago and today. Mr. Stone graphically narrates the big part he played in making John R. Lynch of Mississippi, temporary chairman of the National G. O. P. Convention of 1883. The rival candidates for the Presidential nomination were Arthur and Blaine. Mr. Stone's recital of incidents leading to Major Lynch's selection is in the following language:

"A day or two before the convention assembled the National Republican Committee met and agreed upon the nomination of Gen. Powell Clayton, of Arkansas, as temporary chairman. I had had sore experiences with Clayton, and felt it was important that he should be beaten. . . . When Gen. Clayton was proposed for temporary chairman, General Arthur's friends . . . were exceedingly anxious to accomplish his defeat. On the night of June 2, Mr. Warren and I were sitting in our rooms discussing the matter. . . . My recollection is very clear that I suggested that there was one way to meet the issue, and that was by the nomination of a colored man. I did not believe that the convention would dare to defeat such a candidate. The plan was agreed to.

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THE HISTORY OF MEDICINE IN ITS SALIENT FEATURES. By Walter Libby, M. A. Ph. D. Illustrated. Boston and New York. Houghton Mifflin Company, 1922. Reviewed by A. Wilberforce Williams, M.D.

This book is one of the most valuable contributions to medical literature of the 20th century. The medical profession, nay more, the civilized world, is indebted to Libby for this most valuable work on account of the many rare, interesting, historical and scientific facts he presents in this book. No one can read the chapter on "Practice of Medicine by Priest-physicians of Egypt and Babylonia" without being charmed and informed. Hippocrates, the great Greek physician, called "the Father of Medicine," a descendant from a family of physicians, is interestingly presented. Hippocrates, born B. C. 460, gained his information through study—tracing the traditional teachings and practices of the Egyptian and Babylonian Priest-physicians.

This book, no doubt, is the result of many long years of patient research by Libby to garner information for his lecturers to medical students in the various universities of this country. It not only includes the most concise history of medicine, but an invaluable biographical sketch of every physician, scientist or philosopher who has made contributions worth while to the sum total of human good along scientific lines; its interesting discussions of the development of anatomy, surgery and physiology by the Romans are splendid. And one aspiring to anatomy and surgery would do well to study the discussions, aphorisms and conclusions of Diocles, Galen and other noted Roman scientists mentioned in Libby's treatise.

The author's history and discussion of William Harvey, born 1578, who gave his first exposition of the circulation of the blood which he discovered, in 1616, also, the physiology of the heart is most instructive and entertaining and will make valuable reading for our present day physicians. In fact all who wish to be well informed as to the use and development of civilization, will find most valuable information in this book.

We are especially grateful to the author for his chapter on "Comparative Anatomy" wherein he gives the best insight into the life and habits of the great physician, John Hunter, a great traveller, naturalist and dissector, who collected every variety of animal, fish, plant and insect life, which formed the nucleus of what is now known as the great Hunterian Museum of London, Eng. Hunter's attitude toward his profession differed from that of Sydenham in that Hunter regarded science as the essential of practice and hoped by his investigations to establish new method of treatment to make discoveries in the art itself. The author presents quite a contrast between Sydenham and Hunter in Chapter VII on "Science and Practice of Medicine," wherein the question is asked, "Is it possible to be a great physician without an intimate knowledge of up-to-date science?" In other words, should one study truth for truth's sake alone? Libby shows Sydenham in this chapter as being of Puritan stock, giving more attention to the practical side—caring more for diagnosis and treatment. "In his view, practice is the touchstone of theory; the proof of the pudding is in the eating." Sydenham did very little philosophizing and theorizing.

To Libby we owe a debt of gratitude for his explanation and exposition in Chapter X, on "Local Diagnosis" for the interesting history of Auenbrugger of the old Vienna school, which gives us a better understanding of the development of the technic of diagnosing diseases of the chest, heart and pericardium. We are grateful to Auenbrugger for the symptoms and morbid anatomy. It was Auenbrugger and Laennec who gave the technic of percussion and the interpretation of the various heart murmurs. The author, Walter Libby, in this book, presents the life and works of Claude Bernard and Johannes Muller in fuller detail and a more interesting manner than it has been presented by any other writer.

The author's chapter on "Cell Theory" is one of the clearest and most satisfactory expositions of that theory to date and is worthy of careful perusal by any individual. His "Introduction of Anaesthetic" is noteworthy since it gives some of

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Dr. Scott, Secretary to the late Booker T. Washington, Special Assistant to Secretary of War Baker; now Secretary-Treasurer of Howard University.

WOODROW WILSON AT THE PEACE CONFERENCE. Being a Review of Ray Stannard Baker's "Woodrow Wilson and World Settlement." By Emmett J. Scott.

"Of the making of books there is no end!" It were to be expected that war books by the hundreds would be published following the Great World War. It is no surprise that there should also be published books by the dozen bearing on the Peace Conference and the relation of Woodrow Wilson thereto. A number of important publications have appeared recently which serve to throw light on the dominating personality of the administration which conducted the World War in so far as America's participation is concerned.

Among these books may be mentioned, "The Life and Letters of Walter H. Page," who was American Ambassador to England during the World War, and who set forth with amazing frankness in a series of letters to members of his family, to President Wilson, himself, and to his personal friends, some of the "reactions" he received from Mr. Wilson's unwilling tendency to "go forward" at a time when civilization was all but tottering to its doom.

"The Letters, Personal and Political" of Frank K. Lane, a member of the Wilson Cabinet, have also been published and they, too, throw light on the Wilson personality at the time when the world was being rocked with indignation because of the atrocities being perpetrated in the name of civilization.

"Woodrow Wilson As I Know Him," by his former secretary, Joseph P. Tumulty, was in effect repudiated by Mr. Wilson and may be dismissed without further comment.

George Creel, who was Chairman of the Committee on Information, which was responsible for "propaganda" during the World War, some months ago wrote a book entitled, "The War, The World and Wilson"—an "inside story," as it was called.

Mr. Lansing's fate is not forgotten, nor the controversies engendered by the publication of his "The Big Four And Others of The Peace Conference."

Now comes Ray Stannard Baker with three volumes entitled, "Woodrow Wilson and World Settlement," written from Mr. Wilson's unpublished and personal material. It is supposed to be "a record of President Wilson's struggle to apply to world settlement American principles and American ideals." Mr. Baker's publisher heralds this work as "a complete philosophy of Woodrow Wilson—a new bill of rights of a new world order."

Mr. Baker's right to exploit the private papers of Mr. Wilson has been challenged in the press a number of times, particularly when his series of articles were appearing in the New York Times. The same challenge and criticism were made at the time the Tumulty publication was "unloaded" on an unoffending public.

The first word that should be said concerning these three volumes by Mr. Baker is that they keep Mr. Wilson almost constantly on the defensive. Concerning the fate of the Fourteen Points, the world knows quite definitely what became of them. These books record much evidence of stubbornness on Mr. Wilson's part. There is evidence, also, of a man fighting against odds impossible for him to overcome. There is the picture, at times, of a bewildered President fighting for ideals he himself was not willing to follow to their logical end and conclusion. His victories were small beside the amazing failures he suffered. Mr. Wilson, all through the World War, talked of "freedom," "the self-determination of smaller nations and weaker peoples," and that kind of thing.

Of course, he never meant to follow his "ideals" if the "freedom" and "self-determination" in question included weaker black peoples. If self-determination had been followed in the case of the German colonies in Africa, these colonies would not have been disposed of by the so-called "Mandate System." It is all too apparent that the "casket of freedom" for which the Allies fought was a freedom for white men and not for the black men who were used by the hundreds of

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Mr. Thompson, member editorial staff, Los Angeles *Evening Express*; one of America's most experienced and able Negro journalists.



THE HISTORY OF THE NEW YORK TIMES, 1851-1921. By Elmer Davis, *Times* Editorial Staff. Press of J. J. Little & Ives Co., New York. Reviewed by Noah D. Thompson.

With the assistance of other members of *The Times* staff, Elmer Davis, native of the state of Indiana, a Rhodes Scholar graduate from the University of Oxford, England, gives much light upon the successful management of a great newspaper.

Prepared as a historical sketch in commemoration of the quarter-centenary of the present management, and the seventieth anniversary of the first issue of the paper, this book should be a boon to many newspapermen and students of journalism who are unfamiliar with the technique of newspaper making.

Twenty-five years ago, *The Times* was running at a loss of one thousand dollars a day, with a daily output of eighteen thousand and some odd papers, over half of which were returned unsold. That was prior to 1896, before *The Times* had passed to the unrestricted management and control of its present owner, Adolph S. Ochs, a former Chatanooga, Tennessee, newspaper publisher, with some newspaper experience, and a definite idea as to how a big city newspaper should be produced.

At the end of manager Ochs' first year as head of *The Times*, there was a deficit of \$68,000 or so, and at the end of the second year the deficit exceeded \$78,000. But, by the end of the third year, after Mr. Ochs had thoroughly reorganized his efficient working forces and begun, in a measure, to put his ideas in vogue, a balance of over \$50,000 was shown on the right side of the bookkeeper's sheet, and the amount has been increasing by leaps and bounds ever since.

In October, 1896, *The Times* had a certified circulation of 21,516 copies. Today the average net paid daily and Sunday circulation is around 400,000 copies. Large newspaper circulation begets paid advertisements, and paid advertisements form the backbone of an "advertising publication." With about 25,000,000 agate lines of advertising, *The Times* today has a capitalization of \$100,000,000, with all debts, save perhaps, current expenses, paid, and still the paper grows in wealth and influence, while many enterprising newspapermen and women throughout the country are eagerly studying its history as a worth-while guide to success in journalism.

In courting public favor twenty-five years ago, Adolph Ochs, who owns the majority of *Times* stock, said: "It will be my earnest aim that the New York *Times* give the news, all the news, in concise and attractive form, in language that is permissible in good society, and give it as early, if not earlier than it can be learned through any other reliable medium; to give the news impartially, without fear or favor, regardless of party, sect, or interests involved; to make the columns of *The Times* a forum for the consideration of all questions of public importance, and to that end invite intelligent discussion from all shades of opinion." In a nutshell, the foregoing means: "First with all the news that's fit to print." A worthwhile legend for any news-giving publication.

Mr. Davis' book deals with every phase of newspaper construction, and many important lessons in integrity, common sense and good judgment may be learned by all who are interested in the business of building a newspaper from the ground up. For, in the words of *The Times* publisher: "The surest road to success in running a newspaper is to know what you want to do and know how to do it. Newspaper making is skilled labor and cannot be performed successfully by any well-intentioned amateur."

Containing five interesting chapters, part one deals for the most part with *The Times*' attitude toward conditions in the United States from 1851 to 1896, during which period the "Civil War," "Reconstruction," and many other important events took place, the record of which should make the book valuable to students of history and others interested in our national policies when "slavery," "Gen. Grant," "Jeff Davis," and the "Twæd Ring" were first page topics of the day.

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Mr. Harris, the Department of Research of the National Urban League; magazine writer.

THE NEW SOCIAL ORDER. By Harry F. Ward. The Macmillan Company, Publishers. Reviewed by Abram L. Harris, Jr.

Human group life, like the biological existence of the individuals who compose it, has arisen from very primitive forms. When the human hand was transferred from an organ of locomotion to prehension, man's creative impulse was given an outlet, expressing itself through inventions and the mechanical arts. Thus, miracles have been wrought in physics and chemistry, but to the despair of humanity, ethical and social progress has not kept pace with material achievement. Still it is averred that the spirit of man has a zeal for a happier social order. "Life," says the heart-sick "down and outer," "is one thing after another." To this expression we heartily subscribe, with the provision that it be dissociated from the vulgar anarchism given it by morose minds. Today, new schools of thought arise to negate and render impotent the mental heritages that fetter human progress. Tomorrow, the assassin hand of reaction clutches the throat of progress. Still "the world we live in" moves on. A mere fiat of reactionary wills can not stem its progressive trend.

Fortunately, in this period of disintegration, a few stalwart savants of the most advanced school of sociological thinking have come forward to point the way to a more pleasant social existence. These social philosophers have considered the inchoate mutterings of the millions of toilers who are expressing universal discontent with an order of industrial injustice and wealth inequality. The present order is not accepted by them as a sacred organization conceived beyond the clouds, and instituted for all time by a Supreme Intelligence.

It seems to us that "The New Social Order" portrays Dr. Harry F. Ward, its author, to be a member of the school previously described. Dr. Ward does not look upon the present mode of group life as an accomplished end. To him, *a society may be so pleased with its institutions that it suffers no willed change—like the Greek City State which decreed death to any citizen who should propose to alter its constitution—but it cannot arrest social evolution.** Readers of "The New Social Order" will not miss its inevitable tone. However, many may not willingly admit that society is on the threshold of a new order or even that present political institutions are at the point of dissolution because of internal decay. Neither may one be disposed to accept Dr. Ward's delineation of the ethical and spiritual attributes of the new order. Nevertheless, the wayfarer, though a fool, can't help but catch the significance of the rise and growing power of the British Labor Party, the Soviet government of Russia, and the formation of the League of Nations, and a "Social Creed" by the Churches. These social phenomena are evidence that a state cannot remain static while society, the life of the people, is pulsing with dynamic change.

To avoid being mistaken as a believer in the efficacy of the League of Nations as an instrument of international peace, the author gives one to understand that its measure of value is "the degree to which it positively embodies the desire and purpose of mankind to find a better way of living together." He further admits that from the viewpoint of "backward peoples," the League is a contrivance by which exploitation may be carried on with *greater facility than in the past* and at the same time obviate international disputes when the spoils are divided. The three previous organizations, despite inevitable blunders in their development, recognize the elemental economic issues involved in the present crisis and express themselves in varying degrees in favor of industrial democracy.

The cry of the past has been for political liberty. Historic revolts overthrew Divine Right Empires and established political democracies upon the principle of *Equality Under the Law*. Political Democracy was assured by maintaining equal suffrage rights. But democracy has remained detached from our intricately organized industrial and economic life. In view of the importance the democratic state attaches to

* Ross—Prin. Sociology.

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Prof. Miller, Dean Junior College, Howard University; brilliant pamphleteer, and author of numerous works on the Negro.

REVOLT AGAINST CIVILIZATION. By Lothrop Stoddard. Charles Scribner's Sons. Reviewed by Kelly Miller.

That "revolutions never go backward" is an old adage that passed unchallenged until contradicted by the moral aftermath of the world war. If democracy is the orthodox world ideal, then the present trend of things is retrograde. The fitful struggle of Ireland, Egypt and Turkey is derided or belittled by the dominant thought of the period. The convulsive attempt of Russia is condemned and denounced. Not a single liberal idea has found lodgment in the American or European mind which is now regnant in the affairs of the world. The Ku Klux Klan, with which Mr. Stoddard is said to be in sympathy, and "The Rising Tide of Color," of which he is the author, typify the reactionary tendency of the day and the hour. The everlasting superiority of the white race is Mr. Stoddard's dominant theme. The titles of his several volumes are but divers tones of his one clear harp. "The Revolt Against Civilization" is but a part of his rabid propaganda. "Race impoverishment" is diagnosed as the cause, and race Eugenics prescribed as the remedy for all of the ills of civilization. One will hardly find anywhere a greater medley of dogmatic assumptions, infallible assertions and illogical deductions than is contained in the two hundred and seventy-four pages between the lids of this book. The author declares that civilization rests upon the superior germ-plasm and is fundamentally conditioned by race. While this is at best but a matter of opinion, Mr. Stoddard would have his readers believe that it has been finally determined as the last word of science.

The shrewd propagandist is always prone to indulge in infallible modes of utterance, so as to make his hearers believe that he believes the doctrine which he expounds. Inheritance counts for everything, environment for nothing. About this there can be no doubt. "Given a high-type stock producing an adequate quota of superior individuals, and a civilization might be immortal" is an amazing assertion in face of the fate of Greece, Judea, and Germany. It has been precisely the superior individuals of the high-type stock who have precipitated the downfall of historical civilizations. I believe that it was none other than Mr. Stoddard himself who pointed out how the suicidal madness of the white race as manifested in the world war, threatens the continuance of civilization. And yet he will readily concede that this titanic struggle was precipitated by the superior individuals of high-type stocks.

Mr. Stoddard would substitute "the iron law of inequality" for the golden rule of altruism. It is just here that he commits his greatest scientific and sociological blunder. Altruism is a biological product, and lies at the very basis of socialization. Human society can never endure by matching strength with strength, but by kindness, love and mercy. Let us suppose a breed of supermen to supplant the lesser breeds which now encumber the earth. Eliminate the weaklings, either by the process of eugenics or by the ruthless method of the Spartans, and forthwith the supermen would proceed to destroy each other after the manner of giants in the ancient fables.

Mr. Stoddard's neo-aristocracy as the starting point of a new world order reminds us of the Biblical account of the attempt to destroy a wicked and degenerate race by a universal flood, and rebuild a righteous society eugenically from the loins of Noah. The experiment was frustrated in the first generation. The book is well named "The Revolt Against Civilization," the whole tenor of Mr. Stoddard's teachings is directed against democracy, which is humanity's only hope.

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Mr. Jones, Executive Secretary National Urban League, largest Social Service Organization among Negroes in America.

THE NEGRO IN OUR HISTORY. Associated Publishers, Washington, D. C. Reviewed by Eugene Kinckle Jones.

"The Negro in our History" by Carter G. Woodson, is designed for high school students and those of early college classes as well as for the average reader who is interested in the part of the Negro has played in the history of America. It is a book of less than three hundred and fifty pages, in which the reader may secure a good and carefully organized conception of the development of that part of the Negro race whose lot, involuntarily in the main, but in some measure, voluntarily has been cast within the confines of the United States of America. Of the 342 pages of the text, 220 are devoted to the Negro's life before the Civil War, 18 pages to the Civil War period, 11 pages to reconstruction and 83 pages to his development, largely through his own physical effort, though supported morally and with funds by sympathetic whites, during the period from reconstruction to 1919. The proportion of space devoted to these various periods indicates the writer's appraisal of the relative importance of the events and historical divisions that have a bearing on the race's conduct and fortune in America.

While Mr. Woodson has maintained the air of the historian and has recorded facts without much expression of the personal bias or opinion, he succumbs frequently to the temptation to criticize the shortcomings of the civilization controlled by Caucasians. In one point in his discourse, he calls attention to the fact that white civilization has not developed to the point where justice will be extended by the Aryans to all groups which have blood ties different from the group in power. Aside from his brief treatment of subjects such as miscegenation and fornication, which in the judgment of some will be considered a little too salacious for the youthful mind, the publication meets a long felt need for a simple presentation of the relation which Negro life in America has borne to many of our country's important historical facts.

The book opens with a discussion of the Negro in Africa and gives an account of early African civilization and culture in Jenne, Ashanti and Dahomey with the resultant effect which Ethiopian influence had on the Egyptian and other north African civilizations. Slave trade in Africa and on the high seas is discussed as well as the active forces which resulted in the freedom of slaves in the English speaking world outside of Southern United States. He tells a most interesting story of the movements for a more liberal attitude towards the Negro during the Revolutionary War and the years following until the invention of the cotton gin and the rise of "King Cotton."

Students of present day problems of the Negro will be wise to read Woodson's discussions of this phase of the Negro's history in America as it shows without question the great importance of giving value to the economic factors entering into the problems of race relations. Political agitation for States' rights and for the retention and extension of the slave system, according to Woodson, was conducted by southern leaders because they thought that it was necessary to have a large amount of cheap labor for the economic development of that section of the country in which cotton was the staple crop. He shows that the blacks "were apparently profitable factors in developing the new industry, that the 85,000,000 pounds of cotton which were produced in 1810 doubled by 1820, doubled again during the next decade, and doubled still once more by 1840. This was then about two-thirds of the cotton production in the world. After that period there was no question as to our leadership in the production of this raw material." Following the beginning of the great development in the cotton industry, the lot of the Negro became increasingly worse until the agitation by the abolitionist produced so many conflicting political discussions and court decisions that the whole question of the preservation of the Union was before the nation. Mr. Woodson discusses the Negro's part in the Civil War. His work as a camp and fortification laborer both for the Confederate and Union Armies; his status and valor as a soldier; his final emancipation and the difficulties which were experienced during

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Mr. Louis T. Wright, M.D., noted Negro surgeon of New York; contributor to medical journals.

SELF MASTERY THROUGH CONSCIOUS AUTOSUGGESTION. By Emil Coue. New York: American Library Service. Reviewed by Louis T. Wright.

Under the title of "Self Mastery through Conscious Autosuggestion" M. Coue has sent his book forth to help mankind cure existent diseases and prevent future illness everywhere. Judging by his writings, it is at once evident that Coue is sincere in his beliefs, but it is impossible for any sane person to accept them even with the greatest possible mental reservation or interpretations. The absurdities contained in the following statements taken from his writings at random are obvious. In one place he states: "After what has just been said it would seem that nobody ought to be ill. That is quite true. Every illness, whatever it may be, can yield to autosuggestion, daring and unlikely as my statement may seem; I do not say always does yield, which is a different thing." In another place he informs us that "There are two classes of persons in whom it is difficult to arouse conscious autosuggestion: 1. The mentally undeveloped who are not capable of understanding what you say to them. 2. Those who are unwilling to understand." Thus in the latter paragraph he explains every failure of his method. In discussing the functioning of the different organs of the body we come upon this choice statement: "With regard to this, I may say that it is not necessary to know which organ is affected for it to be cured. Under the influence of the autosuggestion 'Every day, in every respect, I am getting better and better,' the unconscious acts upon the organ which it can pick out itself." He insists that "All these suggestions must be made in a monotonous and soothing voice—which although it does not actually send the subject to sleep, at least makes him feel drowsy, and think of nothing in particular." The silliness of which is patent. Coue tells how he took a young lady to a dentist to have a tooth extracted, and after the extraction, some hemorrhage occurred, then he told the dentist that he would try suggestion, and he suggested to the young lady that the hemorrhage would cease of its own accord, which it did. Concerning this incident he goes on to say: "Under the influence of the idea, 'The hemorrhage is to stop,' the unconscious had sent to the small arteries and veins the order to stop the flow of blood, and, obediently, they contracted naturally, as they would have done artificially at the contact of a hemostatic like adrenalin, for example. The same reasoning explains how a fibrous tumor can be made to disappear. The unconscious having accepted the idea 'It is to go,' the brain orders the arteries which nourish it to contract. They do so refusing their services, and ceasing to nourish the tumor which, deprived of its nourishment, dies, dries up, is reabsorbed and disappears." I could quote many more statements from his book which are just as ridiculous as those given above, and which could be accepted by only extremely gullible or simple minded persons.

