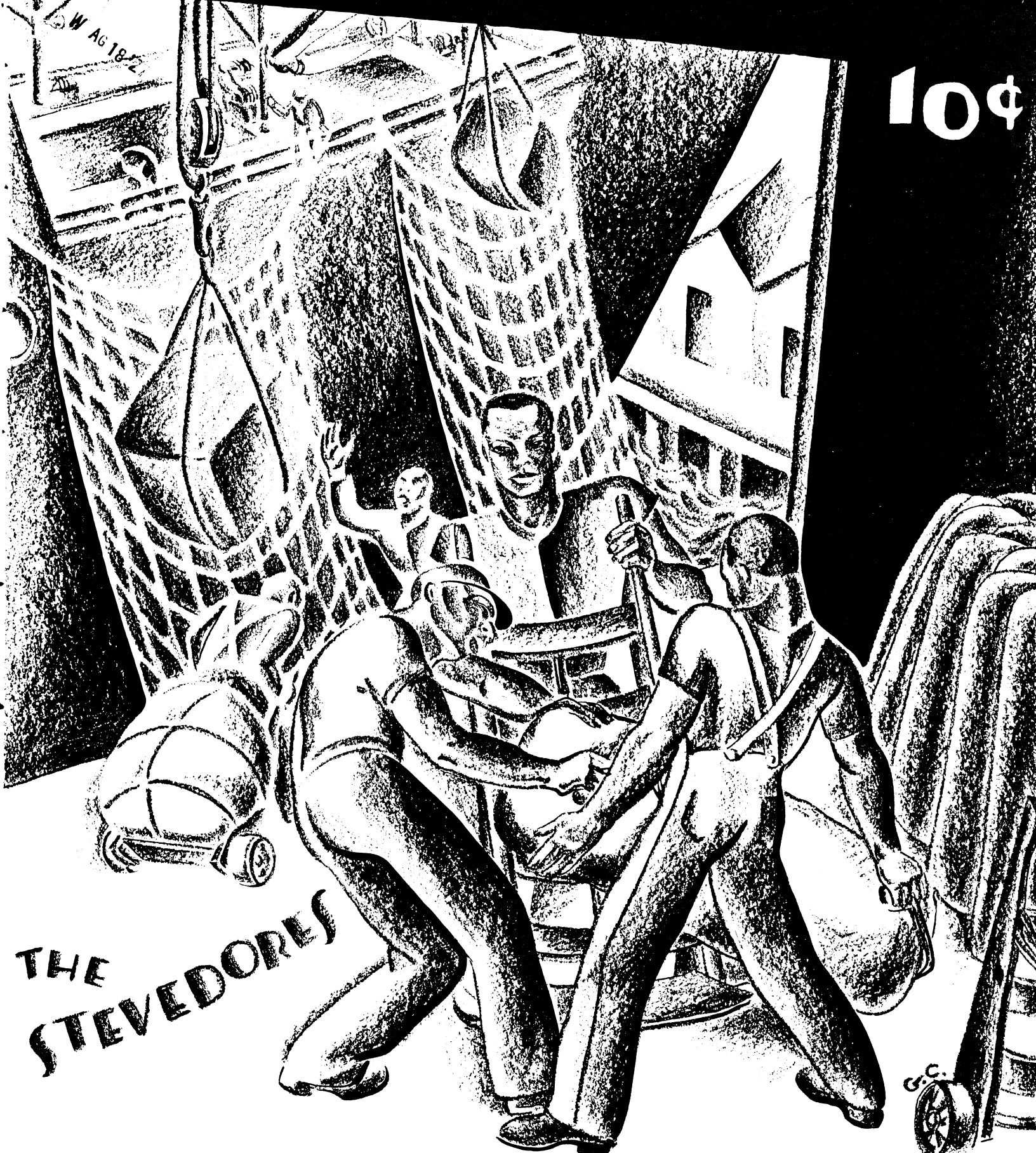


THE MESSENGER

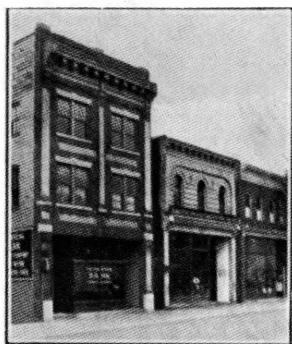
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THE
STEVEDORES

SEPTEMBER • 1927

IN THIS NUMBER: African Trade Unionism, by Clements Kadalie; Battling Siki--Civilization's Dupe, by



Home Office Group
525-7-9 North 2nd Street
Richmond, Va.

Mothers and Fathers— After School, What?

Commencement Day is at hand. Many a young woman and man now turn from the Class Room, and the applause of the multitudes at commencement, to the stern reality that their parents have kept them in school and prepared them for a business career, but through their failure to support race enterprises, or to establish some kind of business, they have closed the door of opportunity to their own boys and girls; and by their patronage to others, have opened wide the gates of opportunity to the youths of other races.

The Southern Aid Society of Virginia, Incorporated, gives dignified and profitable employment to hundreds of young race women and men as officers, superintendents, bookkeepers, stenographers, clerks and agents, and would provide many more such opportunities, if our people gave the Society a larger share of their Insurance patronage. We therefore appeal to race mothers and fathers to open doors of opportunity to their own educated sons and daughters by supporting Race Enterprises.

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The Messenger

New Opinion of the New Negro

Editors:

A. Philip Randolph
Chandler Owen

Managing Editor:

George S. Schuyler

Business Manager:

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The MESSENGER is the recognized mouth-piece of the more advanced section of the Negro group in the United States. For ten years it has spoken intelligently and eloquently in behalf of organization of labor, white as well as black, believing, as it does, that the questions of wages, hours of work, safeguards on the job and proper representation of the worker, are the most important confronting the majority of the men and women, white as well as black, in the United States. For two years it has been the official organ of The Brotherhood of Sleeping Car Porters whose organization it espoused and whose battles it has consistently fought.

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The Messenger



New Opinion of the New Negro

Entered as second-class matter at the Post Office at New York, N. Y., July 27th, 1919, under act of March 3, 1879. Published monthly by The Messenger Publishing Company, Inc., 2311 Seventh Avenue, New York, N. Y. Telephones: Edgcombe 2323-2324

VOLUME NINE
NUMBER NINE

SEPTEMBER, 1927

Price: 10 Cents a Copy; \$1 a year in United States; \$1.25 in Canada; \$1.50 in foreign countries.

GROWTH OF AFRICAN TRADE UNIONISM

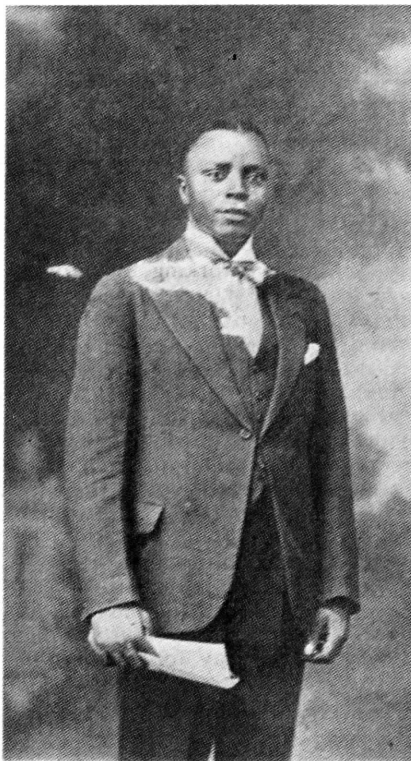
By CLEMENTS KADALIE

National Secretary, Industrial and Commercial Workers Union of Africa

About three years ago I contributed to "The Messenger" some articles relative to the formation of African Trade Unionism and the difficulties which the Industrial & Commercial Workers Union encountered during its initial stage. It is not the intention of this article to recapitulate our early struggles, but rather to enable the readers of this widely known magazine to be acquainted with the present position of this Organization.

The I.C.U., as it is generally known in South Africa, is an Organization which embraces all black workers in South Africa including Indian workers. During last year this Organization intensified its propaganda work throughout South Africa and its rapid ramification alarmed the Government of the country which decided to counteract the development of the I.C.U. To pursue this end the Government restricted my free movements as a British citizen of the South African Dominion of the British Commonwealth of Nations. The Organization strongly resented the action of the Government and it fought the ban which was placed on my free movements in the law courts. While I was convicted in the lower court of the land, the Supreme Court of South Africa decided on an appeal in favor of the Organization. My victory gave us a new determination to carry on with the good work.

The South African Government could not tolerate the rise of this important black workers' Union and consequently introduced a Native Administration Bill, embodying drastic Sedition Clauses. The object of this Bill was to check the onward march of the I.C.U. as will be proved in this article. The I.C.U. National Council organized vigorous opposition to the Bill and demonstrations unprecedented in the annals of South Africa were also organized throughout the country. The I.C.U. being affiliated with the International Federation of Trade Unions, with headquarters at Amsterdam, cabled to that body and also to the British Trade Union Congress General Council, the Independent Labor Party and to Mr. Ramsay MacDonald, M.P., asking for interna-



CLEMENTS KADALIE

Who will shortly lecture in the United States

tional support against the Bill. The International Federation of Trade Unions at once cabled to our Government in South Africa its strongest protest and requested the withdrawal of the Bill, while at the same time it communicated with the League of Nations and the British Labor Movement.

Arising from this international opposition against the Bill, the South African Labor Party, which is an organization exclusively of whites, as well as the South African Trade Union Congress, also an industrial white organization, joined the black workers for the first time in the history of South Africa to protest against the measure which

exclusively affected the Native Africans. The South African Trade Union Congress which met in Cape Town during Easter holidays unanimously decided to reaffirm the opposition against this reactionary measure of the Government, conducted by its National Executive Committee, while the South African Labor Party resolved to vote against the Sedition Clauses in Parliament. In an extraordinary fighting speech, Mr. Arthur Barlow, the Labor member for Bloemfontein north, Orange Free State, astonished Parliament recently when he revealed the new policy of the South African Labor Party. He vigorously defended both the I.C.U. and myself who were being attacked by both the Nationalists—General Hertzog's Party, and the Opposition—General Smuts' Party. He reminded the House that no Government could persecute the I.C.U. any longer in view of its affiliation with the International Federation of Trade Unions and that that body could not permit one of its members in the world to suffer oppression under any capitalist Government. Mr. Arthur Barlow definitely told the House that the South African Labor Party had decided to support the I.C.U. as long as it continued to function as a trade union body.

Decidedly a rapid change is taking place in South Africa and the affiliation of the I.C.U. with the International Federation of Trade Unions is being felt all over the country. Political Labor has definitely resolved to support the black workers, while at its last session held in April the South African Trade Union Congress discussed its relation with black trade unionism arising from this resolution which was adopted at the I.C.U. Congress which met simultaneously at Durban: "That in the opinion of this Congress we consider that the time had arrived when both white and black workers of South Africa join in one national trade union movement, with a view of presenting a united front against one common enemy—namely, the arbitrary and unlimited power of capitalism—and that this resolution be telegraphed to the South African Trade Union Congress now in session at Cape Town."

The South African Trade Union Congress responded to this gesture by sending a message of fraternity to the I.C.U. Congress and it finally resolved "That Congress instruct the incoming National Executive Committee to invite all workers' organizations irrespective of color to affiliate with the South African Trade Union Congress, further this Congress instructs the Executive to arrange a meeting with the National Council of the I.C.U. for the purpose of discussing matters of mutual interest."

The Sedition Clauses in the Native Administration Bill referred to above and which are now withdrawn by the Government were of such drastic nature as to empower the Governor-General to deport Native leaders from one town to another or from one Province to another Province. For instance, the officials of the I.C.U. after the intended Bill had become law were not to be allowed any freedom of carrying on their legitimate trade union propaganda in the country, and furthermore, if, as a result of general dissatisfaction amongst Union members in one particular town and if a Secretary of the Union interpreted the wish of the members by becoming their spokesman, that man was to be deported

from that particular town. To sum up the object of the Bill was to destroy the only Trade Union amongst the black workers.

We do not conceal the fact that had we not obtained international recognition, the South African Government would have passed the Native Administration Bill with its Sedition Clauses and placed it on to the one sided Statute Book of our country and its passage would have meant that a fresh era of slavery had re-entered Africa.

These victories have encouraged us all in the Organization. Both officials and the rank and file are working harder to make our Organization a potential power in the national politics of South Africa. We believe that to bring this about we must establish firmly our international recognition and with this object in view our last Congress at Durban, decided to delegate me to Geneva to attend, if possible, in an unofficial capacity the Tenth Session of the International Labor Conference. I am writing these pages from Geneva and have been here two weeks already. Although I am not participating in the deliberations of the Conference, I have no doubt that much work is being accomplished, for by lobbying and press work I have placed the posi-

tion of the African Natives before the bar of International Labor. I have been privileged to be in touch with the leading men and women of the Labor Movement the world over. From Geneva I am returning to London where my programme of speaking tour throughout the United Kingdom opens from June 27th next. I have included the United States in my programme, arriving soon after the International Trade Union Congress which meets in Paris as from August 1st to the 6th.

The African workers consider that the American Negro workers and the race in general are little interested in the economic and political serfdom of their brothers in Africa and the reason for such state of affairs is due to lack of personal contact. With the object of placing the position of my countrymen and women before the civilized countries, I am commissioned to tour Europe and America and it is hoped that those who desire to hear me speak on Africa should communicate with "The Messenger" for detailed information.

NOTE: Mr. Kadalie will arrive in this country within a few weeks to lecture on the struggle against European Imperialism in Africa, under the auspices of The Brotherhood of Sleeping Car Porters.

THE GREATEST NEEDS OF NEGRO WOMANHOOD

A Symposium

Opinions of the Leading Negro Clubwomen of the Country.

Education in Christian citizenship, to my mind, is the greatest need of our women, for in that may be included every phase of human uplift.

Race consciousness, wise leadership and power of organization are the fundamentals that every woman must realize and are imperative for future advancement. Women are the keepers of the ideals of civilization, they are the home makers, they must train the children and send them forth with sound bodies, intelligent minds and brave hearts, prepared to serve their day and generation.

Our women must know every phase of race history in order to develop great pride of race in our young people and lose no opportunity of letting them come in direct contact with the leading men and women in every community who are setting such fine examples of altruistic service in the work they render. They must be taught that they only are their superiors, who have more of the milk of human kindness, more of the spirit of justice, more of the love of God, than they have.

On every hand there is a lessening of social restraint, a shifting of standards to lower levels, a weakening of the moral tone of society and during the past year or two religion has been attacked by apostasy, unbelief and worldliness. A strong spiritual vision is America's greatest need. We believe this is an opportunity for our women to give of their deep love and spiritual fervor, by living true to the teachings of our Lord and Savior, and co-operate with

every organization working for human betterment and be prepared to render efficient service to the end that a spiritual vision be preserved in our youth.

