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CONTENTS

	PAGE
1. EDITORIALS	194
2. ECONOMICS AND POLITICS	198
3. EDUCATION AND LITERATURE	200
4. WHO'S WHO	203
5. THE OPEN FORUM	204

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Editors:

A. PHILIP RANDOLPH CHANDLER OWEN

Contributing Editors:

GEORGE FRAZIER MILLER
W. A. DOMINGO

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Editorials

LOOKING BACKWARD!

This is not to be a review of Bellamy's famous book. It deals with no such fiction. It is to be an editorial on cold political facts. Chairman Hays of the Republican National Committee has appointed a committee to investigate and to report upon the Republican party in the South. Stone age Negro editors like Fred Moore of the *New York Age* (a stone age sheet) are naive enough to believe that this presages some penal action against the south because of fraudulent representation. Not so, by any means. It is the forerunner of a political handshake between the "lily white" Republicans of the South and the "snow white" Republicans of the North.

This course is inevitable. For the benefit of our readers we wish to explain the economic reason. Northern capitalists have made huge investments in the South. Southern capitalists have invested in the Southern enterprises of these Northern capitalists. Both want to make profits. To make profits they must have cheap labor. To have cheap labor they must arouse and perpetuate race prejudice. To do the preceding things necessitates sacrificing the Negro—politically, socially, economically, "every-cally."

The sectional hatchet has been buried beneath the prostrate body of stricken Negro rights. Over the dark hecatomb the hand of Northern capital clasps the hand of Southern capital. Harding harks back to Hays in the days when the latter withdrew from the South the troops quartered there to protect the defenseless Negroes. Verily we are "looking backward" and moving in the same direction.

THE MESSENGER EDITORS

We have held three meetings recently against the Ku Klux Klan. In New York we held a labor demonstration against this vicious society. Representative Irish, Jewish, German, Italian and Negro labor leaders and scholars participated. The meeting was held at the New Star Casino.

In Philadelphia the editors were guests of the Citizens Club, at the Dunbar Theatre, Sunday afternoon, Feb. 13. Nearly three thousand people attended while about as many more were turned away. The audience was vociferous with applause over the addresses delivered.

On February 14 we spoke in Washington before an appreciative and intelligent audience. It was especially impressed with our new interpretation of the Klu Klux Klan.

We shall be West during the entire month of March, covering nearly every large city in New York State. Socialists, labor groups, open forums, Negro organizations—various combinations will be addressed. Organization of locals of the Friends of Negro Freedom will be effected in all places that warrant it.

INTERESTING FACTS ABOUT KU KLUX KLAN

According to the *New York Herald* of Jan. 12, 1921, the Ku Klux Klan is financed in New York. It stated:

"According to the reports around police headquarters last night several detectives under the commission of Sergeant James Gegan of the Bomb Squad, have been at work several weeks investigating the Ku Klux Klan to begin activities here. Detectives were not able to discover any active branch of the organization, but they are said to have learned that the work of the Klan in Atlanta, Birmingham and other cities is being financed by men and women in New York City."

It would be interesting indeed if Congress would appoint a committee to investigate the Ku Klux Klan. It might easily reach the imperial wizard Simons—who is not so imperial nor very much of a wizard, after all. It would reveal that northern as well as southern capital is equally interested in the Ku Klux Klan as a tool for the suppression of labor—white or black, Jew or Gentile, native or foreign, male or female, Protestant or Catholic.

Again the *Herald* continues:

"In another southern city a few months ago the Ku Klux Klan claims to have been chiefly instrumental in bringing to a quick end a strike in a big industrial plant that might have resulted in serious difficulties for the local authorities. This incident served to show how far afield the Klan is extending or attempting to extend its activities. The day the strike began a call was sent out for some of the Klansmen to assemble at midnight at an appointed place on a mountain top in the most secluded parts of the surrounding country. Automobiles were supplied to those who did not own them, because the place of meeting was some fifteen miles from the city limits. The story is told that the weird conclave lasted till dawn, but at last a basis of settlement was reached which resulted in the end of the strike before the next nightfall.

"In accordance with the binding oath which these men had taken to the Klan nothing was said to the public about the midnight meeting. Only the result was made known to the public."

This would seem to be a fairly good circumstantial proof of the Klan's strike-breaking activities. We claim that this is its object and purpose. That is why it is financed by northern and southern capital jointly. That is why the government winks at it, colludes and connives at it. This further explains why the *New York Tribune* and the northern press (with the exception of the labor and liberal press) is coddling and white-washing the Knights of the Ku Klux. It also throws light on President Harding's silence relative to this criminal organization whose mention fifty years

ago in the presence of a Republican would have sent a shudder of cutaneous chills over his body.

Not so to-day. The Ku Klux Klan is needed as the white guard of capital. It will be organized north and south. Well financed, supported by the government (actually, if not avowedly) the Ku Klux Klan has started on a mad rampage required for the new orientation of American imperialism.

THE CRIME WAVE

A CURSORY perusal of history will reveal that after all wars, the crime wave rises. This is due to the economic paralysis which ensues, throwing millions of workers out of employment. Having been unable to lay aside a surplus for a rainy day, because, in war times, the rise of prices always outstrips the rise of wages, the working class, haunted by the fear of want, must either starve, steal or beg. But even begging is under the ban of the law. Besides, the House of Have is not accessible to the stark and gaunt inmates of the House of Have-nots. The majesty of the law shields the rich from the palsied hands of proletarian mendicants. The alms seeker can only harass other workers whose waist lines are not the most reassuring.

