

The Crusader

"The Magazine Nearly Every Negro Reads"

Published Monthly by **CYRIL V. BRIGGS**

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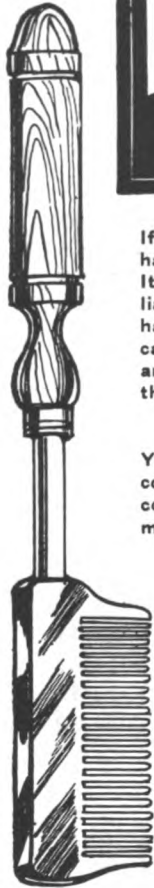
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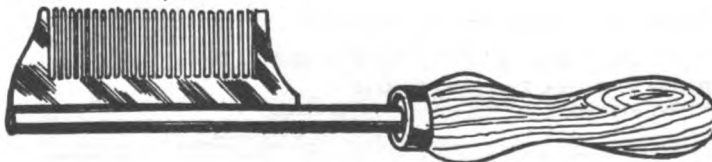
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THE CRUSADER

VOL. 2

OCTOBER, 1919

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AFRICA-- AS WE VIEWED IT RECENTLY

By the Late Bishop John Bryan Small, in the A. M. E. Zion Quarterly Review.

THE question, Africa—its past, present and future has grown to enormous proportions, among almost all nations and languages. It has so interested the world at large that one wonders what is to be the outcome of the future. Yet, it is not a matter at which we may wonder when it is taken into consideration that this is the evening of the nineteenth century, and as we seem to be approaching the dawn of the millennium, when many of the hidden and unknown will be brought to light for the advantage and advancement of the Gospel of Jesus Christ; no wonder the curtain is being raised, and new views are being brought to the gaze of the multitude.

The Continent of Africa is very poorly known to the world at large, yet what is known, through recent discoveries, has been sufficient to satisfy the earnest inquiries of seekers after information as well as gain, and proves that it is the greatest continent in the world; and the same may be considered in relation to its inherent and material greatness; when natural greatness is considered.

There are countries which are greater than Africa in more than one point of view, but they have been so made by centuries of toil and inventions; the greatness of Africa is the product of nature.

1. Its greatness as to its size. Africa is the second largest continent of our globe, and while that does not materially constitute its greatness, it is one of the recognized facilities of greatness. The civilized world has a great difference of opinion in relation to Africa today from what it had fifty years ago. The changes which have taken place even in the production of maps of that country is an evidence that it was not known when those maps were made, and do not assure us that present knowledge is perfect. We suppose Africa is somewhat poorly known today.

Men who have labored in science tell us that Africa is 5,000 miles in length and

breadth—equal to a line drawn from the mouth of Columbia River, the breadth of this continent, across the ocean, to the shores of Ireland. We are assured that it has a population of one-sixth of the inhabitants of the globe. If the population of the globe numbers one billion and a half, then, Africa has about 250,000,000 people, and yet this would not materially prove its greatness; but when it is positively stated that so fertile is that country, it not merely feeds its entire population, but is able to feed as many more, there can be no doubt its greatness appears. That fact alone stamps Africa one of the greatest countries in the world. This figures very largely in the prospects of its future development.

The waste of Africa—its mammoth desert—Sahara, is larger than the whole of the United States, east of the Rocky Mountains and is considered the king of deserts. This, of course, forms no part of its greatness, but shows what a country it must be to be able to spare such an amount of territory without perceptible detriment to its inhabitants; not merely feeds its tremendous number, but is able to feed as many more.

We have seen statements in books and papers that Africa has no large rivers, and indeed, we heard a lecturer make that statement to a large audience some years ago. We would liked to have been able to correct the statement, and felt he had obtained his information from irresponsible sources. To the contrary, we have been told by eminent authorities that the smallest of the large rivers of Africa is the Zambesi, and it has a larger basin than our noble Mississippi River. The Zambesi sweeps across the entire breadth of the continent. Stanley says the Congo River has 4,000 miles of navigable waters, and all persons must concede that this river takes its place as monarch among rivers. No wonder, it is a river of the greatest country of the world.

Then, there are the Nile and the Niger and other large rivers. The Nile is said to be one-eleventh (more than 3,400 miles,

the circumference of the globe. We had the pleasure of sailing up and down St. Paul's River, in Liberia, on whose right bank lies the metropolis of that republic--the city Monrovia. St. Paul's River flows into the Atlantic Ocean. Indeed, Africa is a well watered country, and the greater part of its territory is within the limits of the Torrid Zone.

2. Its natural condition tends to further establish its greatness, Africa is immeasurably rich in the products of the soil. It produces every known tropical fruit and vegetable.

The country teems with animal life, and, except those of the Frigid Zone, there are but few species which may not be found in Africa, aside from the species peculiar to the soil.

The country is rich with valuable wood,

and nearly all of these woods are noted for their toughness and their glass-like polish. Mahogany is extremely plentiful in Africa. Almost every ship that goes from the coast to Europe is loaded with mahogany. Africa is the home of ebony, and there are but few persons who do not know its value.

The country is rich in ores. Rich in copper, iron, silver and abundance of best quality of gold. African gold is proverbial. The country is so well supplied with gold that a very large territory is called the Gold Coast, and as an evidence of the applicability of the term--of the quantity of gold to be found on that coast--the natives wash from the sand and dirt gold dust which has been the means of making many rich. Greater quantities of gold are washed from the soil after rainfall. All the country needs is scientific development.

TALKING POINTS

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Emphatic indication of the rapid spread of race prejudice is the fact of the lynching of a colored man in Cuba. The cause: He was seen leading a little white girl by the hand.

That race riots are not confined to the South was amply demonstrated by the recent Washington and Chicago riots. That they are not confined to the United States is shown by the fact that there have been race riots in the British Isles between English and Africans, and now in Montreal, Canada. In the latter place the race riot was precipitated because of the attempt of a white crowd to chastise three Negroes for "talking back" to a white man. How truly has the world been made safe for the Wilsonian Democracy!

Africa contains 12,000,000 square miles, and is three times as large as Europe and half again as large as North America.

It is as far around the coast of Africa as it is around the world.

Africa has 40,000 miles of river and lake navigation.

It has more than 25,000 miles of railways.

It has iron ore equal to five times the output of North America, 90 per cent of the world's diamonds, uncounted millions in ivory, nuts, oil, copper, gold and rubber, the Belgian Congo alone exporting \$10,000,000 worth of rubber yearly.

Africa has all degrees of climates, ranging all the way from the tropics to the mild temperature, cold temperature and the Arctic.

Though many try to suppress the fact, the stubborn fact remains that black men have an old, old history which stretches back even to the twilight of Time. The Bible records it, and historians like Rollin in his *Ancient History* prove that those men in Egypt and Ethiopia--the land of Ham--and elsewhere, were as lofty pyramids when compared with the proud haystacks of the present age. As modern science marches along, half-blindly, she finds herself stumbling on "discoveries" which put the best efforts of present achievements to shame. But buried in the bosom of earth many valuable secrets are hidden which may never be revealed.--T. Albert Marrayshaw in "Cycles of Civilization."

RADICALISM

Wisconsin Weekly Blade.



WE USED to think that certain of our leading men who continually harped upon and protested against discrimination and injustice were entirely "too radical;" that they ought to go quietly and modestly about their own personal affairs and by the acquisition of property and education make themselves worthy of better treatment; that if they were denied the right to occupy property owned by them in a desirable neighborhood, they purchase property elsewhere and by their own acts improve that neighborhood. And there are lots of Colored people who think that now.

But we have long since changed our views upon the subject. We think differently now. We really doubt if it is possible to be too radical in one's opposition to race hatred, discrimination and injustice. Certainly no opposition that has failed to accomplish reforms in this respect can be too radical.

And after all, what is opposition to existing order of things, but radicalism? Can he who opposes present conditions be other than radical? Conservatism is the disposition to preserve what is established—satisfaction with existing customs, things, conditions. Conservatism is the executioner of progress. It obstructs reforms and retards the spread of civilization.

Radicalism is the herald of progress, the handmaiden of reform, a guide to civilization. It forced from the reluctant hands of King John at Runnymede Magna Charta; it broke the yoke of England and gave independence to the thirteen colonies and to the world a great republic. It struck from the limbs of four million human beings the galling chains of slavery and made them the possessors of their own persons, the directors of their own destiny.