In fact it is at once apparent to any sensible person after reading the above mentioned excerpts from Coue's book, that it is impossible to review his writings in any kind of a scientific fashion. Autosuggestion is the dominant idea of his method. Autosuggestion is not new and it has been practiced by medical men for years; it has been used mostly by neurologists and psychiatrists in the treatment of certain neuroses and functional diseases. It is not the end however in the treatment of mental and nervous diseases, although it has a well defined and proper place in but only as a part of the broader field of psychotherapy. From another angle it is clear that M. Coue has brought us under another guise the same fundamental idea that is taught by Christian Scientists. A mental panacea. It is only natural that he should call it by another name. Coue's popularity among English speaking peoples, I am sure, has been due to his most excellent press agents and advertising agents, who saw the great advertising value of his very 'catchy' phrase "Day by day, in every way, I am getting better and better," which does not necessarily follow, but which has caused many an American dollar to find its way, indirectly, into the pockets of our friend from Nancy. In spite of Coue's evident sin-

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Prof. Work, head of Department of Records and Research, Tuskegee Normal and Industrial Institute; Editor of the *Negro Year Book*; the race's foremost statistician.

THE NEGRO PRESS IN THE UNITED STATES. Frederick G. Detweiler. University of Chicago Press, Chicago, 1922. Price \$3.00. Reviewed by Monroe N. Work.

Students of the progress which the Negroes of the country are making, have been impressed with the growth in recent years of the power of the press and its increasing influence in the life of our racial group. There was a time when the spoken word had almost supreme power over the minds of the Negroes of the country. That was when the majority of them was illiterate. Then there were only a few race publications which, in most instances, were badly written and almost no attention was given to editorial writing. At that time the orator was supreme.

We have at the present time, however, a new era in which the written word as well as the spoken word is wielding a tremendous influence. When one wants to know what we are thinking, what are our opinions, what should be our racial policy, what we want, he instinctively turns to the Negro press. We have an example just now in what Professor Kelly Miller is doing in urging that a National Conference of Negroes be held to formulate a policy, and the discussion concerning this proposed conference which is being carried on by means of the press.

The Negro press as a factor in the life of the colored people came into much prominence during the World War period. The inclusion by the United States Department of Justice of Negro periodicals in its investigation of alleged radicalism among Negroes helped to focus attention upon the Negro press. The statement that the Negro press was having much to do with the migration of the Negro to the North also called attention to it.

The national prominence into which the Negro press was brought as a result of the World War conditions has resulted in a serious study made in the Department of Sociology in the University of Chicago by Frederick G. Detweiler. The results of this study were published in 1922. The book is designated as one of the special contributions of the year to the literature relating to the Negro.

In the preface of the book Mr. Detweiler states that his purpose was "To describe rather than interpret, to set forth facts in as straightforward a way as possible, and to let the Negro press speak for itself. If there is any contribution here which might help the races to understand each other better, well and good. It may be, however, that these pages will be to many readers what they have become in the author's thought—an offering of materials for the further study of human nature."

This study of the Negro press is a serious attempt to find out the character of the publications issued by Negroes, their history and their influence. The title of the several chapters of the book indicate the thoroughgoing and comprehensive way in which the study was made. The title of these chapters are "Volume and Influence of the Negro Press," "The Negro Press in Slavery Days," "The Negro Press in Freedom," "Favorite Themes of the Negro Press," "What is in a Negro Paper," "The Demand for Rights," "Other Solutions of the Race Problem," "Negro Life," "Negro Criticisms of Negro Life."

What conclusions were reached with respect to the Negro press? Mr. Detweiler sums up the result of his study as follows:

"The newspaper, regarded simply as an agency of communication, is a unique social instrument. Its motto is 'Now it may be told.' Through it, individual experiences are shared over wide areas, and the group comes to know itself.

The press supported by the Negro comes in this way to be a means for making his life significant to himself. The long years of slavery resulted in the impression that the black man did not count in the real world. But now, on the printed page, not only does a man's name appear before his fellows, but the whole race seems to become articulate to mankind.

Instead of merely reflecting 'life,' the newspaper, in setting themes for discussion and suggesting the foci of attention,

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Dr. Scarborough, President Emeritus, Wilberforce University; one of America's most noted linguists.

THE SOCIAL TREND. By Edward A. Ross, Ph.D., LL.D., Professor, Sociology, University of Wisconsin. The Century Company. Reviewed by W. S. Scarborough.

"Of the making of books, there is no end." The truth of this statement needs no proof. During the World War, there was a lull in the writing of books. It was just what one would expect at that time. The crisis was on, and men and women of letters, in common with others, had to meet the situation. It was War. Since the great struggle, literary people are beginning to use the pen again and with good results.

Among recent publications, the "Social Trend" is bound to attract wide attention, both because of the value of the book itself and because of the prominence of the author. Its value, however, lies not so much in its literary merit, as it does in the practical view it takes of life, social and political. The writer is a sociologist. He speaks as a sociologist, and that too, with a vigorous pen. He makes no apology for the position he takes, however radical, nor for the manner in which he discusses his subject. The ground upon which he treads is familiar to him as a student and teacher of sociology, and as a public spirited man interested in his fellows.

In the author's own words: "This book is an attempt of an observer at the masthead to judge the probable course of the ship, to call out what lies ahead and how the ship must bear to starboard or to port in order to avoid trouble."

Dr. Ross begins his discussion (Chapter 1) with "The Menace of Migrating People" and shows most conclusively that America, in permitting the constant influx of peoples from other shores, peoples with manners, customs, and habits entirely unlike our own, peoples brought up and trained under systems of government entirely different from ours, is simply hastening its own doom. Already our country, as a "melting pot of nations," has lost its homogeneity, and is in that respect more foreign than American. Says the author: "Any prosperous country which leaves its doors ajar will presently find itself, not the home of a nation (a spiritual unit) but a polyglot boarding house." Then he adds: "The thriving areas of the world will come to be populated by a confused, partly-colored mass of diverse languages and religions, and of the most discordant moral and economic standards." At this very moment, Ellis Island is full to the brim with fleeing refugees seeking a haven of rest. If these people were adjustable and adaptable and would fall in regularly with our manners and customs, their coming would cease to be a menace. But such is not the case.

From immigration we pass to the necessity of "Adaptive Fecundity," which is none other than an argument in favor of race suicide. "Either the State must permit the women to be taught to have fewer children or it must set aside funds to aid those mothers who are willing to have children," says Margaret Sanger. Our author says that infant mortality of less advanced people suggests that right down through history from one-third to two-thirds of those born perished in the cradle. A decade ago, one-fourth of the babies born in Russia and Hungary failed to live a year. Then why bring them into the world?

Various studies show that children born into families of more than nine are two or three times as likely to perish in their infancy as those born in families of less than five. As sociologists view it, an adaptive fecundity is the only way out. It is a necessity.

In further support of his story, the author declares that the Divine command, "Be fruitful and multiply and replenish the earth," was uttered to seven people who were all that remained of mankind after the flood. There are now 200,000,000 times as many people as there were then. *How much longer is this emergency mandate to be still in force?* The theory is not a popular one, but the writer deals with it so deftly that one is compelled to give him credit for the strength of his argument.

Folk Depletion.—The rushing of the young people from the country where they are needed to the city where they are not needed, gives the author an opportunity for some of his

(Concluded on page 727, column 1)

Miss Thompson is a movie actress and scenario writer.

Miss J. Cogdell, student, magazine writer, and art critic.

TALES OF THE JAZZ AGE. By F. Scott Fitzgerald. Charles Scribner's Sons. Reviewed by Miss Anita B. Thompson.

The latest book by the author of "The Beautiful and Damned," "This Side of Paradise," etc. is indeed a highly polished bit of Jazz. Fitzgerald's style is brilliant and amusing. Modernly cynical, often he reminds one of Aldous Huxley, at other times, the human touch is suggestive of O. Henry's style. He is probably the most popular young American writer today.

The "Jazz Age" is represented by eleven short stories. I shall not describe them in the order in which they're presented but shall classify them as they impressed me.

Two are tragedies. May Day, the best story in the book, is nevertheless a bitter modern cocktail in which ex-soldiers, Socialists, college failures, flappers and alcohol are shaken together and mixed like oil and water. The Lees of Happiness, a domestic tragedy, might have been set in any age except for the interest taken now, so generally, in women's happiness. The pathos of these studies is felt keenly by author and reader.

A riotous couple are the comedies, Porcelain and Pink, of a pink shoulder in a blue bathtub and Mr. Icky, of a poor peasant who lived too long. They could be produced only on a fake stage and before a child audience—although, when read, they're as genuinely amusing as they are thoroughly impossible.

Two of the Fantasies, modern fairy tales, are horribly inconsistent and nerve-racking. The Diamond as Big as the Ritz describes, in absurd detail, a mansion built on a stone actually that size and the bloody actions of the inmates. The Curious Case of Benjamin Button reveals many singular events in the career of a man, born old, who grew younger every year and finally slept too long—a baby.

Two society jokes and two on the hoi polloi are characteristic of the author's oft expressed appreciation of luxury and at-least respect for capital. Jelly-bean, the last remaining member of an aristocratic Georgia family, has strayed from the fold. He is "bent at the waist from stooping over pool tables." When, after returning from war, he accepts an invitation, from an old friend, to attend the country club dance, he becomes a hero just long enough to slip the wealthy Southern beauty of his dreams the full contents of a "corn" flask, then set the dice to keep her from writing checks on the wrong bank to pay her bets. He returns to his room above the garage and his "bones" in the alley because she marries another Southern gentleman. Southern society. The Camel's Back is another wine, women and song farce. This time on a little higher plane up North. "O Russet Witch" a very well constructed sketch, tells the same old story of the rich vamp and the havoc she plays in the life of a poor boob. "Serio-comic" as 'twere. Jemima, the Mountain Girl, is a scream, parody on the feuds in the "wild hills" of Kentucky where the rivers run "up and down" the mountains and whiskey is the medium of exchange, the daily diet and fuel in "human alcohol lamps," lighted when the family wars are waged. Side-splitting and ridiculous.

The poetic Tarquin of Cheapside was thrown in because of the "peculiar affection" the author feels for it, having written it several years ago at Princeton. I do not appreciate its intrinsic merit—if it has any.

On the whole, this is a topping collection of impressions of the "Jazz Age." "Of" in the title means both "concerning" and "belonging to" in the sense that those not narrating words and deeds, in themselves Jazzy are written in a tone appreciated by Jazzy readers—superficial, clever, cynical.

Jazz, of this age, has nothing in common with music by Colored dance orchestras. That would be far too harmonious. Rather these ideas suggest the discord ringing through almost every thought and deed of nations and individuals existing in this transitional age. Even the comedy does not ring true; it is usually produced by impossible stage directions or liquor and the result is artificially hilarious.

The "Jazz Age" dawned upon our consciousness in 1918 at the close of the war, an aftermath of that mistake. America, another "blind mouth," has accepted the flapper and the

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OUTLINES OF HISTORY. P. F. Collier & Son. Outlining Mr. Wells. By J. Cogdell.

Mr. Wells in his "History" is as ever that interesting mixture of truth and compromise, narrowness and breadth, tolerance and intolerance, so far common to all historians. He is a devotee of order. In fact, the least bit of disorder profoundly upsets Mr. Wells and his confusion leads him to intolerance. That disorder is not essentially wicked but perhaps a relief at times and a step towards better order does not conciliate him. Also it appears that Mr. Wells does not approve of the Human instincts. This is too bad. We find him frowning upon all the great egotists; the ruling passions are dismissed like naughty children—and love between the sexes embarrasses Mr. Wells to the point of levity. In the concluding chapters we see rising before us the Future Welsian World; gloriously efficient, mechanistically perfect and complete, peopled with grave, sober, self-denying citizens who, on receipt of profit from private enterprise, conscientiously and benevolently return it to the common-weal in service; where everyone dispassionately devotes himself to "Ideas" and to an Impersonal God who modestly ignores them in return. And this tidy, discreet little world is first to be manufactured in the brain laboratory of some masterly theorist down to the very last perfect detail, and then like a spotless, new-hatched egg, it will be presented to Mankind, and Mankind's Imperial Masters will welcome the New Utopia in noble self-denial, step aside, and hocus-pocus a new age will be inaugurated without disturbing Mr. Wells' love of order an iota! It all savours of Mr. Wells' own many models of perfect invention. But, unfortunately, human beings unlike words and machines refuse to yield themselves placidly to manipulation. There are always some 'Comfortable Ones' growing fat upon vested tyranny who unaccommodatingly refuse to move and so have to be pushed. And then, Society itself is the only laboratory wherein reforms may be tested with surity. A perfect society cannot, like Wisdom from the head of Jove, spring forth complete, adult, and fully armed. It is beyond any theorist to know exactly what is needed to absolutely perfect social conditions. The only thing he can do is to recognize the misadjustments of Today, eliminate them, and attempt better methods. A revolution clears up the old errors and stands ready to adopt new more enlightened ways. And so on up the stairs to a happier and more beautiful world. Mr. Wells loses his way and becomes vague when he assumes that Human History is the History of "Ideas." The events he depicts repeatedly show that this is not accurately the fact. The "Idea" is only the response of Human Instincts to outward conditions. Ideas change when outward conditions change; the instincts themselves never change. This is less gratifying to the Human Ego but truer and must be understood in order ever to begin to build a new society more fitted to the needs of Man. As long as "Pure Ideas" are relied upon fundamentally, Man will continue to see himself in an idealized light that will keep him stumbling along blinded by the vision of himself as he would have it into unsound and impossible institutional adventures. Material, economic, forces drove the first man to hunting, then to herding and planting and town-building, and so on to the present day. No preconceived "Idea" of what they should or intended to do moved them to provide the Race with an history. Mr. Wells himself shows this plainly enough but he does not seem to grasp it technically. Pure Ideas are so flattering! It is time to stop such attitudinizing. Once men realize the actual figure they cut in the Universal Scheme of Things that alone should sober them into a toleration of all things human and a need of cooperation. Men do not need Truth veiled as Mr. Wells veils it, either thru temperament or generosity; show them the Giant naked and they will be so frightened and subdued that they will welcome the presence of one another readily enough.

Rejecting the Materialistic view of History for the 'Idealistic' one leads Mr. Wells to confusion as he approaches recent times. He blames the brutal nationalism and individualistic profit seeking of the 19th century upon the Darwinian

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Mr. Rogers, author of "From Superman to Man," "As Nature Leads," "The Romance of the Color Line," and "The History of the Ku Klux Klan"; feature newspaper reporter.

Mr. Houston, Harvard Law School.

THE NEGRO IN CHICAGO. The University of Chicago Press. 650 pages. Price, \$6.00. Reviewed by J. A. Rogers.

This study of the color problem may accurately be defined as a distillation from the Chicago Race riot. It was born out of the stirring experiences of those four unforgettable days in July, 1919, when white Americans and colored Americans slaughtered one another over the fetish of color, with the same fervency they had together fought the Germans over a similar barren proposition seven months before. Any Negro veteran who ventured into that area of the city where but a few months previously he had been cheered to the echo, would have been torn from limb to limb.

LEADING CITIZENS START INQUIRY

On August 1, 1919, the day order was restored, eighty-one Chicagoans, representing forty-eight social, civic, commercial and professional organizations, met at the Union League Club to discuss the situation and to take steps to prevent another orgy. The result of the conference was a memorial to Governor Lowden asking him to appoint an emergency state committee to study the causes underlying the riot. The governor created the Chicago Race Commission—whose report this is—and appointed twelve representative Chicagoans, six of either "race," to go over the situation. The expenses were met by private individuals.

The Commission then appointed six committees, as follows: On Racial Clashes; on Industry; on Housing; on Racial Contacts; on Crime; and on Public Opinion. These bodies buckled down to work and for over two years went over the situation with a fine tooth comb. Almost every point of racial contact was made the subject of an exhaustive inquiry. Negroes and whites of all grades of society and beliefs were asked to express their frank opinion on the causes of racial disagreement. Employers of labor, teachers, judges, preachers, legislators, Negro leaders, owners of public places who object to serving Negroes, editors, black and white; migrants from "the South," pupils of both "races," employees, property owners, in short, every possible shade of opinion, pro and con, was sought, and then published verbatim. In addition to this, a direct probe of the factors that caused the riot was made, as well as a critical examination of the literature and the newspaper articles that had led up to the trouble. The total result is what is undoubtedly the most thorough and most scientific survey of the color problem ever made—such a laying bare of the innermost souls of whites and blacks as is to be found in the pages of no novel or other book that I know of. These public-spirited citizens have done for their city what Congress would have done for the nation long ago, were it not that the politicians, of which it is largely composed, simply thrive on the squabbles of the various divisions in the nation. How would the vote-getters manage were there no Irish vote, Jewish vote, Negro vote, Ku Klux vote, et al? Fortunately the report applies, almost in every respect, to the nation at large. Most illuminating, for instance, are the replies of the Negro migrants as to why they left the South. I came North, said one of them, because "of freedom in voting and conditions of colored people here. I mean you can live in good houses; men here get a chance to go with the good-looking girls in their race; some may do it in Memphis, but it ain't safe." It would indeed be difficult to find adequate language to estimate the sociological value of the report.

NEGLECT OF CIVIC DUTY

But there is another light in which this report must be viewed. I would be lax in what I consider a duty if I did not call attention to it. On opening the book I asked myself as a former Chicagoan: Why wasn't there an inquiry of this sort before the riot? Why did the doctors wait until the patient had performed a clumsy operation on himself, letting much unnecessary blood? Surely with the almost weekly bombings of Negro homes the authorities and the citizens who undertook this belated inquiry ought to have foreseen

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THE RISING TIDE OF COLOR. By Lothrop Stoddard, 1920. Charles Scribner's Sons. Reviewed by Charles H. Houston.

"The Rising Tide of Color" is alarmist white propaganda from cover to cover. Its thesis is that "the basic factor in human affairs is not politics, but race," and that "heredity is (the) paramount (force) in human evolution." Based largely on its position in the world today and its progress in the last four centuries the white race is acclaimed as the peer of all races, and within the white race the Nordic branch is listed as the peer of the peers. The colored races—yellow, brown, black and red—are shown as a tide rising to overwhelm the white race, and checked only by the dual system of outer and inner dykes with which the white race has surrounded itself. The outer dykes are those lands which are under white political control, but without a settled white population; these the author would retain only so long as "political, economic, or strategic considerations" justify it. The inner dykes represent areas of white settlement and are bulwarks protecting the purity of the white race. For their inviolability he would sacrifice every white man.

The year 1900 is noted as the peak of white world supremacy; the Russo-Japanese war is marked as laying the ghost of white invincibility, and the Great War is regarded as a plunge by the white world into race-suicide. The author is frank to admit that today the white dream of world domination is an anachronism, and magnanimously concedes Asia to the Asiatics. But he categorically denies the blacks and reds any right to their lands, coolly quoting authority to the effect that the whites intend to retain control of "the vast African, Australasian and South American areas they have staked out as preserves to be peopled at their leisure." He calls on the white race to stand fast in Africa and "mongrelized" Latin America, and would enact the most rigid exclusion laws against Asiatics, admitting only "students, merchants and travelers."

In style the book is argumentative, its flat monotony being relieved only by a cheap use of colorful words, English and French. Notwithstanding the promise of sound scholarship implied by the ostentatious display of his degrees on the title-page, the authorities and sources quoted by the author are meagre and unconvincing, and his method of founding his authorities would shame a high school debater. Facts which do not support his immediate point are either omitted or are distorted until they do. What history he actually gives us is platitudes. And the contradictions and inconsistencies of the argument are so glaring that one wonders for what select circle of Nordic readers the book could have been written. To choose two illustrations at random. After spending page after page to prove that the Nordic is the superior type of the human species, he states (p. 229) that "white men must get it out of their heads that Asiatics are necessarily 'inferior.'" In the introduction (p. xxxii) America is referred to as "an homogeneous population of Nordic blood," while the conclusion of the book (see p. 265) is that immigration has so upset the character of the American population that no new type-norm can be evolved for generations. His remarks on the black man reflect the average level of American scholarship on the subject and need not be quoted.

The real folly and tragedy of the book, however, do not lie in its method or style, but in its attitude. After admitting that the colored races outnumber the white two to one, with the ratio ever on the increase, and that hatred of the white race is the one bond which holds all the colored races together, the author still summons the white race to arms. Brotherhood or co-operation is not hinted at; the colored races are seen only as the actual or potential enemies of the white race seeking to destroy or enslave it. The possibility of the several races living in a common world without any one being dominant over the others is not conceived. Two and only two alternatives are offered: white supremacy and civilization, colored supremacy and barbarism. One is tempted to ask the learned author several questions, but against the hard shell of his conceit and prejudice it would be a waste of words. To adopt one of his own quotations: "Dame Experience sets a dear school but fools will have no other."

Mr. Milton Sampson, ex-Professor of English Literature, Virginia Union University; now Director Department of Research, Chicago Branch of the National Urban League.

Mr. Rivers, A.B., Yale University; LL.B., Columbia Law School.

LIFE AND LETTERS OF WALTER HINES PAGE. By Burton J. Hendrick. Doubleday, Page & Co. Reviewed by J. Milton Sampson.

"Any ordinary man can, on any ordinary day, go and do a task, the favorable results of which may be foreseen. That's easy. The big thing is to go confidently to work on a task, the results of which nobody can possibly foresee—a task so vague and improbable of definite results, that small men hesitate."

Walter Hines Page, the subject of this sketch, made this remark in a letter to Edwin M. House. It applies with equal force to himself. He was one of those restless individuals who put a thought, policy, or course of action before them, and pursue it relentlessly until results come. The policy may be right or it may be wrong, but it is sincerely pushed to the limit, whether other people relish it or not.

Early in life this southerner saw the ravages of the war of rebellion, both while it was in progress and afterward. He himself had the advantage of education, and was appalled at the ignorance and listlessness of the South in the Reconstruction period. He fought tooth and toe-nail for education—evermore education for the South, though in an atmosphere of suspicion and hostility.