Hence, as between starving to death and stealing, it is but natural and human that men elect to live. The means by which they cease to be beggars become a matter of concern. Nor will tons of literature, extolling the virtue of honesty, stem the crime wave. For as Carlyle says: "Men are not bad because of the lack of principles, but because of the lack of potatoes." Thus, it is the inability of men and women to command sufficient food, clothing and shelter that produces crime waves. Statistics show that the crime wave rises during all periods of widespread unemployment, indicating clearly the economic basis of this social phenomenon. Of course, we don't maintain that there are not other contributory causes; but we insist that the economic is primary, basic and fundamental. The very fact that it is universal implies the existence of a universal cause; and just so long as the glaring irregularities in the distribution of wealth obtain, crime waves will have their ebb and flood tides.

Yet, it must be noted in this connection that those who shout loudest about the crime wave are not interested in getting at the cause. The crime wave is a very useful social phenomenon, embodying all the elements of the pyrotechnic, theatrical, startling, sensational and spectacular, to serve the purpose of diverting the minds of the laboring class from the cause of their plight to the effects—the petty offenders against the institution of property.

A hold-up man is given the limit of the law, in terms of years in prison, and it goes without saying that, since everyone's person is imperilled by the operations of the hold-up man, no one will commiserate his lot under the heavy hand of the law. We are not excusing the crime wave; we are pointing out its cause and cure.

What is the difference between the hold-up man who dispossesses a pedestrian of his pocket-book at the point of a revolver and, in some cases takes life, and the "Milk Trust," which raises the price of milk be-

yond the reaches of the babies of the poor, thereby producing preventable infant mortality? Politicians raid the government's treasury with impunity. Dollar-a-year, 100 per cent patriots, fail to account for billions of the government's money under the pretext that the business of stopping the Huns of Germany was more important than accounting for a mere billion or so. For, after all, its easy to throw dust into the eyes of a naive public, by going through the hypocritical procedure of a farcical investigation—which simply results in white-washing the respectable criminals—and jailing their tools.

Still we continue to flounder around with the fallacy that bad men, not the systems of society, are responsible for crime waves.

A. C. W. STRIKE IN NEW YORK CITY

THE clothing workers are out. The shops are closed.

The manufacturers have denied 70,000 men and their families the right to work, or in other words, the right to life, for it is obvious that without wages, secured through work, that purchase the essentials of life—food, clothing and shelter—life of the workers is impossible. Upon this basis of reasoning, it is clear that the masters of the clothing industry and of the workers' jobs are the masters of their lives.

Happily, the solidarity of the clothing workers, coupled with their militant and able leadership, through the Amalgamated Clothing Workers' Union, has stayed the rise of autoocracy in the clothing industry. It is for this reason that the forces of organized capital have arrayed themselves against the A. C. W. of A., bent upon destroying it.

Before the advent of the Amalgamated in the clothing industry, all was chaos and anarchy. Under the reign of the "piece work plan," the workers were frantically and desperately fighting for a bare subsistence wage in a savage "catch-as-catch-can" battle. The clothing employers were truly the monarchs of all that they surveyed. The workers had no rights that their masters were bound to respect. In short, the clothing workers' wages were low; hours of work long, and their working conditions, inhuman. Through the intelligent leadership of the A. C. W. of A., the tooth and claw struggle has been abolished by the establishment of a board for the impartial arbitration of disputes arising in the shops.

The process of civilizing the clothing industry did not stop here, however. The next forward move which firmly established the Amalgamated Clothing Workers in the vanguard of the American Labor Movement, was its achievement of the 44-hour week. This, to the masters of American industries, was the "most unkindest cut of all"; for would it not serve as an evil influence over the workers in other fields?

And this is not all. In the preamble of the constitution of the A. C. W. of A. there is talk about workers' control of industry, language which is common, of course, to the most conservative unions of the American Federation of Labor. Still, it is employed by the genius of the clothing despots as a basis for a great and mighty gesture—the dissolution of the Amalgamated Clothing Workers organization, by due process of law. But, dauntless and undismayed, the iron battalions of the Amalgamated Clothing

Workers have hurled defiance into the teeth of their oppressors, with the rallying cry of Onward, Upward, Forward! No Peace without Victory! The Future belongs to the workers!

LINCOLN UNIVERSITY

DR. FRANCIS J. GRIMKE, one of the most prominent graduates of Lincoln University, a little while ago released a folder carrying a controversy between Prof. George Johnson and himself, showing that "Lincoln University alone of Negro institutions shuts colored men out of its trustee board and out of its professorships."

Very pertinent is the following part of Dr. Grimke's contention:

"Is it possible that the men who have been connected with Lincoln University are so far superior to the white men who have been connected with other Negro institutions of the country, that they alone feel themselves above being associated with colored men as professors and trustees? In all the other institutions,—in Howard, in Hampton, in Fisk, in Atlanta, in Talladega, in Clark, the two races are represented in the governing boards and on the faculties. Why, I ask, is Lincoln the sole exception? The white men, so far as I know, who are teaching in these other institutions and serving on their governing boards, are not a whit inferior, judged by any test, to the white men who have been connected with Lincoln, or who are now connected with it. If they have not been afraid of being contaminated by contact with the brother in black in the capacity as trustees and professors, why should the men at Lincoln be? Lincoln, in this respect, has isolated itself from all the other Negro institutions of the country; and, it is an isolation that is not to its credit, an isolation that speaks badly for its professed Christianity. Judged in the light of its history, in this respect, what faith, real, true faith, has Lincoln shown in the Negro as a man and a brother, when, in the election of its trustees and professors, it has said to him, Thus far, and no farther: you may come here as students, but never as professors and trustees. The remarkable thing is, that such a position should be taken by a Negro institution, and a professedly Christian institution!"