Nothing is more imperative today than the need of every woman courageously facing her responsibility to vote, the right inevitably carries with it the obligation. We little dream of the magic power of large organization and racial solidarity. Especially in the use of the ballot it will be a potent factor in breaking down barriers and bringing recognition.

Our women are moving along new pathways, to the highest leadership is given to hold steadily with one hand the sacred sanctities of life and in the other the flaming torch to light the way for coming generation.

ESTELLE RICKMAN DAVIS,
Cincinnati, Ohio.

"I consider it presumptuous in any one to try and decide what women are or are not, can or cannot be. The woman of today can be whatever she wants to be by natural constitution. They have always hitherto been kept back as far as regards spontaneous development, in so unnatural a state that their nature cannot but have been greatly distorted and disguised. If Woman's Nature were left to choose its direction as freely as man, the conditions of human society given to both sexes alike, there would be no material difference, or, perhaps no difference at all, in character and capacities which would unfold themselves."

Leadership

For leaders we will have to develop a type of woman whose imagination, insight and

spiritual vision is so great that, though she be in her home or what not, or at the head of a great organization, she must be able to understand the needs of her sister at the other side of the United States, living in circumstances utterly different from her own with needs quite different, younger in years, different in social classes, she must understand the needs of the women all over the country. If she cannot do this, she is unequal for the vast responsibility she bears.

So it is necessary that the womanhood of today must have a spiritual power equal to the intellectual and material advance that has been made nowadays. It is the hour when women must, once more, and this time consciously and deliberately create that atmosphere both in the home and in all organizations wherein, that which makes us human, that which is spiritual, that which is civilized, shall be immeasurably more developed than it has been in the past.

Surveying must be made, our women must organize to clasp hands with each other; leaders carefully chosen for the young women. The self-respect of our women must in all ways be encouraged. Above all, a better social opportunity to the domestic workers. They must be admitted and provided for. In lifting as we climb.

MRS. T. W. FINES,
Wichita, Kansas.

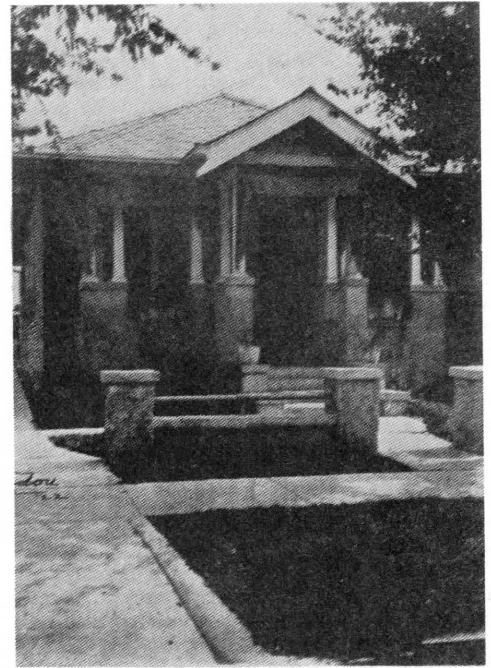
Now that all women can have anything they want, the question arises, what do women want? What career is best for them? What are their greatest needs? In other words, the modern question is no longer one of woman's rights. It has become the question of the Womanly Ideal.

(Continued on page 285)

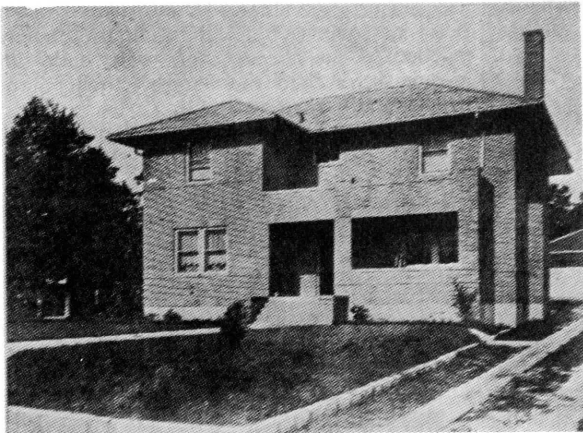
SOME ATTRACTIVE HOMES



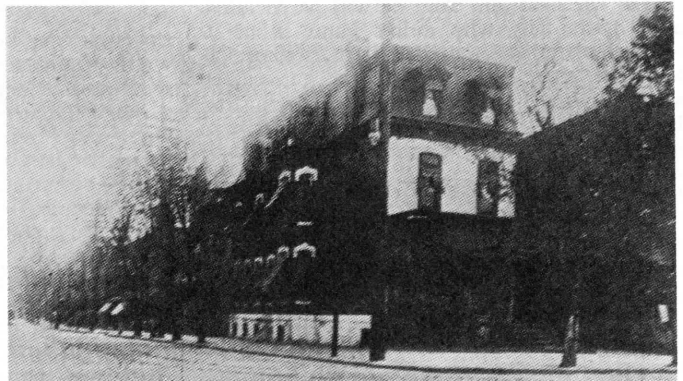
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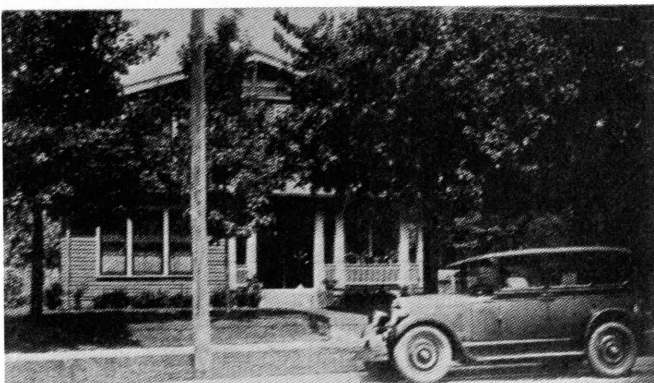
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BATTLING SIKI: CIVILIZATION'S DUPE

By ELMER CARTER

I.

A few months ago a policeman, patrolling his beat along 9th Avenue in the city of New York, came suddenly upon the prostrate body of a Negro. He had been shot down and had lain in the gutter half hidden in the shadows cast by the steel supports of the elevated railroad. Examination of the body quickly established its identity. The dead man was Louis Phal, a French African, known to the boxing world as Battling Siki—conqueror of Carpentier and former champion Light Heavyweight of the world.

The death of Siki was the occasion for sport writers all over the country to write columns of absurd slush relative to Siki's inability to absorb or be absorbed by civilization. Siki was portrayed as a wild man from the African bush—who could not endure the restraints imposed by a civilized community. He was a "roaring Aborigine" who broke out periodically in a savage display of barbaric temper. As to his death sympathy was universally expressed—with the added note—that it was primarily due to his failure to understand civilization.

To that world of boxing fans the above appraisal is sufficient. New contenders enter the picture, new champions are awarded the crowns. Siki will be forgotten except when some "old timer" invokes the memory of the past and then he will be recalled as a game boy who didn't know what it was all about. A few, perhaps, will recollect his magnificent body, the marvelous symmetry of his legs and arms, the muscular perfection of his torso, and the lightning speed of his blows. There may be some one who will recall his rare courage, his magnificent stand against the crafty "Kid Norfolk," but most of those who remember him at all will visualize a savage unable to adjust himself to the customs of civilization.

Like most pictures—this one contains some elements of truth. It is, however, only a partial picture—an incomplete portrayal of an untutored African boy became first the dupe of civilization and finally its victim. Siki never fully understood civilization because it was revealed to him through sordid channels—by shameless methods. To him civilization was a succession of broken promises, shattered illusions, tarnished and tawdry ideals, bald deceptions. It gave him nothing but lies, evasions, dubious praises and insincere flatteries. It had been revealed to him by unscrupulous promoters and greedy managers. In America to all of these was added the sinuous quirks of the color line.

* * *

Boxing had never taken a great hold on the French people until after the war. Prior to the American occupation, boxing in France was hardly considered as a major sport. A young man, Georges Carpentier by name, had fought several American fighters. He had usually been outclassed. Boxing was a sport for Englishmen and Americans, but for the French, Bah!

After the war French youth who had witnessed the boxing matches of countless Americans scattered over France—in the army cantonments—began to evince great interest in the art of Le Boxeur. And this Georges Carpentier, having returned from the war, proceeded to attract the attention of his enthusiastic compatriots by walloping all those who dared to face him.

At the top of the boxing world of France, the beloved Carpentier challenged the English title holder, Bombadier Wells. The English sport world had never acknowledged the seriousness of Carpentier's claims to the European championship and his challenge of the beefy Wells provoked loud guffaws.

In France the affair assumed the proportions of a national event; it was a resumption of the age old rivalry between Briton and Gaul. When Carpentier vanquished Bombadier Wells, by carrying the fight to him and dazzling the clumsy Briton by his amazing speed and cleverness, all France was in a delirium of joy—Carpentier became a national hero and tremendous momentum was given the sport of Le Boxeur. Then and there began a search in every department of France for others of all classes and weights who would bring France honor and glory in the realm of boxing as the great Georges had done.

Along the water front of Bordeaux stories of the marvelous agility and strength of a black boy had spread. Up through the cafés stories of his prowess were retold until all Bordeaux was agog with wonderment. It was at this time that a shrewd Frenchman decided that this black boy—this Senegalese—might be able to box. At any rate he would be a drawing card—even though he never learned. For a Senegalese boxer, a "sauvage," would draw the crowds out of curiosity.

* * *

A little black boy on the wharves of Bordeaux, living precariously on the uncertain bounty of tourists. A few years pass and the war comes. He goes in with thousands of blacks from his native Senegal. He is made a corporal. He returns a sergeant—decorated for bravery under fire. And then again to the water front of Bordeaux—a full fledged porter of unbelievable strength; such was Siki. He had been in France 10 years at the outbreak of the war. He spoke French and Dutch and Spanish. He was no different than thousands of blacks who have drifted in the backwash of French colonialism to the ports of France.

II.

Siki never learned the fine points of boxing: infighting, holding and hitting, the rabbit punch, the one-two the various tricks which are in vogue in ring circles. He never learned, not because he had any ethical restraint, but because his instructors did not know them. Nevertheless, Siki learned to duck, to block after a fashion, to feint awkwardly, to go to his corner at the sound of the bell. He never learned to

take a count of six or seven in order to rest. He never learned to quit when the going was rough. He only knew how to go in and fight until he was counted out—or had beaten his opponent—or drawn the battle.

At first he was the joke of France. Awkward and bewildered by the crowd, their shouts, the confusing instructions of his seconds who knew little more than he did about boxing—he was the easy victim of all of the second rate fighters of Europe. And then, suddenly, Siki ceased to be a joke. He was fighting on one occasion and the crowd was shouting insincere plaudits to "Siki—the Sauvage." Coarse jibes were being hurled at him from out of the darkness around the ringside. His opponent, anxious to finish the fight, rushed in with both arms whirling—his face all smiles at the evident bewilderment of Siki. Suddenly there was a narrow streak of black, a dull thud and Siki's opponent stood for a moment, his arms dangling as if struck by an invisible force. Slowly his knees caved—his face assumed a chalky pallor and crumpling with a low moan, he fell on his face.

The referee himself amazed, stood for a moment and then slowly began to count. The crowd stunned, heard the count but was entirely enveloped in a sinister silence. Siki, as surprised as his fallen opponent, backed to his corner and with child-like curiosity watched the referee as his hand methodically rose and fell.

The count is over. The fallen man's seconds rush into the ring with loud protests of foul. Siki smiles. He is "Siki—Sauvage" no longer; he is "Le Boxeur." From that time on, he was to be a contender for the championship. With little knowledge of boxing, with no intelligent direction, he had won. And from that hour he was to gradually lose his timidity, his shyness. He was to build a stairway to the throne of the Great Carpentier and the steps were to be the prostrate bodies of the best fighters in France and all Europe. And as he approached the throne his education in the ways of civilization proceeded apace.

In the meantime, though Carpentier had lost to the American champion, Mr. Jack Dempsey, he had lost none of his popularity in France. Had he not beaten the Englishman Wells? He was still the European champion—debonair, immaculate, popular—the idol of his country. Only the shadow of Siki fell athwart his path. And as Siki won victory after victory the demand was heard that Carpentier meet the Senegalese. Carpentier first treated this suggestion as a joke, as did all of the French sport writers. But the shadow deepened and the demand became louder and more insistent until at last the great Carpentier consented to meet the Senegalese. It was at this time that Siki's real education in civilization's methods began. Up to this time ability had been the measure of his success. He was to experience his first real disillusionment when he made his bid for the champion's crown.

The negotiations were long and drawn

THE AFRAMERICAN ACADEMY



GEORGIA DOUGLAS JOHNSON

A native of Atlanta, Ga., but a resident of Washington, D. C., Mrs. Johnson is one of the best known Negro poets in America, having written three volumes of verse "Heart of a Woman," "Bronze" and "An Autumn Love Cycle." She studied music at Oberlin Conservatory and has written several songs, one of which "I Want to Die While You Love Me," was set to music by Harry Burleigh. She is interested in the Drama, and one of her plays "Blue Blood" is used by Frank Shay in his "Fifty More One Act Plays." Another play "Plumes" received first prize in the last Opportunity literary contest. She contributes a weekly feature "Homely Philosophy" to several Negro newspaper. Her "Saturday Nights" for the literati are famous in Washington.



NANNIE H. BURROUGHS

Most women nowadays have to work, particularly most Negro women. The more capable and efficient the worker, the more highly paid and indispensable. Many people have to accept low pay and poor working conditions merely because of incompetence and ignorance. Over 20 years ago Miss Burroughs decided to alter this latter widespread condition among black women workers. So she founded the National Training School for Women and Girls in Washington, D. C. From an 8-room farm house, six acres of unimproved land and seven pupils, the school has grown to eight buildings, eight acres of improved ground, 2500 pupils, a library, a public laundry and a community store. That is her life's work; her contribution to Negro progress.



WILBERT HOLLOWAY

Staff Cartoonist for The Pittsburgh Courier since 1923, and a frequent contributor to The Messenger, this young native of Indiana, who has just passed 28, is rapidly becoming one of the best known cartoonists in the country. He is at his best in work of a humorous or satirical nature as shown by his weekly cartoons in The Pittsburgh Courier and his drawings to fit the captions in "Aframerican Snapshots" in The Messenger. Mr. Holloway attended the grammar and high schools of Indianapolis, Indiana, and studied art in the John Herron Art School, one of the best in the country. Yes, ladies, he is married.



W. H. TWINE, SR.

Known as "The Black Tiger" throughout the State of Oklahoma because of his spirited and courageous defense of Negroes in several famous trials, and because he prevented lynchings on two or three occasions in Muskogee by mobilizing small armies of Negroes equipped with high-powered rifles. Mr. Twine, a native of Kentucky, is one of the best known lawyers in Oklahoma where he has resided since the wild and woolly days of 1891. He was reared and educated in Xenia, Ohio, taught school in Ohio, Indiana and Texas, and was admitted to the bar at Groesbeek, Texas, in 1889, being the first and only Negro to be sworn in as lawyer there. Since 1897 he has resided continually in Muskogee.