Radicalism does things. Be sure your cause is just and be as radical as you can. You cannot be too radical in a righteous cause.—The Wisconsin Weekly Blade.

EDITORIALS

THE KNOXVILLE RIOT.

Once again, and this time in the heart of the South, the New Negro fights with grim determination and successful issue the wanton attacks on his rights and liberties by lawless whites and, for the twentieth time, serves notice to the nation that he is tired of lynching and mob murders and is determined to protect his loved ones and his life and property since it seems that no other power—State or Federal—has the slightest intention of essaying the task.

And once again it has been made but too apparent that not only have the authorities no intention of protecting the Negro in his rights but that when he beats back the wanton aggression of white mobs these are usually reinforced, aided and abetted by the white militia or regulars called out to preserve "law and order." At Knoxville as in Washington the white police and militia protected only their kind and in many instances they were the worst offenders in the attacks on Negro life and property.

THE NEW HOLY ALLIANCE.

"The Egyptians of Damietta, men and women of different religious creeds, have greeted with peaceful demonstrations, of joy and gratitude the decision of the Senate's committee of foreign affairs, in accordance with the traditional American love of liberty and justice, bestowing life and independence on Egypt, and salute in you the most liberal and disinterested nation on whose support the life of small nations depends."

The above message was sent through the Associated Press to the American people by Egyptians acting under the impression that the foreign relations committee of the United States Senate had declared for the recognition of Egyptian independence. Of course no such good thing happened. No such course will ever be adopted by the "liberty-loving" United States Senate or by the Chief Executive. But the message quoted above and the falsely inspired demonstrations of joy by the Egyptian people—"men and women of different religions" and of all classes—constitute the most powerful argument against the Paris Treaty that has yet come to our notice.

This message coming to this country at this time is like a skeleton at the speechfest of President Wilson's tour of the country. It provides sharp and emphatic repudiation of Mr. Wilson's argument in favor of the Treaty that "to establish and safeguard the small nations of the world was the purpose of the treaty."

We do not know whether it would be considered seditious to call the President a liar, but one does not need to exercise a great stretch of the imagination to know that the rude and naughty word is finding place today on the lips and in the hearts of millions of Irishmen, Egyptians, Indians, Chinese, and Africans, who can by their own experience at the hands of the New Holy Alliance repudiate every democratic argument that Mr. Wilson has so far advanced or is ever likely to advance in favor of the Treaty.

ANDERSON, THE CONGO AND THE BELGIAN ROYALTY.

We fully appreciate the weakness for dinners, publicity and newspaper production of his photograph of the "Honorable" Charles W. Anderson, but can it be that this weakness has drowned even memory of wrong as well as all of the finer instincts of the human race which Mr. Anderson, as a member of that race, may have been supposed to possess?

Is it possible that even this much repudiated Negro can have sunk so low as to be willing, as announced in the press, to serve on the Mayor's Committee to welcome the Belgian king and queen on their arrival in this country?

Does not Mr. Anderson consider that he has done enough injury to the Negro people of which unfortunately he is a member? Must he burden us with this final shame? How does he think it will look for the world to see a member of the African race scraping and bowing to, and welcoming, representatives—royal or otherwise—of the Belgian nation? Has he no recollection of the Congo atrocities by the Belgian people and the father of the present king of the Belgians?

But appeal to honor and dignity where

both are absent is a useless task. Far better to ask the Negro people of Harlem what they think of the matter and whether they will stomach this last insult from a creature long ago repudiated by every decent Negro in the country? Will Harlem sit supinely by while this creature heaps ridicule and mockery upon the race?

BOLSHEVIST!!!

Bolshevist is an epithet that present-day reactionaries delight to fling around loosely against those who insist on thinking for themselves and on agitating for their rights. We do not know exactly what the reactionaries desire to convey by the term—we do not think they know themselves. However, if as appears by its frequent use against those who are agitating in the people's interests and for justice for the oppressed, the term is intended to cover those "bad agitators," who are not content that the people shall forever be enslaved in the clutches of the cut-throat, child-exploiting, capitalist-imperialist crew, then assuredly we are Bolshevists. This epithet nor any other holds any terrors for us. If to fight for one's rights is to be Bolshevists, then we are Bolshevists and let them make the most of it!

And for the further information of the asses who use the term so loosely we will make the statement that we would not for a moment hesitate to ally ourselves with any group, if by such an alliance we could compass the liberation of our race and the redemption of our Fatherland. A man pressed to earth by another with murderous intent is not under any obligation to choose his weapons. He would be a fool if he did not use any or whatever weapon was within his reach. Self-preservation is the first law of human nature.

NEGRO FIRST!

For the benefit of the serviles and lick-spittles who are shocked because we refuse to profess perfect contentment under oppression or slavishly to designate a *Living Hell* as a "free, grand and glorious country," the editor of THE CRUSADER desires to state that, while he is, theoretically, an "American citizen"—with all the surplus of duties and lack of rights which characterize a Negro "American citizen"—he still is and always has been a NEGRO BEFORE ANYTHING ELSE and will continue so to be until Negro

"American citizens" are not only American citizens in theory, but in practice as well.

This choice is not voluntary. It is forced upon us and upon every other Negro of spirit—and, we might add, of intelligence—by the open denial to our people of the most ordinary rights of American citizenship—rights that are so ordinary as to be enjoyed even by the unnaturalized white foreigner in the land, but which, most ordinary as they are, and open to the enjoyment of the white alien, are yet denied to us in every section of the country.

But not alone in the United States, but under all other white governments is cause absolutely lacking why the Negro should be anything else but NEGRO FIRST. To us it should not matter where a brother is born. The place of birth is accidental. It is wherever your mother happens to be at the time. What should matter and what *only should matter* is that he is, like you, a Negro. The place of birth is accidental, but the race into which one is born is not an accidental matter. If your parents are Negro, no matter where your mother happens to be at the time of your birth, you are going to be born a Negro. And born a Negro you will be denied equal rights and the merest justice under any of the existing white governments. And therein lies the reason why all Negroes with an ounce of spirit and intelligence are, in their own minds as well as in the minds of the whites, NEGRO FIRST, LAST AND ALL THE TIME!

THE OLD NEGRO GOES: LET HIM GO IN PEACE.

The old Negro and his futile methods must go. After fifty years of him and his methods the Race still suffers from lynching, disfranchisement, jim-crowism, segregation and a hundred other ills. His abject crawling and pleading have availed the Cause nothing. He has sold his life and his people for vapid promises tinged with traitor gold. His race is done. Let him go.

The New Negro now takes the helm. It is now OUR future at stake. Not his. His future is in the grave. And if the New Negro, imbibing the spirit of Liberty, is willing to suffer martyrdom for the Cause, then certainly the very least that the Old Negro can do is to stay in the background for his remaining years of life or to die a natural death without in his death struggles attempting to hamper

those who take new means to effect ends which the Old Leaders throughout fifty years were not able to effect.

Can the Old Leaders deny that there is more wholesome respect for the Negro following the race riots in Washington, Chicago, Knoxville and other places than there was before those riots and when there were only lynchings and burnings of scared Negroes and none of the fear in the white man's heart that comes from the New Negro fighting back? They cannot deny it, so let them go their way. The future is the New Negro's. It should have come to us safeguarded. But the Old Leaders have failed ignobly. Ours now is the task of safeguarding that future and of giving it to our children secured for all time. For us the future and all the great tasks that lie ahead. For the Old Leaders *Requiescat in Pace!*

MARTYRDOM.

It was to be expected that the present fearless agitation for race rights would sooner or later result in martyrs to the Cause. Martyrdom is both the brand of a Great Cause and the unmistakable sign of its approaching triumph. Every great cause has had its martyrs, and many causes that were not great in their own virtue have been made so by the shedding of martyr blood. The history of Christianity is the history in lesser degree of every great cause. No ideal was ever so terribly persecuted as Christianity and no ideal was ever so gloriously and grandly victorious as Christianity. No proponent of an ideal was ever so hounded and cruelly persecuted as was Jesus Christ, who was crucified because "he stirreth up the people." And yet the centuries have seen the ideals of Jesus triumphant over land and sea if yet without a place in the hearts of the capitalist-imperialists, of which class He stated that "it would be harder for a camel to pass through the eyes of a needle than for a rich man to enter the Kingdom of Heaven."