Apparently Dr. Grimke has overlooked the general use of the word "Lincoln." Nearly everywhere in America the term "Lincoln" is a counterfeit. The principles are suggested by the name. It is assumed wherever one sees the name he will find these principles practised: "Government of the people, for the people, and by the people." Not so, however, here. Lincoln University, our dear Doctor, is an institution of Negroes, for Negroes, by white trustees, by white instructors and, above all, by white benefactors!

ROBERT W. BAGNALL WITH N. A. A. C. P.

OUR first meeting with the subject in question was in Detroit. We recognized in him the qualities of sterling manhood. He is fearless, able and determined.

The N. A. A. C. P. has recently made him director of Branches of the Association. This is another strategic move. Bagnall, unquestionably, will make good.

PHILADELPHIA

UNDER the auspices of the Citizens' Republican Club, what was rated as, perhaps the greatest meeting ever held in Philadelphia among Negroes, was staged on Sunday afternoon, Feb. 13, 1921, at the Dunbar Theatre. It is estimated that 1,500 or 2,000 persons were turned away after hopelessly struggling to press their way through the solid mass of humanity. The occasion was the dual celebration of the anniversaries of Lincoln and Douglas. The speakers were Andrew F. Stephens, John C. Asbury, Assemblymen in the Pennsylvania Legislature, and Chandler Owen and A. Philip Randolph, Editors of the MESSENGER. All Philadelphia is still a-buzzing over the radicalism of the MESSENGER editors, and Mr. Edward Henry, President of the Club, is being praised for his courage in inviting the radical editors to speak.

BIG BUSINESS AND THE Y. W. C. A.

About a year ago the Y. W. C. A. adopted the following industrial program:

Y. W. C. A. INDUSTRIAL PROGRAM

- I.—The following standards:
 - 1.—The eight-hour day and forty-four hour week.
 - 2.—Prohibition of night work for women.
 - 3.—One day's rest in seven.
 - 4.—A minimum wage for beginners, both women and children, regulated by law, based upon the cost of living in the community.
 - 5.—Women given an equal opportunity with men and paid by occupation and not by sex.
 - 6.—Prohibition of child labor.
 - 7.—Collective bargaining and the right of employees to organize in whatever forms best represent their interests and their right to select whomsoever they will as their representatives.
- II.—The following recommendations:
 - 1.—Since upholding of these standards depends largely upon legislation, we recommend that the whole Association work for the proper laws and their enforcement and for granting women the power to work for these laws through the ballot.
 - 2.—We recommend the promotion of education throughout the entire membership of the Young Women's Christian Association (being understood to include boards of directors, committees, business women's clubs, students, etc.) that shall prepare for citizenship and for our part as a Christian organization in helping solve the industrial problems.

Our able contemporary, the *New Majority*, points out that "Recently the Y. W. C. A. made a public appeal for funds. That was where Big Business saw its chance to chastise the organization for its aid to the cause of the workers and its effort to be of real service to the young women it was organized to serve. In a recent number of *Industry*, a magazine published in Washington, D. C., the mouthpiece of the National Manufacturers' Association, nearly all of the paper is given over to a denunciation of the Y. W. C. A., concluding with the following paragraph:

It should occur to every analytic mind and to every careful reader of this article to protest the continuance of such an industrial schedule, for by the natural laws of cause and effect such a course of action carried out by even one department ultimately will disorganize the whole

Y. W. C. A. movement, blight the womanhood of the country, disrupt the relations of the employer and employee and tend to menace the well-being of the nation itself.

"In Pittsburgh, the Employers' Association sent a letter to manufacturers, calling upon them to boycott the Y. W. C. A., in its campaign for funds, part of which letter was as follows:

Pittsburgh Employers Letter

In view of the campaign for funds which will be begun today by the Y. W. C. A. it is felt that your attention should be drawn to the fact that without adequate investigation the above association has adopted an "Industrial program" which is in line with some of the recent radical and ill advised efforts of religious and quasi-religious bodies to "regulate industry," something they attempt to do in about the same manner that a bull regulates a china shop.

Some of the things the Y. W. C. A. believes in and indorses are as follows:

Industrial democracy.

Collective bargaining.

A share in shop control and management by the workers.

Labor's desire for an equitable share in the profits and management of industry.

Protection of workers from enforced unemployment.

A minimum wage.

Government labor exchanges (employment offices).

Experiments in cooperative ownership.

All of this is interesting. Those financial capitalists who support the Y. W. C. A. believe "it will blight the womanhood of the country" to prohibit girls from

working more than eight hours, to stop women from toiling at night, to give young women one day's rest in seven, to grant women a minimum wage (especially foreign and native women), to pay them by occupation and not by sex, to prohibit children from working, and especially to promote education thruout the entire membership of the Young Women's Christian Association.

How is this for the chivalry of white capitalists toward white young women? Does it throw any side-lights upon what these gentlemen maintain the Y. W. C. A. for? We particularly call the attention of the hat-in-hand Negro leaders to this program. They prate much about "Rock-fello," what a good man he is; the "filanthupists" who give us Y. W. and Y. M. C. A.'s, "Rosumwal" and other financiers. The ignoramuses who edit most of the Negro papers, the pedagogical poltroons who teach history in most Negro colleges, the pigmy-minded preachers who infest many of the Negro churches, the political prostitutes who ply their trade for petty gain, the social work yeggmen who fatten off the bodies of human derelicts, the vast army of me-too-boss Negro leaders who bask in the beams of white financial bosses—may well give attention to this attitude toward chiefly white girls by the so-called best and richest white people. It will make them less credulous concerning "de gud rich wite foks" being friends to the Negro girl.