EARL B. DICKERSON

Though just turned 36, this young man has gained a wide reputation as one of the most brilliant young attorneys in Chicago. A member of the law firm of Morris, Cashin and Dickerson, he served as Assistant Corporation Counsel of Chicago from 1923 to 1927. He has been practicing law only seven years. For the past three years he has been re-elected Grand Polemarch of the Kappa Alpha Psi fraternity. During the late war he served as lieutenant with the 365th Inf. overseas, and before that he was Principal of the Colored High School of Vincennes, Ill., and an instructor of English at Tuskegee Institute. Mr. Dickerson is a graduate of Evanston, Ind., Academy and the University of Chicago Law School.

out. Months passed and Siki despaired of getting the great chance. He couldn't understand why the mighty Carpentier would not fight except under conditions which made the match a penniless venture for him. At last the arrangements were completed and Siki was informed that he was not expected to win. In fact he was expected to lose and was instructed as to the round and the time when he should go down, that is, if he wanted the fight. If Siki wondered at this apparent contradiction, this duplicity, he gave no sign. He readily agreed to lose. He carried out his part perfectly until the night of the battle.

It was not a brilliant battle. Carpentier, sure of himself, smiled as he lightly touched the gloved tip of his opponent's right hand. He side-stepped gracefully, feinted the awkward Siki into neutral corners and landed lefts and rights while easily avoiding the blows of the challenger. He was the boxing instructor, graceful, precise, the consummate artist.

Perhaps it was this superb confidence, this patronizing smile, these nods to the crowd which was laughing at the clumsy savage who dared to challenge the great Carpentier, which caused Siki either to forget his agreement or deliberately break his word. For suddenly Carpentier found himself facing a savage in truth, a savage whose blazing eyes gleamed with the light of savagry and whose black face glowed like a mask of hate. Like some tireless demon this black mask came on. Carpentier, surprised, spoke sharply, something unintelligible to those at the ring side; but Siki, with a snarl like that of an enraged animal, leaped upon him. The great Carpentier, apparently alarmed, for he had not taken the fight seriously and had neglected his training, summoned to his aid all his superior ring craft; to his defense he brought the marvelous foot work which had provoked the admiration of America; and that resourcefulness which had brought him to the top of the pugilistic ladder. But ever before him was that black mask of gleaming eyes coming on and on.

The crowd was in uproar. Not even the supporters of Siki had expected this. And now the great Carpentier is writhing in pain, cursing lamentably. With rare courage he rises. And again that black face is peering into his. He rallies, tries a clinch to save himself. And then there is a flash of ebony—a crack that echoes to the last row of seats and Carpentier, idol of France, is dethroned. He falls with his face twitching spasmodically. His manager, Des Camps, is crying as he tenderly lifts him up and carries him to his corner. The referee, amidst the wildest confusion, awards the championship and the bout to Siki.

III.

The fall of Carpentier was a calamity bemoaned by the sport world. The French boxing commission long refused to recognize Siki as the champion, and the promoters withheld the purse. Vague rumors flew thick and fast. Finally Siki admitted that he had double-crossed the idol of Europe. With characteristic impulsiveness Paris hailed the new champion. He became a boulevardier wine and dined, feted and honored by the crowd. It went to his head as well it might to anyone transported from

the debris covered wharves of Bordeaux to the salons and cafes of Paris.

Not until his funds had become perilously low did Siki consent to fight again. His next match was ill advised and ill managed. Siki was matched to fight Mike McTigue, Irish-American, in Dublin on St. Patrick's Day. The result of the battle was a foregone conclusion, Siki lost. He had none of the fire which had characterized him in other battles. The opinion of the boxing public was that Siki was either very much overrated or else the fight was framed.

After the McTigue farce a new manager, an American, became the directing genius of Siki's fortune. It was arranged to bring Siki to America to collect some "easy money." America is the mecca of the boxing world. Almost unbelievable fortunes are the reward of those who fight their way to the top of the pugilistic ladder. It was natural then for Siki to desire to visit America. His taste for high living and luxury and splendor had been stimulated on the boulevards of Paris. America was the open gate by which those tastes could be sustained.

A careful manager, one whose vision comprehends a distant championship or, at least the huge purses which a championship battle in America insures, seeks to develop his charge gradually by making matches in which the danger of defeat is minimized and yet those which call for increasing skill and knowledge. With Siki a far different method was pursued. When Siki came to America he had the earmarks of a great fighter. He was fast. He had a punch and above all, he did not know the meaning of fear. He lacked ring-craft, that knowledge which can only come at the hands of experienced trainers, knowledge of "countering," "blocking," "slipping punches" and the "timing of blows." Siki needed a year of constant training before he would have been ready to cope with the top notchers of American pugilism. But a year is a long time to wait. Curiosity concerning the man who had beaten Carpentier was at its height. An immediate contest would net thousands of dollars. Why wait? And so the willing Senegalese was matched to fight the veteran Negro Kid Norfolk.

Of Norfolk let it be said that he was on the wane. The black terror who once had hurled panic into the ranks of the white heavyweights, all except the unfortunate Billy Miske, was not the Norfolk of a few years back. But he still was no mean contender in the squared circle.

Siki's showing in the Kid Norfolk battle was pathetic. He was outclassed and out fought. The wily Norfolk brought all of his superior knowledge of ring-craft to beat off the invader. He ripped crushing lefts and rights to Siki's midriff. He jabbed the blundering Siki's face until his closing eyes were slits through which he peered wearily. For fourteen rounds he hooked and slashed with all the paralyzing power which had made him feared in American rings. And in the fifteenth and last round, Siki, beaten almost beyond recognition, his black body blue from a thousand blows, his eyes all but closed; Siki, Senegalese rushed to the middle of the ring and superbly carried the fight to his conqueror. And when the final gong rang, Siki stood face forward, lashing out with both hands, valiantly, even though futilely—beaten, but fighting—an

example of raw red courage unsurpassed in the annals of the American prize ring.

The consensus of opinion after the Norfolk fight was that Siki was lacking in those essentials which make a champion. Yet only a few American fighters were willing to chance a battle with this fool who had taken such a terrific beating and didn't have sense enough to quit. It began to look as if the money making possibilities of Siki as a fighter were limited and so a new method was devised in order to get the cash.

The Norfolk battle, Siki's first in America, was to be his last real battle. From that time on he was to fight not purposefully but constantly, in order that his management might cash in on his name. He was to fight night after night—week after week without rest. He was to meet opponents regardless of weight, regardless of experience or of physical condition. And in order to increase his box office value an avalanche of silly publicity was loosed on the gullible boxing public: "Siki is a savage who must have a keeper"; "Siki is a jungle child unable to comprehend civilization." All of this despite the fact that he had lived 15 years in France and could speak French, Dutch and Spanish more or less fluently. But this was not all. In order that this publicity might have some basis in fact, Siki was instructed to act the part in and out of the ring; to execute freak dances, to grin, to make strange noises, to do anything but fight. Ring history offers no parallel to Siki's dramatic and colorful career—his meteoric rise, his pitiful collapse from light heavyweight champion of the world to a grimacing clown. The black buffoon of the jeering crowds.

IV.

Thus as a contender for the championship Siki quickly passed. He was not popular even among American Negroes who resented his antics as a reflection on their race. Siki himself has a vast contempt for the American Negro because he could not understand the latter's acquiescence to the color line.

The color line as it is drawn in America is not always a straight line. It twists and turns, circles and bends—is prominent at one time—indistinct at others, depending upon the time and place and circumstance. Civilization in its accepted sense was not incomprehensible to Siki. He had adapted himself to all of the exigencies of Latin and Anglo-Saxon civilization. In manners and appearance he was not different than thousands of Negroes one encounters in the Black Belt of any large American city. But Siki, who spent the greater part of his life in France, where color prejudice is rare, never grasped the significance of the color line. He could not understand why hundreds of white people would frequent a Negro cabaret in Harlem and yet forbid him to enter a night club on Broadway where Negro singers and dancers entertained. He never understood why a taxicab driver would solicit his patronage and yet refuse to eat with him in a restaurant. He could not understand the American Negroes quiet submission to what seemed to him monumental inconsistency. It was his feeling of contempt and distrust of the American Negro which led Siki to seek his as-

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"BEST" EDITORIAL FOR JUNE

Selected from the American Negro Press

By EUGENE GORDON

Well Known Journalist on the Editorial Staff of The Boston Post

This matter of selecting the "best" one of any class of things is always full of risks for the foolhardy who attempt it; however, those who explain their methods more often escape wrath than those who do not. As a matter of necessity, especially if one person makes the selection, the method must be arbitrary. If it be arbitrary it must follow certain lines of guidance—certain rules from which no appeal is allowed. Moreover, the word "best," as used nowadays in our appraisal of qualities in stories, books, newspapers, plays, and so on, is far from being an absolute term; at best "best"

as thus employed is merely relative, and its relativity becomes apparent in proportion as the selector of the "best" be a "committee" of one person or of several. For that reason no story or editorial or book or play selected as the "best" should be considered as unqualifiedly perfect; it should be considered merely as having met more thoroughly than any other story or editorial or book or play that was read by the selector the arbitrary rules or tests applied to it.

As there are in other literary forms certain elastic principles which govern them,

so are there in the newspaper editorial. For the purpose of this new department, however, the elasticity must be removed, and the principles made hard and rigid. If this were not done the rules would not be arbitrary, and arbitrary they must be, to be effective, in this particular undertaking.

I have made for my use a standard rule by which each editorial read during the month will be measured. That one which adjusts itself most nearly perfectly to this standard will be chosen as the best of all those examined. A newspaper's editorials may be selected more than once.

In the March MESSENGER there was printed the "test", a standard rule by which editorials selected from the Negro Press would be measured. Under paragraph four of the "test" these questions were asked: "Is the editorial structurally correct? A. Does it grip attention with the first sentence? B. Does it bear evidence of a definitely ordered plan? C. Is the length of the editorial proportionate to its importance?" During the reading of July editorials I found paragraph four to be con-

stantly violated by editorial writers.

There has been much discussion of topics on which the writers have been uninformed. There have been pathetic attempts to interpret news concerning which the writers lacked basic information. There have been numerous instances of promising editorials petering out, like spent skyrocket, at the very genesis of their climaxes. There have been verbosity, wearisome repetition, repeated employment of hackneyed phrases, general abuse of every tenet of good Eng-

lish, and a woeful absence of ordered plans in editorial writing. It has seemed occasionally that the writer started off with a definite goal in mind; but that, at the end of 200 words, he had forgotten what and where the goal was.

Such weaknesses ought to be corrected!

The editorial entitled "Utilizing Our Assets", from the Pittsburgh Courier of July 23 comes nearest of all I read to meeting each of the points in the "test." It is therefore selected as the best of that month.

UTILIZING OUR ASSETS

A great deal of the Negro's economic dependence on white people is due solely to his failure to intelligently utilize his assets.

Finding himself more or less segregated, jim-crowded and set aside, he is too prone to lament and beat the air blindly, rather than intelligently to appraise his position and make the most of it. One has but to stroll down the main thoroughfare of any Negro community to see the great opportunities that are going to waste or being taken advantage of by white people. For instance, in every Negro section there are scores of restaurants, yet it is doubtful whether Negroes in any sizable community have seen the possibilities of a truck farm, hog ranch and chicken farm in the environs, to supply these restaurants with the food they cook.

In every Negro community are scores of churches whose members would rebel if a white minister were assigned to preach to them, yet these same members buy all their clothing, shoes, food and furniture from white merchants in the neighborhood. They could just as well provide means of supplying themselves with these necessities and use the profits therefrom in some manner advantageous to their particular group.

Then there are the barber shops, numerous in every Negro community, that purchase supplies of shaving soap, perfume, tonic, shaving brushes, scissors, clippers, and so forth. The Negroes who get shaved, shampooed, massaged, and have their hair trimmed in these establishments, would be laughed at if they applied for skilled or clerical work at the manufacturing plants where these barber supplies are made. Yet these same Negroes will clamor loudly to have Negro policemen patrol the streets of their section and propose nothing to stop this great flow of wealth from Negro

barber shops into the hands of white manufacturers who discriminate against Negro labor.

The percentage of Negroes who wear overalls is very large. Large also is the percentage of Negroes who raise cotton. But you can go the length and breadth of the land and you will not find a single overall manufactory that employs Negroes, except as porters and laborers. Here, it is obvious, is an opportunity for Negroes to get together and adopt methods calculated to stop this economic loss. Assuming that a pair of overalls costs two dollars, one can readily see how much money is lost to the group merely because it has not learned intelligent self-interest and manufactured and sold the overalls it wears.

The same is true of all other articles of clothing. While Negroes are employed in some clothing factories, it is almost exclusively in the less skilled positions, that pay little money. Seldom, if ever, do they get an opportunity to work at the big clothing-cutting machines where large salaries are earned.

Negroes use shoe polish of all kinds, but they would be unable to purchase it if the big white shoe-polish concerns were to go out of business. Even if Negroes buy only a million boxes of shoe polish each year, it is obvious that this means a business worth one hundred thousand dollars. If we patronized such a business as loyally as we support our churches and fraternal organizations, it would mean the employment of some hundreds of young Negro men and women and a substantial sum of money remaining within the group for a longer period than at present.

Any prosperity can be gauged by the amount of time our dollars stay in our hands. A group of people that is compelled to give away the greater part of its dollar imme-

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ORTHODOX CHRISTIANITY

Does It Handicap Negro Progress?

YES AND NO

Says GORDON B. HANCOCK

Professor of Sociology, Virginia Union University

Ella Wheeler Wilcox sensed a vital truth, when, in one of her poems she wrote,

"I know as my years grow older
And my eyes have clearer light;
That in each rank wrong somewhere
There lurks the seed of right."

When men pretended to think in absolute terms, it was an easy matter to answer "yes" or "no" to controversial questions, for it was supposed that things were separated by lines easily discerned. But the stubborn fact that all human things are relative precautions against dogmatic utterances. And it becomes increasingly clear that things are separated by zones rather than by lines. Spring is the zone separating winter and summer and so is autumn; twilight is the light zone separating the night and the day and so is dawn; manhood is the time zone separating youth and age, while indifference is a quality zone between love and hate, between the good and the bad. Orthodoxy and heterodoxy in their extreme manifestations are easily distinguished but it is difficult indeed to distinguish between liberal orthodoxy and conservative heterodoxy. So when the question as to how orthodox religion affects the progress of the Negro is propounded, this lack of definite distinction makes either the affirmative or negative position necessarily conditional.

Prefatory remarks would be incomplete without some concept of what is implied in the term, "Negro's progress". Since the social problem is a problem of human relationships the proper adjustment of which is the condition of human progress, it is patent that the progress of the Negro is involved in the adjustment of certain relations whereby he shares more largely and more certainly the larger life of the society of which he is a part.