So true is it that martyrdom has ever been the portion of those who have essayed the championship of the down-trodden and oppressed that the radicals of today—colored and white—are quite aware that they court martyrdom by fighting the cause of the oppressed against the oppressor and have all along known that persecution and attempted repression would be the ultimate answer of the oppressors who, in whatever age they lived, have never learned that ideas cannot be

shot out of existence. That the radicals saw this and still dared all may be beyond the ken of publication like *The Amsterdam News*, which in its issue of August 27, speaking of "Messrs. Briggs, Bridges and Domingo," gleefully declared that they "have their faces turned towards the Tombs prison." That may be so. The prisons of this country today hold many of the finest men and women in America. There is no finer man in this country than Debs. And Debs is in jail. The prisons of the British Empire are also overcrowded with the Irish, Indian and African patriots who have dared to question Britain's superimposed rule in their countries. In all ages have the Tombs and Bastiles of the reactionaries been used to crush Independent thought and free speech. And in many instances not only the Tombs and the Bastiles but the gibbet, the guillotine and the CROSS have been utilized in the vain effort to crush opposition to tyrants.

Martyrdom has been, is, and will be unto the Millennium the portion of those who fight organized wrong and oppression. And, if, for fearlessly championing the cause of the Negro Race, "Messrs. Briggs, Bridges and Domingo" are facing the Tombs, certainly the first named has no regrets and we feel sure that the others named will not falter in the fight because of the threat of all for their efforts on behalf of their people. But may we inquire what kind of service the *Amsterdam News*, a paper presumably published in the interests of the Negro Cause, is rendering the Negro Cause that in a time of persecution of those who are fighting for that Cause, its editors, too, along with "Messrs. Briggs, Bridges and Domingo" (and Chandler Owens, A. Philip Randolph, Dr. Du Bois, William Munroe Trotter) are not facing the Tombs?

CARRYING INSULTING ADVERTISEMENTS.

By what inverted reasoning do certain Negro papers preach race pride on one page while carrying on another page race advertisements that insult by their brazen assumption that present-day members of the race that gave civilization to the world would like to change their color and racial characteristics merely because white men, whose ancestors in centuries past wandered over Europe as greasy, hairy savages, are now enjoying a little temporary power and in their over-weening vanity have set

themselves up as the only type that was made in the image of God.

By preaching race pride to their readers, the editors and proprietors of these papers obviously recognize the error of the Caucasian's assumption of superiority of type. Then why do they aid him by disseminating his pernicious propaganda of Negro debasement? Why allow him to ridicule the race by carrying advertisements of his wares, which are injurious both to the health and the pride of race of those among us foolish and feeble-minded enough to use them, no doubt thinking that their use must be perfectly proper or else colored leaders (as the ignorant erroneously designate each and every little upstart and know-nothing of an "editor") would not allow them to appear in their papers.

Surely the money brought in by these advertisements is not essential to the existence of these papers? THE CRUSADER, *The Messenger*, *The Crisis* and other self-respecting publications are managing to get along without having to open their advertising columns to the insulters and traducers of the Race. And Negro publications that cannot exist without aiding the white man in his ridicule of the race should go out of business. Their usefulness is *nil*. And it is time that the Negro people rendered an ultimatum to such papers on the matter. Boycott them and they would soon have to cease the carrying of insulting advertisements.

WHAT YOUR VOTE FOR THE SOCIALIST PARTY WOULD DO.

The argument is often advanced that a vote for the Socialist Party is a vote thrown away. It is claimed that the Socialist Party is not strong enough to carry out its promises, though admittedly willing.

But this argument ignores two very important phases of the matter. First, that the Negro by voting solidly for the Socialist Party would greatly strengthen that party and enhance its chances of success, when would follow the honorable fulfillment of its many promises made to the Negro; and, secondly, that by voting for the Socialist Party en masse or in sufficiently large numbers to attract attention, the Negro would force the Republican Party to sit up and take notice of his arrival at that stage of common sense where "campaign dope" is no longer acceptable to his awakened intelligence unless backed up by after election

performance. Just as, by joining the I. W. W. in large numbers, we forced the A. F. of L. to open its doors to us, so by joining the Socialist Party we can force belated justice and consideration from the Republicans.

RALLY TO THE CAUSE.

The Crusader is gratified with the hearty popular support it has received since its inception fourteen months ago. It has found such a ready welcome in the hearts of the race that in its thirteenth issue it was able to dispose of 32,700 copies. This is certainly a gratifying growth and none but a pessimist would be dissatisfied with such results. And we are not dissatisfied with the net results, but we would like to see of the number disposed of a larger proportion going to subscribers. Buying the magazine each month is creditable enough, but subscribing for it in advance would be of still greater immediate help. And we think that our readers would like to help the Cause to the maximum of their ability. And sending in your dollar for a year's subscription would enable us to do many things and to reach many other groups of the race that we are not able to reach at the present. It will also effect a saving for you and assure you of getting your magazine every month without fail.

THE THINKER

Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in thee we trust.
But back of them stands the schemer,
The thinker who drives them through:
Back of the job—the dreamer,
Who's making the dream come true!
—Berton Braley.

NOTICE.

As the Post Office objects to the extension of the Ministers' Contest as announced in our last issue, and as none of the contestants have, to the date originally set for closing, polled the 8,000 votes, which, as announced in the July Crusader, was necessary to win, the Contest will be closed without the awarding of prizes. We are sorry that we are not able to comply with the requests for an extension of the Contest. The highest vote polled to date was only 400 for Dr. W. W. Brown of the Metropolitan Baptist Church.

SAVERS OF SOULS AND SELLERS OF MEN

By C. VALENTINE.

We have nothing against the religion of Christ as expounded by Jesus and the apostles, but we have often wondered what is there in its modern version that leads the average Negro preacher to emulate the example of Judas Iscariot rather than that of any of the other disciples or even of the Master Himself.

Always it is that the blackest act of treachery finds execution at the hands of the Negro preachers. It would seem that when the tempter has failed everywhere else he sardonically and confidently turns to the preachers for the execution of his evil work, knowing by experience that his thirty pieces of silver are sure to find a ready acceptance among most of the gentry.

While all races have their traitors the Negro race is peculiarly "honored" in having most of its traitors among the preachers and most of the preachers among its traitors. Witness this blackest and latest bit of treachery from the savers of souls and the sellers of men:

"We discourage and emphatically declare our opposition to people of the North who do not understand conditions in the South intermeddling with our relationship. If we are left to ourselves we will in time adjust all our differences for the good of all concerned."

This resolution—note the familiar phraseology, of which we will speak later—was adopted by the executive board of the St. John's Missionary Negro Baptist Association at Austin, Texas, and subsequently adopted by "a joint meeting of the races" under the auspices of the St. John's Missionary Baptist Association, along with a statement condemning the Negro magazines that urged Negroes to run for political offices, and discouraging Negro political aspirations "except where such action is agreeable to both races"—agreeable to the whites, that is!

Now, at any time this treachery would be black enough, but at this time when red-blooded leaders of the race are endeavoring to attract the attention of the world to the pitiable condition of the Negroes in the United States with a view to bringing world public opinion to bear upon the matter, and when Negroes have shed their blood both in Europe and over here in Chicago, Washington, Knoxville

and other places that every member of the race may be protected in its right to life and liberty, it is treachery of the blackest kind to surrender that which has so far been won as well as all hope for an honorable adjustment in the near future. And this is just what the St. John's Missionary Negro Baptist Association has attempted to do.

All that prevents the attempted surrender is that even the white South into whose bloody hands it was attempted to surrender our rights—even the white South knows that it is sheer impudence for any body of truckling, race-selling preachers to attempt to interpret the Negro's viewpoint in this day, when that viewpoint has already received most ample and emphatic interpretation in the affairs at Washington, Chicago, Knoxville and a hundred other places—more than half of these in the South—where the Negro has given warning of his grim determination to defend his life and liberties against all aggression.