But how can leaders learn who are enthralled by financial lachstrings!

STILL THE PANIC

ACCORDING to Imbrie and Company, in the month of January, 1920, there were 569 business failures. In January, 1921, 1,895 businesses failed in the country, an increase of alarming proportions.

Congressman John M. Baer, Non-Partisan League Representative, points out that: "In the State of Georgia alone, more than 40 banks have failed; and that the producers of raw materials have suffered a loss of over eight billions in the last year, and over three billions in the short period from July 15 to October 4 in 1920, throughout the country.

The railroad oligarchs have presented a piteous appeal to the Railroad Labor Board for a reduction in the wages of their employes on the ground that it is the only way of escape from bankruptcy. This, too, upon the heels of the government's grant, in the form of passenger and freight rates of \$1,600,000,000. As a subtle variety of attractive bait, to a long suffering and patient public, it is alleged that a reduction in the wages of railroad employes will be followed by a reduction in passenger fares and freight rates, implying that the prevailing rate of wages is responsible for the existng high cost of transporting persons and commodities. And this sort of false but shrewdly manipulated propaganda will unquestionably inveigle the naive and unsuspecting Henry Dubb.

Of course, if the government which has been taken over by the invisible government of Big Business could dehydrate the railroads, institute honest book-keeping, stop the collusion between the railroad owners and their dummy coal companies and repair shops,

cut out extortionate profits and unearned salaries of useless officials, the railroads could profitably reduce passenger fares and freight rates to the pre-war basis, and still maintain the prevailing wage level of their two and a half million or more workers.

In the manufacturing field, evidences flow thick and fast of a growing panic. It is, perhaps, sufficient, in confirmation of this statement, merely to mention the fact that the benevolent despot, Henry Ford, has closed down his auto factories, throwing 50,000 workers out of employment. It is estimated by Frank Morrison, Secretary of the American Federation of Labor, that there are 5,000,000 workers unemployed in the country, and it is estimated by responsible labor statisticians that before the panic ends, the unemployed will reach 10 or 15 millions.

Certainly, it is obvious that the present financial and industrial crisis will hit the least industrially organized hardest. Hence, the present plight of the Negro. He is the first to receive a reduction in wages; he is the first to be thrown off the job. Being largely an unskilled worker, he holds no strategic position in the industrial scheme. Despite these economic facts, his leaders advise Negroes not to organize their labor power; not to join hands with their white brother.

Nor will Negroes of business interests escape the rising financial storms. Being ignorant of business economics, they loaded themselves down with properties at war-inflated values, and now they find it impossible to cover up. The post-war period of financial credit deflation will precipitate most of them into

financial ruin. In New York, Chicago, Baltimore, Philadelphia, Washington, D. C., and other large cities, Negroes who bought real estate at prices two and three hundred per cent above their pre-war values, will lose their interests. In peace times, they are confronted with the task of meeting their obligations with reduced incomes. Doctors and lawyers are realizing less because their patients and clients are out of

work. In fact, all forms of professional and business activities will experience difficult sledding in the coming months. For the panic has just begun. Only big business will profit from the slump. It profits from all panics. Of course, Negroes have no big businesses. They constitute the smallest of the petit bourgeoisie. The world's only relief is the abolition of the system which creates panics—Capitalism.

Economics and Politics

— HENRY FORD AND THE JEWS

FOR several months Henry Ford has been waging a campaign against the Jews. He maintains that his object for the campaign is to show the menace of the international Jew to world peace. To quote him directly on this subject we take from his interview in the *New York World* of February 17th, the following:

"You know, back in 1915, I said I was going to devote my life and fortune to bring about an end to war. That was not just talk. I meant it then and I mean it more than ever now. In studying the possibilities of permanent world peace from every angle, I studied also the causes of war, and I am convinced that nearly all wars are caused so that some one would profit, and those who have profited and are profiting now are the international financiers—the Jews, with possibly among them a few Gentiles with Jewish connections. They are what is called the International Jew, German Jews, French Jews, English Jews and American Jews.

"I believe that in all these countries except our own the Jewish financier is supreme. He is not on top here because there has always been a strong group of Gentiles in this country awake to the situation. But the Gentiles of America must be kept informed of what the International Jews here are trying to do. They would control America, as they control the Old World countries, if they could. Therefore, it is a duty to open the eyes of the American people to the danger they are in."

"How do you think the International Jew started the World War?" was the next question the inquirer asked.

Mr. Ford replied: "By arousing national passions, that is, by propaganda which set one people against another people. These dangerous groups profit before a war by making munitions of war, during a war by national loans, and after a war, as they are doing now, in the free-for-all grab which goes on. All nations that fight have to use materials that are controlled by the Jews—copper, for instance."

Much detailed writing has been done by Ford's *Dearborn Independent* to sustain these as well as other allegations to the effect that the Jews control nearly every line of industry, manufacturing, banking, motion pictures and the press. The charges have provoked rather heated counter-charges and denials from prominent Jewish scholars, editors, publicists, lawyers, business men and others. For instance, note the following:

"Too much attention has been paid the Henry Ford incident," says Isaac Rosengarten, associate editor of the *Jewish Forum*. "He is not yet assimilated into American-

ism and should be dismissed from the American mind, as well as the Jewish. He is evidently the victim of anti-Semitic propaganda. On no other theory is it conceivable that a naturally good-hearted man should consent to participate in a movement which is the very negation of humanitarian notions."