That religion is a conservative force in human development is a proposition on which social philosophers everywhere agree. It is this fact that tends to alienate the radical elements in society. Yet the mere fact that religion is conservative is not sufficient warrant to strive for its destruction. Had there been nothing old there would be nothing new and the fact that the new has grown out of the old indicates that the old is not without merit. Conservatism therefore no less than liberalism has played its part in improving the condition of mankind and without the centripetal force of the conservatives the centrifugal force of the liberals might have thrown humanity out on tangents of destruction. It is generally agreed that the hopes of any submerged group rest with the radical elements and it is upon this premise that much anti-religious sentiment is based.

A closer study of the question, however, reveals that the profit which submerged classes derive from an allegiance to radicalism, is largely though not wholly contingent upon the success of the radicals. That the Negro in America is a submerged element is apparent; but that he is thereby safe in allying himself with any of the radical "isms" is extremely doubtful. The Negro has gained much, and has much yet to gain from philanthropy. But in the very nature of things philanthropy—at best a poor substitute for social justice—is conservative. Any pronounced tendency on the part of the Negro to ally himself with radical movements may result in a cessation of certain philanthropies; and when this takes place in a social order where the sense of social justice is but faintly awakened tragic developments are sure to follow and especially in view of the fact that the radical element may have little or nothing to offer, being itself at the mercy of a social order overwhelmingly conservative. In so far then as orthodox religion awakens caution in the Negro as he is tempted to cast away the old for the new; and in so far as it sets forth the indispensableness of religion as a factor in his upward struggles; and in so far as it recognizes the necessity of a stabilizing force in the social process, it does not handicap the Negro's progress, for it thereby becomes a mechanism for the conservation of social values without which there can be no progress.

Negro progress demands the conservatism of religion. Down through the ages religion has sustained the strivings of the human heart and the fact that man is "incurably religious" would warrant the supposition that religion has a survival value. Although there are some Negroes who inveigh against religion itself and apparently incline themselves to atheism and irreligion, thanks be, their number is inconsiderable when compared with the great masses of Negroes who seem neither capacitated nor inclined to dispense with the solace of religion. Atheism is negative and progress is positive and the progress of a race cannot be intelligently predicated upon a negation. Atheism, therefore, is subversive of the Negro's highest aspirations. The oncoming ages may produce a culture unrelated to religion, but in this respect it will be much unlike past ages in which the relationship between progress and religion was definitely established and in not a few instances direct and causal. If man's religion grows out of a sense of dependence as all philosophies of religion reveal, there is not the faintest possibility that even in the remote future can man reasonably dispense with a value that sustains him as he journeys to his long home. It is plain that humanity is riding Time's outbound train and so far as mortals know the schedule calls for no return. In so far then as orthodox religion contends for the principle that religion is one of the fundamentals of hu-

man progress it is not a handicap to the Negro's progress.

Much is being said today about the obsolescence of the Scriptures and wherever they cannot be harmonized with more modern theories they are at times derided with blistering sarcasm. The plea is openly made that the Scriptures as a rule of human conduct in modern times should be cast aside. Yet such an argument is specious in view of the fact that to date no better guide to human conduct has been found. What other writings are so full of interest and so full of inspiration? What other writings have turned the stream of centuries out of channel, snatched kingdoms out of joint and lifted empires from their hinges? What other writings are so potent in the affairs of mankind? To cast aside as obsolete this compendium of idealism which has been a world dynamic without something better to take its place is a course that does not commend itself to thoughtful men. The beauty of the Bible consists not so much in evaluating detached passages as in the harmony of the whole; not so much in its letter as its spirit. In so far then as orthodox religion strives to preserve the letter of the Bible as a means of preserving its spirit, it offers little or no handicap to the Negro. The God of the Bible appeals to men and so does its Jesus Christ. Say what we will, Jesus Christ is the world's foremost spiritual expert and as such speaks with authority and from this authority there is no appeal. His deliverances on the fatherhood of God and brotherhood of man and on the immortality of the soul and its destiny have made the mightiest spiritual appeal of the ages. These utterances of Christ constitute the "last word" about matters of the profoundest human concern: Man's whence, his why and his whither. The teachings of the Bible have motivated much that has contributed and still contributes to the physical and spiritual emancipation of the Negro. And, if the economic interpretation of history were firmly established it would not fundamentally negate this assertion.

Just as orthodox religion when liberally interpreted may not handicap the Negro's progress when too illiberally interpreted may seriously handicap the Negro. What has been said has been an attempt to give orthodoxy this liberal interpretation. An illiberal interpretation will be made in what is to follow.

For centuries there have been those who were wont to treat reason as a "bastard" in the family of mental attributes. They consequently slighted reason in favor of faith which they contended was a heavenly attribute with heavenly potentialities. The orthodox religionists more than any other group have been prone to make this pseudo-distinction between reason and faith. Out of this distinction has grown the age-long conflict between religion and science which conflict is today deflecting spiritual energies that might be used for more fruitful pur-

poses. The introduction of "monkey bills" into the legislatures of some of our states and the celebrated Scopes trial in Tennessee are but calls to the color in the conflict between religion and science; it is but the recurrence of a social malady that thoughtful men had hoped was abated. There are those who boast of being "Fundamentalists" thereby laying claims to the belief that wherever and whenever science does not comport with religion the former becomes pernicious and maleficent. They commit themselves to the proposition that science has no right that religion is bound to respect. Any fight against science as the myriad tongues of history will testify is a losing fight, for science no less than religion has helped to make the world of today what it is and has lifted untold burdens from the shoulders of struggling man. Those therefore who would make the Bible a criterion of science are the worst enemies of the Bible they are trying to preserve; for it is becoming increasingly difficult to prove the inherent danger of science by which men eat and see and move and have their economic being. And too, men still remember the story of Galileo, Bruno and Copernicus whom orthodox men derided but whom rising generations call blessed. The Negro has nothing to gain by a disbelief in science and in so far as orthodox religion seeks to cultivate the age-long enmity between religion and science it certainly is a serious handicap to the Negro's progress.

The onward strides of science have done much to reveal to man his insignificance in the great scheme of things. Each human being is but an atomic center of infinities that are overwhelming in their nature and extent. There are not only universes without and beyond him but there are universes within him and the opinion of philosophy that seems to become more and more unanimous is, that the universe is infinite in its reach. The larger the concept of the universe the smaller the concept of man and certainly the relativity of his knowledge becomes a powerful suggestion. It must therefore become evident that human dogmatism is far-fetched and fatuous and will encounter the contempt that in the end it justly deserves. What creature who came out of the "somewhere" into the "where" for but a few brief years and then departs for the "somewhere", there to be long gone, can speak with finality? What creature who knows so little about anything can speak so dogmatically about everything, as to merit other than a questioning sympathy? The human vanity that has hitherto been the basis of a militant dogmatism is slowly giving way to a more cautious estimate of human dogmatics. Much of the opposition to religion that is cropping out here and there today has been engendered in religious dogmatism. Religious dogmatism is becoming more and more impotent in its influence upon mankind and it must be supplanted by a rational attitude of mind that allows each to value the opinions of the other. Mayhap Hegel was right after all when he averred that "each synthesis has its antithesis". When orthodox religion commits itself to dogmatism and so impresses itself upon the Negro it incapacitates the latter for freedom of thought and expression so essential to any program of social betterment. The dogmatism of experience has

its place and since experience is personal, dogmatism does not warrant any attempt to foist upon others our personal experiences which others than ourselves may feel justified in rejecting. Life and not logic is the ultimate determinant of what men believe.

Again, in the name of orthodoxy there is a tendency to over-emphasize questions of doctrine and under-emphasize certain questions of practice. In far too many cases ministers are indulging in heated wrangles over controverted theological doctrines while the weightier matters of human conduct are neglected. Many are trying to argue the finer points of the Atonement and the Trinity and the Virgin Birth as affected by evolution when moral delinquencies of the community need attention and the extent to which the religionists strain at the gnat of doctrine and swallow the camel of practice, they thereby divert religious interest out of constructive channels into a mere quibbling over questions that have proven too weighty for some of the most masterful minds of the ages. And by such distorted ideas of orthodoxy perfectly possible preachers become perfectly impossible controversialists. The present stage of the Negro's development calls for some constructive expression of religion and the extent to which such expression is subordinated to theological quibbling the Negro is handicapped. The Negro needs a social gospel and not a theological gospel as some erroneously postulate in the name of orthodoxy. The average man is not seriously hampered by what he does not understand about the ethical metamorphosis which inheres in the doctrine of evolution. To foist the question upon such the average man leads not only to intellectual confusion, it is provocative of questions which the average man has neither capacity nor disposition to debate. When churchmen of a controversial turn of mind realize that the Kingdom must be brought in through the power of righteous living rather than by victories in theological forensics; when they realize that an hour of living the Christ is worth a century of arguing the Christ, the deck will have been cleared for Christianity's action against the foes of its progress among whom are many who make of orthodoxy a stumbling block rather than a stepping stone to the higher life.

Finally, in the name of orthodoxy, many strike hard at all liberal thought that is not in consonance with their own and heap upon the liberal thinker their choicest maledictions. The liberal thinker has been one of the greatest assets to struggling mankind and although in many instances they have been misunderstood, maligned and murdered, the world owes them a debt of gratitude that it can hardly pay. Martin Luther the liberal thinker dared to nail the theses to the cathedral door at Wittenberg; John Huss the liberal thinker dared to insult the Archbishop of Prague and died at the burning stake in Bohemia but merited a title to fame that cannot die; Paul the liberal thinker carried the case of his Risen Lord to the very throne of the Caesars and although he lost his life the world accepts him as one of the most stalwart characters that ever lived; John Brown the liberal thinker dared put his head into a hangman's noose in holy mockery at the monster of human slavery and even today his spirit goes marching on; Jesus Christ was a liberal thinker and as

such got Himself crucified by the orthodox Jews of His day, but though once dead He is alive forever more. Those white men and women of the north and south who believe that the Negro is entitled to every right granted other races are liberal thinkers and as such have merited the rather "complimentary malediction" of many. Any suppression of liberal thought is subversive of the interests of society and certainly it tends to contravene the aspirations of black men. When orthodoxy therefore commits itself to the rather herculean task of muffling the voice of the liberal thinkers it thereby becomes an obstacle to the progress of the race—the Negro. In so far as orthodoxy commits itself to the guardianship of religion it is not a handicap to the Negro's progress; but in so far as it commits itself to the preservation of a definite type of religion to the exclusion of all other types it seriously handicaps the Negro. A race religiously trained to narrow thinking will be more and more handicapped in a world where progress lies along the path of liberal thought only through which submerged groups may hope for relief.

NOTE: This is the third and last of the articles on this subject. Others were by V. F. Calverton and Kelly Miller.

TO PULLMAN PORTERS

NOTE: To every porter subscribing to THE MESSENGER we shall send a beautiful photograph in sepia of A. Philip Randolph. Subscriptions for one year are now only \$1.00.

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EDITORIALS

"ALL coons look alike to me"—was once the title of a popular song which expressed the homely philosophy of a multitude of white people on the Negro. It typified their spiritual attitude toward the Negro as well as his physical effect upon their sense of right.

Hating All White People

This opinion had economic consequences, too. Insurance companies made this a pretext or excuse for not insuring colored people, saying one Negro would die for another, and they could not, therefore, protect themselves against fraud. (Finger printing had probably not reached its present stage of accuracy in identification!)

Moreover, the theory had social consequences. When a crime was committed by one Negro, instead of taking pains to detect and to apprehend the real culprit, punishment meted out to "just any Negro" was regarded as sufficient. It was commonplace for a mob to lynch an innocent Negro, then later admit that a mistake had been made, while after the Chinese cynic's philosophy its members would soothe their slippery consciences with the consolation, "well, they are all bad fellows anyway!"

In physics there is a law which reads, Reaction is equal to action in the opposite direction. Which is also true of social physics—human psychology. Thus Negroes concluded that the way to fight fire is with fire. "All white people are alike," countered the Negro to the whites saying, "All coons look alike." Negroes grew to hate or distrust most white people. They acted trustfully in their presence, it is true, after that well known histrionic ability of weaker peoples, yet all the while they had reservations just as they believed and still believe that white people have reservations as to them. Abraham Lincoln gives a rather nice and succinct illustration of this principle in his Douglas debates. Said he, "When our fathers wrote in the Declaration of Independence 'all men are created equal,' they whispered behind their backs, 'all white men are created equal'."

That both the white and the Negro opinion was and is erroneous is easy to expose by analysis, but more difficult to dispel by logic. In their sober moments most Negroes were always willing to admit that John Brown—who gave not only his own life, but the lives of his sons for Negro freedom—was not like all the Negro-hating whites. Today they accord to Clarence Darrow the high place of true friend, despite his being a Democrat and an agnostic—both of which are normally anathema to the Negro mind.

We are not, however, thrown for proof upon such isolated examples as John Brown, Lincoln, Sumner, Lovejoy, Greeley, Lowell, Beecher, Stowe, Garrison, and Darrow. For thinking colored people are well acquainted with Blaine's history of the Ku Klux Klan in the reconstruction period, wherein he points out how that notorious organization murdered over fifty thousand white union soldiers and Yankee teachers who went South to protect and instruct the freedmen during those hectic and hazardous days. Likewise all Negroes, who have sojournered or been educated in the South, recall the splendid New England white teachers of Hampton, Howard, Fisk, Virginia Union, Atlanta, and other schools—remember with what industry they labored, with what devotion they toiled, with what unselfishness they chose to do a work for which there was little compensation except ostracism as "nigger-lovers," outside of the joy which one gleans from doing good deeds for others and performing what he considers his duty.

Chicago Negroes today would readily recall Darrow and Rosenwald, the late Victor F. Lawson, and Patrick O'Donnell, Mary McDowell and Jane Addams, and many others whose lives impress them as refuting the absurd principle that "all white people are alike."

A more powerful example as proof that homogeneity of opinion on the race question does not exist among all white people is to be found in a comparison of Negro treatment in different states. For instance, Mississippi has about 950,000 Negroes, and 800,000 whites. South Carolina, 900,000 Negroes, and 800,000 whites. New York has about 250,000 Negroes and 12,000,000 whites; Illinois 200,000 Negroes and 7,000,000 whites.

Mississippi and South Carolina, however, have Jim Crow cars, disfranchisement, discrimination in places of public accommodation and amusement, segregation in education and recreation, notwithstanding their racial populations are about equal numerically. Nevertheless, New York with a population of forty-eight whites to one Negro, and Illinois with thirty-five whites to one Negro, could, more easily than Mississippi and South Carolina adopt Jim Crow cars, disfranchise Negroes, discriminate again them in public accommodation and amusement, segregate in education and recreation. That they do not do so is based upon a difference of opinion among the white populations of those respective states.

In other words, all white peoples are no more alike than all Negroes. The person who asserts such rot writes himself down as either an ignorant or prejudiced bigot, whether he be white or black.