At that time journalism furnished the most promising vehicle for Page's crusades. Into journalism he plunged with all the energy—almost ferocity—at his command. Because of his pen, always sharp, penetrating, sarcastic, if need be, but not vitriolic, the *State Chronicle* of Raleigh, according to his biographer, "for a year and a half proved to be the most unconventional and refreshing influence that North Carolina had known in many a year." This period of his life is well described in an autobiographical novel, "The Southerner" published anonymously by Page. In it he advocated civil service reform, scientific agriculture, the industrial development of the state, an elementary education for all its citizens, including Negroes. Stung because of the short-sightedness of his compatriots in this respect, he once gave a definition of the Negro which ran as follows:

"A person of African blood (much or little) about whom men of English descent tell only part of the truth and because of whom they do not act with frankness or sanity either toward the Negro or one another—in a word about whom they easily lose their common sense, their usual good judgment and even their powers of accurate observation. The Negro-in-America, therefore, is a form of insanity that overtakes white men."

Most entertaining of all, perhaps, was the ridicule he poured over the Democratic Conventions—"solemn, long-winded, frock-coated, white-necktied affairs that displayed little concern for the reform of the tariff or of the civil service, but an energetic interest in pensioning Confederate veterans and creating monuments to the Southern heroes of the Civil War."

Out of his labors grew the Watauga Club, the activities of which were largely responsible for the establishment of the State College at Raleigh, North Carolina. His work was continued with the Southern Educational Conference, in cooperation with such men as Edwin Alderman, President of the University of Virginia, and with the General Education Board. His journalistic career continued by a connection with several newspapers and then with *The Forum*, *Atlantic Monthly*, and finally *The World's Work*, of which his publishing house was the owner.

These remarks result from a reading of "The Life and Letters of Walter Hines Page," by Burton J. Hendrick. Mr. Hendrick has had the good taste to submerge himself, and, as far as possible, permit the letters to tell the story. The book is justly disproportionate, for the public will probably be interested more in the period of Page's ambassadorship at London than in his journalistic career.

The ambassadorship was his big job. He formed close friendships with Sir Edward Grey, Balfour, Lloyd George, and other influential men in England. What was his supreme motive? To put America in a position of leadership by

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JURGEN. By James Branch Cabell. Robert M. McBride & Co. Reviewed by Francis Ellis Rivers.

In a literary world where the enlightened ones are all seeking new and novel ways of portraying and proving the omnipresence of futility and tragedy, and the less enlightened are all seeking to find the silver lining in every cloud, "Jurgen" comes as a most refreshing and welcomed relief. "Jurgen" is a merry tale, which amuses, entertains and enchants, but never solves, analyzes or annihilates. There exists in it a touchstone of merriment of sufficient magic power to transmute into most delicious humor the deadly serious phases of religion, marriage, war, Philistinism and morality.

On the face of it "Jurgen" seems chaotic and meaningless, though fascinating, entertainment; a mere aggregation of disconnected and clever jokes at the expense of love, religion, marriage, patriotism, romance and Philistinism. As such a work of even exquisite humor, it could not lay claim to a more important achievement than furnishing an evening's diversion. In such a role it would be devoid of any human significance. And while novels need not champion pessimism or optimism, surely they must plumb human depths to merit lasting praise. Hence to criticize adequately "Jurgen" the reviewer must attempt to give it this human significance, even though the one given may be far from the intent of the author, which after all does not make much difference. Such an impertinent attempt is not necessary where the novel clings to the forms and subjects well known in our everyday life. But "Jurgen" is cast in a world peopled largely by creations solely of literature; hence it needs humanizing to bring out in proper measure its claim to worth.

"Jurgen" relates the bursting of three dominant bubbles in the mind of the hero: the first, a product of the erotic imagination of youth; the second, a product erected by the conventions of married life; and the third, a product of religious beliefs.

There are some barriers beyond which the mind of man travels, but his actions do not and cannot. Whenever one finds it intoxicating to revel in certain mental fields, but due to conscious and subconscious inhibitions one feels that this revelling must ever be only in the mind, then the imaged experiences in that forbidden land grow to have an infinitely magnified fascination; the more he feels it impossible for him to physically enjoy that ultra-experience, the more thrilling it becomes for him, so the feeling grows stronger and stronger that it would be impossible for him to actually break through and seize the longed-for joys, but that if he ever did, the thrill would consume him. Such is the condition of the erotically surcharged imagination of youth when he is in the period of life which is the "Garden between Dawn and Sunrise"; when he day-dreams himself as a victorious hero, laying all his trophies at the feet of his dream princess and then realizing blissful intimacy with her, all after the manner of the wonderful heroes in his romantic literature. Yet this is the same youth who in spite of his great longing is, in the presence of his lady fair, paralyzed by the most extreme timidity. So in his mind now exists a barrier beyond which are the acts constituting intimacy with his dream girl, yet which are impossible for him to achieve; and the breaking through of that barrier and seizing the joys that lie beyond it becomes for him the most courageous, important, romantic, and yet the most impossible experience of which he can conceive. We can imagine that this is an accurate description of Dante's mind regarding his Beatrice. And to most men, like Dante, it is not given to surmount this barrier and explore.

Jurgen does the impossible; he realizes this experience beyond the barrier. When aged over forty years, by the grace of Mother Sereda, he is given back that glorious youthfulness which sees all things as possible and all things as wonderful. Dorothy la Desiree had been his unrealized dream-girl in this glowing and yet arid period. In his recovered youth, no longer obsessed by timidity, he makes the most direct attack upon Dorothy (not without her consent, and would have achieved consummation but for the changes

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THE STORY OF MANKIND. By Hendrik Van Loon. Boni & Liveright. Price \$5.00. Reviewed by Myra H. Colson, Y. W. C. A. Worker.

The Story of the World at a penny a page! A miracle all the more astounding when one has lived with Van Loon from earliest times, through the turbulent years in which men have ceased to fight as mere beasts to the period when they begin to engage in thinking struggles which even to this day are being waged for supremacy. Van Loon's story purports to be a narrative for children, but "grown ups" would do well to forsake partisan accounts of brief periods of history (especially our own) and get a whole view of the panorama of life on this globe, through this volume, of which the author says: "I want you to learn more from this history than a mere succession of facts. I want you to approach all historical events in a frame of mind that will take nothing for granted. Don't be satisfied with the mere statement that 'such and such a thing happened then and there.' Try to discover the hidden motives behind every action and then you will understand the world around you better and you will have a chance to help others, which (when all is said and done) is the only truly satisfactory way of living."

Every chapter is a story in itself and any chapter alone is worth reading. The author has purposely made the movement swift, so that the stories come to an end when desire is high. The author claims, with justice, that the whole book is an appetizer for a feast of history which the bibliography presents.

Van Loon has sought to say a little about every group and individual which have signally influenced the world's history. The great religious leaders of all times, the military geniuses, the scholars, the scientists, the workers of the world, the inordinately ambitious, have all taken their places on these pages. The historian's basis of membership for his society is "Did the country or person in question produce a new idea or perform an original act without which the history of the entire human race would have been different?"

The language could scarcely be more simple. Its surprising boldness is delightful. Before this, reviewers have called your attention to the crowds who threatened to "lynch" Jesus. Somewhere, in recording events of years back, Van Loon again makes us at home by returning his people to "normalcy." "Napoleon," he claims, "was what is called a *fast worker*." As fascinating as is the language, the pictures, drawn by the author, far exceed it in power to interest and to convey the ideas.

Hendrik Van Loon is but an expression of a new era in history—a time in which a startlingly tremendous world, through its terrible inventions and institutions, arrays the experience of man in bold outline before the eyes of the observant and far-seeing; an age when the whole world is questioning and confused before the paradox of such immensity of knowledge, such paucity of understanding. Bernard Shaw goes "Back to Methuselah" and "As Far as Thought Can Reach"; H. G. Wells produces an "Outline of History"; Hendrik Van Loon writes a "Story of Mankind" for children, all with the moral that the world has not learned its lesson of living and that out of the experience of past centuries a new leadership is to build a new social order. If we, of the mob that drags hundreds of years behind the thoughtful of our generation, can only bridge this chasm of time!

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Part two gives Mr. Davis opportunity to display his literary skill in telling the public much of the inside history of the great metropolitan daily, which he does in a manner that meets the approval of his employer who highly commends his efforts, which also commands the sincere admiration of his associates on *The Times* staff. Methods of restoring *The Times* to a paying basis, modern methods in news gathering, many aspects of a successful business policy and the record of a phenomenal circulation growth worth studying are revealed in a pleasing and intelligent manner.

The outstanding figure in *The Times* history is Adolph S. Ochs, who, in 1896, undertook the task of making a success where many others had failed. Chapter one of part two deals for the most part with Mr. Ochs' capabilities as an organizer and director of big undertakings. This chapter alone should give encouragement to any intelligent young man or woman who desires to get into the "newspaper game" and make it pay, while helping to solve the many problems of this "wounded world" in which we are living.

Mr. Nudgel, Hindu student.

HINDU GODS AND HEROES. By Lionel D. Barnett, M.A., Litt.D. (The Wisdom of the East Series.) E. P. Dutton & Co., Publishers, New York. Price, \$1.50. Reviewed by H. G. Nudgel, Hindu Student.

The Hindus have no word for "religion" in their immensely vast literature and most fertile vocabulary, be it Vedic, classic or modern. Religion, in the sense it is understood and accepted in the West, is entirely foreign to the Hindu mind. They were, are, and will be, mere philosophers and free-thinkers, ever marching a step further than the rest of humanity in the realm of thought.

The reader of "Hindu Gods and Heroes" may become bewildered at this assertion and perhaps ask, with justification, "Why then did the Hindus invent so many gods?" The simple answer to the question is that the philosophers of different schools in India wanted to impress their thoughts upon the common people, and that they devised those gods as diagrams, and in certain cases as personification of nature to satisfy their poetic genius. Since philosophy is one of the sciences, though speculative, it has been taught in India as Euclid. The former is being taught with geometrical diagrams, while the latter with gods and their ingenious fables.

That "God is born of man's creative mind, i.e., man created God," is the Hindu conception of God. It is another thing whether others agree with their view. Dr. Barnett sums up very intelligently the development of Hindu imagination (p. 118): "The history of a god is mainly molded by two great factors, the growth of the people's spiritual experience and the character of its religious teachers. As the stream of history rolls on, it fills men's souls with deeper and wider understanding of life. Old conceptions are pondered upon, explored, tested, sometimes rejected, sometimes accepted with a new and profound content, and thus enlarged they are applied to the old idea of god-head."

In spite of his expansive knowledge of Indian literature, both ancient and modern, in spite of his struggle for being impartial, the author is not entirely free from his western bias towards his subject. I do not say this of him because he claims in the preface to be a "heretic in relation both to the Solar Theory and Vegetation Theory," but because he some times plays the role of heretic in relation to *free thought*.

Dr. Barnett has first discussed the idea of god-head during the Vedic period, as embodied in Rik, Sam and Yajur Vedas. He draws the parallel between Hindu *Dyans pitar*, the Greek *Zeus* and the Latin *Jupiter*, and explains how this same idea was deified by these three Aryan groups. In the same way he shows how Mitra of the Hindus was deified by the Persians, Armenians, Greeks and Romans and later retained by Christianity in some aspects, as pointed out by Mr. H. G. Wells in his "Outline of History."

A few points need friendly criticism, both for the benefit of the readers and the author.

1. The author mentions that a certain Greek, Heliodorus, was the worshipper of the God Vasudeva, but hastily adds that his act was diplomatic courtesy (p. 89). Where was the necessity of such a courtesy when no Hindu king nor leader of thought has ever *begged* anybody to follow his thoughts and beliefs? The Hindus have impressed the outside world, not by begging, nor with threats, but by convincing of the truth, beauty and sublimity of their ideas and thoughts.

2. As for the *blue skin* of Krishna, he was either a Dravidian (the Dravidians, even before the Aryans, were statesmen and practical men, in fact they are the Scotch of India, and Krishna was a great statesman) or else his blue skin was invented to ameliorate the color prejudice still extant at that time. The author's attempt to explain it (p. 97) is ridiculously imaginary.

3. He places the epic, Ramayan, in a later period than Mahabharat, which is contrary to history and tradition. The latter alludes to the former very often in its original stanzas. Ram lived before the Great War, and Ramayan was written before Mahabharat. That because Ram led an army of "apes" to Ceylon, the Aryans did not invade Southern India at that period is not enough argument to dismiss that matter (p. 102). On the other hand, the "apes" were the Dravidians, contemptuously so called by their Aryan Conquerers, and they helped Ram against the King of Ceylon.

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Mr. Talley, Professor of Chemistry and Biology in Fisk University; noted Negro scientist and pedagogue.

Mr. Brascher, Editor-in-Chief, The Associated Negro Press.

THE OUTLINE OF SCIENCE. By Prof. J. Arthur Thompson. Published by G. P. Putnam's Sons, New York City. Reviewed by Thomas W. Talley.

"The Outline of Science" in four volumes, edited by Prof. J. Arthur Thompson, is a splendid work; though the outlines carry with them a number of faults. The faults, however, are much on the order of the spots on the Sun and are largely lost in the general glare of excellence.

When he edited it, and gave it to the World, written in the language of the common people, he rendered a long and much needed service. Of course, what must be technical, must be technical; but the various contributors to this work have clearly demonstrated that a practical idea of the larger and more general scientific truths of the World may be given to those who have not been fortunate enough to be schooled in the intricacies of Calculus, Thermodynamics, Histology, etc.

Truly enough, resultants from these are involved; but everything is so simple that all may understand. If our authors of sciences, involving the most technical, would adopt in their fields the policy of simplicity in expression shown in these volumes, insofar as that is possible; they would greatly increase the value of their knowledge to the world.

It is a pleasure to note that so large and so excellent a work; in a day when few things in science seem to be counted except insofar as they produce dollars; records on its opening pages "The Romance of the Heavens." No man believes more in the science which contributes to the common everyday needs of the World than the reviewer; but he believes that there is a peculiar value in the sections like this one on Astronomy, because in the contemplation of the sublime presented there, readers are lifted above the common and are inspired to look for the highest along all lines of life— even along the practical lines.

Perhaps with an advance in our knowledge of Radio-Chemistry and a revival of our interest in finding out the fundamental source of elements, a renewed interest will come in this, the oldest of the sciences, Astronomy. If it does come, Prof. Thompson's book will probably be able to claim a share in the rekindling of this interest. Strangely enough a large number of people are inclined to think such an interest purely cultural. They do not seem to realize that when the human family comes into complete possession of the key of formation of matter that they will then be in a position to turn it and to change it whither and how they will. The whole matter is of an entirely practical nature; the only question that arises is: Who will furnish the gray matter capable of tracing the evolutions of the creator back to his elemental beginnings, as He dangles them before our eyes twenty-four hours per day?

The first two sentences in the introduction to the Section on Evolution, in a large measure summarize why every individual interested in the general progress of the World might heartily wish that the contents of the whole might be made known to it. The sentences read: "The Evolution idea is a master key that opens up many doors. It is a luminous interpretation of the World, throwing the light of the past upon the present."

The only difficulty with the statement in these two sentences is that it is rather conservative; because there is little room left for doubt that Evolution, once thoroughly understood, will enable men to read of the future. Yet this very conservatism, largely characteristic of the volumes, is rather to be commended. The work is intended to be standard; and all standard works along all lines are conservative. They must largely recognize well established fact only.

To those well schooled in science, the reading of the pages of Volume 1, Sections ii, iii, iv, v, and vi, on Natural Laws and Evolution will be simply the greeting of old friends once more; but to the uninitiated they will present truths far stranger than fiction.

Section viii, Volume 1, is at one and the same time an appointment and a disappointment. In point of general scientific fact and attractiveness of expression it comes up to the full measure. But when the writer of the Section almost

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THE WGN. Chicago: Chicago Tribune. Reviewed by Nahum Daniel Brascher, editor in chief, The Associated Negro Press.

"The WGN," from first glance, in these times of atmospheric marvels, might be regarded as an exposition of the mysteries and fascinations of radio. It is not that. It is the modest, self-assumed trade mark of a daily newspaper in Chicago—the Chicago Tribune—which, deciphered, means, "The World's Greatest Newspaper." The trade mark has been, is, and always will be doubtless, a debatable question, with the owners of the Tribune always on the affirmative.

Nevertheless, we are all agreed that the Tribune is a great newspaper in many respects. It is a distinct and overwhelming institution, and in the very nature of things must be constantly reckoned with at home and abroad. Today the Tribune boasts of nearly a million circulation; publishes a Paris, France, edition; owns the remarkable penny Daily News of New York City, and has offices in the principal cities of the world, as well as staff and special correspondents in all parts of the world. Materially, the Tribune represents an investment of many millions; it is now completing arrangements for the erection of "The Tribune Tower Building" in Chicago, which is to be one of the finest structures in the world, costing over \$7,000,000. Architects from all parts of the world were in competition for the design, the first prize being \$100,000. When the owners of such a publication, selling for two cents in Chicago, tell the story of how it is done and "From whence it came to where it is," there is bound to be some interesting detailed information.

June 10, 1922, the Tribune was seventy-five years old. As time goes, compared to the existence of King Tuf-Ankh-Amen, seventy-five years is not long; but compared with Chicago's life, the development of the Middle West and the New World, it is quite a spell. The first office was a single room. "Great oaks from little acorns grow."

"WGN" tells the story of the early days of the Tribune, and divides the growth of the newspaper into three epochs: The first ended in 1871 with the great Chicago fire; the second was from the fire to the World's Fair, and the third is from the Fair to now and henceforth for a while. There is one older daily in Chicago, the Chicago Journal, which is over one hundred years old.

There is a singular condition connected with Tribune ownership. The direct heirs of the early founders are now the owners and editors. Joseph Medill is the most outstanding character connected with the ownership; grandfather of the present co-editors, and of Senator Medill McCormick, who for a period was editor-in-chief.

Abraham Lincoln was a close personal friend of Joseph Medill, and it is said that Lincoln frequently came to Chicago to discuss the issues of the day with Medill. Lincoln, it is said, would throw his well developed feet upon the desk and talk over the issues of the day, particularly slavery. The Tribune was anti-slavery, but in its policy of today can hardly be regarded as pro-Colored America.

"WGN" discusses Tribune policies; how they are agreed upon in daily conferences of the staff, and then hammered into the public conscience "Day by Day in Every Way," in season and out, sometimes covering a period of years. Herein we are interested. The Tribune has a policy on every subject under the sun. It has a definite policy on Colored America, and adheres to it religiously. The policy is subtle, and therefore very dangerous from our viewpoint. It is so cleverly conceived and so scientifically carried out that thousands are unwittingly made victims of Tribune propaganda. This applies to people of both races.

For Colored America, the Tribune has arrived at final conclusions, and has for us a specific place. That place is "a little lower than the angels," quite a little lower, indeed—and a little higher than the gorilla, although, editorially it sometimes makes gorilla comparisons, particularly along pugilistic lines. Now the Tribune, according to its previously defined policy, is going to treat with Colored America exactly within the channel named, and will do so for many years to come. "The World's Greatest Newspaper" has great in-

(Concluded on page 719, column 2)

Mr. Crosswaith, only Negro Member of Executive Committee American Labor Party.

Prof. Locke, winner Rhodes Scholarship to Oxford University; at present Professor in Howard University.

THE RUSSIAN IMMIGRANT. By Jerome Davis, Ph.D. Reviewed by Frank R. Crosswaith.

Since the second Russian Revolution by which the workers and peasants of the Czar's Empire came into complete control of the government of that land of despotism, America has been deluged with a surging sea of anti-Russian propaganda which was intended to create in the minds of the American people a bitter hatred, distrust and suspicion against every thing and everybody Russian.

This partly successful effort by those who are eternally opposed to progress of any and all sorts, found its logical culmination in the wholesale raids and clubbings of Russians and the brutal deportation of some of the noblest among us. At one time it looked as if the forces of darkness and reaction would triumph over those of light and liberty; nevertheless, through the dogged determination and the stolid character of these much abused and little understood people, the vile and vicious waters of hate that were turned against the Russians have seemingly receded, and the motive behind it all now stands revealed like the tattered effigy in a cornfield; while with heads erect and hearts undaunted, Russia's teeming millions at home are marching on toward a new social order dedicated to the soul-inspiring motto of HUMAN RIGHTS ABOVE THE RIGHTS OF PROPERTY.

The "Russian Immigrant" is a marked departure from what we have been accustomed to since that historic event in March 1917. In giving us this book, Prof. Davis has rendered a lasting service to America in general and to students in particular. Of course one is not called upon to agree with all or any of the far reaching conclusions arrived at by the author; but as a piece of painstaking research work, we owe him much for his laborious efforts.

Conscientiously and impartially, Prof. Davis has gathered a wealth of material, much of which goes far to prove that the lot of the Russian immigrant in the so-called "land of opportunities," is not an enviable one; in fact, that he is fully justified in his resentment of the treatment meted out to him.

Being generally in a state of illiteracy and penury on his arrival (Prof. Davis treats of the non-Jewish worker), these unfortunate conditions are exploited to the limit by our coal and iron barons. The Russians take the jobs at the bottom of the ladder; like the Negro workers, they have the roughest and hardest tasks; as they express it in their native language, they do "the black wor-rk. Wor-rk, wor-rk always, every day, every week, ten hours days and twelve hours nights—all a time—no spell—and alla time every d—furnace hongry." Thus runs the testimony of one of the serfs of Judge Gary's steel corporation.

These unfortunate people are compelled to work not only twelve hours a day, but seven days a week. Of course, in the minds of our hundred-per-centers, these intolerably long hours are calculated to make of the Russian worker a good and law-abiding citizen, consequently they become alarmed when in return for the privilege of slaving 168 hours per week, the Russian rewards this benevolent despotism with a strong resentment and a firm desire to find a way out of his daily hell by organizing in his trade's union with the rest of his fellow workers. He immediately becomes "a dangerous individual," a Bolshevik, aye—he becomes un-American.

As to his social surroundings, the Russian is in no more fortunate position. While used to overcrowding in the homeland, he has at least the benefit of plenty of fresh air and healthy, if simple and sparse food; while in the realm of Steel (Pittsburgh) "his diet is changed to one consisting largely of meat of questionable age. In one apartment of four rooms in a frame tenement near the steel mills, a family of Russians, consisting of father, mother and four children, slept in one room, and seven men slept in the other three. All the windows were closed, and the floor served as a common spittoon. The rent for the bare dilapidated rooms, without heat, was \$18 a month. Large cracks in the wall were stuffed with rags, a motley array of clothes was hanging in the room to dry." This, the author tells us, was representative of many apartments in Pittsburgh.

Prof. Davis also recites numerous instances of oppression
(Concluded on page 720, column 1)

THE NEW WORLD OF ISLAM. By Lothrop Stoddard. Charles Scribner's Sons. Reviewed by Alain Locke.