In an editorial captioned "Ford the Liar," the *Jewish Daily News* to-day says, in part:

"Ford is a crass ignoramus, yet it is impossible to believe that he places any credence, as he says he does, in 'The Protocols of the Elders of Zion.' No matter how little sense a man may have, it is impossible to believe that he thinks the Jews conspired to seize the Governments of the world. It is characteristic of anti-Semites that they ever simulate friendship for Jews. They would hold up their hands in horror if anybody called them anti-Semites; they only disseminated lies about Jews—the very same thing Ford is doing now."

Oscar S. Strauss is inclined to ridicule the entire affair and suggests that Mr. Ford be thanked for his benevolent consideration for the welfare of the Jewish people."

Ford Kaiser's Disciple

"According to the Ford philosophy," Mr. Straus goes on, "the Kaiser made war to save mankind. Ford, his most faithful disciple, sent him his peace ship to persuade the nations to make a generous peace. As an earnest of his high purpose and as a patriotic American, he secured the discharge of his son from the draft, so he might not discourage the Kaiser in carrying out his benevolent will."

Dr. Nathan Mosessohn, editor of the *Jewish Tribune*, does not think that Mr. Ford is sincere in his belief that Jews are attempting to seize the governmental power of the world, but is moved by "a deep rooted hatred" of the race. If he is sincere, however, Dr. Mosessohn can explain his credulous acceptance of "The Protocols of the Elders of Zion" and any other evidence he may have as the mark of a simpleton.

"I am for letting Ford alone and allowing him to go as far as he likes," said William J. Solomon, editor of the *Hebrew Standard*. "If he gets enough rope, eventually he will hang himself. The boost in the circulation of the *Dearborn Independent* from 50,000 to 302,444 last week is significant. It shows what Ford is pandering to."

Makes Himself Ridiculous

Abraham Cahan, editor of the *Jewish Daily Forward*, merely says the Ford statements are "perfectly absurd. Mr. Ford puts himself in a very ridiculous position."

In an editorial which the *Day* will publish this afternoon, amazement is expressed that influential newspapers should even publish interviews with Mr. Ford and give him that opportunity to disseminate his propaganda. The

Day points out that "if you throw enough mud some of it will stick," and goes on:

"As Americans who are considering the Jewish question not only in the light of Jewish interests, but from the standpoint of American freedom, it appears to us a dangerous symptom of a disease which is beginning to spread in this country. It shows that the wells of public opinion, the basis of American life, are to some extent already poisoned by the alien propaganda fostered by Mr. Ford."

The Zeit Promises Exposure

To-day's issue of the *Zeit* promises an exposure of the elements that are controlling Mr. Ford in his campaign, and denies emphatically that there is any Jewish "International," save one which has been organized to support the widows and orphans left after the massacres of Jews, which were the results of agitation by the Fords in the various countries.

"We believe we have discovered the truth about his agitation. In a series of articles we shall prove that he does not stand alone, that he is being driven and led by the nose. We shall prove what part the Russian emigres have in his agitation and we hope to discover the other evil spirits also."

Morris Rothenberg, Executive Chairman of the Provisional American Jewish Congress, characterizes Mr. Ford's explanation of his stand as grotesque.

"Were it not that such a charge adds to the all but insupportable burdens under which so great a part of the Jewish people are suffering it would be ludicrous," he said. "Mr. Ford says his present campaign against the Jews is designed to bring about peace. The world has already had very clear evidence of Mr. Ford's ability for peace making."

In addition to these replies, a rather hectic retort emanated from Samuel Untermyer—a retort which did not bear the stamp of either the dignity or accuracy which we would have expected from so reputable, able and dispassionate a lawyer.

We have given a rather careful and dispassionate examination to Ford's allegations as well as to the evidence submitted in corroboration or substantiation. We find most of the charges true, but highly immaterial. Nor are the charges peculiar to the Jew. It is the same situation which the Negro frequently faces. The whites charge Negroes as a whole with being ignorant, poor, uncultured, highly tubercular, and addicted to a high death rate. Superficial Negroes and alleged Negro scholars reply that it is not so. Yet it is unquestionably true. The real answer is best expressed by George Frazier Miller: "They predicate of one, to the detriment of that one, what is true of all." For it is undeniable that most of the people of all races, nationalities and colors are ignorant, poor, uncultured, highly tubercular and addicted to a high death rate.

Now back to Henry Ford. He says that he is convinced that nearly all wars were caused so that someone would profit. That is sound philosophy but dangerous ground for Ford to be tramping since he was one of the chief profiteers of this war. Few men earned as much as he did. Most of the Jewish capitalists would readily exchange places with him. Ford,

Morgan, Schwab, Gary, Carnegie, Frick, Rockefeller, hold enviable positions as war makers and profiteers.

Ford further maintains that those who profited were the international financiers. That is sound. The international financiers profited—whether they were Jews or Gentiles. In Germany the Jewish Rothschilds profited hand in hand with the Gentile Krupps and Kaiser; in France the Jewish Eugene Schneider and Rothschilds profited locked arms with Gentile Mille- rand; in England the Jewish Rothschilds united in the holy wedlock of gain with the Harvey Munitions Trust, Balfour, Landsdowne, Chamberlain, and scores of smug English gentiles; while in these United States millions of trusting gentiles were gouged by puritanic gentlemen without a sign of Semitism about them. In other words, incidentally the Jews were heavily represented among German, French, English and American profiteers, but profiteering was by no means peculiar to them. Again no difference is discernible in the gentile profiteering of Morgan, Schwab, Carnegie, Frick, Gary and others. It was a fault peculiar and common to all capitalists regardless of race, nationality or creed.