CONSIDERABLE propaganda has appeared recently in the *Wall Street Journal* and a number of leading white newspapers to the effect that the MESSENGER and the editor, A. Philip Randolph, were advocating doctrines that were a menace to race relations.

The Messenger and Race Relations It is quite interesting to note the sudden concern which the *Wall Street Journal* seems to manifest in better race relations. In referring to the Organizer of the Brotherhood of Sleeping Car Porters the charge is made that he advocates the superiority of the "new Negro" over the white man. This is indeed diverting, it is the first time we can recall white men charging the Negro with claiming that he is "superior" to the white man. Contrary to the opinion that the MESSENGER is a menace to race relations it is perhaps one of the greatest constructive forces in America for the improvement of race relations. It is fundamentally concerned with the organizing of Negro workers into a Trade Union Movement which will eliminate race conflicts by getting rid of economic competition between black and white workers—one organized and one unorganized. Evidently the *Wall Street Journal* has been played upon by some agency seeking to prejudice public opinion against the movement to organize the Pullman porters. Nevertheless the unjustifiable and unsportsmanlike attack of the enemies of the Brotherhood of Sleeping Car Porters and the General Organizer has strengthened instead of weakening the Movement.

FROM the examination of the spirit and attitude of the white worker toward black workers it is quite evident that the solution of the Negro Problem lies not in the hands of the so-called good white friends of the Negro, but fundamentally in the hands of black and white labor. It is interesting to observe that whenever vicious and

Black and White Workers degrading propaganda against the Negro is sent out, it always finds lodgment in the capitalist press.

The recent attack on the Brotherhood of Sleeping Car Porters with a view of impressing public opinion with the idea that the General Organizer was opposed to everything

(Continued on page 285)



Business & Industry



Compiled by GEORGE S. SCHUYLER

A very successful Negro Business Pageant was recently held in Savannah, Ga. There was a parade of floats, clubs and uniformed organizations. The pageant was held to stimulate the interest of Savannah Negroes in the business achievement of their group and the opportunities and possibilities of business in Savannah. *An excellent advertising stunt.*

The Buffington Tailoring Company of Memphis, the largest establishment of its kind in the world owned by Negroes, has opened a branch establishment in Chicago to be known as the company's Middle West manufacturing and distributing center. *Here is a really basic and creditable business enterprise.*

The Southern Fidelity and Surety Company of Durham, N. C., founded a year ago by W. G. Pearson, reports an annual income of \$118,351.83. A total coverage of \$5,000,000 was written during the fiscal year. Many of our biggest insurance companies and fraternal organizations have had their officials bonded by this company, which also writes bail bonds. The company has nineteen agencies in North Carolina. *It ought to have agencies in nineteen states. There is sufficient Negro business to warrant it.*

The Haitian delegation to the Pan American Labor Congress were recently prevented from leaving the country by President Borno, the puppet of the United States Marine Corps and the American financiers. *Borno knows how to serve his masters.*

The B. T. Watkins Transportation Company of New Bedford, Mass., a concern owned and controlled by a Negro, has been awarded a sub-contract to do the excavation work and filling in of swamp land near the town of Westport, by the Highway Division of the State Department of Public Works. This is one of the oldest and largest contracting and teaming concerns in the state of Massachusetts, having started business in 1898. It has been engaged for

some of the largest construction jobs in the state. The firm has three huge steam-shovels, a 50-ton trailer and a score of trucks. *Here is a man doing business; not Negro business.*

Mr. Tete Ansa, a member of the Saisi Tribe of Manya Krobo in the eastern part of the Gold Coast, West Africa, has arrived in the United States to establish trade relations with certain financial interests here. The Gold Coast produces 230,000 tons of cocoa annually; one-half of the world's supply. Mr. Ansa maintains a business office in London and is a fellow of the Royal Colonial Institute. *Here's a good opportunity for some of our Negroes with money to invest.*

From Newark, N. J., comes the good news that more than \$50,000 worth of stock in the newly organized People's Finance Corporation, has been subscribed. Dr. Roscoe H. Buckner of Montclair, N.J. is President.

According to the U.S. Bureau of Labor Statistics, native white domestics decreased from 30 per cent to 17 per cent from 1900 to 1920; native whites of foreign parentage, from 30 per cent to 16; and foreign-born whites from 53 to 35 per cent; while Negro domestics, who rated at 51 per cent in 1900, decreased only to 50.3 per cent during the 20-year period.

Texas has 253 counties in 75 of which there are no colored farmers. In the other 178 there are 81,726, of whom 19,841 or about 24 per cent, are owners. Slightly more than 50 per cent of these owners live in 20 counties. Of the 383,920 white farmers in the state, 163,135 or 42 per cent are owners.

A group of Negro merchants and property owners in Chicago met recently to discuss plans for creating better and more prosperous business conditions. It was held that plans should be devised whereby the small storekeeper might establish credit.

Mr. William Murphy of Omaha operates a suburban dinner palace that does a business of \$80,000 a season. Mr. Murphy caters to the wealthiest families in Omaha who are regular guests at his establishment. His main dining room seats 75 people, a screened porch seats 40 more, there are special tables for family parties, and there is a special women's dining room seating 20 persons. No liquor or jazz is served. The address is 4917 Center Street, Omaha, Neb.

The A.B.C. Bond and Investment Company of Chicago, Ill., is to soon erect a five-story, reinforced concrete building at 35th and State Streets, on land owned by Jesse Binga, the Negro banker. There will be two arcades, stores, shops, auditorium, private dining rooms, offices. The building will be ready for occupancy in March 1928. Oscar DePriest will be manager and agent.

Mr. Alva Curtis of Beloit, Wisconsin, has retired with pension from the Beloit Elec-

trical Works where he has been employed as electrical engineer for the past 40 years.

The North Carolina Negro Insurance Association held its annual meeting in Kinston on July 6th and 7th.

Mr. Louis Searles of Philadelphia, Pa., is Business Agent of Local 592 Operative Plasterers and Cement Finishers, International Association of the United States and Canada. He is the first Negro to hold the position and is now serving his second term. He is also delegate to the Associated Building Trades Council of Philadelphia and vicinity,—a member of the Executive Board—, Delegate to the District Council of his union, delegate to the Building Trades Council of Camden, N.J., and was a delegate representing his union at the A. F. of L. Convention held in Montreal in 1926.

For the first time in its history the Grand Lodge of the Grand United Order of Odd Fellows has made a deposit in a Negro bank, the Citizens and Southern Bank and Trust Company of Philadelphia, Pa.

Pat Mitchell, a Negro, of Elizabeth City, N. C., who earns from \$25 to \$47 a day skinning catfish, is said to have developed a technique which is a marvel. *Some landlords are even better skimmers of tenants.*

According to recent announcements, a new bank to be known as the South Park Trust and Savings Bank, will be opened shortly in Chicago, Ill. Watt Terry, wealthy Negro realtor of New York and Brockton, Mass., is the most heavily insured Negro in the world. His life insurance policies total \$545,000 in twelve of the leading New York and New England companies. Twenty years ago he was a janitor.

The Liberty Life Insurance Company of Chicago, Ill., has closed its first six months of the year with a gain of \$1,000,000 in paid-for business. The total amount of insurance in force is eleven millions.

The Empire Savings and Loan Company of Cleveland, Ohio, which began business on May 1, 1920, has declared a three and
(Continued on page 290)



THOSE WHO MAKE THE DETROIT INDEPENDENT A SUCCESS: THE STAFF



WHERE THE BALTIMORE AFRO-AMERICAN IS EDITED AND PUBLISHED

THE BROTHERHOOD OF SLEEPING CAR PORTERS

JULY ACTIVITIES

NEW YORK DIVISION

The answer of New York to the propaganda of the enemies of the Brotherhood has been increased membership and an increased payment of dues. The lies sent broadcast throughout the country seem to have electrified the men into new sense of responsibility and loyalty. Meetings are being much better attended and there is a constant flow of men into the national office to get the latest news from Chicago, where Mr. Randolph is at this writing meeting with the Board of Mediation, and also to pay their dues. Thus our enemies have been wounded by their own weapon.

During the past month S. E. Grain, the Field Organizer of this district has been busy organizing the annual picnic of the New York Division. The picnic came off on August 3rd and was a great success. A large crowd of porters, their wives and friends, were out, and a jolly, happy crowd it was, too. Besides his work of putting over the picnic, Mr. Grain spoke in the interest of the Brotherhood to the Inter collegiate Conference at Potter, N. J., at the Open Forum of the Baptist Church in Engelwood, N. J., and to a group of clergymen who visited Harlem seeking information about Negro progress.

Mr. Crosswaith, the Special Organizer, has been engaged busily on the publicity work of the Brotherhood, and maintaining contacts with the other units of organized labor in and around New York. During July he spoke before The Shop Chairmen of the Amalgamated Clothing Workers of America; before the Executive Committee of the Workmen's Circle; before the International Pocketbook Workers' Union; to two groups of white clergymen from the Union Theological Seminary; before the International Jewelry Workers' Union; before the Baker's Union; before the Delicatessan and Counter-men's Union; and before the Forward Association and a conference of leading trade unions.

Mr. Des Verney, the Assistant General Organizer, has been engaged in maintaining the morale of the men, obtaining new members and spurring up the payment of dues and assessments. During the month of July he spoke before the Delicatessan Counter-men's Union, the International Pocketbook Workers' Union, two groups of white clergymen from the Union Theological Seminary, the Executive Committee of the Workmen's Circle, and several other places.

All of the organizers have spoken at the various meetings held by the local organization and sustained the morale and confidence of the men by their enthusiasm and confidence in the ultimate triumph of the cause.

The last of August we shall have as the guest of The Brotherhood, the Honorable Clements Kadalie, General Secretary of the Industrial and Commercial Workers Union of Africa. This Negro, a native of Uganda, came to South Africa about ten years ago and began to organize the black workers into a strong industrial union. Now this union is the largest economic organization of black men in the world, having nearly 100,000 members. Mr. Kadalie is now on the European continent. When he arrives in New York, he will be routed on a lecture tour throughout the country, under the auspices of The Brotherhood, to plead the cause of labor organization and tell about the struggles and successes of the militant black workers in South Africa. WATCH FOR THE ITINERARY OF THE CLEMENTS KADALIE TOUR, under the auspices of The Brotherhood of Sleeping Car Porters.

CHICAGO DIVISION

By M. P. WEBSTER

Organizer

George W. Clark, efficient secretary-treasurer of Chicago Division has been absent from the office for the past week on account of the death of his dear mother. The deepest sympathy and condolence was extended Brother Clark by all members of Chicago Division and a number of them attended the funeral service.

All Foreign members are welcome at Chicago Division Headquarters, 224 E. 39th Street. The price of admission is a 1927 card.

Brother Randolph is being well taken care of by Chicago members. On Sunday afternoon, July 17th he and Brothers Clark and Webster were the dinner guests of one of Chicago's most enthusiastic members. They are still talking about those delicious rolls.

Conferences with Hon. Edwin P. Morrow are being held daily on the Brotherhood case and membership meetings are being held every night.

The largest attended meetings in the history of the Chicago Division were held at the headquarters during the last three weeks. The attendance was limited to members only. Keen interest was shown in report of developments of the conferences before Ex-Governor Edwin P. Morrow of the U. S. Board of Mediation. The Brotherhood is represented in these conferences by Brothers Randolph and Webster. Up to date Mr. L. S. Hungerford is the only representative of the Pullman Company that has been heard from.

The activities during the past two weeks are bringing Chicago's quota of paid up members close to ninety percent.

The Ladies' Auxiliary held a meeting at headquarters Thursday Evening, July 21st. About 50 women were present. The Auxiliary is being reorganized for work on a more comprehensive basis.

45 new members were added to Chicago Division's roll during July.

Watch for the announcement of the Brotherhood's Birthday Party to be given by the Chicago Division. The admission is by 1927 membership card only. A good time is assured.

Brother Bennie Smith, Field Organizer, B.S.C.P. passed through Chicago en route to Omaha. Brother Smith has just returned from his three week's campaign in Detroit and leaves a strong Organizing Committee in that territory to carry on the work. Brother Smith made several talks at the meetings in Chicago on Florida and the lynching question.

ST. PAUL DIVISION

By PAUL L. CALDWELL

Local Secretary-Treasurer

The reaction in our district to the false report circulated in the daily press concerning our failure with the Mediation Board, was very gratifying. Even before word had been received that it was false, we had gone into a council of war, and it was unanimously agreed that even though it were true, which we all very seriously doubted, that it was now time to show our mettle, and prepare to fight and fight hard to prevent another reverse ruling.

Men, who up to that time had shown very little interest in the welfare of the Organization, began calling local headquarters declaring their loyalty; and the weekly reports of the local secretary-treasurer since that time confirms by action their determination to see a stronger support thrown behind the General Organizer, in whom they place every confidence.

The same papers in St. Paul which carried the report, carried a retraction of the same in a very few issues later.

The summer business has been good enough to give all the men regular employment, and many who were idle all or most of the winter are getting out of debt and beginning to catch up in dues and assessments. We expect every man to be paid up within the next month. Many have already paid up to January, 1928.

All are confident that we shall receive a favorable decision from the conference now in session.

ST. LOUIS DIVISION

By E. J. BRADLEY

Organizer and Secretary-Treasurer

Conditions are improving rapidly in this territory among the members. The porters from outlying districts are calling at the office daily to get the news on our conference now in session before the Board of Mediation. The St. Louis porters, (Uncle Toms), are losing faith in the "good old Pullman Co." due to the fact that they have caught their master's in a lie. It is very very disgraceful to his lordship to have his servants find out that he has been deceiving them for over fifty years; and one can easily imagine how difficult it will be hereafter for their dear old masters to get them to believe anything they say. Thus the new, sensible porter has placed his confidence in a new master, The Brotherhood of Sleeping Car Porters, who from all indications are the rightful masters of his situation. The Brotherhood has never lied to a single pullman porter, instead, we have told him many things for his benefit, if he would just listen to us. But with his master constantly whispering in his ear against us, he was puzzled as to who was right. Thank heavens he has at last seen who is for him and with him, and he is leaving the fold of the old master as fast as he can get to a Brotherhood office and join our forces.

Porter H. E. Fields, who was pulled off his run on Nov. 1st, 1926 by A. V. Burr, Supt. Pullman Co., St. Louis Zone, for being suspected as being a member of the Brotherhood, has a splendid position as butler with a wealthy family in the exclusive west end of St. Louis, Mo. His services for the first three months with this family pleased them so well that his employer gave him an Overland automobile free, so that he would have some method of getting back and forth to work at small cost. Mr. Fields is well pleased with his position also his car. He says he worked for the Pullman Co. for fifteen years and does not remember them giving him a thing except a "bawling out". There were twenty-two porters pulled off in St. Louis for their suspected membership in the Brotherhood of Sleeping Car Porters. This did not, however, weaken them; instead it put new life in them and a new determination to have a real pullman porters' union, of porters, by porters, and for porters.