Mr. Stoddard is a sort of self-appointed oculist to Western eyes, prescribing against the prevalent social astigmatism of imperialism, capitalism, and the Anglo-Saxon point of view. Just what his motives and purposes are in this lifting of the scales from the Caucasian eye becomes a little more intricately doubtful with every succeeding book. His specialty is the clash of classes and of races and civilizations, those dramatic issues of the twentieth century which are its most characteristic phenomena. In the "New World of Islam" he outlines the two great movements of Pan-Islamism and Islamic Nationalism, which movements, under the pressure of economic imperialism, have been forced to a common attitude toward Western civilization and welded into what he considers a gigantic and threatening reaction against the ideas and political purposes of Western Christian civilization. Dramatically, and with a fairer sense of values than he shows either in the "Rising Tide of Color," or in "The Revolt Against Civilization," he sketches both the internal and the external factors of these movements. Perhaps few realize more clearly than he that the East is on the verge of the great discovery that western methods and utilities are divorceable from western ideas and attitudes. Except for the most extreme wings of the nationalist movement, there has been no general repudiation of what the West has brought to the East by way of economic and material improvement, but growing up from the galled feelings irritated by Western presumption and European oppression there has grown not merely resentment against the policies of the West, but reaction from the ideas and ideals of the West. It is yet a question as to what political and economic consequences such attitudes will have. Mr. Stoddard seems to think that Europe has imprudently over-played its cards at the imperialistic game, and would seem to recommend a policy of moderation and an easier, defter touch to the exploiting hand. He does not deny that the East is dangerously aroused; he recognizes, as few do, that the war has only brought the matter to a head. Correct as a diagnostician, he is also entitled to some credit as a prophet, for the recent developments of the Kemalistic régime have corroborated his prediction that extreme nationalism and pan-Islamism would go hand in hand and make common cause against an old enemy. Perhaps his suggestion is that there are internal seeds of discord which would disrupt the movement at least in its threatened world-wide consequences, if only the pressure of western imperialism were to be relaxed. However, in spite of the fact that he records quite reliably and in measurably fair perspective, he does not read the psychology of the situation with accuracy and skill. The East is hard to arouse, but harder to put to sleep. Only those who know its psychology from racial intimacy or nearness appreciate this to the full extent.

To us, there is special significance in the public admission of the marvelous progress of Mohammedism in Africa. Its greater considerateness of native customs and institutions, and with this greater tolerance, a superior efficiency in social fusion and adaptation were long since noted and the inevitable result predicted, by the learned Dr. Blyden. After forty years, Christian missionaryism seems just on the verge of a practical realization of this fact: that it must either abandon its collusion with European imperialism and its European racial bias, or lose in the competition. Though religious, Pan-Islamism is, therefore, as much a movement of protest as the Nationalist movements of Turkey, Egypt, Persia and India, all of which to a certain extent have made common cause with it. As early as 1880, Djemal-el-Din had formulated the platform which is now being put in practice by the Mohammedan millions, and which out of very heterogeneous elements has forged the common consciousness which has transformed national and colonial problems into race issues, and made out of a clash of creeds a clash of civilizations. From the following, it should be evident that Mahommedan leadership has simply met the practical situation in a threateningly logical and practical way: "Christian governments excuse the attacks and humiliations inflicted upon Moslem states by citing the latter's backward and barbarous condition; yet these same

(Continued on page 720, column 2)

Mr. Schomburg, President American Negro Academy; celebrated collector of books on the Negro.

Reverend Brown, Minister Liberal Church of New York City.

THE PENITENT. By Edna Worthley Underwood. Reviewed by Arthur Schomburg.

THE DREAM.

In the dusky dawn of golden days
 Thou didst bless the singer,
 As with a wreath of myrtle
 Thou didst crown his brows,
 And bringing with thee light from heaven
 Didst visit his low abode,
 And gently breathing didst lean
 In soft benediction over his cradle.
 Oh, be for ever my friend and guide,
 Even to the threshold of the grave!
 Hover o'er me with sweet dreams
 And cover me with thy life wings!
 Banish for all gloom and sorrow,
 Take captive the mind with fond deceit,
 And o'er my far life shed a glory,
 Scattering all its darkness!

Poushkin.

"The Penitent" by Edna Worthley Underwood is volume one of the new world trilogy, the second will be the "Passion Flower" and the third the "Pageant Maker." In "The Penitent" we have an illuminating sketch of Russian history under the Czar Alexander, in which the life and character of Alexander Poushkin is depicted with candor and sincerity. It gives in lucid style the vastness of the Russian Empire before the cataclysm. We follow the hero from his first appearance at the revolutionary meeting where the different characters are depicted with a Bartolozzi's pen for its minuteness of detail. A glimpse in the distant future of the potential possibilities of that country is given us by the author. We realize whatever has been in the mind of the virile Russian has already fastened its grip on the western mind, not only in its prose but in the simplicity of its poetry; beside Poushkin there is Lomonosof, Karamsin, Lermontoff, Jukovsky, Kriloff, Gogol Tolstoy and a host of others; and in music, who can forget that empiric mind of Tschatskosky whose symphonies melt themselves under the vast canopy of the cerulean blue. We therefore, agree with the author that the "educated Russian will become the world's most daring thinker" (p. 24), not in any way will he be bound by tradition nor by prejudice.

"The Penitent" has been reviewed by the Metropolitan quill pushers and none has pointed out the hero around whose brow the author has placed the laurel of fame. "Alexander Sergeiwitsh Poushkin was born at Moscow, May 26th, 1799. His mother, Nadejda, a woman of rare intellectual attainment, was the grand-daughter of Abraham Petrovitch Hannibal, a favorite Negro at the court of Peter the Great." That is the character upon which "The Penitent" is predicated. The chief figure of the epic novel is centered in the national bard of Russia, a man of African descent, and not so far removed from the American point of view, titular characterization of being a Negro. The American reviewers cannot be consistent when called upon to do justice in an impartial way. As soon as a swarthy face appears on the scene, they are fidgety or uneasy, disturbing the mental faculties in passing judgment. It appears they are afraid of letting in the light. Their chief occupation is to keep the lid on works by Negroes, but it is a hopeless case to keep the truth from becoming known, for this reason we agree with the novelist Underwood, that the Russian will be the "world's most daring thinker." He associates with all forms of creation, knowing that it will not clear or cloud the most infinitesimal part of the pigment of their skin; in fact, they are more concerned with real literature than with the contour of the head, texture of the hair, the color of the skin or the symmetry of the limbs. We are proud of the fact that in the realm of Russian literature, Poushkin has a niche from which he cannot be dislodged because of his identity with those "who wear the shaddowed livery of the burnished sun." There is no effort to cover up the life of the hero, for the author says: "and in Alexis Sergievitch, there was African blood to make more perilous the complexity" (p. 46).

(Continued on page 722, column 1)

THEY CALL ME CARPENTER. By Upton Sinclair. Reviewed by E. Ethelred Brown.

In his latest book, "They Call Me Carpenter," Upton Sinclair has set himself the task of picturing the fate of Jesus, the Man of Nazareth, the reformer and revolutionist of His day, should He come again unrecognized to the world of today.

The conventional appraisal of such a book, heralded as it was by flattering press notices, ought to be "a masterly and brilliant treatment of an interesting subject"; but it would not be true. In so far as the main idea is an imaginary return of Jesus to this world, the subject has ceased to be interesting, and Upton Sinclair's treatment of it is neither masterly nor brilliant.

The above is not to be interpreted as unfavorable criticism. It is simply a frank statement of an honest opinion. Although however, it is, as I claim, not a brilliant and masterly treatment of an interesting subject—the subject being limited to what I have above taken it to be—it is nevertheless beyond cavil a fascinating and effective presentation and treatment of the painfully disappointing truth that the fate of the social, political and religious reformer of to-day is likely to be the same in effect, if not in distinguishing details, as the fate of reformers of long ago.

From the point of view of the obvious purpose of the author, the book is on the whole a success. It calls attention in a heart searching and arresting manner to the economic and social disabilities of the laboring masses and to the heartless exploitation of the masters of industry. It effectively calls our attention to the unblushing partiality of capitalistic newspapers as well as the one-sided and atrocious methods of a police force that is always ready to help the rich and powerful, even to the utter disregard of the most elementary principles of fairplay and justice.

The book will be read, as it is doubtless being read, because the dialogue is fascinating and the setting is fantastic. This latter which appeared at first uncalled for and incongruous, is understood and appreciated when at the end we discover that the author has adopted the well known dream-scheme.

At this point I must refer to the failure of the text to satisfy the expectations raised by the title. The reader cannot help recalling the fact that it was in disapproval, if not in ridicule of the claim implied in a certain statement of Jesus, that reference was made to his occupation and we are disappointed in finding that the hero of the story who is intended to represent Jesus, the carpenter, is not a carpenter at all, but Mr. Carpenter. The author has here, unimportant as it may appear on the surface, made an artistic blunder, and failed to make a wise and effective use of the association of ideas. I am also of the opinion—well in fact the impression on my mind was unmistakable as I read—that in his effort to make his hero speak in the language of modern every-day conversation, Mr. Sinclair has sacrificed too much dignity and grace and power, and once or twice he even made his reformer a bit too ordinary.

The above paragraph of unfavorable criticism is purposely sandwiched between the words of appreciation.

The articles which appeared in the *Times* are well written and are a fair imitation of similar articles appearing in similar papers under similar conditions. I commend them to the class of editorial writers whom Mr. Sinclair had in mind, and hope that they will in the literary mirror held up before their gaze, see themselves; and seeing, be ashamed.

As I hinted above, the purpose of the book is obvious. It is an attack on the present industrial system and an attempt to picture the system that must be built on its ruins, with wise suggestions here and there of the best method to be adopted in bringing the change to pass.

It has a message for the parasitical capitalists and for all their supporters on the bench, in the editorial chairs and in the pulpits; and it also has a much needed message for the oppressed and their friends.

To the capitalists who brazenly criticize the unemployed, Sinclair makes Mr. Carpenter tellingly reply: "They are unemployed because you have taken from them wealth which you have not earned. Give it back to them."

(Concluded on page 718, column 2)

Mr. A. L. Jackson is a Contributing Editor of the *Chicago Defender*, the largest Negro weekly.

Mrs. Nella Larsen Imes.

WHAT PROHIBITION HAS DONE TO AMERICA. By Fabian Franklin. Harcourt Brace & Company, New York, Publishers. Reviewed by A. L. Jackson.

The author attempts to make a case against prohibition largely on the ground that the Eighteenth Amendment is a perversion and degradation of the Constitution, and adherence thereto threatens various other calamities to the future peace and welfare of American life and government. The usual argument that the Eighteenth Amendment is a regulation prescribing the personal habits of individuals, and therefore, no proper part of the Constitution of a great nation, are reviewed and recapitulated.

Mr. Franklin further points out that Prohibition is making law breakers out of persons who are ordinarily peaceful citizens. This is true many times of the check forger, the income tax dodger and some murderers.

The book includes an interesting account of the way in which the Prohibition Act was engineered and put through Congress and the various legislatures by the Anti-Saloon League. The author severely arraigns the tactics of the gentlemen in charge of the organization. It seems to us that his account has a familiar ring which brings up memories of methods used by certain gentlemen who wanted concessions made to railroads and various other powerful interests representing wool, steel, and so forth. We must confess our inability to work up a temperature over the question of methods. This phase of the argument leaves us cold. There may be something in the claim that if this amendment is allowed to stand that all sorts of other amendments will follow. And why not? We would like very much to see an amendment making Jim Crowism of any kind unconstitutional. We confess our inability to look upon the Constitution as divinely inspired instrument not to be tampered with by the present or future generations. The supine and sublime indifference with which the nation views the nullification of the Fourteenth and Fifteenth Amendments in the Southern States dulls our interest in the dangers that are supposed to lie in the Eighteenth.

"What Prohibition Has Done to America" strikes us as more or less weak propaganda for the repeal of dry legislation. We think if the author had put more stress upon necessary modification of the Volstead Act and less stress upon calling the Amendment names, his book would make a stronger appeal to us. After reading this book we have some sympathy for the Congressmen who insist on voting dry and drinking as they please, when they can get it.

CERTAIN PEOPLE OF IMPORTANCE. By Mrs. Kathleen Norris. New York, Doubleday, Page & Co., 1922. 486 pages. Price, \$2.00. Reviewed by Nella Larsen Imes.

San Francisco and vicinity is the setting of this well put together story of the Crabtree and Brewer families. The title is inappropriate. Yet, speaking truly, that is about the only fault to be found with it. "Certain People of Importance" is a work of extraordinary strength and feeling. Mrs. Norris has peopled her stage with characters that are powerfully human and satisfyingly authentic. Attention and favor are caught at first by the directness of the style; then by the subtle composite of sympathy and irony that goes into the development of individuals, and finally by the sweep and range of the author's narrative power.

The material is certainly ordinary, both in people and in their environment, but Mrs. Norris plays with lively zest over the fatuity and commonplaceness of the situation. This ability to transform the commonplace, rendering it amusing or thrilling, is, however, not the chief distinction of the story. There is a difference of aim and method between it and her earlier novels. This time she interprets her characters and breathes the breath of life into them. We are made to feel their atmosphere, their interests, what makes them go. This is perhaps because the writer has put into them the richness of her own personality. The charm is remarkable. It surrounds Victoria Brewer like an aura so that one loves her. It enmeshes Aunt Fan so that one likes her and stands in somewhat childlike awe of her, despite one's perception of her very human limitations. It gives a mellowness even to the parental officiousness of Pa and Ma Brewer so that one sympathizes with them.

Surely this is Mrs. Norris' best novel. It rings true from beginning to end. I recommend this book, which will in all probability be among those considered for the year's Pulitzer prize, to all readers who care for conscientious work.

Negro Slavery and the Crime of the Clergy

By PASQUALE RUSSO

This book is an analysis of the problems confronting the Negro race of America. It disposes of the various causes, usually advanced by the clergy (apologists of capitalistic tyranny), and points out the real enemy of the colored people. The splendid book is well worth reading. The language is clear, concise and convincing. Postpaid, 50 cents. Address:

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May Day Greetings to *The Messenger* and Open Forum

Greetings of Solidarity

The noble 'Gene Debs, the loved and honored spokesman of the world's workers, the oppressed and persecuted, sends a soul stirring message of hope and cheer to his Colored brothers. Other faithful and tireless servants of labor who express their spirit of unity in aim and destiny with the Negro toilers are James Oneal, the American workers' historian; Abraham Cahan, editor of the world's largest Jewish Daily; B. Charney Vladeck, business manager of the *Jewish Daily Forward*; Scott Nearing, radical labor economist; A. I. Shiplacoff, Socialist ex-Assemblyman and Alderman; Joseph Schlossberg, editor the *Advance*, and Secretary-Treasurer of the Amalgamated Clothing Workers; Elizabeth Gurley Flynn, Organizer, Workers' Defense Committee; Louis Langer, Secretary Cloak Makers' Joint Board; M. K. Mackoff, General Secretary, Waist and Dress Makers' Joint Board; Morris Sigman, President, the International Ladies' Garment Workers' Union; Morris Kaufman, President, the International Fur Workers, etc.

No more inspiring and hopeful messages have ever come from one race to another than these greetings of the white spokesmen of labor, expressing a common interest, sympathy and co-operation with the struggles of their black comrades for economic, social, political and race justice. Such is our most promising hope of eradicating the spirit of bigotry, intolerance, race prejudice, and mob rule in this country. When the workers of all races, colors, creeds, nationalities, join hands to work for a common brotherhood, they will cease to fight each other for the profit of their oppressors.

The war gave new strength and intensity to international hatred and enmity. Never before has the world been so militarized and filled with the poison of Fascism, Anti-Semitism, and racial and national animosity and bitterness.

It is so difficult to speak of International Brotherhood today. But for the faith in the final triumph of the working class, one would despair at the sight of Black Reaction sweeping the world.

You, Colored workers, are oppressed as workers and as Negroes. Unfortunately, white workers accept the prejudices cultivated in them against you by our common masters and enemies.

There is one country in this world today where true human brotherhood, regardless of race, creed or color, is taught to the children at school and practiced by the Nation. That is Soviet Russia, where the workers are in power and working out their own salvation.

New Russia holds out hope to us that the spirit of May Day—Universal Brotherhood of the Workers—will yet conquer the world.

In this spirit I greet you, Fellow Workers, and your educator, THE MESSENGER. Your real emancipation will come with the emancipation of the entire working class, white and colored. Working class education for the colored and white workers will hasten that day.

In 1889 the First of May was inaugurated to proclaim Labor's unity; today our mission is to make it a reality.

Onward with this great work.

JOSEPH SCHLOSSBERG,
Secretary-Treasurer,

The Amalgamated Clothing Workers of America.

April 9, 1923.

A. PHILIP RANDOLPH and CHANDLER OWEN,
Editors of THE MESSENGER,
New York, N. Y.

MY DEAR COMRADES:

During my absence from here while filling a series of speaking engagements a letter was received from you, as I am advised, and forwarded along with some other mail which duly reached me, but the letter from you seems to have gone astray in the mails. At least it did not come to me and I am unable to trace it, and this must be my apology for your not hearing from me. In your letter there was a request, as I am informed, for an article for THE MESSENGER, which I should have been glad to prepare and send if time had permitted the preparation of an article worthy of your columns. But at present, on account of many demands upon my time, there is little chance to do any writing, gladly as I would respond to your request for an article for THE MESSENGER. Although not yet entirely recovered, I have undertaken a rather strenuous speaking program, and in connection with this there are so many demands upon my time, and so many people to see at every point I visit, that there is barely time to meet the most pressing demands for attention.

I take pleasure in enclosing a brief contribution expressive of my sympathy and good will which you have always had in the splendid efforts you have been putting forth to awaken your race, and to set the feet of our Colored comrades and fellow workers in the path to emancipation.

All my active life I have been in especial sympathy with the Negro and with every intelligent effort put forth in his behalf. I know how he has been outraged in "free America" from the very hour he was stolen from his home, landed here like an animal, and sold into slavery from the auction block, and every time I meet a colored man face to face, even in prison, I blush with a sense of guilt that prompts me to apologize to him for the crime perpetrated upon his race by mine. Many years ago in traveling through the Southern States I urged and entreated labor unions to open their doors to the Negro and to admit him to fellowship upon equal terms with themselves, but in vain, and many an experience I had in that section to convince me of the deep-seated and implacable hatred and prejudice that prevailed against the Negro, and the impossibility of his securing justice in such a poisoned atmosphere and under such barbarous conditions. But more recently there has been some slight change for the better, due mainly to the pressure of economic conditions and to the growing conviction among Negroes that they themselves will have to take the initiative in whatever is undertaken to lift them out of their ignorance and slavery and out of the white man's brutal domination.

Permit me to congratulate you upon the growing excellence of THE MESSENGER. You have a series of articles and a variety of matter in the current issue that is eminently to your credit and the credit of your race. You are kind enough to write of me in a very flattering way, and coming from no other source would such an estimate, all too generous, touch me more deeply or afford me greater satisfaction. You do me the honor to place me in nomination for president, and coming from my Negro comrades this is a recognition of special value to me, but I wish no nomination for any office and I aspire to no higher honor than to stand side by side with you in the daily struggle, fighting the battles of the workers, black and white and all other colors, for industrial freedom and a better day for all humanity.

You are doing a splendid work in the education of your race and in the quickening of the consciousness of their class interests, in common with the interests of all other workers, and I heartily wish you increasing success and the realization of your highest aims and your noblest aspirations.

Thanking you again and again for your kindness and devotion so often and so loyally made manifest, I am always

Your loving comrade,

EUGENE V. DEBS.

THE MESSENGER,
2305 Seventh Avenue,
New York City.

ATTENTION MR. A. PHILIP RANDOLPH

DEAR SIR AND BROTHER:

The Joint Board Dress and Waistmakers' Union is calling upon the Negro workers in general, and in particular workers engaged in the dress and waist industry, to participate in celebrating labor's holiday, the First of May, with the rest of the organized workers of the world.

With fraternal greetings,

JOINT BOARD DRESS AND WAISTMAKERS' UNION,
M. K. MACKOFF, *Secretary*.

To the Editors and Publishers of THE MESSENGER:

The sympathies of the organized workers in the fur industry in this country are with the movement and cause that you stand and work for amongst the Colored workers.

The emancipation of all who work and toil, regardless of race, creed and nationality, is the aim of the progressive labor movement.

Your efforts to bring the message of "workers' Solidarity," Unity and Brotherhood to the countless numbers of Colored workers in America, merit the heartiest support and co-operation from all who are inspired with the great and lofty ideas that the labor movement stands for.

I take occasion on the eve of the Great Labor Day for the workers of the world over, the day of International Labor Solidarity, to extend fraternal greetings to you and your readers, and assure you of our warm and ardent sympathy for the cause that your paper stands for. With best wishes for the success of your movement, I am,

Fraternally yours,

MORRIS KAUFMAN, *General President*,
INTERNATIONAL FUR WORKERS' UNION
OF UNITED STATES AND CANADA.
Affiliated with A. F. of L.

Mr. A. PHILIP RANDOLPH,
The Messenger Publishing Co.,
2305 Seventh Avenue, New York, N. Y.

DEAR COMRADE:

This happens to be my busiest month. I am literally staggering under the burden. All I can do is to wish you success from the bottom of my heart and to ask you to convey my greetings and warmest feelings to the struggling proletariat of your race. We are all united by the same cause, by the same crusade for real liberty and real equality.

I, too, happen to be a member of a persecuted race. The triumph of Socialism will do away with all persecution, discrimination, and every form of prejudice and hatred.

Fraternally yours,

ABRAHAM CAHAN,
Jewish Daily Forward.

We are glad indeed to be able to convey, on this First Day of May, the great international holiday of the proletarian world, a few sincere and comradely words of greeting to the readers of THE MESSENGER, the Negro toilers and comrades of ours in the labor movement.

The Union of the Ladies' Garment Workers in America has from the first day of its existence opened its doors wide to workers of Negro origin to enter, to participate in its affairs and to help in its leadership. To us it was not a mere gesture or a matter of expediency. Our workers have been raised on the principle of true equality, and imbued with the spirit of labor's solidarity without regard to color, race or religion, they have not only welcomed, but they have strained and are straining every effort to enlist the Negro garment workers into our organization on terms of absolute equality.