The time is past when Negro preachers can safely capitalize their "Christian leadership" of the race. The Negro race today is not so much interested in the Sweet By and By as it is in the Hell Here and Now. Negroes are humans, and like other humans want some of the good things of this life rather than to have them all massed on a promissory note for some problematic future date or life. They want something more than mere promises from their oppressors and the traitor-tools of the latter, for they know just what the promises of the white South amount to and know how much of a chance they have of getting a square deal in that section without outside intervention. And if the chances are slim for such intervention on the part of a North now grown race-prejudiced, the chances of the white South voluntarily giving the Negro a square deal are slimmer yet.

We think we can safely leave it to our leaders to draw their own conclusion in the matter, but before closing we would direct their attention—if, indeed, they haven't already noted it—to the earmarks of caucasian composition in the resolution itself. How often have not our tired

ears listened to the statement from cracker demagogues that the North should mind its own business; and that it does not understand conditions in the South—all capped with the grand peroration "how would you like your daughter to marry a

nigger?" We are satisfied that the composition of the resolution is that of a white or whites; all that we do not yet know is the amount cleared by the St. John's Missionary Negro Baptist Association for its most shameless and damnable treachery.

ANDREW CARNEGIE-- FIEND OR ANGLE?

By CYRIL V. BRIGGS

A N G E L

Much drivel and nonsense has appeared in both the white and colored press about the late Andrew Carnegie, and his example has been held up to the world as one worthy of adulation and emulation.

But before worshipping Carnegie and emulating his example let us see who Andrew Carnegie was and what we would be emulating.

Carnegie accumulated his vast wealth by the inhuman and grinding exploitation of other men and of weak women and young children. He accumulated his hundreds of millions by denying to others an equitable share in the wealth *their* labor produced and by forcing his employes to work at starvation wages and long hours, using scabs to replace them when they organized to resist his financial oppression and having them shot down by state militias when they dared to resist his efforts to lock them out and starve them and their families.

The case of Homestead in 1892 is but one of a series of like incidents in the life of the "great" steel king and "philanthropist." Thousands of workers, who, by their toil had made it possible for Carnegie to exist in luxury and idleness, had struck for better wages and improved working conditions. Andrew Carnegie, "angel" and "philanthropist," according to the minion press, answered them with strike-breakers and private detectives and, finally (these failing) by the bayonets and rifles of state militia, sent ostensibly to preserve "law and order" but in reality to preserve Carnegie's clutch upon the throats of the workers.

And this is the man—with his hands red with the blood of the workers—whose example is held up to the world by the capitalist and the colored slave press as worthy of praise and emulation. His "great charities" are used to prove his worth. His greater thefts are forgotten

and ignored. The minion press also forgets that what was given back to the people in the form of non-edible libraries, etc., was only a small part of what was stolen. Had the workers been given their just deserts in the first place, Carnegie's grand accumulation of wealth would have been impossible and his philanthropy and charity unnecessary. As it is, doling out to a man pittance out of the wealth of which you have robbed him is much like adding insult to injury.

We would suggest to our readers that after reading the panegyrics of the slave press upon Carnegie they turn, first, to the life of Christ and find whether the accumulation of huge fortunes upon the unrequited toil of his fellow-men was one of the features of that noble life, and, second, that they read Karl Marx's work on "Value, Price and Profit." That brilliant work in unanswerable logic shows that *labor-power applied to the natural resource is all wealth*; that labor receives only enough of the wealth it creates to live and reproduce its kind for further capitalist exploitation. The surplus is profit. About four-fifths of the wealth produced by labor is never received by the workers. It goes to swell already swollen fortunes, to the dishonest and inhuman owners of which the worker is asked to bow down and worship.

OUR JEAN d'ARC.

The American Defense Fund for the relief of the 17-year-old girl who, during the riots in Washington, is accused of killing a policeman who invaded her home, but who is believed to be innocent, is growing. Are you a race man or woman? Subscribe today. One man, D. W. Lee, walked all the way from Woods Run, owing to the strike, to contribute.

The List.

J. Welfred Holmes	\$1.00
Richard Nelson	1.00
D. M. Washington, Gary, Ind.	1.00
C. W. Heath, Wellsburg, W. Va.	1.00
George Blue	1.00
D. W. Lee, Woods Run	1.00

—Pittsburg American, 2115 Center Ave.

A BUGLE CALL FROM SUNNY AFRICA

"BECAUSE."

Because ye do elect to sit with folded hands,
Crying to the moon—
Not caring aught for the glorious
Records your fathers left,
Or endeavor made to uplift and make noble
The heritage bequeathed
On you—but sit dreaming all day long—
So shall your indolence, grown heavy
With the years past,
Fall with o'erwhelming force,
As an Alpine avalanche upon you and
yours—
And crush you into oblivion
Because ye have failed to do your part.

Because you're black!
What boots it—
Black? Your race has in the ancient days
Climbed to the highest rung of fame;
Have done, dared, that which ye shirk—
Deeds noble, unselfish—and true-hearted
done.

What have ye done?
O'er the Seven Seas they've sailed
And climbed the highest hills
That tower unto the skies—
Day dreams, your only work.
Up!—awake!—awake!—
'Tis in your hands to make or mar,
Embellish in the scroll of fame or besmirch
The annals of your race.

The Pyramids of Egypt all attest;
Toussaint, Attucks, Bureh—
Yea, a thousand others of Africa's sons,
Have faced the odds and won the crown.
You sit and dream?
Your children's future lies in you.
Look around, behold in these dark, tem-
pestuous days
All races of the earth, stirred to their soul's
being,
Are chafing at the iron bands that bind
them.
Oh, that the windows of my soul
And I could weep, tears hot and burning
for you!
Shall nothing stir you up? Unite! Unite!
Strike whilst the molten mass of oppor-
tunity is hot,
And weld it into something strong and
lasting.

Behold, upon the bloody fields of Europe,
Asia and your glorious Africa—
Your brethren all—have shed
Their lifeblood
For you—for you!
Ye hope! What do you hope?
Is it to sit and cower the live-long day,
Like idle rooks,
Or will you bend your shoulders to the
wheel
And push out from the clogging mire
The car loaded with the burden cast on
you?
Like men—like the heroes of old—
Be up and doing!
Not for the dross that, aye, has God dis-
placed
Mammon sits enthroned;
Unto high deeds, trace up yourselves to do,
Equal and free before the world.

How long shall ye the yoke of idleness,
prejudice and hatred carry,
That bind you in bands of steel!
Bestir yourselves, oh sons of Africa;
Heed not the suasive tongues of those
Who, with sophistries and glib,
Try to draw you from your right and high
endeavor.
He who is above, who slumbers, neither
sleeps,
But ever watches o'er His own,
Looks down on you.
Awake—awake! whilst 'tis yet day,
And the sun in the high heavens shines in
splendor,
Sweet breezes blow.
On, on to the goal;
Unto the victor is the palm.
Your fathers, heroic and brave,
Look on you.
Be men! Either the laurel bays,
Or the pitying boughs of the willow grey,
When back unto mother earth ye are
In oblivion buried,
Because ye failed to do your part.
Which shall it be?

THOMAS LUCAS.

From the Sierra Leone (Africa) Weekly
News, February 15, 1919.

"PUNTA" REVOLUTIONIST

By ROMEO L. DOUGHERTY.

The next few days in Santo Amalia were feverish ones for all concerned. Passage for the United States was secured for us on the Carimba and after fond farewells we sailed one Wednesday morning. Only once during the trip did we see the men who attacked us in the garden of "Punta's" house and that was the second day out, when we caught a glimpse of them in the second cabin dining room while on a tour of inspection with the captain. During the course of the voyage the young Spanish-West Indian laid before me the plans he had worked out for emphatically calling the attention of the world to the injustices heaped upon the colored races. Material for the manufacture of the deadly aerial bomb had to be secured and shipped to the nearest port in Africa, and "Punta" decided these he would obtain in Europe, where it would not attract so much attention. I was detailed to remain in America for at least a year and work among my people, in the meantime visiting the large colored colleges and securing the services of young men from the engineering departments. These were to be schooled for the work they would be called upon to do in the future. Henkel would sail within a week for Hamburg and there secure assistants for putting up the giant plant, while the same ship which carried him to Germany would bring back four young Germans to erect a secret wireless plant that was so far superior to anything of its kind invented that there could be no comparison. Upon me fell the duty of securing in the United States a place where this wireless station could be built, and as poles were obsolete I decided upon a little uninhabited island a few miles from Miami, Fla.