Porter D. H. Shelton, who operated a club car to New York from St. Louis, and was one of the porters who were pulled off through a frame-up, has opened a steam laundry in the city and is doing just fine. He is getting the support of most of the porters, besides a large amount of work from the white apartment houses. While his laundry has only been open six weeks, they claim it will be necessary to enlarge the plant within a year's time, if work keeps coming in as it has.

I am looking for Brother Totten through St. Louis any day, on his way back from an extended tour of the West Coast. His visit to St. Louis will be highly appreciated by the members of this district. Brother Totten has many friends in St. Louis who will be glad to hear him "rawhide" the stool-pigeons as only Totten can. He and I are of the old school; we know them, we have worked with them; they cannot fool us. They know we have their "number".

I have had several very encouraging letters from our General Organizer, Mr. A. Philip Randolph, who is now in Chicago on our case. He was never better for the Brotherhood. All the porters have to do now is pay their dues and assessments, and all else is assured. Some of the St. Louis porters have been waiting to see what was going to be done. They were told by their "masters" that we were dead, and they would never hear any more of us. Now that we have proven to them that we are not dead, but very much alive, we are

Second Anniversary

Two years of steady fighting for the right to represent ourselves. Two years of struggle and strife; of successes and disappointments. Two years of loyal support and courageous rallying to the colors. Two years of ceaseless agitation, education and organization. Two years of patient waiting. And now, seven thousand strong, we stand more thoroughly entrenched than ever, defying the arrogance of company unions and the exploitation exemplified by low pay and long hours. We are as determined as ever that these evils must go; that Pullman porters and maids must represent themselves and must have a higher standard of wages and superior working conditions, in order that the future may be bigger and better and brighter, for us, for our children and for our race.

watching them to see what they are going to do. God taught men to "Remember now thy Creator in the days of thy youth when the evil days come not".

The Brotherhood is the New Negro creator, if he could only see and believe it. You will have to come; you might as well now. The case between the Pullman Co. and the Brotherhood is in such fair shape now that we are looking forward to our convention soon. There is where I expect to meet you next, and exchange ideas on the future of the Brotherhood.

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All Meetings Begin Promptly
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It is the duty of every porter and
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and avail themselves of the privi-
lege of hearing A. Philip Ran-
dolph and the other brilliant
speakers who are guests of the
Brotherhood from time to time.

If you want to know what the
Brotherhood is doing and why it
is doing it, you must attend these
meetings.

At these meetings there are
facilities for the payment and
collection of dues and the issu-
ance of membership cards. THE
MESSENGER, official organ of
the Brotherhood, is always on
sale.

SEPTEMBER MEETINGS

Wednesday, September 7th

Thursday, September 15th

STATUS OF PULLMAN PORTERS' CASE

By A. PHILIP RANDOLPH

General Organizer

In the Congress Hotel, in Chicago, Mediation of the question of representation between the Pullman Company and the Brotherhood of Sleeping Car Porters, is now going on by Honorable Edwin P. Morrow of the U. S. Mediation Board.

This is a far cry from August 25, 1926, when, as a result of nation wide unrest among the porters with The Employee Representation Plan which has failed, after six years trial satisfactorily to adjust disputes, the Brotherhood was born. Like a prairie fire, the Movement swept the country, and December 10th, 1926, the first step, in settling the dispute between The Brotherhood of Sleeping Car Porters and the Pullman Company was taken by the U. S. Mediation Board.

The procedure instituted was as follows: After the Brotherhood had secured a majority of the porters and maids in the service, the General Organizer addressed a letter to the Pullman Company, requesting a conference, which was denied. Whereupon, he made an ex parte application to the U. S. Mediation Board for its services to mediate the dispute.

December 10th, Honorable Edwin P. Morrow, member of the Board was dispatched to Chicago to inquire into the merits of the dispute. The representatives of the Brotherhood and the Pullman Company were ordered to lay their claims in the dispute before him.

The Brotherhood, in the hearings which lasted a week or more, presented its side of the dispute, contending (1) That it embraced the majority of the porters and maids in the service (2), that the Employee Representation Plan, organized and controlled by the Company, has no standing under the new Railway Labor Act.)

The Company contended that the Brotherhood did not represent the porters and maids since 85 percent had voted for the Employee Representation Plan in the last election. The Brotherhood replied by producing 1000 affidavits, from porters showing that they voted under coercion, intimidation and interference of the Company, that they did not vote of their own free will, but under threat of being pulled off their runs or of losing their jobs.)

In the opinion of the U. S. Mediation Board, the facts and arguments presented by the Brotherhood were sufficiently meritorious to warrant the Board making further investigation into the case.

In February, the Board so decided to further investigate the case.

On the 4th of May of this year, Mr. Morrow, was deputed to go to the Headquarters of the Brotherhood in New York and go more fully into the records and documents of the Brotherhood substantiating its claims. He had the statistician of the Board, Mr. W. C. Mitchell to come to the Brotherhood's office and carefully examine all of the membership blanks, records and finances of the Brotherhood. This investigation lasted four days. A report was made to the Board on the investigation and July 11, Mr. Morrow was ordered to

Chicago by the Board to proceed with the work of mediating the question of representation, which is the basic principle in dispute.)

Such is the present status of the case. From the trend of mediation, some definite position on representation between the Company and the Brotherhood, will be reached very shortly. Mr. Morrow has declared his intention of continuing on the case until some settlement is reached or he will recommend arbitration.

Propaganda to the effect that the Board had turned down the Brotherhood's case was as erroneous as it was malicious. But the response of the porters and maids in paying dues indicates that it was not only not believed but that it stimulated them to greater loyalty and devotion to the Organization.

Mr. M. P. Webster, Organizer Chicago Division, and the General Organizer are the Committee representing the Brotherhood at this stage of the negotiation. This committee will be joined later by Roy Lancaster, Secretary-Treasurer, Bennie Smith, Field Organizer; A. L. Totten, Assistant General Organizer; E. J. Bradley, Organizer, St. Louis Division; W. H. Des Verney, Assistant General Organizer, if occasion arise.

Donald R. Richberg, author of New Railway Labor Act is giving the Brotherhood's representatives counsel constantly. Should mediation fail, arbitration will follow.

Voice of the Porters

Dear Mr. Randolph:

Please allow me to say a few words in THE MESSENGER.

Special to the Pullman porters throughout America. Stop sleeping. Wake up out of that slumber and respond to your leaders' call. It is time that all men of this Negro race be men and not children. Porters who do not try to make it possible for their wives and children to enjoy more of the luxuries of this new world in which we live, are less than men. We have been praying for true leaders for centuries. Now we have few of them. I am sure we have some of the cream of our race at the head of the Brotherhood of Sleeping Car Porters. Now listen porters. As members of my race, let me appeal to you who have not yet joined the Brotherhood, for the sake of your children, for the sake of adding stars to your crown, get your Brotherhood card. It means more education for your children. It means more freedom for you. Listen to your brilliant leaders and not to the stool pigeons who tell you that you can't win and you will find that it will take you a long way up the ladder. The Brotherhood has won already and if you had lost it would have been because you stayed on the outside. Get in. The eyes of the world are upon you so if you have your hands on the plow hold it and keep step with the Brotherhood. If you love your race, prove it by doing noble things, and not dreaming them.

Now I close by saying to you, if a task is once begun, never leave until it's done. Be the labor great or small, do it well or not at all.

Sincerely yours,
New York City. AN ALERT PORTER.

My Dear Mr. Randolph:

I am writing to let you know that I am still whole soul in accord with the Brotherhood, but I have had sickness in my family and have it yet. Aside from what I have had, my wife had an operation May 18th and it cost me around six hundred dollars. She is doing fairly well at this writing, and I hope to be able to send you all or some of my dues within the next thirty days.

I have always believed that this is the only thing that the porters and maids could do to gain consideration, and I did not start thinking that we could get what we wanted in a day.

Respectfully yours,
A WESTERN PORTER

Wonderful Ethiopians of the Famous Cushite Empire

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Frank R. Crosswaith, for THE MESSENGER: "Mrs. Houston has done what few other Negro authors have had the necessary patience and perseverance to do—viz., to gather from the record written by white men facts to prove that there is no such thing as a white man's civilization. She has delved deep to show that art, music, religion were all permeated in ancient days by Ethiopian influence."

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Editorials

(Continued from page 280)

under the sun from the government to the church, not a line of that propoganda appeared in the labor press. This shows the common sympathy, interest and bond between black and white wage earners. This is the only effective cooperation for the improvement of race relations which can be relied upon; for in this cooperation both parties are beneficiaries, neither depend upon the charity of the other, but both depend upon clear headed labor solidarity for common economic advancement. This is the only solvent key to our racial problem. Even in the south, which is generally derided because of its attitude toward the Negro, organized white labor can be depended upon to take a more rational and sound position on labor racial problems than the white capitalist of the north. The fact is, economic necessity compels them thus to view the social, economic racial relationship.

THE following editorial speaks volumes on the social problem of tipping and low wages. It is most sig-

Negro Womanhood

(Continued from page 272)

The new woman will first of all possess intellect. She will be a better mother, a more efficient companion and a true living, breathing, inspired and aspiring individual.

Negro womanhood today is in need of numerous factors to aid in its progress and advancement. The greatest of these needs are Educational and Contact.

The Negro woman as she actually appears in modern society is less a subject to variation than man. She is less liable to be a genius or an idiot than her brother. She is physically more fit. She lives longer. The fact that she more often appeals to emotion than reason, as cause for action, in no way marks her as inferior to man, but simply different.

If the education of the home and school can be unified, and together they give a training that will lead girls into the actualities of life, many heartaches will be forestalled, and many stumbling blocks will be removed from the pathway of our Racial Progress.

The needed mental expansion for the Negro woman implies a higher average of trained intelligence unfolding normally into all lines of human activity. It signifies a womanhood moving irresistibly toward the highest realm of existence, a factor absolutely essential for symmetrical racial development.

Education will make the Negro woman think and see the real significance of her life. She will understand the true meaning of fair play, and freedom from interference. Nevertheless it will take contact to cause her to act and outgrow her narrow prejudices.

Only ripened intelligence, experience with others and an ability to judge conflicting evidence can enable her to select wisely in all matters. Contact develops a social conscience.

Marriage is the ultimate goal of the majority of women. In the past marriage meant segregation. Today true marriage should mean a larger life, a mutual stepping out into the world's wonder house for both participants, and a happy service in performing together the world's needed tasks,

(Continued on page 288)

nificant since it appears in one of America's leading weeklies, *Collier's Weekly*, of July 30, which needs no further comment.

The Ungreased Palm

One of our best and most permanent evils is tipping. Reformers are always conducting a campaign against it. These campaigns get nowhere because they attack the practice from the wrong end. The average man tips waiters, barbers, porters and others because he likes to pay his way and knows that in certain kinds of service custom orders a tip and employers reduce wages by the amount of the tips.

The Pullman Porters' Brotherhood has gone at the problem from the tipped end. According to their statement, their average wage is \$72.50 for four hundred hours of work a month, and their tips average \$58.00 a month. They have gone before the federal mediation board with a program that calls for a fatter pay envelope, shorter hours, and no tips.

Tipping itself is an offense to the code of American business ethics. It belongs in countries where begging is a recognized life calling, where petty bribery of government employees is a recognized channel of revenue, where class distinctions are sharp and oppressive, and where cultivated serenity is an art. But the custom is rooted in the United States, and it will grow and thrive until the great army of the tipped rises in rebellion and creates and demands a right to straight pay.

The Apex of Negro Business!

"The Greatest Negro Business Enterprise in the World."

The National Benefit Life Insurance Company now carries \$75,000,000 worth of Insurance on the lives of more than 300,000 Negro Policyholders.

The total Assets of the company are more than \$4,000,000.

The largest employed force of any Negro Business Institution, consisting of more than 200 Officials and Employees at the Home Office and its Branch Offices, 750 Supervisors, Agency Managers, and Assistant Managers.

A field force of more than 1,500 men.

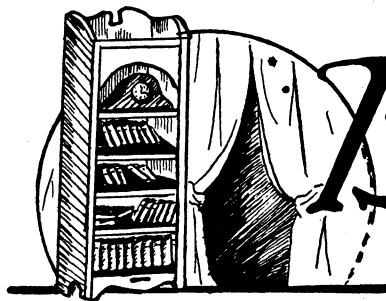
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Book Bits



By JAMES W. IVY

The moment seems propitious for the display of just such theomorphic nonsense as *Mr. Jeddu Krishnamurti* gives us in his *"The Kingdom of Happiness"* (Boni & Liveright: \$1.50). In theosophic circles he has been received as a prophet of singular importance. Why, I don't know. His god-mother, Mrs. Annie Besant, thinks his little book displays "striking originality" and a "depth of wisdom." Actually it does nothing of the kind. It is not even original. Our modern prophet, sometime in his life, has, no doubt, read through the Sy-King, the Edda, The Tantra, the Avesta, the Sashtra, and the Bhagavad-Gita; being a good Indian first and a prophet by acclaim, I presume that he has done this. And my conjecture is given factual proof by "The Kingdom of Happiness," for it is merely a *limae labor* of all these Eastern books, and hence verbiage.

"Where Is Civilization Going?" (Vanguard Press: \$0.50), by Dr. Scott Nearing, is rather a sign of the times than a prophecy of any importance. If Dr. Nearing's prophecies mean anything, and I, for one, think them meaningless, our next society, which will be plebeian, will set us in the land of Prester John. Such a wish comes from the heart and not the head, for there are no assured proofs that we are at the front door of this socialistic Utopia.

Max Stirner wrote some years ago that "might make right." That is right which we have the might to do. This has never been successfully refuted, that is, if we accept Stirner's terms and definitions. *Mr. Leon Whipple*, in *"The Story of Civil Liberty in the United States"* (Vanguard Press: \$0.50) shows clearly, and with irrefutable facts, that civil liberty in America is possessed only by that class which has the power to demand, and to enforce that demand, for civil liberties; for others it is merely a mirage, the truth of which every crisis quickly proves. This has always been true of America; the rest of the world as well. Yet our pseudo-liberals took to writing about Wilson's open violation of the Bill of Rights as if it were something novel. As a matter of fact, the dominant groups, in times of stress, have always openly violated their professed creed of tolerance and liberty and equality.

"The Profits of Religion" (Vanguard Press: \$0.50), by Upton Sinclair, is a reprint of this already famous book. Surprise, horror, and oaths greeted Mr. Sinclair's first demonstration of the fact that the American church is merely the caudal appendage of Big Business. Its spiritual arm so say. Mr. Sinclair has a portfolio of facts and documents to prove his assertion. He conjures up scene after scene, minister after minister, sect after sect, but

all are tarred with the same brush. I wish Mr. Sinclair had devoted more space to the Baptists and Methodists. These sects, as we all know, are at the bottom of all the evangelical buffonery which now enlivens the American scene. Their idiotic diatribes against liquor launched the national farce known as prohibition; their fear of free inquiry, and hatred of Darwin, hatches our anti-evolution laws in the states of the South. Every minister should read this book. He may rant against it but he cannot disprove its thesis: that the church in America is the spiritual arm of Big Business.