All made munitions of war before the war, and a Ford automobile is as much a munition of war in modern warfare as a cannon or a torpedo boat. All groups made national loans thru Liberty (?) loans and other methods. (We are sure Mr. Ford purchased quite a few liberty (?) bonds.) This "free for all grab" which goes on after the war is not a game whose participants are Jews only. The shrewd French Gentiles, the tricky and subtle Englishmen, the crafty Japanese, the "graffy" American gentiles are well represented at the chess board. The capitalists—Jew and Gentile—everywhere—are exploiting the worker—Jew and Gentile—everywhere.

We think the Jewish editors and publicists need to explain this. It is not possible to wave aside a well organized, insidious campaign, thoroughly financed by a multimillionaire like Ford. It is dealing with the situation too lightly when Abram Cahan replies "perfectly absurd"; Morris Rothenberg, "grotesque"; Oscar Straus, "Ford is Kaiser's disciple"; Samuel Untermyer, "Ford is an ignoramus." As Lester F. Ward says, nothing is too absurd to be believed if only one side is presented and its refutation excluded. Or more simply presented in the legal rule: *A lie repeatedly stated gets to be believed. Nor is it true that lies tend to die of their own weight.* The war just passed proves what *ridiculous, absurd, grotesque* and *ignoramus* propaganda will be believed when the other side is prohibited from presentation.

Lastly, most of the matter presented by Ford does not reflect upon the Jews at all. Tremendous envy and jealousy, however, will be aroused by showing how the Jews dominate every field—especially the economic and industrial fields. Ford should not be allowed to win his case by default. Much less should able scholars indulge in ridiculous denials and counter-charges. What is needed is a barage of facts of interpretation, a wealth of clear cut exposition and a well organized counter-campaign for the dissemination of sound opinion.

Education and Literature

THE BLACK HERO OF HAYTI

(Special for the MESSENGER by the "Equal White Voice")

HISTORY is full of great men. Nations point with pride to their great statesmen, their great generals, and their great martyrs, and hundreds of volumes have been filled with their eulogies. Yet, in the midst of this universal hero-worship there is one whom history scarcely mentions, a Black man, who was the greatest of generals, the wisest of statesmen, the noblest of martyrs. This man made Hayti, the most beautiful and most fruitful of the West India Islands. Through his influence a weak, storm-tossed dependency arose to a strong, independent nation. He encouraged the spirits of his down-trodden slave brethren and inspired them to tear off their chains and forge them into swords with which to gain their freedom; this man, the greatest the black race has ever produced, was the Hero of Hayti—"Toussaint l'Ouverture."

Born of slave parents, Toussaint had not one drop of white blood coursing through his veins. His father was the son of an African chief who was captured by white slave traders and sold to a French planter in San Domingo. Toussaint's infancy, boyhood, youth, and manhood were spent in slavery—he knew no other life. An old Negro by the name of Pierre Baptiste had been taught to read and write by Catholic missionaries and he gave Toussaint the benefit of his meagre education. Toussaint's master, pleased with the young man's conscientious work, allowed him to read books from his library and the young man read everything obtainable.

While France, under Napoleon, was terrorizing Europe, Spain and England were over-running San Domingo with the intention of seizing it from France. It was at that time that this courageous slave came forth. Toussaint l'Ouverture was fifty years old and had never seen a battle. When the invaders caused panic in the unprotected island, he came forth and transformed what many southerners would call the despicable mass of blacks, who had been debased and demoralized by two hundred years of slavery, into an army and drove the English forces back to Jamaica; he conquered the proud forces of Spain and restored the Island to France, saying: "I have, with my army of blacks, saved the Island for you; all I ask is for you to give us Negroes our liberty and we will swear to be good and loyal citizens." In appreciation of the service, France made Toussaint l'Ouverture Commander in Chief of the Island, and vowed to respect forever the liberty and equality of all the inhabitants of the Island.

This man was a Negro; we say that presupposes superstition: he was uneducated; we say that makes a man narrow-minded: but at a time when nations were poisoned with religious intolerance, Toussaint, a devout Catholic, made the first line of the constitution

he drafted for Hayti or San Domingo to read: "I know no difference between religious beliefs." And so Christianity prospered, education and culture were encouraged and peace settled over all Hayti under the wise reign of Toussaint l'Ouverture.

Proud Napoleon disliked the black hero. History bears out the statement that Napoleon was afraid, for to capture the Black Commander, he resorted to the most diabolical plot which stains the annals of French History. Prompted by ambition and hatred for the man whom people called "The Black Napoleon," he broke the pledge France had made to Toussaint and sent an army of thirty thousand of his best troops to take possession of the Island and to put the blacks back into chains. How did the nations behave toward the struggling colored citizens of San Domingo? Holland loaned France sixty ships, England promised neutrality, and America? Yes—even America, full of slaves, was hostile, for the noble Lincoln was still in swaddling clothes. The Yankees sold them very poor muskets at a very high price. How many white generals under more propitious circumstances have surrendered without striking a blow! Not so this dauntless hero. On seeing the ships approaching Hayti, he exclaimed: "All France has come to enslave us!" and he rallied his blacks with the only words of vengeance this man ever uttered: "My children, God gave us Liberty, France has no right to take it away. Let us burn the cities and devastate the land, and show the white man what he has come to make of this Eden." And with his handful of raw blacks, this genius met the thirty thousand of Napoleon's best soldiers, who had never known defeat, met them and barred their way and caused them to retreat to their boats! It was a glorious victory for the blacks, but Christianity and fidelity won a greater victory at the beginning of the invasion, when Toussaint escorted to a place of safety in the mountains, two hundred *white* inhabitants of the island to whom he had at one time sworn protection. He himself led his former master and mistress in the night to a trading vessel and procured passage for them to America. History bears out the statement that he never broke his word. Greater is no man! Yet this Negro, truthful as the knight of old, was cheated by his lying foe.