For six months we worked and the enthusiasm displayed by the young Negroes from the various institutions of learning encouraged us to a great extent. They were all young men, who readily consecrated their lives to the cause and were secretly shipped from America to Liverpool, where they were met by agents of "Punta." Although I had been passing for white for many years, I found it just as natural as breathing to go among my

people and get all the information I could that would stand us in good stead when the day came to strike the blow. After we had enlisted exactly 100 young men "Punta" ordered me to sail for the West Indies and there secure at least two youngsters from as many of the islands as I could in three months. Again booking passage on the Carimba I once more sailed for Santo Amalia and upon arrival at the capital lost no time in preparing for the trip to the home of the one girl in all the world for me.

Notifying her by messenger that I would call that same evening, I was overjoyed to receive a note saying that I would be expected at five, when I would again dine with the family of my young friend. When I presented myself at the beautiful mansion I felt like an old friend of the family as I was ushered into the reception room to meet Senorita Maria and her father and mother. After the formalities I told them of our progress, as I had been instructed to do by "Punta," and they were elated. At ten I started to make my departure, as it was my intention to make connections for another island the very next day. Bidding the old folks good-bye I drew Senorita Maria with me to the door and informed her that I would be passing through Santo Amalia on my way back to the United States in three months' time, and sincerely hoped that I would take her promise "for better or worse" with me when I left her little tropical paradise again. Can I say that I had her promise? Time will tell. Early the next morning found me on the high seas on the way to Santo Domingo and Hayti. Letters that I carried gave me a quick and easy entry into some of the best families in all the islands and in a few weeks I had completed my work here and was again headed for the British islands. Here also I found young Negroes not only anxious, but extremely willing to join the movement. I lived a great deal on the sea during the following three months, going from one island to the other, and at the end of the time allotted me I found myself on the last leg of my journey sixty miles east of Santo Amalia, patiently waiting

for a ship that would take me back to the little island where I was made to enter the fight for justice for my people.

On the third day I had the good fortune to secure passage on a Gemran tramp, and I immediately informed my *senorita* that I would be in Santo Amalia on the same afternoon. The trip took only six hours and when I landed on the marina I saw the beautiful Maria awaiting my coming in the same little rig which "Punta" used on moonlight nights along the quiet country roads. She sat behind a spirited animal with the same grace her brother displayed when he roped the famous "Del Fuego," and soon we were rolling along the road to her residence at a fast clip. "When I leave here again, *senorita*, I will be gone for a very long time. Perhaps I will never return to Western civilization again, as the most dangerous part of my journey begins when we head for the unexplored regions of the land of our fathers. A few months more in America perfecting plans with your brother and then we leave for the continent. Here we will be forced to spend almost six months. For you to be with me in Europe as my wife would be the dream of my life realized. May I not look forward to having you with me?" Let us draw the curtain on the details of my first real courtship. I had her word and after dinner at her home that evening we spent the time on the broad veranda. A week I spent enjoying the grandeur of my paradise, and when I bade my Maria farewell again it was with the promise of meeting her in Paris, where we were to be joined in holy wedlock.

Five uneventful days on the ocean and

again we were being warped into our dock in the city of Brooklyn, where stood expectantly "Punta," who warmly grasped my hands as we hastily made our way to a cab and started for our lodgings. That night and many days thereafter we spent in going over the plans and outlining our course now that preparations were almost complete for our departure for Africa. At the end of a week we were on our way South, accompanied by four clean-cut Germans, who spoke English almost perfectly. Close questioning disclosed the fact that these young Teutons also spoke French and Spanish and would be soon returning to the Fatherland to enter the navy as cadets of his Imperial Majesty, the Kaiser. Under the guise of rich young fellows seeking a secluded place where they could enjoy fishing to their hearts' content, "Punta" paid a round sum for the little island off Miami. We hired a little yacht and in the early morning hours worked feverishly putting into shape the plant which would be used to communicate with far-off Africa. Four young colored Americans were with us and the Germans spent their time in training for the work they were expected to do. For two months we worked day and night putting the machinery together. A stranger passing the island would never have imagined the powerful plant hidden in the tall timbers in the innermost recesses of the island and I had every reason to believe that when we made the test from Europe the plant would be found in perfect working condition and ready for the important work we had to do.

(To Be Continued.)

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THE FIGHT FOR FREEDOM

A mass meeting was held in New York; July 27, under the auspices of the Virginia Island Protective League, to protest against American atrocities and the American regime in the former Danish West Indian Islands, now known as the Virgin Islands of the United States. Among the speakers was an ex-policeman of the islands, Lee Richardson, who was discharged from the force for daring to protect a colored girl from a white U. S. marine.

Falling in line with the world-wide sweep of the Negro movement for national existence and freedom from the white heel, resi-

dents of Dominica, B. W. I., have started a movement for an independent federation of the West Indies on the principle of national freedom.

Reuter's special correspondent writing on June 4 says that a provisional government of India has been formed in Kabul, and is negotiating with the various governments, Soviet Russia and Afghanistan have expressed their desire to help in every possible way. Professor Barkatullah, formerly of the Tokio Imperial University, is one of the members of the ministry.

The efforts of New York reactionaries

operating through the Lusk legislative committee and the attorney general's office to close the Rand School of Social Science have failed for the time being at least. Justice McAvoy of the Supreme Court, having seen Deputy Attorney General Berger pinned down to an admission that he was not ready to try the action to annul the school's charter, dismissed those proceedings.

A special cable to the New York Times, July 3, from Geneva, states that a new organization, under the name of the "Oriental

League," has recently been perfected with a view to crushing British imperialism in Asia and Africa. The correspondent states that "for the first time, through the creation of a league, the racial and religious differences which have divided Eastern conspirators, have been overcome." He goes on to say that "evidence exists that the recent insurrection in Egypt, the sudden attack of the Afghans, and the rising in India, new and remarkable co-operation between Moslems and Hindus were connected with the activities of the league."

A HOROSCOPE OF THE MONTHS

The Nature of the Destiny and Some of the Idiosyncrasies Which Have to Do With Persons Born Under the Sign "Libra," Representing the Period Between September 23 and October 23.

LIBRA: THE SCALES.*
September 23 to October 23.
CUSP: RUNS SEPTEMBER 23 TO 29.

CHE constellation Libra—the seventh sign of the zodiac, and the middle one of the Air Triplicity—is a cardinal, sanguine, diurnal, airy, masculine sign, governing the loins. The higher attributes are inspiration and perception.

A person born under the cusp, when the sun is on the edge of the sign, does not receive the full benefits of the individuality of either Virgo or Libra, but partakes of the characteristics of both.

There is a greater variety of disposition among the Libra people than among those of any other sign. They are energetic, ambitious, and inspired. The inner nature is receptive, intuitional, sensitive and poetical. They always finish things in a careful, competent and conclusive manner. They keenly feel and can closely imitate the acts and sentiments of others, and can thus readily learn from example.

Their strong emotions and great imitative ability make them well adapted for the dramatic profession. When angry, they leave nothing unsaid. Their nature responds to all forms of idealism. As students, they are fond of philosophical and ethical and especially of mystical literature. Many good linguists are found in this sign.

The Libra people have remarkable foresight, and in the decision of most matters they are correctly guided by their intuitive faculty. This is especially so in the buying

and selling of commodities, in which they can rarely be defrauded.

When overtaken by disaster they recover quickly and go to work again with redoubled vigor. The Libra women are kind, constant and merciful.

The other type of Libra people is to be found among the men, who are cunning in their business dealings and inconsistent in their affections.

In physical appearance Libra subjects are usually tall, slender and well formed, with oval face, or languid expression of countenance, and beautiful eyes. The physical temperament will be sanguine-bilious in Southern latitudes, and nervous-bilious in Northern climates.

Their most congenial friends will be found among the Fire people (Aries, Leo, and Sagittarius); next, with those born under their own sign, and, third, with those born under Aquarius.

Libra people take things from a material and literal standpoint; and though their intuitive nature will often show them the true side of the question, they prefer to accept the conclusions of human logic.

Impatience is one of their chief faults. They are prodigal of their strength and talents, and scatter their forces in all directions. They suffer through anger and jealousy.