"The New Medical Follies" (Boni & Liveright: \$2.00), by Dr. Morris Fishbein, is an addition to the doctor's previous studies of American medical thimblery. Barnum was right when he said that the American people liked to be fooled; nowhere is this more evident than in the field of medicine on its lower levels. Here any scagliola purporting to be a cure-all gets the boobs' immediate attention. Our one hundred per cent Americans go in for such bizarre and occult cults as phlebotomy, cupping, sanguisage, somapathy, erosionism, chromopathy and aerotherapy. It seems that the more idiotic and mysterious the cult and the cure, the more readily the people fall. Even relatively intelligent folk too. For example, Mr. Upton Sinclair swallowed Dr. Abram's "spondylotherapy" hook, line and sinker. There is no remedy for quackery; so long as man is heir to certain bodily ills so long will quackery reign. Medicine has, on its lower levels, never divorced itself from the flam of the priest and the astrologist. I doubt that it ever will.

"Trader Horn: Being the Life and Works of Alfred Aloysis Horn" (Simon and Schuster: \$4.00), edited by Mrs. Ethelreda Lewis, is Conrad uncoiled. The very stuff of Conrad's tales is here, but bald as a coot of Conrad's concinnity and gorgeousness of style. Elemental, plain, the skeleton of life; the thoughts and opinions of a man forced by the brutal facts of life to think for himself. Here are no copy book maxims, theologic platitudes, catechism phrases. A book for up-and-coming virile, he-men. "What is poetry but the leavings of superstition?" "The Americans—a moral people except when it comes to murder and so on." "Like a lad in a toy shop—Rhodes."

"The Theory of the Leisure Class" (Vanguard Press: \$0.50), by Dr. Thorstein Veblen, is a reprint of Dr. Veblen's famous economic masterpiece. In brief Dr. Veblen's thesis, here, is that the leisure class in order to differentiate itself from the more thrifty middle and lower classes resorts to conspicuous consumption and vicarious

leisure. That all phases of the leisure class life must perforce express waste and denote freedom from labor. The doctor's thought, however, is obscured by his outlandish style. It is prose run mad. There are resquipedalian words borrowed from botany; macrollogical sentences, and euphuistic phrases. In many instances he strings out in eight or ten paragraphs that which could be easily expressed in one or two simple sentences. Such prolixity drives away the average reader. Don't fasten on this book of Dr. Veblen's, however, without reading his other tomes. You understand him only after reading the whole of his work.

"The Conquest of Bread" (Vanguard Press: \$0.50), by Prince Peter Kropotkin. An anarchist-communist, Kropotkin outlines his sketch of the "future society based on liberty, equality and fraternity." "A study of the needs of humanity, and of the economic means to satisfy them." Books like these should interest Negroes for the simple reason that it distracts our attention from our own pressing problems of race, and seems to integrate our troubles in the general ills of humanity. For the so-called Negro problem is simply one more sore added to the many boils on the body of humanity.

"Cassandra: Or the Future of the British Empire" (E. P. Dutton & Co. \$1.00), by F. C. S. Schiller, M.A., D.Sc. Another addition to the "Today and Tomorrow" series. "The British Empire is at present the most ramshackle empire on earth, *Vice* Austria exploded. It challenges all Casandran instincts to prophesy about its future." "Three great dangers clearly beset the future of the British Empire, each of them affecting and aggravating the others. The first is the Labor Problem in Britain, the second is Britain's European entanglement, the third is the permanent strain which this puts upon the cohesion of the parts of the Empire." In the light of these three major problems, Dr. Schiller discusses the probable future of the British Empire. This future is ineradicably linked up with America and her attitude toward the Empire.

"Triumph of the Simple Virtues or The Life Story of John L. Webb" (Hot Springs, Arkansas: The Messenger Publishing Company), by Sutton E. Griggs. This book is a conventional sketch of a conventional man, Mr. Webb. Mr. Webb's life combined with a sort of historiette of changing phases of the so-called Negro problem. This man deserves our notice for his building up of the Woodmen of Union, a powerful, national Negro fraternal organization. Hence another good inspirational story for Negro youth.

"What's So and What Isn't" (*Vanguard Press*: \$0.50), by John M. Work. The usual socialist tract. Mr. Work attempts to answer all those questions which ribald and sceptical opponents delight to put to socialists. Some of his reasons are rather puerile; others actually idiotic; a few sane.

"Holm's Race Assimilation: Or The Fading Leopard's Spots" (*Atlanta, Ga., J. L. Nicholas & Co.*), by Prof. John James Holm. This is the first time that I have heard of Mr. Holm. The Reverend Mr. Church, in his introduction, dubs him a "close student of human nature" and assures us, with the utmost aplomb, that "the name of Prof. Holm is in itself a guarantee of its soundness of logic, and the excellence of the presentation of this production of his richly endowed and highly cultural mind." The learned professor pretends to be scientific; yet he bases his anthropology on Genesis, and his ethnology on obscure and unheard of authorities. Here is the most specious book on the Negro problem that I have ever read. The author plays fast and loose with logic; fills his book with sophisms, paralogisms, quirks, quilllets, *non sequiters*, and outworn fallacies. It is a regular hodge-podge, of which one can make neither head nor tail. The best thing in it is Mr. William Pickens' "Intercourse Between the Races." Omitting his article, the book belongs in the garbage pail.

"Four Negro Poets" (*Simon & Schuster*; \$0.25), edited by Alain Locke. A collection of some of the poems of McKay, Toomer, Cullen and Hughes, together with Dr. Locke's introduction: "The Poetry of Negro Life."

"A Short History of the American Negro" (*The Macmillan Co.*), by Benjamin Brawley. This is a revised edition of Brawley's book. A good text book for courses in Negro history.

"Baha' U' Llah and the New Era (*Brentano's*), by J. E. Esslemont. An outline of the teachings and history of the Bahai movement. Like most religions it has ready made solutions for all the problems under the sun. It may interest Negroes to know that Abdu'l-Baha speaks out in no uncertain terms in condemnation of race prejudice. Bahaim lays stress on what it calls the essential unity of man and man's various religions. Some day the Bahaists expect all religions to be synthesized; creeds, sects, tribal Gods, tribal prophets, and holy books will lose their peculiar significance upon the advent of this new day.

"Congaree Sketches" (*The University of North Carolina Press*: \$2.00), by E. C. S. Adams, with an introduction by Paul Green. This book contains more authentic Negro dialect than all other books on the Negro rolled into one. The best preface to any book by or about Negroes is to be found in this book. Read this from the pen of Mr. Paul Green: "Here at the end of this century's first quarter the United States is awakening to the fact that the destiny of the Negro is its destiny, that black and white are inextricably mingled in blood and bone and intention, and that as the white man fails the Negro fails and as the Negro rises the white man rises.

"And this is the only conclusion to awake to, seeing that for two hundred years both white and black have assimilated a mutual

tradition and practice approximately the same social conceptions in their daily life. Actually and absolutely it makes little difference to the ultimate answer if today the Negro is—to use a homely picture—in the ditch doing the dirty digging and the white man on the bank directing it. Simply because human beings are concerned, a rearrangement will follow. One of three things always happens and always will. Tomorrow either both will be in the ditch, or both will be on the bank, or the Negro will be on the bank and the white man in the ditch. And this mutual orientation goes on forever."

It requires courage to state these things in North Carolina; in New York or Boston too, for that matter. Mr. Green's logic is sound, the sentiments of his heart are noble; but there is no such awakening, to the truth as he imagines. Why, does not the constant preoccupation of white authors with the sordid and baser sides of Negro life disprove his theory? The muck of Negro life is dished up as an hors d'oeuvre for the jaded appetites of *rusé* whites. The upper class Negro hardly attracts attention except as a butt for satire and ridicule. These sketches are of the lower class type of Negro. They are authentic, well done. And give one a keen insight into the mentality of this type of Negro, so dearly loved by the whites.

After the lapse of two more years Mr. Frank Harris gives us the Third volume of his enthralling autobiography. ("My Life: Volume Three" (*Privately Printed for Subscribers Only*: \$15.00), by Frank Harris). In the first volume it was travel and study, the second love and politics, and now in the third it is literature and art. Whereas in the first volume his hero was professor Smith; in the second his heroes are De Maupassant and Randolph Churchill, and in the third they are Heine and Burton and Thomson. There is also a study of the Christ in this volume, which is unique. Mr. Harris's life story constitutes a sort of new bible; it is the first book in the new bible at any rate. For there is no living man who has lived and loved and traveled as he has done. All the first men of his time have been his intimates: Huxley, Alfred Russell Wallace, Thomas Carlyle, Meredith, Thomson, to name a few. The man is a first rate critic of his time; he deals with its art and literature and politics in a masterly manner. Yet the men who have taken to writing about his "Life" cover him with the vilest condemnations, and ascribe all sorts of mean motives to him for writing freely and frankly of his Earthly Pilgrimage. But the intelligent are not surprised; has not Shakespeare warned us that "God's Spies," those who take upon themselves the "mystery of things," must expect the "back-wounding calumny" of this "all-hating world"?

Mr. Harris, happily, pays no attention to the barks and snarls of the mediocrities; he continues to write with freedom and gusto, and we thank him for it. The hue and cry which greeted the appearance of Volume I was due to its frank handling of the author's sexual life: a necessary thing in any truthful, realistic self-portrait. Years ago Montaigne wrote: "Ce lui aime peu qui aime à la mesure." Mr. Harris, in his love-life, has unconsciously followed this rule. The ordinary mortal, however, is too

prudish to love fully, so he naturally concludes that one who does is immoral and vile and mistakes normal desire for lascivency, judging the other fellow by his own sexual incompetence. On the other hand Mr. Harris has loved much and not according to the teachings of the conventionalities either; and to make the matter worse has written frankly about it all. Besides, he does not omit details about the sexual lives of some of the famous men of his time. The consequence is, that his "Life" has been condemned from one end of the English speaking world to the other. In France his English enemies persuaded the French authorities to issue a warrant for his arrest; which proceeding, upon investigation, was found to have been instigated by the British Foreign Office. It seems that the English objected to some forty or more pages out of five hundred in the second volume because they told how the late Randolph Churchill got the syphilis, depicted the late Prince Edward with a penchant for naughty stories, and described the disgusting greediness and foulness of a London Lord Mayor's dinner. The sexual part did not attract them as it did Judge Levy in America. The truth is, the sexual part of the book is only a small fraction of the whole; it does not occupy near the space that Casanova devotes to such matters in his Memoires. And Harris idealizes and differentiates his women which Casanova does not do.

There are many interesting things in this Third Volume. Back in '26 he wrote me, among other things, "I am half way through the Third Volume of 'My Life,' have done a portrait of Heine that I like, and am going to try to make the book memorable by a portrait of Jesus at the end." Mr. Harris has kept his word: he opens his book with Heine and in chapter twenty has new and true things to say of the Christ. For instance, he shows how the teachings of the Christ have intensified the sensuous side of life by ennobling woman. Then, there are interesting and convincing pen portraits of Bismarck, of Burton, of Cecil Rhodes, of Beit, and of Zola. New and witty sayings of Oscar Wilde are also given. Talking about the bible with Harris one day, Oscar said that it was an interesting book for: "It begins with a man and a woman in a garden and quite naturally ends with revelations." What could be wittier? In the chapter on Prize Fighting he has this to say of the colored prize-fighter Peter Jackson: "I soon got to know Peter Jackson personally and liked his quiet and modest ways; certainly the best character I ever saw in the ring." The chapter entitled "African Adventures and Health" is one of the most interesting chapters in the book. What he has to tell of Queen Victoria and Prince Edward and Gladstone is soul-revealing. His amatory experiences are new too, and he ends the greatest of them with the confessions of the girls, which is something that is not to be found in any other book. All in all Volume Three is a great book.

To Prospective Subscribers:

If you cannot afford to spend a dollar for a year's subscription, send 50 cents for six months.

Utilizing Our Assets
(Continued from page 277)

diately upon receiving it, can never become prosperous and economically self-sufficient.

Trace every article purchased by Negroes back to the people who made it, or the person who sold it, and you will find a business establishment that refuses to hire Negro

bookkeepers, mechanics, stenographers, managers, technicians, superintendents, salesmen, or even office boys. Yet the Negro is helping to increase the wealth of these establishments.

The American Negro cannot hope to create group economy entirely separate and divorced from the economic life of the nation, but he can certainly utilize some of his assets and opportunities much better than he is doing.

HONORABLE MENTION

In the order as named, these editorials are chosen as "next best": 1. "A Tale of Two Churches", Pittsburgh Courier, July 2; 2. "Rubber", Washington Eagle, July 29; 3. "Interracial Larceny", Black Dispatch (Okla.), July 14; 4. "Hill's Exhortation to Humility", Washington Tribune, July 1; 5. "Economic Benefits of Race Cooperation", Norfolk Journal & Guide, July 30; 6. "Economic Aspects of Lawlessness", Norfolk Journal & Guide, July 9; 7. "Looking Through a Spyglass", Chicago Defender, July 9; 8. "Motives," Chicago Whip, July 30; 9. "Don't Blame God", Chicago Whip, July 23; 10. "An Ungodly Thrust at the Race", Atlanta Independent, July 28; 11. "Pull in Your Anchor", Philadelphia Tribune, July 7; 12. "White Papa", Baltimore Afro-American, July 23.

Negro Womanhood

(Continued from page 285)

which can only be accomplished from contact.

VIVIAN OSBORNE MARSH,
Berkeley, California.

Confidence

According to my opinion, confidence is the greatest need of Negro Womanhood today. She has little in herself and less in the members of her group. There has been and is today a great tendency to place too much significance upon the approvals of the members of the opposite group as pertains to the merits of our own. In other words, nothing said or done by the Negro, unless sanctioned by the Whites, is of as much importance as that said and done by the latter. This method is naturally one of belittlement to our better judgment. And when it finds lodgment even in our minds it is reflected in those about us, especially our children. We find them ever ready to give the glory to their white neighbors and ever hesitating to come forward with any expression of their own which they consider as unimportant. This is accountable in many instances for the poor standards attained by the Negro boy and girl in the educational institutions where they have contact with the opposite group.

Just how to begin to establish this confidence of which I speak is perhaps not an easy thing to decide. Yet I think, one way to do it, is to acknowledge and accept leadership wherever we find it in our group. Let not envy, hatred, jealousy, selfishness and personal ambitions disrupt our minds as to shut out the dictates of that Greater Self within us. Say to these enemies of progress—"Get thee behind me," and face the future with all its grand possibilities, by endorsing and following those whom our

consciences dictate as true leaders of our Spiritual, Political and Social Welfare.