To THE MESSENGER, the only organ of real working-class unity among the Negro workers, is due not a small part of the credit for the steady advance of the ideas of trade unionism and labor's solidarity among this most oppressed and worst exploited section of the workers.

M. SIGMAN, *President*,
INTERNATIONAL LADIES' GARMENT
WORKERS UNION.

DEAR COMRADE RANDOLPH:

Kindly convey my heartiest greetings to the colored workers. Our Organization never knew any distinction because of race, nationality or religion. The workers of all races have always enjoyed absolute equality in our organization and such colored workers as were members of our Union have always proved to be as loyal and devoted to our common cause as all other members.

It gives me great pleasure to extend, on the first of May, our greetings and best wishes for the rapid progress of the colored workers and for the strengthening of the ties of solidarity among the workers of all races in our common class struggle.

Fraternally yours,

M. ZUCKERMAN,
Gen. Sec'y-Treas.

DEAR COMRADE RANDOLPH:

I consider it a privilege to be able to extend through your valuable magazine first of May greetings to the colored workers.

As members both of the oppressed working class and of one of the most persecuted races, the colored workers are perhaps the greatest sufferers from the iniquities of the present social conditions. I believe that they must feel the curse of wage slavery more acutely than their fellow workers of the white race.

On the first of May, the thoughts of the entire labor movement throughout the world are devoted to the uniting of the ranks of labor so that they may by a common effort bring about the emancipation of the working class.

May I on this international labor holiday convey to the colored workers the greetings of our Organization and my personal greetings and sincere hopes that the day is not far off when every vestige of discrimination against colored people will, once and for all, be wiped out from our social and economic life, and that our colored fellow workers will join hands with all the organized workers in the common struggle for a better life in which the workers will control their own lives and themselves govern the industries in which they toil.

Here are also greetings for the Messenger which has always loyally and ably championed the cause of the working class.

With best wishes,

Fraternally yours,

J. M. BUDISH,
Editor: *The Headgear Worker*.

Dear Comrades of THE MESSENGER:

In the name of the thousands of organized workers of Brownsville I am sending fraternal greetings to my Brother and Sister Workers of the Black Race, on this great International Holiday of Labor.

Please convey to them the message that we are one with them in their struggle for a better world.

We grasp your comradely hand and congratulate you on this May Day on your noble work of lining up the Negro with his Class Conscious Brother of other races in the fight for the abolition of the capitalist system, which is the fundamental cause of all prejudice, injustice and inequality.

We are watching THE MESSENGER. It has been a great source of inspiration to us.

With Fraternal Greetings,

EDUCATIONAL CENTRE OF THE
BROWNSVILLE LABOR LYCEUM,
A. I. SHIPLAKOFF, *Director*.

MAY GREETING

The First of May rises above the struggles, inequalities and wars of our present world like the top of Fuji Yama above the islands of the Pacific. The First of May carries with it all the hopes of the struggling masses for a better world, and is red with the blood of the millions who gave up their lives in order that future generations may find more happiness than they. The First of May knows no color, no creed, no trait. It is the banner of a bleeding, unhappy humanity trudging along the tortuous paths of history toward a new world.

B. C. VLADECK, *Manager*,
Jewish Daily Forward.

THE MESSENGER AND ITS MISSION

By EUGENE V. DEBS

It is more than gratifying to me in looking over the current MESSENGER to note the high excellence of its contents as a literary periodical and as a propaganda publication. It is edited with marked ability and it contains a variety of matter that would do credit to any magazine in the land.

All my life I have been especially interested in the problem of the Negro race, and I have always had full sympathy with every effort put forth to encourage our colored fellow-workers to join the Socialist movement and to make common cause with all other workers in the international struggle for the overthrow of capitalist despotism and the emancipation of all races from the oppressive and degrading yoke of wage slavery.

Due to the ignorance, prejudice, and unreasoning hatred of the white race in relation to the Negro, the latter has fared cruelly indeed and he has had but little encouragement from the "superior" race to improve his economic, intellectual and moral condition, but on the contrary, almost everything has been done to discourage every tendency on the part of the Negro toward self-improvement and to keep him in abject servitude beneath the iron heel of his exploiting master.

But our black brother is beginning to awaken from his lethargy in spite of all the deadening influences that surround him; he has had his experience in the war and especially since the war, and he is coming to realize that his place is in the Socialist movement along with the white worker and the worker of every other race, creed and color, and THE MESSENGER is doing its full share to spread the light in dark places and to arouse the Negro masses to the necessity of taking their place and doing their part in the great struggle that is to emancipate the workers of all races and all nations from the insufferable curse of industrial slavery and social degradation.

May Day is now dawning and its spirit prompts me to hail THE MESSENGER as a herald of light and freedom.

On May Day the workers of the world celebrate the beginning of their international solidarity and register the high resolve to clasp hands all around the globe and to move forward in one solid phalanx toward the sunrise and the better day.

On that day we drink deeply at the fountain of proletarian inspiration; we know no nationality to the exclusion of any other, nor any creed, or any color, but we do know that we are all workers, that we are conscious of our interests and our power as a class, and we propose to develop and make use of that power in breaking our fetters and in rising from servitude to the mastery of the world.

DREAMERS AND WORKERS

By A. BROWNSTEIN,

Manager, Joint Board Furriers Union

Ever since human intelligence began to manifest itself ages ago there were two aims which it has undertaken to attain and accomplish. One is to conquer nature and make it yield to the will and intelligence of man: the other is the solidification of all mankind into a great common Brotherhood.

All pioneers working along the lines of these attainments have been called Dreamers, but those who live in the present era and see and understand things that are taking place about them realize that the Dreamers are very close to the accomplishment of their dreams. Scientists have practically accomplished their tasks. The earth and all the forces within her and about her have already been conquered and made to do the will of man. Whether it be the soil of the earth, the ocean, the air or even space, all have been harnessed to do man's bidding. While the struggle for human rights has proven harder to accomplish, yet those who see and understand what transpires in every part of the civilized globe see that the dawn of common Brotherhood is very near at hand, when a human being will be regarded as such and held in the esteem to which nature entitled him, regardless of race, creed or color.

May Day is being celebrated as the harbinger of that glorious period of humanity.

May the Negro workers from now on take a greater share in this great work and assert their rights to which they are entitled to everywhere and thus hasten the day when true liberty, fraternity and equality will reign in every part of the globe where human beings dwell.

March 31, 1923.

On the occasion of Labor's International Holiday, May 1, I extend greetings to the Colored worker, through your publication, THE MESSENGER. In writing this, I am actuated by two motives:

First, I am a Jew, and as a member of a persecuted race, I feel that between the Colored race and mine there exists a strong bond of sympathy.

Second, we are all Trade Unionists, and as such have one aim and object in the ranks of organized labor—solidarity!

Until recently, the Trade Union Movement, its fundamentals and principles have somehow failed to appeal to the Colored worker. But is he to be blamed for that? The fault perhaps lies at the doors of some of our white workers. It is they, who, through various rules and regulations, have continually sought to prevent the Colored worker from becoming an integral part of the Trade Union Movement, although often compelled to work with him side by side.

The labor problem of today applies equally to the white and colored worker. It can be solved only when both are accorded the same privileges and rights in our industrial life. There is prevalent a belief that the colored worker, if admitted in the ranks of organized labor, cannot be loyal and devoted to the cause. Such a conception is absolutely false. No more loyal workers exist today than the colored members in our own local Unions.

In recent years great conflicts between organized capital and organized labor have been fought. Many have been lost. In these unsuccessful battles, the unorganized colored worker has played a large part. During a strike, the hand of the colored worker is raised against us—for industrialism never discriminates when engaging strike breakers. Why should the Trade Union Movement discriminate against the colored worker and refuse to admit him in times of peace? It is only then that he can be trained to fight side by side with the white worker for better conditions and better treatment.

THE MESSENGER was organized for the purpose of popularizing the idea of Trade Unionism amongst the Colored workers. With such an aim, this publication deserves the co-operation of every labor organization.

LOUIS LANGER, *Secretary*,
Joint Board, Cloakmakers' Union.

Greetings to THE MESSENGER, the courier of knowledge, hope and ideals to the Negro workers pressed just a little lower than the white workers in wage servitude. THE MESSENGER knows no color line in the labor struggle. It knows of no black emancipation that does not at the same time emancipate the white. Both are bound to the same system of servitude and both must rise together and be free or sink together as bondsmen of capitalism.

I am reminded of that strange and lovable black mother of five, daughter of a slave, Sojourner Truth, whose simple philosophy of human rights confounded her enemies. Answering opponents in the second National Woman's Suffrage Convention, held in Akron, 1852, Sojourner said: "If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?"

In the labor movement there is no redemption for white or black that does not fill each one's cup to the brim. We will fill both in the human world of Socialist equity.

JAMES ONEAL,
Editor, *New York Call*.

DEAR COMRADE RANDOLPH:

On the occasion of the First of May, the day of international and inter-racial solidarity, I wish to express my sincere congratulations to THE MESSENGER for the wonderful work it has been doing in behalf of the wage earners' movement and in behalf of humanity, in educating the masses of Negro workers to the great principles and ideals of the trade union movement in America.

Fraternally yours,

PHILIP ZAUSNER, *Secretary*,
BROTHERHOOD OF PAINTERS, DECORATORS
AND PAPERHANGERS OF AMERICA,
District Council of New York City.
Affiliated with the American Federation
of Labor and National Building
Trades Council.

DEAR COMRADES:

The workers of the world are coming into their own. A few short years ago a labor organization was a conspiracy. During the war, labor leaders in every western country were either taken directly into the government, or else, as in the United States, were given unofficial positions of great importance. At the present moment, in the Ruhr, the German government is meeting armed invasion with organized labor. Through the war labor was used, but it learned its power. As the years pass, labor will understand more and more clearly that; while plutocrats cannot get on without workers, workers can get on quite well without plutocrats.

The failure of the present order is merely the inability of plutocrats to organize and direct labor. At no distant date, labor realizing this, will organize and direct itself.

SCOTT NEARING.

DEAR COMRADES:

Greetings on May Day, 1923, to the Colored workers in America, through THE MESSENGER, their only rebel voice. May Day is the acknowledged International Labor Day around the world. Its history antedates capitalism and reaches into remote times, when the people celebrated the coming of Spring by song and dancing on the village green. It is appropriate that on such a day, blessed by nature, the workers of all countries, creeds, colors and nationalities, should leave their daily toil, assemble in great multitudes and with song and laughter celebrate the achievements and renew the hopes of labor. It is a day to commemorate the dead who have given their all for human freedom by pledging anew our Solidarity and our faith in a new order; to challenge present industrial tyranny in all its greed and brutality; to issue a clear call to all workers to unite for the establishment of a new world. Greetings to the Colored workers, who, in spite of discrimination and persecution and the tragic spectacles of hideous brutality against their race, have been big enough and wise enough to adhere to a program of workingclass Solidarity and fraternity.

ELIZABETH GURLEY FLYNN.

100 Fifth Avenue, New York City.

A protest against the recent deportation of Monenga-Bonaparte, associate editor of the *Emancipator*, a labor paper published in St. Thomas, Virgin Islands, adopted at a mass meeting held there, requested President Harding and Secretary Denby to "restrict the American Governor's rule within the bounds common in all civilized communities. The American Civil Liberties Union was informed today by Rothschild Francis, editor-in-chief of the *Emancipator*."

Bonaparte was deported on order of Captain Hough, the American Governor, for criticizing the naval administration of the Virgin Islands in an editorial. The protest asked that the President and the Secretary of the Navy restrict the Governor's judicial power "so that the press may speak unmolested and be responsible only to a court of justice under penalty of criminal arrest."

Declaring that the "colonial law assures each and every inhabitant freedom of speech and the right to publish their opinions in the press, responsible only to a court of justice," the protest charged that the policy of gag rule practised by the naval authorities "has created a group of cowards, even among the natives, to the extent that our civil liberties are bridled and our economic rights restricted."

Francis, who is a member of the Colonial Council and president of the local labor union, is making every effort to have revoked the deportation order for Bonaparte, who is a British subject from the neighboring island of Tortola.

AMERICAN CIVIL LIBERTIES UNION.

(Continued from page 697, column 1)

The flame-shod feet of "the little dark girls" pass over my heart, and I feel that touch of anguish that was the author's own when he wrote these lines.

The prophecy in the last four lines of "America" is significant:

"Darkly I gaze into the days ahead,
And see her might and granite wonders there,
Beneath the touch of Time's unerring hand
Like priceless treasures sinking in the sand."

It is the unmistakable writing on the wall, and yet what tender compassion pervades the author, who continues:

"I stand within her walls with not a shred
Of terror, malice, not a word of jeer."

Tragedy runs with a sustained and deep pedal-note through the lilting movement of the book, with just a faint major note here and there flowing along with the colorful and changeful minor melody. With dimmed eyes I read this poet, who lifts his fervent song of sorrow to the day.

To further prove that Justice is mocked in the Virgin Islands, we submit the following.

Last December, young Seeley, colored native, was sentenced by Mr. George Washington Williams, Government Attorney, Police Judge, Coroner, Chairman of the Electoral Board, Mayor, and several other things, to three months imprisonment in the penitentiary, upon a charge of aggravated assault and battery. Of course, there were certain service men in the scrap.

The *Emancipator* appealed the case through its lawyer, D. Hamilton Jackson, colored, for trial before the District Court.

After listening attentively to the case, the jury, consisting of local people, gave a verdict of NOT GUILTY.

It is necessary to point out that although Washington Williams heard this case as Police Judge, still he appeared before the District Court as Prosecuting Attorney. In other words, he sentenced a citizen, and had the privilege to defend that sentence in another Court. But the most aggravating of all was the contempt with which he treated the Jury. We doubt it very much if any District Attorney can do as much in America.

The people are annoyed. They demand redress. The Jury has asked to be released. But the Governor, who is no less a person than Captain Hough, U. S. N., who has judicial power, is silent. Will you not help a poor people like us? Will you not give publicity to this outrage?

All this has been done after the navy people deported Mr. Monenga-Bonaparte. Help us get these men from our midst. Washington Williams should be dismissed. Please send me copies of your comments and acknowledgement of this letter.

ROTHSCHILD FRANCIS,

March 31, 1923.

Editor, *Emancipator*,

St. Thomas, V. I., U. S.

St. Thomas, Virgin Island, U. S. A.,

March 31, 1923.

HON. F. G. MCKEAN, JR.,
Judge, District Court of Virgin Islands,
St. Thomas.

YOUR HONOR:

We, the undersigned Jury, appointed to serve as Jurors of your Court in the present sessions, beg most respectfully to lay before Your Honor and for his consideration our injured feelings, resulting from the expressions of Mr. Washington Williams, District Attorney of your Court, during the trial of the People vs. Seeley.

This gentleman, upon hearing our verdict that the defendant was NOT GUILTY, openly declared, and that in your Honor's presence, that: "we are UNFIT, and would be RESPONSIBLE for any RIOTS that might occur in this island."

We feel that this remark demonstrates a lack of confidence in us. In the face of our wounded pride as men, and our honor as Jurors, we most respectfully ask of Your Honor to release us from further duties.

Hoping that you will consider our position from your usual broad-minded and impartial consideration, and grant our request.

Yours most respectfully,

ADOLPH SEXTO, Foreman.

(Continued from page 697, column 2)

Ask me why I love you, dear,
And I will ask the vine
Why its tendrils trustingly
Round the oak entwine;
Why you love the mignonette
Better than the rue,—
If you will but answer me,
I will answer you.

In "In Spite of Death," he voices a universal thought in excellent lyric style and has hit upon a title which is itself enviable. The following lines are exhilarating:

The jonquils ope their petals sweet,
The poppies dance around my feet;
In spite of winter and of death,
The spring is in the zephyr's breath.

To his glory Mr. Hawkins has not attempted to be a propagandist in his poetry. He probably realizes that we have men, and to spare, for that, and that each Jack does best at his own trade.

Between the author and those who read his work with a view to entering into an understanding of his moods, this little book is destined to form a link of friendship and mutual appreciation. Mr. Hawkins has certainly given evidence of potentialities, and we look forward with much interest to his next contribution.

(Continued from page 701, column 2)

the indications of how little was known concerning chemistry of gases in the latter part of the 18th century. In this same chapter, the author states "on Nov. 4, 1847, Sir Jas. Young Simpson of Edinburgh, discovered the anesthetic effect of chloroform on human beings and strange to say it had been discovered almost simultaneously in 1831 by Guthrie in America; Liebig in Germany and Soubeiran in France in 1834." It was up to J. B. Dumas, a French chemist, to correctly describe its composition and give it the designation "chloroform."

We would especially call attention to a careful reading of the chapter on "Antiseptic Surgery," showing the origin and development of it, by Lord Lister, and also the history of syphilis. This is very timely, since we are now in the midst of waging an aggressive crusade against this black plague.

The chapters on "Preventive Medicine in the Tropics," "Medical Science" and "Modern Warfare" are so familiar to well informed physicians and the general reading public, that it will be unnecessary for us to comment on them, except to advise the careful reading of the contents, especially the chapter on "Preventive Medicine"—you will find it well worth your while. This book, consisting of 414 pages, is so replete with interesting, historical, medical facts that we would suggest that it be placed in every public and private library.

MAY DAY GREETINGS

from the

**INTERNATIONAL
LADIES' GARMENT
WORKERS' UNION**

Greetings!

The JOINT BOARD of the CLOAK, SKIRT and REEF-ER MAKERS' UNIONS, consisting of the Locals 1, 3, 9, 10, 11, 17, 21, 23, 35, 45, 48, 64 and 82, extends greetings to the colored Sisters and Brothers, and wish them success in their struggle for equality and working-class emancipation.

Fraternally yours,

LOUIS LANGER,

Secretary

(Continued from page 700, column 1)

suggested a commission of eminent American barristers to the end that the statutes built up to protect Capital be clarified.

The chapter on lawyers has a striking appeal to one who has served in a legislative assembly. It is practically impossible to secure any legislation worth while, which falls under the eagle eye of the committee known as "Judiciary."

Chapters four, five, and six treat of imperialism, the World War, and our civilization. The book, in its entirety, affords neither light nor unctious reading, but seekers for the truth will be better informed as to the scheming designs of politicians and near-statesmen, who in their mad chase for the almighty dollar have violated every rule of God and man, until today Lincoln's premonition causes the stout-hearted citizens of this great commonwealth to tremble.

(Continued from page 712, column 2)

And to the oppressed—the cruelly exploited toilers—and to their over-zealous friends, the hero gives a message which I think is well worth quoting in full because it stands out as one of the really brilliant passages in the book, and because of the sanity and timeliness of the advice: "My people, what good would it do you to kill these wretches? The blood-suckers who drain the life of the poor are not to be killed by blows. There are too many of them, and more of them grow in the place of those who die. And what is worse, if you kill them, you destroy in yourselves that which makes you better than they, which gives you the right to live. You destroy those virtues of patience and charity, which are the jewels of the poor, and make them princes in the kingdom of love. Let us guard our crown of pity, and not acquire the vices of our oppressors. Let us grow in wisdom and find ways to put an end to the world's enslavement, without the degradation of our own hearts. For so many ages we have been patient, let us wait but a little longer and find the true way! Oh, my people, my beloved poor, not in violence, but in solidarity, in brotherhood, lies the way! Let us bid the rich go on to the sure damnation which awaits them. Let us not soil our hands with their blood!"

I conclude this review by repeating that if this last book

of Upton Sinclair's is not a literary masterpiece, it is nevertheless a fascinating and effective treatment of a live subject. The book is well worth reading, and may honestly be accounted a worthy addition to a distinctive class of socialistic literature.

(Continued from page 706, column 1)

flask as the symbols of our present abnormalcy. Fitzgerald, though not by public demand, recognizes the presence of the ex-soldier, the misunderstood Socialist, the level-headed woman and a type of Negro, "living North of Georgia, who can change a dollar any time." Jazz, of course, is not the dynamic force of the day but, at least, it is symbolic of the spirit of the masses as would be any reckless, noisy, aimless, changing thing. We dance a great deal now, perhaps, to give vent to many confused emotions (it looks that way to a person not dancing, at least,) and to Jazz music because it is the newest and only surviving intoxicant. Merely the outward signs. It will be left for the next generation to fix the importance of each influence—war, prohibition, woman's independence and others.

Mr. Fitzgerald has produced another splendid book, appreciable both from "muse and amuse" points of view.

(Continued from page 698, column 1)

While voices strange to ecstasy, long dumb
Break forth in major rhapsodies, full sweet,

contains within the brief space all the past history of the race, for centuries the "Sorrow Singers," as she describes them in a quatrain under another group,

Hear their viol-voices ringing
Down the corridor of years,
As they lift their twilight faces
Through a mist of falling tears!

wailing in minor strains, and now in victory, pouring forth paens in the major chords of triumph.

It is with a keen disappointment that we find the second poem called "Sonnet to Those Who See But Darkly." It is a thought-compelling verse, but why called a sonnet is not apparent, as there are but thirteen lines, and the phrase

"Like phantoms grouping enswarthed from the light" plainly an onomatopoeic attempt at expressing the groping through hampering swarthings, defies scansion.

You cannot help but want to memorize the two verses, "Let Me Not Lose My Dream," and "Let Me Not Hate," under the group of "Supplication." And they are well worth remembering and quoting, not for their personal, but for their racial application.

Mrs. Johnson reaches stern heights, and touches a relentless note when she frankly speaks of the bitter iron in the soul of the race. In Hegira the Negro migrations of 1879, of 1918 and of 1922, are accounted for grimly, pitifully,

Unstrange is the pathway of Calvary's Hill, which I wend in
my dumb agony,

Up its perilous height, in the pale morning light, to dissever
my own from the tree.

Or when she speaks in Prejudice of

These fell miasmatic rings of mist, with ghoulish menace
bound.

Or in Laocoon of

This spirit-choking atmosphere
With deadly serpent-coil
Entwines my soaring up-wardness
And chains me to the soil.

In "The Suppliant," the last line is striking; is it advice to the race?

The strong demand, contend, prevail; the beggar is a fool! But being a colored woman in the year 1923, the author cannot, for all her clear-thinking and sentient vision, escape the racial heritage of optimism, of resolute turning the back upon past mistakes and sorrows, and facing the future.

Frail children of sorrow, dethroned by a hue though we are, Mrs. Johnson points out that we are Shod with a faith that Springtime keeps, and all the stars opine.

She knows that

Some day
I shall be glad that it was mine to be
A dark forerunner of a race burgeoning;
I then shall know
The secret of Life's Calvary,
And bless the thorns
That wound me!