Beaten on the battlefield, the French general resorted to trickery. He sent a fawning letter from Napoleon to Toussaint which read in part as follows: "If the French flag floats over the Island, it is due to you and to your brave blacks. You have put down Civil War and have brought back religion and the worship of God from whom all things proceed: I come not to conquer but to strengthen you." The French general also sent a proclamation, saying: "We did not come to enslave you; join us and you shall be free." To this, Toussaint answered: "I could continue the war for years, but I hate bloodshed. I fight only for the liberty of my people; guarantee that, and I shall stop the war."

Although Toussaint had dismissed his army, the French soldiers were afraid to seize the island while he was there at large, so they inveigled him into their presence on pretext of a council meeting, drew sword as he entered the room, seized him and put him a prisoner on board a ship and took him to France. Napoleon, for no reason whatever, cast him into a dungeon, the floor of which was covered with mice; one small high window looking out on the snows of Switzerland. Here the child of Sunny Hayti was left to starve. What soldier or statesman whose memory we celebrate to-day, has ever suffered such infamy for his country—for he had served France and served her well!

Every race has been at some time or other in chains, but history records only one successful slave rebellion, and that was the rebellion of the black race of San Domingo. Where does History equal such a record? Why was this man great? Let us measure him by some of the greatest men in history:—Cromwell never saw an army until he was forty; Toussaint never saw a soldier until he was fifty. Cromwell made his own army and so did Toussaint, but Cromwell's material was the best blood in Europe; Toussaint's was the most despised in the world. Cromwell conquered equals; Toussaint conquered the proud Spaniard, the warlike French soldier, the prize of England. Cromwell was only a soldier; Toussaint was a soldier and a statesman. He founded a republic which has stood the test of a hundred years. Let us compare him with Napoleon. Bonaparte was a great soldier, true—but Toussaint defeated the best army Napoleon ever had. Napoleon resorted to falsehood; Toussaint never broke his word. Napoleon ruthlessly sacrificed thousands of lives to gain his own selfish

ends; Toussaint hated bloodshed and gave up certain victory rather than shed blood. Napoleon spent his last days grumbling in his comfortable quarters at St. Helena; Toussaint, treacherously thrown into a dungeon, suffered patiently and from there sent his last message to his son:—"My son, you will go back to San Domingo and forget that France murdered your father."

Too much honor cannot be claimed for this great Negro; let us remember that while white nations have immortalized their heroes in history, this man was a Negro slave whose brethren have left scarcely one written line. All that we know of him came from the reluctant lips of enemies who despised him because he was a Negro and a slave, and who hated him because he had beaten them in battle. We say it was a small territory he protected—true, but Greece, which is no larger, has filled the earth with its fame for two thousand years.

We would compare him with Washington, but even the great Virginian was a slave-holder; this man freed a whole country full of slaves. He began the work which Lincoln completed.

Such is the record of History. If there be anything in this story that arouses your admiration, let us remember that to the black race belongs all the glory. Perhaps History of the future may remove the slight to this black son of Ethiopia, and then in the scale of greatness there will appear above ALL the name of the soldier, the statesman, and the martyr—*Toussaint l'Ouverture*.

Poor Hayti; has thou no other in this day of need?
The "Equal White Voice."

J. C. B.



BOOK REVIEW



THE LYNCHING BEE AND OTHER POEMS—

by William Ellery Leonard—B. W. Huebsch, Inc., New York. Price \$1.50.

This little book of poems sets a new pace in American poetry. It avoids the role of most of the present day literature which is an adroit way of saying nothing. *The Lynching Bee* is a poem which pictures the wrongs of that hideous mockery of "demock-racy," protests the persecution and points the better day. It makes art the handmaiden of utility. Its colloquial style fairly infuses the feeling that one is marching with the mob. And the rhythm almost sends you through the actions.

Professor Leonard richly presents the recapitulation theory in the 17th stanza:

But on the crossroads our midsummer dream
Converts each flame into a scream, a scream—
A shriek, a shriek!

The horns honk at them as a hose at fire;
But still with every honk they come,
Shriek after shriek.

But fiercer, faster, higher!

And (all the while before, he was as dumb
As Roman martyr, schooled to turn the cheek.)
Honk, honk, away to left and right!—

Between the honking and the shrieking black
The odds (awhile) are ten to one to-night

In favor of the blazing maniac-

All ancient Africa is in his yells:

The wounded zebra's neighing, the gazelle's
Fierce whinny at the salt-lick, and the goat's;
The roars of lions, with distended throats.

Over the moonlit rocks for hollow hunger;

The bellowing elephants, with jaws agape,

And lifted trunks that thrash across their backs

Like writhing pythons or the great sea-conger,

Their monstrous hindlegs bogged beyond escape

In fire-swept jungles off their beaten tracks.

All Africa is in the Negro's shrieks:

The forests with their thousand parrot-beaks,

From Nile and Congo to the Cape;

But the Gorilla, the man-ape,

With his broad, hairy, upright chest,

Seems to out-scream the rest.