Tell the children about the great leaders which our race has produced, such as Frederick Douglass, Booker T. Washington and Toussan L' Overture and others of the past. Then of the present place before them such examples as Roland B. Hayes and Mary McLeod Bethune, all of whom found their enviable places through trials and great tribulations. Let them know that few of any race ever gained such heights coming from obscurity such as these emerged.

A great lesson can be learned from the Anglo Saxon who, without exception, dominates the world today. That is there belief in leadership. The very first thing they do when even a few assemble to do business, no matter how simple, is to elect whom they deem competent to lead and advise them.

Success, in whatever line, must come to those who are willing to take sound advice, given by those who have the interest of the group at heart. Let Negro Womanhood have confidence in those who show capability for sincere leadership.

(MRS.) SARAH LEE FLEMING,
New Haven, Conn.

National Negro Fair and Exposition

The Negroes of Galveston, Texas, led by C. D. Jenkins, R. F. Peterson and Mr. Was-tom, are about to put over the biggest thing ever attempted by the Negroes of the South, in the nature of a National Negro Fair and Exposition expressing the progress of the Negro in the past sixty years. As an inducement to contributors to send in their exhibits, the committee is offering \$5,000 in prizes in art and music alone, along with prizes in other lines. Miss Augusta Savage, well-known sculptor, is Art Director and Jack Johnson, ex-heavyweight Champion of the World, is handling the athletic events.

Those interested should communicate with:

Mr. C. D. Jenkins, Gen. Director, Box 490, Galveston, Texas.

Miss Augusta Savage, Art Director, 29 W. 130th St., New York, N. Y.

The Fair will open September 14, 1927, and close December 1, 1927.

Radicalism Needed

My dear Mr. Schuyler:

I wish to thank you for the kind consideration which you have shown us by giving so much prominence to Louisville in your publication. I heartily agree with you that certain impressions concerning colored people must be corrected. Too much praise

cannot be given to THE MESSENGER magazine for the fight which it is waging in behalf of the race. It is true that THE MESSENGER is considered radical by some but the radical element is sorely needed among us in order to bring about the desired results.

Very truly yours,
J. M. Ragland, Executive Secretary,
Louisville Urban League.
Louisville, Ky.
July 5th, 1927.

What Will
Your Son
Do?



When your Son or your Daughter comes out of School this year or next, what kind of employment will they find? Can they clerk in a Department Store? Can they get a job in an insurance company?

They can if you take a policy in a Life Insurance Company **owned and operated by Colored People** and help to build it up. With every policy you get, in addition to every protection that other companies give, **the chance of a job for your son or your daughter.**

You are building opportunities for your children and yourself when you insure in—

**NORTHEASTERN
LIFE INSURANCE
COMPANY**

Home Office:
NEWARK, N. J.

Ask us about
a Policy at your Age

Agents Wanted



Open Forum

A Voice for Supporter and Opponent



Letters hereafter must not exceed 200 words—the 23rd Psalm had no more!

Mr. Spaulding Explains

Upon a final revision of my article appearing in the July MESSENGER, I eliminated one or two paragraphs which related to the topic "Over-advertising" which appears in the fourth paragraph of my printed article as "(3) Over-extension and Over-advertising"; but I failed to strike out the latter half of topic 3, and that is why nothing appeared in the article in support of that part of the topic.

Topic 3, as you correctly surmised, related to what is generally termed "Ballyhoing" and was intended to criticize the over-statements of companies who desire to give the impression that they can sell cheap insurance to Negro risks. This policy is, of course, fallacious and detrimental in view of the Negro death rate, which is about one and one half times as great as that of white risks. The reason I eliminated the paragraphs pertaining to "Over-advertising" was because I feared they might be misconstrued and thought to be a discouragement of *legitimate* advertising. So by my error in failing to strike out the topic I have contributed to the impression I sought to avoid.

The North Carolina Mutual Life Insurance Company, I think, rightfully claims to be the pioneer of Negro organizations in large scale advertising; and a great measure of our success has resulted from the fact that during all of our existence we have advertised widely in the general press, in calendars and many novelties. All of our companies and enterprises in this country need to advertise more largely and more persistently, and especially in the Negro Press; but false advertising and over-statement calculated to stimulate sales ought to be avoided. That is what I originally aimed at in the paragraphs which I afterwards deleted.

C. C. SPAULDING,
Pres. North Carolina Mutual Life Ins.
Company, Durham, N. C.

Defends Moton

Dear Mr. Randolph:

Mr. Owen thinks Dr. Moton should resign because he is not a business man and defines business as anything that is carried on primarily for profit.

While Dr. Moton is technically an educator, as Principal of Tuskegee Institute he is a business man in every sense of the word, since the Institute contains in addition to class rooms, an electric plant, an ice plant, a printing press, a shoe factory, a dairy, an orchard, a farm, a brick yard and a bank not, to mention smaller industries all of which are under his supervision. The School was organized for profit—profit financially to make School and student self-supporting, and profit morally to

develop from crude material worth while, desirable citizens.

Any suggestions Mr. Owen has to make to increase the usefulness of the League should be made to the League.

LILLIAN M. HENRY
Hatfield, Pa., July 25, 1927.

Raising Editorial Standards

Dear Mr. Schuyler:

I want to say that your efforts are doing much to raise the standards of editorial writing in the Negro press. Before the feature was started many of the race papers appeared to be paying very little, if any attention to their editorial columns. I have noticed that they have been stimulated to greater effort.

With best wishes, I am
Yours very truly,
P. B. YOUNG, Editor,
Norfolk Journal and Guide.
Norfolk, Va., June 8, 1927.

Unionization Only Hope

Dear Mr. Randolph:

Having read your letter of the 9th, I deem it my duty to answer. My motive for doing so is to express my wholehearted appreciation for some of the fine things you have accomplished in behalf of your race.

I am a constant reader of the *Pittsburgh Courier*; which I am very proud to say, 'nuf sed. The *Courier* and your wonderful publication, have no equal. The *Courier* and MESSENGER are advocating a just cause, —Unionization. Unionization is the only means by which we, as a race, will overcome the many obstacles that hinder us on our road to real progress. We need power. And to unite is to have power.

Power to the Brotherhood of Sleeping Car Porters. Long may it stand as one of your numerous successful achievements.

Yours truly,
ARTHUR MINGO.

Jackson, Mich.

Liked Owen's Article

To the Editor:

I have been reading THE MESSENGER for a long while and have read many interesting articles in it. But to my mind, by far, the most interesting article that has appeared in this wonderful magazine in many months is that masterful article by Mr. Chandler Owen, "Toy Business Men." Would to God that every Negro could read it, whether he be business man or loafer. More power to Mr. Owens and THE MESSENGER.

Yours truly,
N. SALES
July 23rd, 1927.

Worth the Money

Gentlemen:

Passing Tremont and Camden Streets this morning and seeing The Messenger in the window I decided to look it over. Was a little surprise and chagrined, however, to receive only five cents in change out of a quarter.

Having partly read it, I conclude it is worth the money, so please find check for \$1.75 for which kindly list me as a subscriber.

Very truly yours,
B. C. JACKSON
Boston, Mass, July 7, 1927.

Proud of Us

July 24, 1927.

My dear Mr. Schuyler:

I am very proud of you all as young men. You are able to rise above rut-thinking. That, I find, is holding back the race so much just now. It seems that whites educating so many of our leaders has done us this injury, that they are unable to see NEW truth. That they are unable to advance beyond anything but what a white man may point out.

On these points I have always been a REBEL. I never did believe in this so-called white civilization.

You have a wonderful part to play in turning the ex-ray on SHAMS. Your article on the BUSINESS LEAGUE was so needed. I have looked on in astonishment for years at our LEADERS (?) toying at the mere shell of vital problems and needs. Continue to take off their coats and God will bless you. Fight the hypocrisy in the church but do not decry the God that they dishonor and crucify afresh.

Sincerely,
DRUSILLA DUNJEE HOUSTON.
July 24, 1927, Oklahoma City, Okla.

Dear Mr. Owen:

I have carefully read the article "Toy Business Men," in the August edition of the MESSENGER. You discussed just what I have observed. The National Negro Business League met in Tulsa, Oklahoma in 1925 and accomplished nothing.

I hope you will continue writing these articles until the Business League begins to function as a business organization instead of a social gathering.

Yours very truly,
W. H. COOPER,
District Manager,
Century Life Insurance Co.
Tusla, Oklahoma, July 27, 1927.

Everybody Liked Them

My dear Mr. Schuyler:

May I thank both you and THE MESSENGER for your kindness in reproducing my studies?

Yours sincerely,
James L. Allen.
New York City, June 29th, 1927.

Battling Siki

(Continued from page 276)

sociates largely among white people. They were white people of the type who are content to eke out an uncertain existence by following in the wake of the boxing world—fattening on the proverbial generosity of those who are strong in muscle but weak in brains. And it was these associates whom Siki sought and found in the dim haunts under the elevated tracks in New York.

Even here he found the color line and here his resentment broke out in flaming wrath. In these byways he fought his greatest battles. They were without the benefit of referee or Marquis of Queensbury rules. They were fierce and primitive and unrecorded. And to his credit let it be said, that though he came of a race famous for its deadly use of the knife (the Senegalese), he never resorted to the use of any weapon save his clenched fists. Of his opponents we cannot say as much. They brought into play civilization's weapons of street warfare, brass knuckles, the blackpack, the automatic pistol and the knife. He seldom emerged unscathed. Twice he was sent to the hospitals suffering from serious knife wounds. But his spirit was unbroken. He always returned to the scene of battle and challenged his enemies again.

Siki's greatest weakness was his love of liquor. Indeed many of the capers of which he was accused and which are cited as evidences of his total inability to absorb civilization, were merely the grotesque antics of a man who had looked too long on Prohibition Gin. It is doubtful if Siki ever knew the meaning of the word Prohibition. The only obstacle to his acquisition of liquor was an empty purse.

Of his total lack of morality much has been said. Siki had the morals of his associates. His moral standards were the result of his environment. The water front of Bordeaux is not conducive to the development of the Puritanic code. Siki was no exception to the rule.

A simple black boy. A waif on the docks of a great sea-port, suddenly elevated from the pallet of poverty to the lap of riches. Generous, misguided, misunderstood youth! Civilization had not dealt kindly with him. From the idol of the boulevards of Paris to a nonentity on the streets of New York. There he received his final impression of the civilization which lured him from his native Senegal.

On a cold, bleak winter night as he walked home, an assassin, hidden in the shadows cast by the pillars of the elevated railroad, leaped out and emptied the contents of an automatic pistol into his back. A policeman patrolling his beat in the early hours of the morning found him where he had fallen, in the gutter, his face kissing the sod.

Business and Industry

(Continued from page 281)

one-half per cent dividend covering the first yearly period, January 1st to June 30th, 1926. The company has assets of \$350,000, and has paid back to stockholders and de-

positors in interest and dividends a sum of \$49,738.14.

On July 25th the Colored Players Film Corporation opened a School of Motion Picture Acting, of which Alonzo Jackson is principal. It is located at 5813 Woodland Avenue, Philadelphia, Pa.

Edward B. Ward, who was recently appointed head bookkeeper at the Chelsea Exchange Bank, 135th Street and Seventh Avenue, New York, N.Y., was forced to resign because the white clerks would not cooperate with him. He has returned to his former position as head bookkeeper at the Public National Bank where he was pre-

viously employed for nine years. *Another victory for liberalism in Gotham!*

Victor Claude Smith has been granted a fellowship as research engineer in the department of chemical engineering at the Massachusetts Institute of Technology.

Negroes in Macon, Georgia, have opened a new motion picture theatre.

The Silver Grill, a popular eating establishment in Spokane, Wash., has replaced its Negro waiters with white waitresses.

The Richmond (Va.) Beneficial Life Insurance Company recently made a very successful local drive for new business. It is

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in its 33rd year, has paid policyholders \$230,000, carries insurance amounting to \$3,500,000, and has a net surplus of \$240,000.

Rufus A. Atkins has been appointed Foreman in the United States Post Office in New York City.

The Negro Business League of New Orleans has completed a fifteen-day membership drive with 235 Negro business men and women members. Joseph P. Geddes was recently elected President.

The Railway Protective Association, one of the oldest and wealthiest organizations in the state of Tennessee, recently dedicated a new two-story brick building as headquarters.

The Tampa Negro Business League recently staged a great membership drive, the response to which is said to have been gratifying.

A Negro named Morgan, a former cook on the dining cars and a native of Kansas City, Mo., owns a prosperous cafe in Paris, France, where he serves strictly Southern cooking to American tourists and expatriates. In addition to the restaurant, he has a bar with three pretty French barmaids in constant attendance.

Richard L. Jones, for the past five years connected with the Chicago Defender, has become manager of the Chicago Bee, Anthony Overton's paper.

In three months time a Negro union of longshoremens in Newark, N. J., has attained a membership of 1500. In organization there is strength and protection.

Walter W. Payne, a Kansas City Coal Dealer who started peddling coal from a

basket 13 years ago, now owns a coal yard and several pieces of residence property. He recently paid \$18,000 for a lot in the business section of Kansas City, upon which he will erect a two-story fire proof building at a cost of \$50,000. He is located at 1927 Highland Avenue.

The wages of Negro firemen, hostlers and helpers on the railroads was increased by one million dollars by the recent decision of the United States Board of Mediation. *The Pullman Porters will be next!*

A. A. Alexander, a Des Moines engineer, has just completed the erection of a \$2,500,000 central heating plant for the University of Iowa.

W. S. Scales, President of the Forsythe Bank and Trust Company, Winston-Salem, N.C., has given Kittrell College \$5,000 on endowment.

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Spring Quarter	March 19, 1927
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MONEY
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SAVES
MONEY
IN THE RACE
AND
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WHOM IT EMPLOYS

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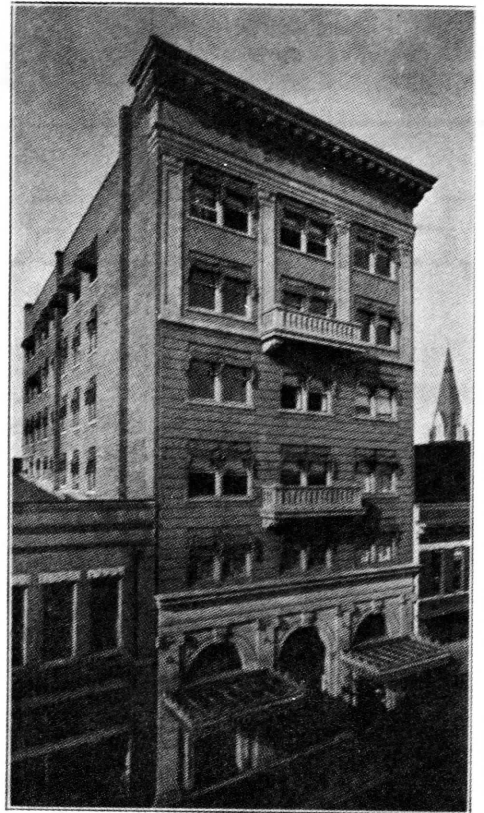
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