When a Libra and a Sagittarius person are united, the children will be very talented. Children of Libra and Aquarius will be stronger physically, and will possess a keen intellect. These children are quick to perceive the truth in anything, and will

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

8 11 21 22 23 24 25 26 27 28 29 30 31

make determined efforts to improve. They have a natural genius for invention, having a marked mechanical ability over all the other signs. They should be permitted to have their own way when not entirely wrong. To circumscribe a Libra child is to destroy its genius.

The governing planet is Venus, and the gems are the diamond and the opal. The

astral colors are black, crimson and light blue. The flower is the violet.

August and December are the most favorable months, and Wednesday is the lucky day in this sign.

Mrs. Annie Besant was born under this sign. Bernhardt, Modjeska and Peg Woffington are excellent illustrations of the dramatic genius of Libra people.

The Zodiacal Signs.

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

CROWN COLONY GOVERNMENT IN THE WEST INDIES

By EDWIN WILLIAMS

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CROWN colony government is the infamous form of rule designed by the Imperial British government to disfranchise the darker races of the Empire wherever the darker races outnumber the caucasian, to the end that the darker races may be more thoroughly exploited.

This form of government takes no stock of the wishes of the people where it obtains, and the right to order their own destiny is denied. The centre of all the initiative of legislation is the colonial office in Downing Street, London, thus reducing the people to political serfdom and making of them a subject race.

The British government in order to gloss over and not to make too glaring the contrast between its own autonomous form of government and the rule it pushes upon the darker races, makes a sham effort at representative government. It gives the governor of the various colonies the power to appoint a legislative council. In this hand-picked legislature the proletariat is never given a seat. Care is taken that only native capitalists and Anglo-Saxons are appointed.

Since the inception of crown colony in

the West Indies forty-one years ago, a pall of inertia has steadily crept upon the creative powers of the people and they have made no contribution to the arts and sciences or literature. Indeed, the Leeward Islands have not contributed twelve men of pure African descent to the medical profession in that period.

In the public schools of the island civics with its attendant knowledge of government is repressed or ignored and West Indians generally are lamentably ignorant of the form of government under which they live.

There is little or no popular interest in social legislation obtaining all over the world. The agenda of the various legislatures concerns itself mostly with the collection and disbursement of revenue.

The scheme to disfranchise the people of the West Indies seems to have originated with, or was appreciably helped by, the Anglo-Saxon planter of Jamaica. His experience during the Gordon riots of 1865 in that island, when the natives demanded a greater share of the wealth that they created, must have impelled the scheme. For, in Chambers Journal of January,

1895, an Anglo-Saxon woman, recounting her experiences during those stirring times, quotes her father as saying that "he regarded the Negro as a man entitled to equality before the law, but as a political equal, no!"

Up to, and after 1865, the West Indies enjoyed a measure of self-government. Each island had its elected assembly, although the qualification to vote was based on the possession of property. Speaking for St. Kitts, there was in 1878, when crown colony was introduced, a population of 35,000 people. The island supported these comfortably and the treasury carried a surplus of £5,000. The census of 1910 shows a population of 29,000 people. If, as it is adduced in the case of Ireland, a decrease of population is taken as argument to prove mis-government, then St. Kitts has a splendid cause for complaint.

Mr. Edgar M. Grey, in his erudition of "The Negro in the West Indies" that appeared in the May number of *The Crusader*, makes it appear crown colony was introduced in 1888. Perhaps this is a case of "Nixon read um rong."

Confining our observations of St. Kitts crown colony was introduced in 1878. The legislature to enact this nefarious measure was composed almost entirely of Anglo-Saxons, with only one Negro among them.

So far, the British Government has managed to sustain this form of rule by the bestowal of patronage and the appeal to the vanity of certain classes, but the latest indication shows that the masses are sensing their power and it is the duty of West Indians on the American mainland to held in the realization of a government of West Indians for West Indians. Barbados and Bahamas already have autonomy.

WHERE MILLIONS AWAIT NEGRO ENTERISE

ARTICLES NEEDED IN NIGERIA.

(Consul General Robert F. Skinner,
London, Eng., June 6, 1919.)

According to a London merchant who is about to engage in trade with Nigeria, that country, with its population of some 35,000,000 and enormous natural wealth, has great possibilities for development. What is lacking particularly is shipping facilities which would enable native producers and merchants to sell and ship their goods to whom they wish, and not be obliged to sell in the local market as they have to do at present, because of lack of transportation facilities. This merchant is of the opinion that within three months from the date of the inauguration of a trade scheme which he contemplates he would require at least two ships per month, with a combined carrying capacity of 8,000 to 10,000 tons of general raw products.

This country is in need of the following articles: Agricultural implements, cooking and household utensils, general provisions, tobacco, cotton goods, piece goods, silks, kerosene, gasoline, paraffin, tents, bungalows, motor vehicles of all kinds, bicycles, sewing machines, and general American merchandise. In return it has for export: Palm oil, palm kernels, nut oil, shea butter, groundnuts, benniseed, maize, cotton, tin, hides, coffee, cacao, mahogany, and cedar.

BRITISH CORPORATION FOR TRADE WITH ABYSSINIA

(Consul Addison E. Southard, Aden,
Arabia, June 24, 1919.)

Potential investors in the Red Sea commercial district are now receiving copies of the prospectus of the Abyssinian Corporation (Ltd.), of London, England. The prospectus offers 500,000 ordinary shares of the Abyssinia Corporation (Ltd.) at a par value of £1,005,000, divided into 1,000,000 ordinary shares of £1 each and 5,000 deferred shares at £1 each.

This corporation has been formed for the purpose of promoting British commercial interests in Abyssinia and announces in its prospectus that permission for the stock issue has been given by the Government Treasury with the understanding that preference be given by the corporation to British-made goods. The main object will be to arrange for the export of British-made goods from Great Britain and its Dominions to Abyssinia and to export from Abyssinia the commodities produced there. American importers have heretofore taken, through Aden, large quantities of Abyssinian skins, coffee, ivory and civet.

OUR HOMES—SWEET HOMES

Their-Meaning and the Things That Make Them Sweet

By I. KUTTNER

"Be it ever so humble, there's no place like HOME."
John Howard Payne.

"Home, Sweet Home" by John Howard Payne, is, indeed, the sweetest story ever told. The thought brings to mind the meaning, the love and longing for, and the sacredness of the place we call home. What wanderer on God's earth, what adventurous youth that left home to make his way in the world; what maid or man that closed the doors in the morning in anger, vowing never to return, after some difference that could have been reconciled would be but too glad to hear from home, even to go back again, and never leave it.

Home is the place of our birth—where almost every one of us "got our bringing up." It's the place where we learned the word of God and love; where we "throw ourselves down" after a hard day's work and rest in comfort. The place where "Mammy allus waits for us with a full, round smile." And where Dad, settin' in his comfy chair, smokin' his pipe and readin' his paper, turns roun' as you come home and says, "Is that you, chile?"

The home is the hub of human habitation; the centre from which all the virtues radiate. It is the foundation of the family; the "tie that binds." Like the all powerful sun that draws matter to it with compelling force, so the home, with its strong human attractions is the irresistible magnet of man.

The most popular word in our vocabulary is home. It finds its place daily, hourly, yea, almost every moment in our activities. At the ball game it's "root for the home team, home run and go on; go it Jeff; make it a homer!" In politics it's "Home Rule," a principle agitated for centuries. When you're away and must eat out, it's the home cookin' sign that pulls you into the eatin' place, anticipating a meal like mother's—at home.

And so it is, right down the line: Home made, home spun, home life, home town; writin' home for money. And that's not all: When the eloquent and tearful defender of the prisoner charged with the awful crime appeals to 'the twelve men upon whom the fate of the accused rests, it's "Send him home to his aged, weeping mother." Even in the play, "Ten Nights in a Bar Room," the little child, taking her sotted parent by the hand, says, "Father, dear father, come home with me now; the clock in the steeple strikes twelve." And in the end, as the news article closes, "They brought the body home to be buried."

There's the young couple, too; the "dovies" you see holdin' hands; the pair that think themselves the only two people on earth. If you could listen to part of their conversation, you'd hear her say: "Lem, I saw the most beautiful dining room suite at one of the stores today—just the thing for our new home." And hear him

answer. "Yes, honey, just as soon as I get a little more saved up, we'll get 'hitched up' and furnish our home."