And though the optimism of "Homing Braves," the optimism of all Negroes in 1918, has not been justified in 1923, though she questions bitterly

Where are the brave men, where are the strong men?
Pygmies rise
And spawn the earth,

you feel these are but temporary disquietings, and that the author has summed up the life of a race and the "Heart of a Woman" in the quatrain, Service:

When we count out our gold at the end of the day,
And have filtered the dross that has cumbered the way,
Oh, what were the hold of our treasury then
Save the love we have shown to the children of men?

Bronze is a contribution to the poetry of America as well as to the race, that is well worth while. You cannot but give the author the highest praise for her fine restraint, and the relentless and therefore artistic weeding, combing, pruning and selecting that her volume shows. We shall want another volume of verse from Mrs. Johnson—not too soon, enduring plants are not hot-house forcings, but more of the fine lyrical insight into the soul of a race and a woman who can courageously say to the world that

I believe that the rhythmical conscience within
Is guidance enough for the conduct of men.

(Continued from page 710, column 2)

fluence, and uses its power to foist its opinions upon the minds of the people. It does not argue that its opinion is always righteous or just, but it is "WGN" opinion, and, therefore, "Take it, weary old world, whether you like it or not."

"The Negro in Chicago," an extended survey by a commission of distinguished citizens of both races, attributes much of the cause for friction between the races, prior to the "Race

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Riot of 1919," to the manner in which the *Tribune* handles news stories and editorials dealing with Colored America.

"WGN," both the book and the newspaper, has force. The *Tribune* can argue magnificently for a point to gain a point, though in its "soul"—yes, we know a corporation has no soul, supposedly—though the first point may not entirely be to its liking. A case in point is a present series of editorials and news stories on the enforcement of the amendments to the Constitution of the United States. The "WGN" argues that ALL amendments should be strictly enforced, including the fourteenth and fifteenth, or, if New York, Illinois, Ohio and other states desire to ignore the eighteenth amendment, there should be no more objection than is made against the South ignoring the citizenship amendments.

"WGN" will prove to be of especial interest to the young man or woman who aspires to be a journalist. The making of a great newspaper is described from the time the pulp is gathered from which the paper is made, until the finished product is delivered into the hands of the customer. The *Tribune* not only takes advantage of every modern device for newspaper making, but initiates ideas. The money making side of the newspaper, advertising, is thoroughly explained. The newspaper reader could very profitably read "WGN" in order to obtain a genuine close-up of the newspaper game, and a keener appreciation of the power of the press—a power that Colored America must realize and utilize, backed by money, brains and experience.

(Continued from page 705, column 1)

helps powerfully to create that life. No part of the Negro race in America is quite stagnant. It may be that those who are on the frontiers of their world, chiefly in the cities and the ranks of the educated, are most sensitive to the new forces and new standards. But back in rural areas, others are reading their news and arguments, and the whole mass is responding to the printed suggestion."

The volume "The Negro Press in the United States" is one of several books which have recently appeared which indicate an increased interest of whites in matters relating to the

Negro. This wider interest in the Negro was, no doubt, stimulated by the conditions revealed by the World War with respect to the various racial groups in this country. "Americanization studies" done under the direction of the Carnegie Corporation, the work that was carried on with reference to the immigrants, the rise of the Inter-racial Cooperation Movement in the South and the Negro as a subject of study for the year in mission study classes throughout the country, are all indications of this wider interest in racial problems. It is also encouraging to note that in addition to those articles and books which are mere discussions of the race problem, there are serious studies which are being made to find out what are the Negroes' hopes and aspirations, what are the difficulties under which he is making progress, what does he want. "The Negro Press in the United States" is one example of these serious studies.

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and persecution and petty swindling to which the Russian is subjected by the smaller fry of capitalistic minded vermin, such as superintendents, sub-bosses, priests, real estate agents, etc. But all these disadvantages under which the Russian workers suffer, are mainly and chiefly due, according to the well-meaning, thoroughly sympathetic and pitifully naive author, to the fact that it is so very, very difficult to "Americanize the Russian Proletarian, because he does not come in direct contact with the best of America, American Ideals, Real Americanism" and other specifically American perfections. As stated before, the book contains a wealth of information, indispensable to any serious student of the subject, and for this reason, even if we must disagree with many of the conclusions of Prof. Davis, it must be considered as a lasting contribution to the sociological literature of the times.

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governments stifle by a thousand means, even by war, every attempted effort of reform and revival in Moslem lands. . . . Every Moslem feeling and aspiration is caricatured and calumniated by Christendom. Europeans call in the Orient "fanaticism" what at home they call "nationalism" and "patriotism." And what in the West they call "self-respect," "pride," "national honor," in the East they call "chauvinism." . . . From all this, it is plain that the whole Moslem world must unite in a great defensive alliance, to preserve itself from destruction; and, to do this, it must acquire the technic of Western progress and learn the secrets of European power.

While Mr. Stoddard is to be classed as a political liberal, it seems necessary to brand him as conservative in his *cultural*, and as ultra-conservative in his *economic* views. In a lukewarm plea for Western education as inevitable in the East, he does not seem quite to realize that in every such contact there must be exchange and reciprocity. Similarly, in detailing the economic predicament of the Orient, it barely occurs to him that the same issues, only temporarily palliated, threaten an eventual breakdown and reconstruction of the European economic order. Back of it all, one detects the twin fallacies of his partisanship for capitalism and Anglo-Saxonism. There is an adroit warning of the potentialities of Bolshevism in the East and the possible consequences of the "sudden release of the ignorant, brutal, Oriental masses from their religion and custom" which raises the suspicion that Mr. Stoddard nourishes the hope that Bolshevism, his pet poison, will be more fatal to the East than to the West. Not necessarily so, Mr. Stoddard—since the East has more to gain and less to lose. As to the other matter, why is the illusion so prevalent, even among intelligent people, that the adoption of Western methods and utilities means the wholesale adoption of Western standards and ideas? The world is rapidly approaching a "common civilization of common utilities," but these things that Western peoples regard as in themselves the ends of life are in reality but the mechanical means. They can be as readily converted to the service of different cultural aims and systems as machines. They are indeed in process of such conversion. The East, always more subtly wise than the West, with respect to the broader perspectives and bigger generalizations of life, is anticipating an inevitable shift of emphasis from the means of civilization to the ends of culture, and because of more fluid conditions, may yet play a major experimental rôle in the working out of the place and use of sheerly materialistic and mechanical progress in the social and cultural progress which has yet to grow out of it.

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(unwittingly, we hope) cancels the name of Madam Curie from the list of those who have given to the world the "New" Physics, and dismisses her, after a few general statements, by saying that she and her husband gave "merely the final clue to guide the great search"; the world will not agree with him. It would be much nearer the truth to say that Madam Curie furnished the golden key and unlocked the door against which these baffled men of science had been vainly bumping their heads for a half century. Once inside, they have made a pretty good job of taking a much needed inventory. It may be even freely admitted that others, since the discovery, have pointed out truths from it of greater import; but Madam Curie is the Christopher Columbus among these workers.

The whole world, including the reviewer, greatly admires and honors Sir William Crookes; but when the writer of this section seems anxious to have us believe that Sir William recognized, from his tubes, in the Beta rays, "a new property of matter common to all atoms" (p. 259), when he thought he saw in them "a new or fourth state of matter" (p. 254); we cannot help feeling that somebody (scientific man though he be) has fallen a victim of hero worship.

It is only right, however, to say at once that this weakness does not run through all sections of the four volumes. It is a pleasure to note, for example, in one of the sections where the writer is cataloging those who have toiled and made possible the knowledge presented there, that, along with the illustrious names of Hawley, Harvey, Hook, Grew and Good-sir, are reverently mentioned also the names of Leenwenhoek, Pasteur, Malpighi, Virchow, and a host of others. We have here both scholarship and liberality of mind.

Section vii of the Compilation should have been coupled more clearly with Section I on "The Romance of the Heavens" to which it bears a somewhat near scientific kinship. The whole of the four volumes might have been much improved, from a scientific point of view, by grouping the more closely related sections together. It is disappointing to find, in a work of science, sections closely related in thought, not only separated from each other by unrelated sections in the same volume, but even placed in different volumes. Such a procedure gives to the uninitiated the wrong impression of what the conformation of a scientific treatise should be—even a simple treatise.

As one reads the excellent sections in Volume 2, he is impressed by the simplicity with which the great laws of heredity, protective mimicry, sexual selection, etc., are presented. It sometimes even happens in the reading that one finds himself in possession of a given law without being able to state the exact point where it came within the orb of his mental vision. Though the sections are not at all very technical, they give a rather concise notion of the principles involved; and perhaps lecturers on related sciences, where a general knowledge of biological laws is needed, will gladly refer their listeners to these pages.

The section on "The Science of the Mind: The New Psychology; Psycho-Analysis" in Volume 2 and the first section of Volume 3, by Sir Oliver Lodge, ought to find a warm welcome in the world of all those who think. I say this, not because I subscribe at all to all the doctrines there presented, but because it is surely high time that men should begin to experimentally study as far as possible what they psychologically are, and how and whither they go. Even granting, as many think, that there is a creator who has set bounds to our experimental knowledge, we can never know where those bounds are until we have done our utmost to find them. These stimulate men to look for these bounds and are well worthy of the space allotted them in this treatise.

Section xvii, dealing with the Natural History of Plants is well written. The central principles governing plant life are practically all included. Those among whose duties it may fall, in their work, to conduct story hour for children, will find in this section, as well as in section xviii and other sections, much desirable material for that work.

The section on "The Nature of Life-Reproduction—Regeneration—The Ductless Glands" is one crowded with interesting facts and with the detailing of many interesting experiments. Some of the speculations indulged in—such as "Can Mind Arise From Lifeless Matter"—are too far fetched to appeal to such thinking men as prefer to stand on solid ground. Perhaps there is, however, a little justification for such speculations in the work, because they may serve to stimulate men to think.

"The Romance of Chemistry" is ably presented, and will

be found by the uninitiated to be made up of truths stranger than the strangest romances of our common love stories. As one comes to a close in reading this romance; he wonders again why governments, spending millions of dollars on chemical and other experimentation to determine how easiest to wipe out human life, do not seem at all to have even caught a glimpse of the vision of reversing the direction of the research of these expended millions, and of bringing about discoveries which will release men from brute-like toil and allow them to give a larger portion of their time to a consideration of the Ethics of life. A new day will dawn for civilization when governments see their way clear to appropriate millions for research in methods for the laboratory synthesis of the necessities of life, and permit all who will to make free use of the discoveries made in these public laboratories. One only reads the applied science portions of the volumes under review to have this same thought driven more forcibly home. The great problem of the world is how to bring it about that our knowledge shall work a real and permanent benefit to the masses.

Volume 4 of the series, embracing sections on Bacteria, the Making of the Earth, the Science of the Sea, Electric and Luminous Organisms, the Lower Vertebrates, the Einstein Theory, the Biology of the Seasons, What Science Means to Man, Ethnology, the Story of Domesticated Animals, the Science of Health, and Science and Modern Thought, furnishes a fitting capstone to the work as a whole. Possibly not the least valuable portion of Volume 4—to those to whom it may prove to be of great value—will be the "Classified Bibliography" found at the end. The works recommended are many and are among the best publications of the day.

We have in these four volumes, on the whole, an excellent set of works and which may be recommended to all those who may desire to get a general view of this large and ever growing general department of knowledge.

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influencing Great Britain's friendship for America. His activities in this direction brought him into inevitable conflict with the nincompoops who presided on the western side of the Atlantic. There were also single-track minds here. To the internationally minded, Bryan could not be taken more seriously than the grape juice which he so ardently boosted. Wilson's tendency to segregate himself from those who differed in opinion, and his steely determination to pursue a course set before him, are proverbial. Page is about the only member of Wilson's official family who dared to challenge his policy and yet survive the act.

The entrance of the United States into the war was long foreseen by Page. He made his preparations for it early and devoted his indefatigable pen to the task of hurrying it. Right here is the most thoroughly documented instance, widely distributed by publication, of the gentle art which politicians practice of fomenting wars. Here are myriads of letters to Wilson, E. M. House, Frank N. Doubleday, Arthur W. Page, urging, cajoling them in favor of war. The strongest motives on Page's part which appear to underlie this insistence are three—a belief in the sole guilt of Germany for beginning the war, a conviction that the United States would have an opportunity to exert its influence in shortening the war and in the making of peace, and that it was the only way to awaken in America a foreign consciousness which would enable us to assert our world leadership.

We are greatly indebted to him for the fact of his frankness. His pen was no respecter of persons, and the high office to which he had been appointed did not prevent him from expressing his honest criticism of his superiors. In fact, as his biographer records, "almost on the very day that his appointment was announced, his magazine (*The World's Work*) published an editorial from his pen, which contained not especially complimentary references to his new chief, Mr. Bryan, the Secretary of State."

The study of Page's letters reveals how much Mr. Wilson was indebted to him. For instance, Page's recommendation of David F. Houston for Secretary of Agriculture ripened into his appointment. Page's insistence that there should be no discrimination in favor of the United States ships as to tolls for use of the Panama Canal became Wilson's policy, and was eventually confirmed by Congress. Wilson's mandatory suggestions which were incorporated in the Versailles Peace Treaty were foreshadowed by a Page letter and memorandum in 1913, even before the war broke out:

"I wonder if we couldn't serve notice that . . . the

cleaning up of backward lands is now in order—for the people that live there; and then invite Europe's help to make the tropics as healthful as the Panama Zone?"

But during the period of neutrality, Page's hold on the President was considerably weakened. Page conceived it to be one of his duties to keep the President informed of opinion in England, and he also, as in his journalistic days, did not hesitate to criticize public men, including Wilson. Page believed that early breaking off of diplomatic relations with Germany would have hastened the end of the war. Wilson preferred to write notes. Page believed some American peace moves to be premature. To be the peacemaker was Wilson's pet ambition. The two differed in attitude on the English blockade. If Page had desisted from frank expression of his views, probably their friendship of forty years would have remained cordial. As it was, Wilson would often refer to Page as "more British than the British." In fact, Page's friends were puzzled as to why he was not recalled. Wilson's trenchant critic, constantly irritating, was yet indispensable, and it is apparent that Mr. Wilson was much influenced by him in entering the war.

Accepting his motives, one must admire the persistence and energy with which he furthered his ideals. A true estimate of the man leaves one to regret that such fine qualities and capabilities should have been devoted, especially in his diplomatic career, to fallacious ideals. He, like so many others, felt that the whole blame for the war rested on the shoulders of the Kaiser. Does anybody believe that now? Again, he had an exaggerated idea of the worth of American leadership in the world. National pride is not in itself commendable. The elements on which it is based, and that to which it leads, are essentials which must be given due consideration. Democracy as preached by Wilson was not a remarkable entity. As practiced by Wilson and this country, it was scarcely something to be proud of. But by these two elements—German responsibility for the war, and a passion for American leadership—was Page's ambassadorial policy determined, both during the period of favorable neutrality, and later of war.

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The book scintillates with choice epigrams and brilliant passages of prose poetry and effective characterizations of the Russian people of that period. The affairs of Alexander, his reverential silence when Photius would relate with alarming astuteness the fear of the impending revolutionary meetings. The faithful friend of Poushkin to warn him of his coming forcible departure to parts unknown at the behest of his arch enemy. Alexander's domestic affair with Maria Antonova is handled with delicacy and dignity, leaving to the mind of the reader through inference to form his own opinion and it perfectly is free from the disgusting erotic sentences we see in the modern novels. The humanity of Alexander is shown in the feelingly paternal solicitude for his daughter until her death when the flexible mind became rigid and inflexible. What a splendid lesson has the Czar left for some writer of the race to unfurl in the disownment of daughters by eminent Americans in their relations with their slaves. We know their names, and to print the scenes enacted in the many mansions would be an awful disclosure. We only merely point the difference in our own country. The masters' daughters were debauched and sold in slavery, some of them whiter than their white fathers. In Russia they were regarded with paternal devotion and regard. What a difference between despotism and democracy. God save the mark!

We have followed Poushkin in that remarkable drive to the south after Photius had caused his banishment; his indifference to do Government work under the direction of Governor Woronzov of the Province, and his subsequent relations with the gypsy and the celebrated duel which took place at Jacob Eisenstein's Cherry Orchard. No matter what phase of life was in the mind of the educated people, Poushkin's was always uppermost because of his poignant remarks and insidious attacks. Prince Viazemsky is claimed to have retorted upon seeing the picture of the poet, "Can you wash a Negro white?" The gypsy's keen vision is shown when her words, like vitriol, drops and says, "You are not fitted for our life. You cannot forget that ignoble belief of the white man, *revenge*; while you ask freedom for yourself, you are not willing that other people should have it. We do not punish. We do not kill. But we will not live with a murderer. Take the horse and go. You cannot learn the wisdom of the savage" (p. 155).

The book, besides dealing with Alexander, Napoleon and Metternich, throws the calcium light on the present upheaval and disintegration of human conventionalities and we can still quote from the author's prophetic pen "like the waving of a magician's wand, it had brought about a mighty materialization *impersonal justice*, too, the right of every human being, irrespective of color or race, to a share in the good things of the earth; was a part of that new world spirit for which the invisible army of the Great Conqueror was fighting on" (p. 295).

Prince Metternich's letter to Chali, his spy, is very significant, in that this great concoctor of intrigues can discern the "ill-bred North Americans because they can say in the drawing rooms, the salons, things that it would be impolite or impolitic for him to say."

We can read between the lines when he says that all the flowers in his garden are gone except the African orchards which are beginning to bloom. Yes, they are going to bloom; the Africans I mean.

While speaking of Poushkin, it would not be amiss to state that many of his dramas have been for a number of years, acted upon the stage of the Metropolitan Opera House of New York; such as "Boris Gudonof," "The Golden Rooster," "Evjenie Onegin," yet how few of us knew he was in the undignified language of the street—a nigger.

We recommend to our readers the epic novel by Edna W. Underwood, for it gives an insight in things European and the accidental shaping through poetry the life of the Russian revolution which culminated in the downfall of Tsardom and the elevation of Lenin and Trotsky to the supreme command of that vast empire. The author has depicted in a charming style the various confines of the lands that stretches everywhere. We are putting the book down to read it again for a clearer and more intimate knowledge of things and places so picturesquely and graphically described.

In order that our readers may read "The Penitent" as a fore study of Poushkin, we are taking the liberty to quote from Turner's "Studies of Russian Literature": "Not that he needs any sculptured memorial, his poems are and ever will remain his best and surest trophy":

"I have reared to myself a monument! not made with hands,
And the feet of many pilgrims shall tread the path to it
all smooth,
Where with proud unbending head it shall tower
* * * Higher than Napoleon's column.
No! I shall not wholly die, the soul that inspires my sacred
muse
Shall outlive my dust, and shall defy corruption;
And I shall be glorious, whilst our sublunary sphere
* * * Breathes a single poet to chant his lays!"
Poushkin.

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the reconstruction period in his effort to begin life as a freedman.

Interspersed with this record are accounts of colonization schemes and anti-Negro riots in such cities as New York, Boston, Philadelphia, Pittsburgh, Alton and St. Louis.

The account of the Negro since reconstruction is a summary of his economic progress, his contribution of inventions, in literature, in the arts, and in music and the work of the various movements such as the Y. M. C. A., the Y. W. C. A., the National Association for the Advancement of Colored People, the Association for the Study of Negro Life and History and the National Urban League towards securing for the Negro the rights History vouchsafed him by amendments to the Constitution—amendments which have been rendered less and less operative and effective as the years have passed.

To Mr. Woodson is due much gratitude for the many photographs and old prints of scenes and characters white and black who have influenced the forward progress of the Negro.

Chapter XIX, containing 24 pages, deals with the Negro in the World War; the attitude towards the Negro in industry during the war and towards the Negro officer in the army is discussed, as well as the record the Negro made as an industrial soldier at home and as a fighter over-seas. The mob spirit towards the Negro as evidenced in East St. Louis, Washington, and in Chicago is mentioned. In the final chapter, dealing with "The Negro and Social Justice," Mr. Woodson discusses some of the more immediate problems such as the effort of radical movements to secure Negro membership; the migration of Negroes to the North to escape privations in the South; the attitude on the part of labor unions towards

Negro membership; the controversies among the leaders of the race over the methods by which the race should seek its future salvation; and the efforts being made by certain scientists to measure by intelligence tests the relative mental capacity of the Negro and of the white race.

There is an appendix of 29 pages containing important quotations from prominent persons in history who have expressed their opinions as to the value of certain official acts. For example the following appear: John Quincy Adams' opinion of the Missouri Compromise; Calhoun's comment on abolition in 1837; quotations from "The Liberator" published by William Lloyd Garrison; the constitution of the American Anti-Slavery Society and extracts from a speech of Charles Sumner; portions from a Speech of Lincoln on Slavery; the last words of John Brown. The Act to Establish a Bureau for the Relief of Freedmen and Refugees is also contained in the Appendix.

"The Negro in our History" should be used as a text book by all Negro secondary schools and should be much utilized for reference purposes by all students of American history as the best brief summary of the part of the Negro has played in our country's history.

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cognizant that both of our positions are open to objection. In each case one's ethics turns upon his economics. Aside from splitting hairs and quarreling over the terminology, the writer is a subscriber to those economic tenets which regard that property that would be the subject of expropriation as theft. Regarding it as theft, he favors expropriation, for he sees nothing wrong in depriving the thief of his ill-acquired gain. The affair would resolve itself into the rather amusing phenomenon of a thug relieving a thief of the burden of his loot, which is clearly beyond the pale of ethical dogmas, since no moral standards and ethical codes exist between thugs and thieves. The brawl would simmer down to a question of advantage, purely and simply, the spoils going to the stronger.

In other respects "Guild Socialism" is ably written, showing a thorough acquaintance with the subject matter under immediate discussion, in particular, and with the social problem in general. The book deserves serious consideration on the part of both non-socialists and socialists. It contains much valuable material and food for thought.

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Idea, and British Imperialism upon the German Imperialism, and the latter upon Nietzsche, altho there has been ruthless profit seeking ever since the beginning of private property; and brutal nationalism ever since the beginning of nations; and British Imperialism before Nietzsche and Germany proper were born. Infact Mr. Wells' historical logic and tolerance desert him as he reaches his own age. He deliberately falsifies the Russian situation since it seems impossible that he is as ignorant of this phase of History as he appears to be. He emphatically instances that when the civilizations of Babylon, Egypt, and Rome were invaded the people offered no resistance; so eager were they to escape their own tyranny that the conquerors were welcomed. But when he discusses the Allied invasion of Bolshevik Russia he fails to point out that evidently these People preferred Communism to Capitalism. Elsewhere he condemns with tolerance: Great Britain in Africa and India is passed over lightly, but the New Russia he condemns with growing resentment. Leaders of Liberty that were called Prophets in other ages now become Fanatics. Perhaps Mr. Wells is too interested in social reform to let anyone else have a hand in it but himself. Doubtless the different sects of Protestants at the time of the Reformation were more intolerant of one another than of the Church of Rome, altho they all agreed perfectly on the wickedness of the Mother Church and the desirability of a new creed. Now, centuries later, they discover that their differences were insignificant, merely the matter of arbitrary opinions and the obstinacy of human nature; the spirit of them all being the same they Unite in the Inter-Church World Movement. They would have saved themselves a lot of time, trouble, and useless persecution had they united from the start. So Mr. Wells dreams of bringing about an Institution of Human Justice and Liberty very similar to the one that the Bolsheviks are actually bringing about, but not fully matured and perfect from the start as Mr. Wells dreams it. Unfortunately reality is a matter of grim necessity and slow

adjustments that deal in Time and Space—details with which dreams need never be bothered.

Intelligent Americans will be highly amused at the naive simplicity displayed by this latest "Historian" towards America's "Press" valuation. Yes, and if you did not know it before you will discover that Mr. Harding is the typical American, another Abraham Lincoln, and this is proved by the fact that Mrs. Harding said: "we're just folks," when she entered the White House! That popular legend of our benevolent protection of the Unprotected, too, is rejuvenated. Hawaii, the Philippines, and Cuba are examples of it! That these Peoples have all been mercilessly exploited; that their raw materials come in handy; that we need them in our trade routes; and that their possession is a military body guard and the first move towards foreign expansion, was to "Material" even to be mentioned. The episodes of Panama, Haiti, Mexico, and other American Commercial Skeletons were left in their closet. There is no hint of the fears with which South America and Mexico regard the expanding Imperialism of the Monroe Doctrine. Or, that Liberty Loving America refuses to recognize the Government of Mexico chiefly because of the progressive Labour Laws of that Government. The main purpose of an History is to make the present more understandable and the future less obscure. Yet, neither Mexico nor the Negro, two of the most important factors in America Today receive the slightest personal recognition from Mr. Wells. We hope that this compromise was not the result of Mr. Wells intention to sell America his History.

But outside of these 'Lapses,' and many others, has Mr. Wells achieved anything? Yes, two great things. He dissolves the barriers of race prejudice by repeatedly showing how intermixed and "Unpure" all races are. And he gives the reader an extremely salutary Historical Perspective. The vastness of "Time" compared to the puny epoch in which we live is taming to say the least. When we realize that the whole Christian Era does not measure half the time of the great Egyptian Civilization; or when we compare our Modern Western Civilization in Time with the duration of the Chinese Civilization we felt rather youthful and absurd with our pretensions of "be it all." It is noteworthy too that writing paper, gunpowder, and the compass, and the horse, basic cornerstones of Western Civilization all came to us from the Mongolians. Mr. Wells wants Universal Peace and Brotherhood; this is so good a desire that all else in the last analysis may be forgiven him. The "Outline" will be fully worth your time if you use your powers of selection to detect the moments when Mr. Wells becomes gloriously Historical from those when he is only a man and a British subject.

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surrections except after they had been "passed on" by whites, and their congregations were not allowed to assemble.

In the North, the Negro minister at this time was quite influential and exceedingly busy. He conducted underground railroads, he championed the cause of abolition to Whites, and proclaimed the cause of freedom. When educated he wrote for the abolitionist press and in many instances published his own papers. He opposed at first—almost unitedly the American Colonization Society—on the ground that this was his country and here he would stay. Later there was a division on this subject. He spoke fearlessly except in a few instances such as those of William Douglass and Peter Williams of the Episcopal Churches in Philadelphia and New York, whose bishops silenced them. The opportunity to largely serve their fellows produced notable men such as Daniel Payne, the educator; Charles Bennet Ray, the abolitionist and editor; Henry Highland Garnett, orator and educator; Alexander Crummell, B. A. from Cambridge University, England, author and race champion; James C. Pennington, doctor by Heidelberg University, Germany, a noted lecturer; Bishop Holly, colonist and founder of a national church; Leonard A. Grimes, abolitionist worker; Samuel R. Ward, orator and emancipator, who for some years pastored a white church in New York State; and Hiran Revells, noted preacher and later United States Senator.

Then came the Civil War. Negro ministers in considerable numbers joined the colors, and when the war ended most of the Southern churches whose Negro members had not joined independent bodies set them aside in separate groups. This is the period when church schools were established for Negroes—Shaw, Roger Williams, Morehouse, Leland, Benedict, Storer, Morgan, Claflin, Clark, Biddle, Lincoln, Fisk, Talladega, Hampton, Straight, Howard (in a measure).

Paine, and Wilberforce. Later came many other schools. These did much to spread the Negro Church and to help Negro progress. It was quite natural that the head of the one institution that the Negro had developed—the church—should be forced into various fields of leadership; so in the reconstruction period and afterwards, the Negro minister was most prominent in politics. Notable among such are mentioned—Dr. Poindexter, alderman in Columbus, Ohio, member of its school board and eminent in civic life; Jesse Boulden, P. H. A. Braxton, Bishop Arnett, Bishop Derrick, Bishop H. M. Turner, Richard H. Cain, Congressman, Bishop Hood, Bishop Holsey, and Rufus L. Perry.

The Negro church today faces a fight between the progressive and conservative groups. It is no longer only between old and young, it is between educated and ignorant that the fight is being waged. It goes to the root of things—ideas about worship standards of life, evolutions, theological conceptions, the status of the church, its relationship to life. It can really know no lasting truce, the author might have added, and is a reflection of the same thing among whites. Such is the story of the Negro church as told in this sketch. Dr. Woodson has an interesting chapter on the recent growth of the Negro church in which an enlightening and full statistical study is made. The book closes with two interesting chapters—"The Negro Church Socialized" and "The Negro church today." In the first, he pictures how the Negro church has been the one institution which has largely trained the masses in government, organization, business, public expression and culture, as well as in religion. He cites instances of the modern movements toward institutional and socialized churches which will serve the life here fully as well as the life hereafter, caring for recreation, culture and employment, as well as religion. He closes our book with the belief that the Negro church offers the strongest force to counteract such evils as the K. K. K. and to help such organizations as the N. A. A. C. P. But it must be a Negro church, he asserts, free from outside interference, modern in its methods, and conscious of its relation to the whole of life.

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so far as it deals with a theme that will ever command our attention and most serious thought so long as society is so organized as it is, and its unit of structure being the family. This play is based on no theory. Mr. Thomas devotes a whole chapter to his writing of "The Witching Hour" and its production; yet in the end how little he has told us! There is much that this veteran dramatist could have imparted in this particular chapter that one is impelled to believe could have been of inestimable value not only to the young aspirant, but to those critical students of the drama who would plumb the psychological processes that accompany the art of playmaking.

"The Print of My Remembrance" is done in a style intimately warm, direct and precise; there is a dignified restraint that almost amounts to a feminine modesty. He is a master of prose composition, which is rarely given to our English-speaking playwrights of today. One may be able to write splendid dialogues in the theatre, yet fall far short of being a first-rate writer of prose. Mr. Thomas has made a quite worthwhile and beautiful contribution to our rapidly growing bulk of theatrical literature.

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cerity, he will go down in history as one of the world's greatest charlatans. It would be well for his enthusiastic followers to recall that about ten years ago a Dr. Friedman of Berlin aroused the same enthusiasm, and procured two million dollars in cash, when he brought to this country his then famous now infamous turtle serum cure for pulmonary tuberculosis.

No serious student of medicine will gainsay the fact that Coue's doctrine does not contain some grain of truth, but at best it is only a partial truth, and a partial truth with very grave and dangerous potentialities for those persons who may be tempted to accept it as the whole truth. It has been aptly pointed out that today we laugh at the superstitions of the Indians and their belief in their so-called Medicine Man, and the faith of the African savages in their magic-healers, but who in the light of cold reason can discern the slightest difference between the Indians, the African savages and those who believe in Coueism. Beyond and besides the silliness of Coue's claims is the fact that his teachings represent one of the greatest menaces to the public health of the present de-

cade. Unknowingly he has caused and will cause an unnecessary loss of life that will be appalling. Persons with early incipient pulmonary tuberculosis, early beginning cancer, slight beginning diseases of the heart and kidneys, and many other with diseases that are curable if recognized and treated sufficiently early, will go to Coue, and leave thinking that they are cured while in fact the disease is only dormant (it is characteristic of beginning diseases that the symptoms they cause are very slight, intermittent and can be ignored for a time); and these poor deluded people after a period of months or years, when they become aware of the later symptoms representing advanced disease, will find that they are beyond hope of medical aid. Thus five, ten and fifteen years from today Coue's death hand will be felt. By which time in many instances Coue's responsibility in this matter will hardly be seen or appreciated. Coue, a pharmacist by profession, a man who does not know all of the organs that comprise the human body, and the microscopic structure of the body organs and tissues, one who is ignorant of the different diseases that may affect the body and of the changes that a given disease may produce in a given organ, one who knows nothing of bacteria or their effect on the morphology and functioning of the various organs, tissues and fluids of the body, attempts to cure diseases which he does not even know exist in many cases, is *reductum ad absurdum*. With just as much reason we should send a plumber to lay out plans for the construction of the new vehicular tunnels under the Hudson river and expect them to be of value.

It is unfortunate that fanatics like M. Coue and Mrs. Eddy are obviously so sincere in their convictions, as it makes their teachings all the more dangerous, because their followers become fired with an almost unholy zeal in spreading their doctrines, just as many simple minded stock salesmen, earnest and convinced themselves of the value of the stocks they peddle, unknowingly swindle the public daily. It is of interest to point out that no populace accepts new fads and fallacies, quacks and nostrums, with such apparent relish and ease, as certain of the American people, and particularly is this true of the idle women of the wealthy upper and middle classes. That the American people like to be fooled is as true today as it was in the days of Barnum. The certain and inevitable loss of life, unreported of course, that Coueism is causing, and will cause, is what has prevented clear thinking persons from taking him and his teachings as a laughing matter.

Glowing testimonials from grateful patients comprise the last half of his book. The retail price of the book is one dollar and it is reasonable to assume that he receives at least fifty cents per copy as royalty, and it is simple mathematics to conclude that if only two million copies are sold that he will receive at least a million dollars, and in addition he received some remuneration for his newspaper articles.

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property and vested interests, equal suffrage rights do not assure equality under the law to the many who are propertyless. This we are told is exemplified in the state's power to enact *social legislation* for the benefit of the majority of its citizens who are workers and its utter impotence to execute these laws when a bloc of financial interests wishes to prohibit it. Obviously the burning question is not *more* political democracy but industrial and social democracy which would use the political instruments of the former in maintaining a "wider social living" and "a general level of cultural advantage for all." We must have social equality; that is "equal opportunity for developing and expressing all of the capacities of all of the people. This would not create a dead level of capacity which is both undesirable and contrary to nature. But the democratic conscience declines to accept these differences as final and irreducible until it has discovered their relation to wrong environment or wrong parentage or both."

The author tells us that the conflict between capital and labor develops out of the estrangement of social interests. The social student will agree that internecine struggles arising from inequitable wealth distribution arose as an inevitable consequence of the development of a machine industry which automatically diminishes the importance of the individual worker to the employer and enhances the worth of the employer to the worker. But Dr. Ward ignores the fact that despite this conflict between labor and capital their interests are at once both mutual and antagonistic. In their effort to get as high a portion from the proceeds of wealth production their interests are mutual. Their interests become antagonistic when

the surplus is to be divided. This exception, in the main is not so significant. The author needs to be commended for his ability to critically analyze social phenomena without the aid of political, economic or religious formulae.

Finally, the spiritual essentials of the new social order, as seen by the author, are, *Universal Service*, or the abandonment of competitive individualism based upon absolute sovereignty of certain individuals who invent a caricature of Darwinism which insists that struggle is the law of life, to justify the unscrupulous business practices of barons of wealth; *Efficiency*, or "the union of social economy in consumption with maximum production by the least expenditure of effort"; *Supremacy of Personality*, "the increase of individual social value" while "property falls into its proper place as the base from which man derives his spiritual nourishment," and *Solidarity*, the unity of social interest through common ownership of the means of production. One may object that such a forecasting of events is at best a classic speculation of the metaphysician. But we vindicate our acceptance of "The New Social Order" on the score that we are not such pragmatists as to accept the mechanical practicability of the present order, which breathes death to soul, as our criterion of social good. Does one run risk of being labeled a "Red" for recognizing that social change is imminent? "Playing the ostrich" does not block the approach of the social order. As Dr. Ward puts it, "the central characteristic of the general dissatisfaction with modern civilization is a growing perception of the need for change in the purpose and form of economic organization. This is crystallizing into a widespread conviction that the spirit of man can find no full expression until the necessary business of life is a matter of common concern and service. For the millions of people the world over, *this is the essence of a new order of living*" (Italics mine.)

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thousands—by France, by England and by America, to help bring Germany to her knees.

Clemenceau was brave enough, in the face of mean propaganda during his recent visit to America, to state that "France would not deny a place in history to the gallant black men who helped her win the War." Who has heard such a stentorian voice speaking for America or England?

There is much talk in these volumes about "honest minds" and about "justice" and about other things of that kind. It is apparent, however, that the men who wrote the Treaty of Versailles represented the old balances of power, the old notions of give and take, and the old notions of scant regard for the rights of so-called "inferior peoples."

Colored Americans remember Mr. Baker as the careful journalist of high character and courage who wrote "Following the Color Line," which did so much to clarify race relations in this Country several years ago. They have, of course, a very high regard for him and cordial appreciation of the great service he rendered the cause of the Colored people. They, in the main, wonder why, under these circumstances, Mr. Baker apparently has no word of condemnation for the selfish and mean manner in which the Allies dealt with the fate of the millions of Colored peoples in the African Colonies, who are helpless under the burdens of colonial control.

In a meeting held in Carnegie Hall, New York, November, 1918, prior to the signing of the Armistice, the writer spoke from the same platform with the Matchless Roosevelt (his last public appearance) and Irvin Cobb, the meeting being held under the auspices of The Circle of Negro War Relief. I put forth at that time the suggestion that the German Colonies be not returned to Germany, nor ceded to any other country, but that an International Commission be designated composed of representatives of all the Allied Governments with interests in Africa, upon which Commission should also sit a Colored American—one representative of the best ideals and aspirations of his race.

A formal communication was sent to Mr. Lansing embodying this suggestion after it had been passed upon and approved by leading publicists, white and colored, including Talcott Williams, former Director of the Pulitzer School of Journalism.

Mr. Lansing, as Secretary of State, was requested to bring this suggestion to the attention of the American Commission to the Peace Conference. There is nothing in the record of Mr. Wilson's private papers to show that such a suggestion was considered, or to indicate that he sought any enlightened handling of the question of the German colonies. The organ-

ization of an International Commission would certainly have taken these African peoples from under the program of exploitation which now obtains and opened the way for that "self-determination" and "freedom" of which Mr. Wilson spoke of so eloquently and often.

A chapter in Volume I of concern to Colored peoples is Chapter XXIV, "The Use of Native African and Asiatic Soldiers in Modern War," upon which subject Mr. Baker quotes General Tasker H. Bliss, of the American Peace Commission as saying, "The United States * * * should demand as its right, the right of civilization, that * * * millions of men of savage races shall not be trained to take part in possible wars of civilized nations. If civilization wants to destroy itself it can do it without barbarian help."

Mr. Baker, himself, in discussing the matter, writes: "One of the most vital problems connected with the limitation of armament, as it affects civilization, has attracted, since the Peace Conference, almost no attention. This concerns the right of the great nations of the world, which have in tutelage the weaker races of Africa and Asia, to arm these natives and use them as soldiers in fighting their own wars. There were those at Paris who were profoundly concerned over the growth of this ugly practice; who saw in the use in the great war of hundreds of thousands of Chinese, Siamese, Senegalese, Arabs and Sikhs, a profound menace to future civilization. Easy and cheap transportation from all parts of the earth had made it possible to employ these troops, under the command of white officers, as never before. What was to prevent the spread of this practice? And now that natives had been trained and disciplined in military matters what was to prevent their turning this knowledge against their white neighbours? The use by the French of coloured troops in Germany after the war closed—which the Germans resented as the "black horror on the Rhine"—caused great bitterness of feeling.

"Leaders who, like General Smuts of South Africa, knew most about the danger, were most concerned. He had had actual experience with what it might mean in the struggle to overcome the Germans in East Africa."

Now, this is old-fashioned Lothrop Stoddard propaganda. The United States was not unwilling to call upon Colored Americans to help win the War. America employed Colored troops by the hundreds of thousands, and so did the other allies, and it is the testimony of France that no troops were more gallant, more brave, more intrepid in the face of the German armies. These Colored troops from all parts of the world, it seems, were good enough to help win the War for civilization, but now that the War is over the best reward they have in the records of some of these allies is grudging testimony to their intrepidity and callous discussion as to whether they should have been used to help win the War. And, be it remembered that twenty thousand (20,000) Colored troops from the West Indies and more than a million (1,000,000) native troops were sent from India overseas to France, East Africa, Mesopotamia, Egypt, Gallipoli, Salonica, Aden, and to the Persian Gulf, up to the time of the armistice, to serve with the British armies; thirty (30,000) thousand Congolese stood beside the Belgians during the early part of the War. The records indicate that the French Colonies furnished to the Mother Country, five hundred and forty-five thousand (545,000) native combatant troops that were used principally to meet the shock troops of Germany.

Mr. E. C. Williams, Librarian of Howard University, Washington, D. C., states:

"Of this number, 115,400 were killed with the colors, that is, twenty per cent., while in the whole number of European troops the proportion of killed was 15 8/10 per cent. At the time of the armistice there were 83 battalions of native tirailleurs from Algiers and Tunis, 12 from Morocco, 92 from West Africa, 17 from Indo-China, 10 from Madagascar, 1 from the Somali Coast and 1 from the Pacific, or 216 battalions in all.

"The Colonial army itself was composed of three corps, three out of the seven divisions of which were in the Orient. The effective force, including combat troops and laborers,

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numbered 600,000, Europeans and Colonia natives. Besides, this army had furnished, as we have already noted, many officers to reserve regiments at the time of mobilization."

More than four hundred thousand (400,000) Colored combatant and non-combatant troops served America in the Great War.

Without these Colored troops which served England, France, America and Belgium, to which reference has been made, it may be safely said that the Allies would not have prevailed against the Teutonic forces.

It is not the purpose of black men anywhere to record anything less than an affirmative judgment to the effect that Colored troops played one of the most important parts in withstanding the onslaughts of the terrible German armies, and in saving the civilization of the world. It is their purpose to challenge from whatever source may come, such questionings as Mr. Baker refers to, and to refute from the record any slighting references to the valor of these troops, or their value to the Allies in their moments of greatest peril and distress.

The record is ample. The French particularly have not been ungallant enough to refuse that full meed of praise to those who served them during their hours of distress.

Colored Americans particularly resent the attempt to place upon their darker brethren in Africa these after-war slights. The same propaganda which now seeks to break down proper recognition of the record of Colored troops who served the Allies has been felt throughout America. Negro morale withstood much during the War. There were moments when it seemed that there were those willing to lose the War if it had to be won with the assistance of black men and yet, so loyal were these Colored Americans that a black skin came to be a badge of patriotism!

It is apparent in reading Mr. Baker's books that Mr. Wilson sacrificed many of his convictions to secure *some kind of a treaty*. It also becomes clear that he sacrificed one conviction after another to secure his League of Nations. Apparently what he was interested in was that he should achieve the shadow, if not the substance of success.

Speaking abstractly, Mr. Wilson's principles were ideal but apparently they were not "practical." The treaty to which he placed his name has bred more suspicion and hatred than any since the Franco-German Peace Treaty of 1871.

Mr. Wilson failed completely when he came to deal with economic questions at the Peace Conference. John Maynard Keynes, in his book, "The Economic Consequences of the Peace," tells how completely Mr. Wilson was at the mercy of the old world masters when he came to a discussion of those economic questions which were the basis of the Treaty of Versailles.

Two of the three volumes are devoted to a recital of Peace-making activities, the third volume contains documentary evidence to supplement the preceding volumes. Mr. Baker, of course, writes with rare dramatic skill, but one puts these volumes down with regret that despite his best efforts he does not leave with the reader a flattering picture of the outwitted, bewildered, contradictory Mr. Woodrow Wilson.

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4. That the current of a new movement of preaching the philosophies, or religion if you prefer, through vernaculars first sprang up in the Maratha country is not historically correct (p. 109). That movement first sprang in Karnabak, the southern region of the Maratha country. There was a movement in the Kanarese language to that effect since the beginning of the tenth century. Basava (a religious, social, educational and political reformer—died about 1135), was the first to realize the importance of vernaculars and to introduce it in Kanarese. He was the contemporary and rival of Ramanuj. Jnandeva's Jnanes' vari is written in corrupt Karanese, which later develops as the Maratha language, with greater admixture of Prakrit.

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wrought by midnight. But so far as he went he experienced no unique thrill or magic fervor; in fact it was surprisingly commonplace, with Dorothy making a very sorry pretense of being shocked. But it was Jurgen's next experience, where no odious midnight arrived at an inopportune moment, which really shattered the bubble. This experience consisted of realization with the one resplendent female, who symbolizes for the erotic imagination of youth the ineffable joys he would experience could he but surmount the barrier im-

passible: she is Guinevere. But romantic intoxication is not experienced: only organic pleasure is found beyond this tantalizing barrier. Still less does the subsequent dalliance have the expected magic glow: it is only physical and almost routine. Thus had Jurgen burst this bubble blown gigantic by the passionate imagination of youth; even had he missed this experience, the loss would have been insignificant.