Then there's the day's outing we look forward to. It's packin' the lunches, gettin' all togged out, standing in line, patiently waiting to get on the boat, eager to reach the grove, take everything in on the picnic grounds. But—but, after all the fun we've been anticipating and participating in, we're mighty glad when we're on the way home—only too glad to get back there—to home.

And after "we ain't missed a single dance" in the whirls of the night the divine strains of the last number on the order of dances starts us on our way to "Home, sweet home." And last, but not least, "her boy, who's been away, gone over a year, now, 'a fightin' for his country, 'the land of the free and the home of the brave,'" is comin' back this week on the "Victory." Won't he and she be glad when "Johnny comes marchin' home."

Indeed, there's no place like home—and none likely to be discovered. And—humble, though it may be—it's hallowed. It's all most of us have, and it behooves us to make it sweet—the sweetest place in our lives.

Now what are the "makings" of a home—sweet home? First, there must be God and love in it. It must "have a heart" that beats for honor and virtue. It must radiate sunshine—human sunshine. The kind word must always be there. To the visitor it must have the outstretched hand of welcome and the warm friend's farewell that carries "call again" with it.

To be sweet the home must be arranged, so that the eye is pleased and the ear charmed. Order—Heaven's first law—must prevail. Everything in a sweet home is tidy and in its proper place. A cheerful face and a high spirit should abide there.

The sweet home must have music, "human" as well as vocal and instrumental. The harmony of "the voice with the smile" must make itself seen and heard—and felt. The sweet home is no place for the face with the grouchy look.

Comfort is on the list, too. A rocker for ma and an easy chair for pa that make life worth living for the old folks. Good and attractively covered furniture give the home an appearance of sweetness and makes it a place where you can invite your friends and make them "feel at home."

Although it may not have occurred to many, it is nevertheless a striking fact that were it not for the faith people had in each other—the belief in the good intentions of those that start housekeeping; who are willing "to pay for the things as they get paid," millions of homes would never have been built, families would not have been reared, and the world would have been behind hundreds of years. We are to be grateful that this human quality exists; that people are willing to trust each other, that the tradesman is willing to wait for the money, and make it easy for any honest person to furnish a home without waiting until he or she has all the ready money.

Indeed, it is a blessing, as many of us are born with only what the Almighty gave us—life, health and a chance to make our way in the world. Your home, like yourself, IS WHAT YOU MAKE IT. Put the sugar of life in you—and your home. They will be sweet while you live and leave sweet memories after you're gone.

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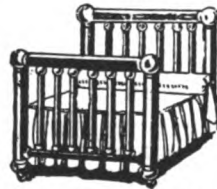
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FACTS, FUN AND FANCIES

By the Staff.

THE AFRICAN KNOWS!

" . . . It is stranger, as we consider of what small things pride is born. The European is proud of his pale colour, and almost all native Africans appear to be proud because they are black."—Stanley.

Are you reading the idiotorials in The Stemtertam Mews? If you are not you are missing "today's best laugh."

The Kolchaks are not all in Russia. A Harlem dotard editor, who has been on the run ever since his "return to journalism," claims to have scored a victory because he has forced some one to the exertion of chasing him out of town.

The white man can afford divisions and diversions. The Negro cannot. It's Negro first, last and all the time or perish for us.

English judges object to trying the Kaiser "by a law they do not know." We have always wondered at the Anglo-Saxon's ignorance of the Ten Commandments.

ATTENTION OF THE LEAGUE OF NATIONS.

Either every people has the right to self-determination and freedom or else no people has the right, and is entitled to freedom only because it is strong enough to assert and to maintain its liberties by arms.—*New York Evening Journal*.

The daily press reports Health Commissioner Copeland as expressing surprise at the small number of Negro drug addicts. Why surprise? Is it not a generally known fact that the Negro cannot descend to the levels of the low white?

HOW THE FIRE STARTED.

The other day a fire was being discussed in the presence of one of our staff. One man said he believed it was incendiary. Another replied, "Incendiary Hell! It was set on fire."

A FEW REMARKS.

Marrying a woman for her money is very much like setting a rat trap and baiting it with your finger.

It is highly important, when a man makes up his mind to become a rascal, that he should examine himself closely and see if he isn't better constructed for a fool.

I argue this way, that if a man is right he can't be too radical, and if he is wrong he can't be too conservative.

We all complain of the shortness of life, yet we all waste more time than we use.

Some people are so fond of bragging about their ancestors and their great descent, when, in fact, their great descent is just what is the matter with them.

Success in life is very apt to make us forget the time when we weren't much. It is just so with the frog on the jump; he can't remember when he was a tadpole—but other folk can.

MATRIMONIAL.

Three Germans were sitting at luncheon recently and were overheard discussing the second marriage of a mutual friend, when one of them remarked: "I'll tell you wat, a man wat marries de second time don't deserve to have lost his first wife."

"Calls the Chimpanzee the Jungle's White Man."—Herald Magazine Headline.

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MUSIC

Prof. Packer Ramsay, F. G. S. M. Medalist, London, Eng., and eminent



basso and voice specialist, has completed his eighteen months' tour through the United States and Canada. He is now back in New York City giving lessons in voice culture and piano at his studio at 229 West 139th street, New York. To quote the Boston Globe on Prof. Ramsay's ability: "He is an accomplished, beautiful and artistic singer, mindful of laws which are inviolate without loss, yet communicating as an interpreter of the spirit of the work."

Music-loving New Yorkers were given a rare treat in the Joint Recital at St. Mark's Hall, September 5, of Senor Jean Loncke, the celebrated tenor, and Mr. Neil O'Jon, the South American Boy Piano Virtuoso. The program rendered was one of the best classical programs given anywhere in the Metropolis. Young Mr. O'Jon demonstrated wonderful interpretative ability and brilliant promise of great future development. Senor Loncke was, as usual, most enjoyable.

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NEGRO EDITOR'S LIFE THREATENED.

Cyril V. Briggs, editor of the Negro radical magazine, *The Crusader*, has received three anonymous letters within the past month threatening his life for his activities against the persecution of the Negroes.

The latest letter states that the writer is the leader of a band of men who are being asked by high public officials to murder every Negro of importance in New York. The letter also states that this band has been offered \$30,000 for this work, of which half had already been paid.

Briggs is asked for \$500 in order that his life may be spared. The letter then continues:

"Also for your benefit I must tell you that the police of your district are in on this and if you go to them we will know within an hour after you do so and that will be bad for you."

Editor Briggs has ignored the first two letters and intends to ignore this one as well.—From *New York Call*.

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THE LEADING NEGRO MUSIC PUBLISHING FIRM.

It is an old saying that "In Union there is Strength."

This applies to patronizing Colored music publishers as to many other varied lines of endeavor.

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There are fifteen persons in the offices of the Pace & Handy Music Company, including music arrangers, stenographers, bookkeepers, pianists, sales-manager, professional-manager, etc. They are all Negroes and are fully capable of handling their own particular line.

To those who are preaching about patronizing race enterprises Mr. Handy says "*Amen, put your money where your mouth is.*"

EMPIRE CREDIT CO. EXPANDS

We notice with pleasure the enlargement of the premises of the Empire Credit Company at 2284 Seventh Avenue. The success of any community enterprise should be a source of gratification to all other enterprises in the community since even those in the same line will derive distinct benefit from such success. The more enterprises in the community the better for that community. And this is true even in enterprises in the same line of business since the more clothing stores, the more furniture



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THE RAND SCHOOL

The Rand School of Social Science has for the past six years sought to extend its influence beyond the walls of its building. Many people living in outlying communities are not able to attend lectures and discussions of vital topics as frequently as are those who live in the large towns, and especially in such industrial centers as New York and Chicago. To reach this group of the workers, the Rand School of Social Science has prepared six correspondence courses.

These courses cover the field of Socialism, social history and economics. They have been prepared by men and women who have given years of thought to the question and who have had considerable experience in teaching and writing. A

complete list of courses is as follows:

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4. The Labor Movement—By Morris Hillquit and others.


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6. The Fundamentals of Socialism—By David P. Berenberg.

The fees for these courses are more than moderate. In fact, the prices are based merely on the cost of printing, postage and the labor of circulating the lessons. A special feature of the correspondence school is the formation of study classes wherever possible. These study classes may work with or without a leader. For groups of this sort a special rate amounting to 50 or 60 per cent of the original cost of the lessons is made. Textbooks are supplied with every course except in the study groups. For these groups a slight extra charge is made for the textbook. Newer courses also have an examination system, which permits the student to check up on the knowledge gained from his studies.

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W. A. Domingo, ex-editor of "THE
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Briggs of "THE CRUSADER."

On all News-stands about September 18th.

Please Mention The Crusader

DIGEST OF VIEWS

THE ALERT AFRICAN.

That the native African is at this moment wide awake and alert to his interests and moreover grimly determined to safeguard those interests is evident to any one reading the editorials and news items in African papers of recent date.

The African has noted the plans of the British capitalists to recoup Britain's war losses by keener exploitation of the "colonies" and for his part has given notice that Africa is not going to make good Britain's war debts. *The Lagos Weekly Record*, after remarking upon Lord Leverhulme's lecture before the Royal Chamber in which he advocated a vile gospel of economic development in Africa, gives fair warning that

if the worst comes to the worst, the so-called benighted African will give the high priests of Mammon and economic greed such a rude shock as they will never forget until the crack of doom—for today he has been goaded to such a pitch of desperation that his mental attitude may be best expressed by the phrase, "Let them all come."

Another paper, *The Lagos Standard*, comments upon the race riots in England:

We had learnt to look forward to the 'triumph of civilization' as it has been taught us, but if, at this eleventh hour, this is where we find ourselves, then is our labor naught. Has the black man not similar cause for grievance, and with greater show of reason, too? He was taken away from his home, whereas the white man came to his country of his own free will and is helping himself to whatever is "lovable."

THE NEGRO'S PRESENT STATUS.

That the Negro is worse off today than at any time in his history in this country is the opinion of a South American observer, Antonio Torres, who, writing in the *Correio Danmaha*, declares:

The Negro in the United States lives under a regime worse than during the time of Lincoln, when his life was saved as valuable property. Today the Negro is like the Pole and the Jew of Russia during the reign of the Czar, without political guarantees or a social horizon. His only reward for loyalty to his country is lynching on a trivial pretext.

Even the German Empire gave legal protection and never burned its subjects, even in its African colonies.

A Negro born in the United States speaks the same language as President Wilson, but the savage whites do not hear his cries of

agony. People who act in that manner have no right to speak to the world in the name of civilization.

"SELF DETERMINATION" IN PRACTICE.

Commenting in the London *Nation* on the above subject, W. McLane reminds the British people of the promises of Lloyd George in re to the African people: He asks:

In all this what has become of the famous theatrical declaration of Mr. Lloyd George, that the natives of Central Africa were to be consulted through their tribal organizations and through their chiefs, and given an opportunity of deciding for themselves whether they preferred German or any other rule. We suppose that it has now served its purpose. The general election is well over, and what are pledges anyway? The fact remains, however, that 3,000,000 people are to be transferred from one country to another without any regard to their own desires, and "the territory is rich in cattle."

After commenting upon the British-Belgian arrangement whereby red Belgian gets the provinces of Ruanda and Urundi in what was formerly German East Africa, Mr. McLane winds up:

But now glory be to God the war for liberty has ended. Let the nations give thanks. The powers of freedom the countries where democracy rules the Gallahds of the twentieth century have won and British has no connected sphere of influence running from one end of the dark Continent to the other. Even so is freedom made secure—for capital.

"SHOULD WE VOTE THE SOCIALIST TICKET."

To the above query propounded by the progressive Baltimore *Afro-American* there have been many interesting replies ranging all the way from the ancient argument that a vote for the Socialist Party would be thrown away UP to the advice to cast our lot with that party which offers most and further UP to the convincing arguments of Miss Nannie H. Burroughs, who in a letter to the *Afro-American*, writes:

Unless the two great political parties—Republican and Democratic declare themselves on the Suffrage, Labor and Lynching questions, the Negro should go to the Socialist party that has already declared itself for exact justices and equality of opportunity for all, regardless of race.

For nearly sixty years, the Negro has been

expecting the Republicans to assist him in safeguarding his constitutional and political rights, but that party has failed ignominiously. Every four years we are fed on campaign dope for a few months only to starve from failure on the part of that party to select the men and stand by the measure designed to give political and economic opportunity to all. We have lived on promises without performances. We are suffering and dying as a result of neglect on the part of the party to which we have given faithful and unstinted support.

Whether you know it or not, or, rather, whether you believe it or not, the Negro is either going to divide his vote among the three parties or he is going to do the desperate thing—throw his entire strength to the Socialist party.

Then, too, Negro men are going to resent the infamous insult of the Woman Suffrage Association. In their effort to secure the ballot, they have virtually promised the South to leave the Negro woman out of the equation. Negro women are perfectly willing to be left out, but Negro men who have the ballot are going to see that somebody else is left out.

A Campaign of Education is going to be launched and Negro men and women will be advised to do just as I have intimated. We have three things in mind during the next campaign: to square with the Democrats for the way in which they have treated Negroes on both sides of the ocean during the past four years, to settle with the Republicans for their sins of omission—and to kill woman suffrage because it is willing to throw us overboard in order to get white women into the ship.

THE NEGRO: CAN HE DESCEND TO THE LEVEL OF THE WHITE MAN? DR. FRANK CRANE, A WHITE MAN, SAYS NO!

For the benefit of the disseminators of the propaganda of Caucasian superiority and for the weak-minded colored persons who have fallen for such rot, we quote from Dr. Frank Crane's article on "The Negro" in the Evening Globe of recent date:

THERE ARE VICIOUS NEGROES, BUT THE NEGRO IS INCAPABLE OF THE DEPTHS OF ORGANIZED AND STUBBORN DEVILTRY TO WHICH THE WHITE MAN CAN DESCEND.

We also refer those interested to Wendell Phillips' oration on Touissant L'Ouverture.

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It costs \$2 a year, American money, and \$1 for six months, and is worth a lot more. Send check, international money order or bank draft for subscription: (no free samples sent) and read such things as "The Solloquy of a Slacker," "Judas Iscariot and the Bolsheviki," "The Catholic Church, the Cancer of Mexico," "Lenine, the World's Hope," "Keep Hands Off Mexico," etc.

The censor will not let GALE'S MAGAZINE enter the United States and circulate in the mails, but this doesn't make any difference. Linn A. E. Gale has been making Burleson and the postal gods look like 30 cents all along. He—but huah! that would be telling.

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CORRESPONDENCE

5109 41st street, N. W.,
Washington, D. C., Aug. 27, 1919.
To Cyril V. Briggs,
Editor The Crusader:
Brother in Christ:

I thank God for the portrait you print of William Monroe Trotter on the cover of your September issue!

Incarnadine! Incarnadine! Incarnadine!
The facial expression of Trotter here depicted is a holy inspiration.

His soul is aflame with the fires of righteous indignation, knowledge of possessing a vital truth and determination to make it known to friend and foe alike, though martyrdom his portion be.

Though the expression on his countenance is suffused with a pity for the debasing prejudice of his white-livered contemporaries, I have not seen his equal among lily-whites; their hearts are craven where they are not black.

"All men my brothers; all women my sisters; the world my country; to do good my religion"—in these words Tom Paine, the greatest patriot of the American Revolution, set forth the true meaning of the Ten Commandments, yet our late President Roosevelt debased himself before his God and ours by referring to this man, the latchet of whose shoe he was not worthy to unbuckle—as "that dirty little atheist—Tom Paine."

I would to God my skin were black that I, like Trotter, might glow and scintillate with a fire that naught can quench—nor jeers, nor jibes, nor death itself subdue!

For 50 years I've fought the fight for "Liberte: Fraternite: Egalite"—thus the French express in their happy vein the true solution of the Riddle of the Universe—for

"Right is Right, since God is God!
And Right the day *must* win.
To doubt would be disloyalty:
To falter would be sin!

"To every man upon this Earth
Death cometh soon or late,
And how can man die nobler
Than facing fearful odds
For the honor of his country
And the glory of his God!"

You wonder perchance whether I am Hindu, Hottentot, Malay, Indian or Caucasian—the good God who made man in

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