The youthful romancer develops this barrier, constructs this magic bubble, as a child of his super-amorous imagination, and because of his inability to act on his desires, which results from his lack of understanding of the female and over-romanticising her. As a married man the barrier, and hence the magic bubble, results from a different cause and takes a different form. Now he has too much understanding, too much ability to act on desires where the female is concerned, and yet due to conventions and moral codes he must never know more than one female. Here then is a tantalizing barrier beyond which an infinite variety of dazzling attractions beckon him. So becomes of annoying dimensions the feeling that it would be a most wonderful experience to be able to step once beyond the barriers. Jurgen steps beyond and revels at will: Yolande, Guinevere, Anaitis, Chloris, Florimel, etc., etc. But again the bubble is unmasked: it is only a bubble and is not solid and wonderful thrill. Each affair slipped into the same sexual routine of his married life with his wife, Dame Lisa, and without its corresponding comforts. Jurgen finally chooses to return to his nagging wife, Dame Lisa, with whom would be comfort without thrill, in preference to possessing the woman whose virtues were worshipped by all heroes (Guinevere), or the woman who could use every atom of his desire (Anaitis), or the woman of whom men conceived as having given beauty its meaning (Helen of Troy). Thus evaporated the second of Jurgen's bubbles.

Jurgen had grown to forty years, always a normally devout and at times hypocritical Christian. Thus in the mind of Jurgen, Heaven and Hell had ever reigned as unquestioned sovereigns, holding him in complete thrall, a prey to terror and anxiety and too fearful to even think of revolting. As great as either of the sex complexes which Jurgen had exposed, this complex, born of fear, had created for Jurgen a barrier beyond which his mind could go only with shudders at some unknown menace. But Jurgen bursts even this religious bubble and powders this subconscious and unconscious "sword of Damocles." Hell he found to be the illusion of his father and created to pander to the vanity of his father about his sins; the extreme punishments of Hell were proof to the world of the magnitude of his sins. Heaven, Jurgen found to be the illusion of his grandmother; born simply of her great love for her children, which made her desire a place where she could have them around her eternally. Jurgen then must have concluded that the contents of the mind of his father and grandmother were no reason for him to live in fear of an unknown menace, and so we can imagine that he lived unmenaced ever afterwards.

But this presentation of the novel as representing the bursting of three exaggerated bubbles might make "Jurgen" appear in the light of a book with a great purpose after all: as doing in the first instance the presumptuous thing of teaching a lesson to over-romantic youths and over-bored husbands, and in the second instance the will-o'-the-wisp pursuit of psycho-analyzing our religious complexes. If this were true, then I could not claim for "Jurgen" the super-merriness I ascribed to it. But this merriness is present and "Jurgen" does not teach or analyze due to its one dominating, pre-eminent, and monopolizing characteristic: cleverness. "Jurgen" is clever before anything; and it never gets through being clever. Certainly we can't look for realism in a disposition that will rationalize pawnbroking into the ideal occupation for the retired poet. Nor can we know when we have romanticism in pages where the renowned Achilles is permitted to be worsted, and crass, realistic Philistia is allowed to conquer and force into the thin air gallant, romantic Pseudopolis. The lunges at war-time intonances and religious superstitions cannot safely be called satire as all satirical ambition seems lacking; again it is cleverness masquerading as satire we must feel. In the allegory, in the characters, and in the human situations, it is only cleverness that we can ever be sure of. But this cleverness which precludes the existence of any other quality supremely justifies itself. To it is brought a brilliancy and inexhaustible fertility of imagination which is ever causing the reader refreshingly novel mental experiences. It is a graceful cleverness, a kind of lifting cleverness, which makes one almost float over its pages.

This "monstrous cleverness" shows itself best in his skill at constructing double entendre sentences. His results are so amazingly clever as to furnish some argument in favor of evil-seeing censors. They have some use if they can compel such skilfully open concealment in the treatment of sex. Passages abound which in one sense are exciting enough to suit the most exacting devotees of lasciviousness; but in another sense are harmless and neutral enough to suit the most insistent sticklers for respectability. Yet each meaning is so equally plausible that no one can prove that it is not his own repressed mind that makes the respectable meaning occur to him rather than the lascivious; or that it is not his own prurient mind which finds the lascivious rather than the respectable sense. This delicate and elusive handling of the things of sex seems as it should be: stark, naturalistic presentations of sexual activities do offend the aesthetic sense; give us the delicate touch for such, objectively considered, unaesthetic activities.

Perhaps I have been unfair to "Jurgen" to give it such meanings; perhaps there has been wholesale importation. Still whatever the meanings the reader will discover, "Jurgen" is holding an unique pleasure for those who have not read of his fair dealings.

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best thoughts. Says he: "The continual departure of young people who would in time become leaders, results eventually in a visible moral decline of the community which they left. The roads are neglected, which means less social life, and a smaller turn out to school and church and to all the public events. The subject here discussed furnishes food for thought and reflection. The author deplores the fact that there is a *deadness among a large number of our young people to higher things*. He pleads for a change and a return to a simple life, and advocates a check on frivolity. The decline of religion, of education, of family morals, and of community spirit in many places may all be attributed to a desire on the part of the young people to have a good time at any cost—just a good time. In referring to the passing of the frontier and the frontier life, the writer declares that free land was an equalizer, for it admitted all comers to the possession of the chief instrument of wealth—production. The back to the land agitation is the aftermath of the disappearance of the frontier.

With the change of the domestic position of women (Chapter 5) comes a change in our life. A revolution has taken place which places women more on the equality of men. She is no longer a dependent, but is herself a wage earner and is in position to support herself. *Alarmists scent the danger*, but wiser heads do not. In speaking of women in a man-made world, the author believes that women should be critical and suspicious of man-made institutions; that women should get by themselves and should try to arrive at a point of view of their own regarding social questions. If intelligent and well developed in thought on exchanging views, they find that a certain man-made institution or doctrine grates on their natures, or revolts them, they may well be suspicious of it and have nothing to do with it. This is rather a strange doctrine to advocate, of course, but it is the author's view—certainly not mine.

Philanthropy with Strings is the next topic. While charity has its good points, one should not rely upon it, but help himself as far as possible. Be independent. This is good philosophy. "There will always be opportunity for private philanthropy to render good service," says the author, and he is right. A democratic society with proper spirit of independence will not allow itself to form the bad habit of leaning upon the private donor, but will take as its maxim, "Let us do it ourselves."

Prohibition as a sociologist sees it is radically discussed and advocated as the only safe ground upon which to stand. We may not all agree as to the methods suggested in order to reach certain ends, but we must all agree that prohibition is a good thing and that it should remain for the good of all concerned.

In the ninth chapter of his book, we have the Legal Profession from the Social Point of View, and the conclusion is that society should lean less on law and legal enactments and should keep out of the courts as much as possible. The Conscience of the Expert comes in for discussion, its strength and its services to the public weal. The expert's honor consists of just one thing, and that is reporting the exact truth. When that is done, then the expert lapses into the man and the citizen.

We are in the following chapter brought face to face with social service, and are told that a democracy will use its schools to counteract the anti-social spirit that too often radiates from the big, masterful figures of commercial life. In educating for social service its aim should be at something better than lessons in kindness and consideration. The ultimate aim should be to furnish youth really not only to make their calling a service, but to grapple with old *egoistic carnivorous types* and to eject them from their high pedestal of influence and power. Only citizens with "SPUNK" should be trained for social service.

In speaking for a legal dismissal wage, the author says by providing the worker with added inducement to keep a good job and the employer with an added inducement to keep a good man, it would tend to stabilize American industry, and favor the survival of the type of employer and worker society ought most to encourage.

In the thirteenth chapter, Freedom of Communication and the Struggle for Right is discussed. I would call attention to these lines. Ventilated grievances are not dangerous to the social order. Repression of agitation tends to rally all the conservative law abiding men to the defense of those of their class who seem oppressed.

War as a Determiner is the closing chapter of the book. The author tells us that our salvation as a people lies in an International League of World Conference. "There is no salvation, says he, for nations save in union."

The book under review is a most interesting one of fourteen chapters, each independent of the other, yet so connected in thought as to make the title of the book, "The Social Trend," a very fitting one. A few of the chapters have appeared before in magazines and in public print. A few others have also appeared as lectures and essays and were discussed or read before various learned societies. Dr. Ross is the author of several books that place him in the forefront of writers. His conclusions may not always meet the approval of the reader, but they are worthy of thought and consideration. The book fills an important niche in our literature, and deserves careful reading.

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"The first name offered was that of Blanche K. Bruce, who had been a member of the United States Senate, and seemed to us the logical person. We found him living in a remote part of the city and hurried a messenger with a carriage to him. He arrived at our rooms about three or four o'clock in the morning. As the convention was to meet that day there was no time to lose. We presented the matter to Bruce with all the earnestness we could command, but were unable to induce him to enter the contest. After he left, someone suggested Lynch's name. It was very nearly dawn when he arrived. He was an original Arthur man, and it, therefore, took little entreaty to enlist him in the enterprise.

"I do not know who communicated the matter to Mr. Lodge and his associates, but that afternoon when the convention was called to order, Mr. Lynch's name was presented as a candidate against General Clayton, who was proposed by the National Committee, and on the call of the roll, Lynch received a majority of forty votes."

Within forty years the Negro has made wonderful progress in acquiring wealth and education, also in business and the professions, but in contrasting Mr. Stone's experience in honoring Major Lynch at a National G. O. P. Convention of forty years ago with the treatment accorded race representatives in 1923, the question projects itself: "Has the Negro advanced proportionately in politics?"

"Fifty Years a Journalist" is interspersed with clean-cut opinions expressed by the author, whose tenets would render him ineligible for membership in the Ku Klux Klan. Here are two:

"My belief is that the only safety of society lay in the maintenance of law."

"The 'white man's burden' is far too often the burden of a wholly unjust course of conduct, which is certain to cause a violent yet quite proper reaction."

These thoughts are in keeping with the sense of fair play I have visualized as constituting a component part of Mr. Stone's makeup since 1913, when, as managing editor of the *New York Age*, I wrote a letter asking the Associated Press to encourage the capitalizing of "N" in Negro. I received a reply from Mr. Frederick Roy Martin, Associate General Manager, stating Mr. Stone had suggested that I furnish the Associated Press from six hundred to a thousand copies of

my letter, which would be gladly sent to all papers holding an Associated Press franchise in this and other countries. I complied with alacrity.

Only once in his book does Mr. Stone descend from his high and dignified plane of narration. I regret to state it is to indulge in a deprecatory characterization of the late Gov. P. B. S. Pinchback, referred to as "a race horse tout." It was at New Orleans he secured a close-up of the "Negro Carpet-bag outfit" when his views on the Southern question underwent a decided change. Whether the then young newspaper correspondent suffered personal affront at the hands of the then Lieutenant Governor of Louisiana, precipitating an antagonistic feeling is not known. But one is inclined to suspect that the unwarranted and unkind reference is the crystallization of an ancient grudge.

To those familiar with the many ups and downs of conducting a newspaper, the story of Messrs. Stone and Lawson's successful establishment on limited capital of the Chicago *Daily News*, which is one of the most influential and best-paying dailies of the present generation, is bound to excite admiration. It will go down in history as an outstanding feat in American journalism. Nothing could be said or done to minimize or discount this achievement and the herculean efforts put forth by the paper's founders. And yet I cannot refrain from asking, would it be possible for Mr. Stone, were he invested with the same amount of youthful energy, unbounded enthusiasm and capital, to produce a Chicago *Daily News* in this day and time?

Every man does not avail himself of the golden opportunities when they present themselves. Those who do are rightfully entitled to enjoy the fruits of their success, with its accompanying honors and emoluments. *Some, however capable, do not get an opportunity to prove their real worth in their chosen vocations.*

After reading "Fifty years a Journalist" I am more confirmed in my belief that people and things are products of the times—are creatures of a particular period. There must be war if battle-scared heroes are to emerge, and the farmer must sow and reap in seasons. The chronological data compiled by Melville E. Stone with painstaking care from the archives of his memory emphasize the fact that we are very largely creatures of circumstance.

Whether we succeed or fail should OPPORTUNITY be so charitable as to knock at our door is another question.

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the explosive possibilities of such a situation if they had had any vision at all.

How wasteful, blundering and stupid is our present system! Great wrong and suffering is permitted, and then as a by-product the race gets a modicum of accidental good. Millions are butchered, as in the last war, for instance; infinite is the suffering, nations are driven to bankruptcy, and what does mankind get for all its pains? A few minor improvements, as in surgery and aviation.

The one outstanding conclusion of the inquiry is that the fundamental cause of the riot is the false notions white people entertain regarding Negroes. Had this corrective process of education been undertaken before and not after the riot, might not a stupid and altogether unnecessary waste of life and property been prevented? Will the powers that be, ever reach that stage where they will permit the light to shine before the catastrophe and not after? Must the masses of mankind be forever compelled to wade through hells of torture and mutilation before they get that modicum of good? Splendid, praiseworthy as is the effort of the public-spirited Chicagoans who undertook and financed this inquiry, it is not a ten-thousandth part of the good they would have accomplished had they had the vision and the impelling social conscience to have made the recommendations contained in this volume before the riot and not after it. Under the circumstances one cannot help but wonder whether the inquiry would have been undertaken at all were it not that riots give a black eye to communities and hurt business in the long run.

One cannot censure too strongly the influential Chicagoans who permitted such conditions as finally led up to the riot. They had had the example of the East St. Louis riot, with its loss of hundreds of lives and millions of dollars, in their own state, not two hundred miles away, but two years before. They permitted these conditions until it was too late, simply and solely because of that greater or less degree of deep-seated sympathy with the aims of the mob that permeates every

stratum of our national life. It is this same feeling, at bottom, that caused the president of the nation to declare, in direct opposition to the teachings of both science and the Bible, that there was "an eternal, inescapable difference" between black and white, even though he knew that he himself had been "accused" of having Negro blood. *It is the spirit of segregation—the desire to shut out Negroes from the national life, in order to rob them the more easily and effectively.*

IMMEDIATE CAUSES OF THE RIOT

Three causes were given for the riot, in the order named: the influx of Negroes which increased the Negro population from 44,103 to 109,594, and the fear that the Negroes had come as strike-breakers; the housing situation, with the bombing of Negro homes; and "the increased political strength gained by Mayor Thompson's faction in the Republican Party" due to his support by Negroes.

It is precisely at this point that I disagree with this report. The cause, in my opinion, that led directly to the riot was political. All the other factors arose out of that, as I shall endeavor to show.

In Chicago are two factions of the Republican Party, who are such bitter enemies that either will ally itself with the Democrats to defeat the other. In the last national elections, for instance, one of these factions actually ran a Democrat for governor. In that city is indeed exemplified the truth that the Republican and Democratic parties are but wings of the same *fowl*.

The split began in this manner: In 1915 Thompson was elected Mayor by an unprecedented plurality. He was very popular at first, but it soon developed that although he had all the mannerisms of a spread eagle politician, he also had a backbone. He opposed, among other things, the sending of food to warring European armies while Americans were being gouged at home. The bosses, finding that they had a Tartar on their hands, set out to squash him. Every newspaper and almost every civic organization denounced Thompson, and fought against his re-election. In 1919, however, he was re-elected, to the general surprise. But his majority was very small—just about the size of the Negro vote. The result was that the newspapers, already chronically anti-Negro, were lashed into added rage at the Negroes, and opened a bitterer campaign than ever against them. That was in April; the riot was in July. It is significant to remember that the riot occurred at a time when there was abundance of employment. A full year before the unemployment wave began.

BOMBING OF HOMES

The ward heelers were also largely to blame for the bombings. The Negroes lived in the Second Ward. Adjoining are the First and Third Wards. The First is a business district, therefore the Negro influx expanded into the Third. This, however, was an anti-Thompson ward, which meant that if the Negroes came in in large numbers many of the politicians and ward heelers of the opposing faction would lose their jobs. No effort whatever was made to apprehend the bombers. The police power was largely under the influence of the anti-Thompsonites. During the rioting only Negroes were arrested, although it was their district that had been invaded. When the grand jury saw Negroes only it refused to act until white rioters had been brought before it.

It will be noticed that the report gives as one of the causes of the riot the support of "the Thompson faction" by Negroes. Doesn't that imply that there must have been another faction of the Republican party that resented this support by Negroes and took revenge by attacking them? Yet not one word is mentioned of the part this other faction played in arousing the passions of the mob. It is significant to note that at least two of those who took an active part in the Commission were bitter foes of Thompson. Is it any wonder then that this part of the report was not handled with that frankness which characterizes the remainder?

The plain truth, in my opinion, is that the riot arose directly out of a "scrap" within the ranks of the Republican party. The Negro allied himself with the faction he thought the more liberal whereupon the other side set out to destroy him. The fight against Thompson was led by the Chicago Tribune a traditional foe of the Negro.

MAIN CAUSES OF RACE CLASHES.

Among the conclusions of the Commission as to the causes leading to race outbreaks in general are the following:

"That in seeking advice and information about Negroes, white persons almost without exception fail to select for their informants Negroes who are representative and can provide dependable information.

"That Negroes as a group are often judged by the manners, conduct and opinions of servants in families, or other Negroes whose general standing and training do not qualify them to be spokesmen of the group.

"That most of the current beliefs concerning Negroes are traditional and were acquired during a period when Negroes were considerably less intelligent and responsible than now, and that the failure to change these opinions, in spite of the great progress of the Negro group, increased misunderstandings and difficulties of mutual adjustment.

"That much of the current literature and pseudo-scientific treatises concerning Negroes are responsible for such prevailing misconceptions as: that Negroes have inferior mentality; that Negroes have inferior morality; that Negroes are given to emotionalism and that Negroes have an innate tendency to commit crimes, especially sex crimes."

RECOMMENDATIONS.

The Commission made the most liberal recommendations based upon the beneficial effects the inquiry had made upon its members. "Each member of the Commission feels that he has far more understanding and less prejudice than before its work begun," said the report. Among the principal recommendations were that the militia, white as well as colored be promptly mobilized at the beginning of an outbreak; that all future rioters regardless of color, be arrested without discrimination; that immediate steps be taken to stop the bombing of homes; that police pay particular and continuous attention to the so-called athletic clubs that were alleged to have furnished a large number of the white rioters; that the park and other proper authorities put an end to the gross discrimination by white persons which practically bar Negroes out of certain recreation centers near their own congested residence area; that public school principals and teachers encourage participation of both races in student activities as a means of promoting mutual understanding and good race relations; the discontinuance of the practice of property-owners who arbitrarily advance rents merely because Negroes become tenants; the cessation of the use of the Negroes as strike-breakers; that the unions abolish the color line; that the owners of restaurants and other public places who refuse to serve Negroes abide by the laws of the state; that the white press use the same standard of accuracy, fairness and sense of proportion in giving news about Negroes as with whites; and that the Negro press exercise greater care and accuracy in reporting incidents involving whites and Negroes.

It would be impossible to do full justice to this report in a review many times this length. "The Negro in Chicago" is a living authoritative document, vibrant with interest and information throughout its 650 pages. It is a treasury of information, economic, political, social and psychological, on the relations between white Americans and black Americans so comprehensive on every point save one (the legalizing of marriage among all citizens, whatsoever) that no one who is actively or passively interested in America's most provoking problem can afford to miss it.

As a concluding word one is impelled to ask: Will those communities with a large Negro population begin this process of education now or temporize like the Chicagoans, to have a blot upon their record that can never be effaced?

(Continued from page 698, column 2)

granted. There are, for example, innate mental differences between races which account for differences in the character of their national life; the Nordic races possess the highest type of mentality; the innate tendency of the Homo-Mediterraneanus people to rely upon and seek guidance from authority accounts for their acceptance of the Roman Catholic religion instead of Christianity, a religion characterized by independence and initiative; the English are innately empirical, while the French are innately deductive; the Negro races have the lowest intellectual quality because their heads are smaller, and they have never produced leaders except those who had some admixture of white blood.

He is an Englishman, therefore the English represent the highest form of an organized group. He served in the Army in the war against Germany, thus at the outset he seeks to discredit every German authority on the subject, al-

though both in theory and practice his very concept reached its most complete development in that country. The Japanese did not beat the Russians because they were superior, but because they had a passion for the group which the Russian peasant had no such occasion to feel. The foreign policy of the United States of avoiding entangling alliances (isolation), accounts for the low level of its public life. The exploitation of weaker nations such as England's control of India, is seriously recommended as the only effective substitute for war. This mental trick is called "international emulation."

Racial homogeneity is the first essential of nationality and yet the United States with its terrifying mixture of races is a successful nation because of the extraordinary strength of character and influence of the English who settled it and gave direction to its institutions. And again, too much homogeneity as among the Chinese brings early crystallization and racial apathy. Men of genius in various races excel in some one direction: the Semites producing great religious teachers and little else. The most mixed races produce the greatest variety of geniuses. The Negro race can produce no great leaders because it was proved by a collection of skulls made by LeBon, that among them there is greater uniformity of size, indicating few exceptional men. Crossed racial stock produces the largest number of eminent men. If the crossed races are too widely different the results are bad. Therefore mulattos can never produce a nation.

This goes as science, and on this is built another science of the collective mental life of nations. His principles are generalizations, not as much upon objective data, as upon ethics. The dogmatism about racial temperament, innate intellectual quality and tendencies are, as Walter Lippman aptly puts it, questions "which it is the task of science to explain, not to repeat."

(Concluded on page 691, column 1)

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

of THE MESSENGER, published monthly at New York, N. Y., for April 1, 1923.

STATE OF NEW YORK, } ss.:
COUNTY OF NEW YORK, }

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared A. Philip Randolph, who, having been duly sworn according to law, deposes and says that he is the Editor of THE MESSENGER, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editors, and business managers are:

Publisher—THE MESSENGER PUBLISHING COMPANY, 2305 Seventh Avenue, New York City.

Editor—A. Philip Randolph, 148 West 142d Street, New York City.

Managing Editor—Chandler Owen, 303 West 139th Street, New York City.

Business Managers—None.

2. That the owners are: THE MESSENGER PUBLISHING COMPANY, 2305 Seventh Avenue, New York City; A. Philip Randolph, 148 West 142d Street, New York City; Chandler Owen, 303 West 139th Street, New York City; Robert Godet, 32 West 136th Street, New York City; Victor R. Daly, 261 West 134th Street, New York City.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are: A. Philip Randolph, 148 West 142d Street, New York City; Chandler Owen, 303 West 139th Street, New York City; Robert Godet, 32 West 136th Street, New York City; Victor R. Daly, 261 West 134th Street, New York City.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect, in the said stock, bonds, or other securities than as so stated by him.

A. PHILIP RANDOLPH, Editor.

Sworn to and subscribed before me this 26th day of April, 1923.

(SEAL)

JOSEPH L. PRITCHARD,
Notary Public, New York County.

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