All Africa is in his agony:

The human ladings at the western coast,

The slave-ships, and the storm at sea,

The naked bodies (never very old)—

Dragged, sick and crippled, from the fetid hold

And over the pitching gunwales tossed,

Both male and female, overboard,

While sharks, careenings on their backs,

In the green swells with scudding foam astreak,

Ate up the blacks,

And crew and captain prayed the Lord,

Or crammed fresh oakum in the leak.
 All Africa is on his lips:
 The million sweats, the million bloody whips,
 The million ankles festering in a cord—
 The unborn baby still between the hips,
 The bent gray head along the rice-swamp humming,
 "O Massa Gawd, I'se coming."

Again the poem abounds in rich descriptive effects in the last stanza:

But over the spot of glowing embers, listen,
 The poplar's leaves are rustling like the rain
 That patters on my garden-shrubs by night. . . .
 The dew may glisten,
 The south-wind come this way again,
 And wander thither,
 But the charred cottonwood has caught the blight. . .
 Its leaves shall wither.
 Here on the fork, except that spot of red
 (Still fierce as some primordial desire),
 All lust is dead:
 The lust to breed, the lust to burn;
 The rut of flesh, the glut of fire. . . .
 Lift up the head,
 If still you can, and turn
 To the great spaces of the skies.
 Black . . . black . . . all black . . .

The moon has set,—perhaps elsewhere to hang,
 Keen as a knife, bent like a boomerang,
 A witch's bangle in the Zodiac . . .
 Black . . . black . . . all black . . .
 Though dawn be pregnant with her enterprise,
 And stars perhaps will keep . . .
 Black . . . black . . . and over yonder,
 The glow is gone from all the town thereunder . . .
 And all the people sleep . . . and sleep . . . and sleep,
 (You cringe and shrink?—
 It makes your own eyes in their sockets ache?—
 O squeamish listener, but think
 It's all a midnight dream, and no one is awake;
 And in the morning, with the bobolink,
 We'll see together, you and I,
 The flowers, the fields, the sun, the sky,
 And the magnolia blossoms, white and pink.)

Every Negro and white man should read this poem. It is a true characterization of the Negro's present day treatment in America presented in easy, beautiful English. English professors in Negro colleges should introduce it to their classes. It is to be regretted, however, that a man so fair and impartial as the author does not spell Negro with a capital "N."

THE EDITORS.

BEYOND THE HORIZON

By BLANCHE WATSON

SOME few minutes after the curtain had dropped, the other night, on the last act of Eugene O'Neill's "Beyond the Horizon," a group of men and women (evidently a theatre-party) might have been seen deep in a discussion of the play.

"It is so tragically sad." "We are stunned." "What does it all mean?" Such were their comments; and I have been wondering ever since how many others have asked, and perhaps are still asking, "What did it mean?" There is a needed lesson in that appealing, gripping play, for us unknowing, purblind humans; but it is to be questioned if most people do not contact such a play as they contact life itself—with little or no understanding! May it not be that our own lack of knowledge is all too well reflected in the rebellious ignorance of Robert's selfish, small-souled wife; or in the resigned ignorance of Robert, himself—an ignorance that gives way to self-realization only when mental and physical suffering have made it possible for him to see all, understand all, and forgive all. On the heels of his understanding, however, comes Death? The tragedy of three lives has ended, and Robert is the only one of the actors who can say "Kismet."

There are so few instances of perfect mating in this imperfect world, that ignorance, we have been told, of this great fundamental question must of necessity prevail. Be this as it may, it surely seems that an alarming majority of married people enter as lightly upon life's tragedies as did Ruth and Robert Mayo, and many live them through, as they did, to the bitter end. "Ruths" become acid-tongued and supinely purposeless; "Roberts" sicken and die before their time, cheated out of the happiness they visualized as lovers, because, intellectually unequal and physi-

cally mismatched, they have undertaken to penetrate the great mystery of life.

One may well question, however, how many people want to look life squarely in the face? How many of us dare to do so? How many, indeed, are facing backward to the unclean misunderstanding of mid-Victorian times, and how many are looking forward to the cleansing enlightenment that writers like Eugene O'Neill are striving to dramatize for us, despite the handicaps of our misguided critics and our so-called vice hunters. Such writers must overcome, above all, the prudery or timidity, the indifference, or open opposition of the present-day American to anything and everything that might conceivably lessen his ignorance on this most important of all subjects—the sex life—an ignorance which is responsible (we are told) for a staggering proportion of all the unhappiness and misery and disease of the world.

Notwithstanding the existence of such handicaps, (with which everyone must reckon, who would express himself freely on this subject in this country to-day) the dramatist has succeeded—thanks to the co-operation of the producer and the Little Theatre management—in getting before the public a vital, thought-provoking play. It has in it much of the sincerity and power of true genius. Not all, it must be admitted, will learn, who come to listen, yet many there must be who, at some future time, will recall the play (for "Beyond the Horizon" is a thing one cannot easily forget) and visualize in a greater or less degree the lesson it had embodied. More to the purpose, however, is the definite effort that the author has made to add to the sum total of our knowledge in one of the great fields of human thought and endeavor. It is to be hoped that the possibilities within this field may attract an increasing number of writers who are possessed of some of the skill, the courage and the wisdom of Mr. O'Neill.

Who's Who

CHARLES GILPIN AND THE DRAMA LEAGUE

CHARLES GILPIN is not only behind the foot-lights; he is in public's lime-light. As an actor, critic, thinker and a champion of manhood rights, his utterances are not the most promising, to say the least.

As a champion of manhood rights, we quote Mr. Gilpin:

(From the N. Y. World, Feb. 23)

Charles Gilpin, the star of "The Emperor Jones," told a reporter for The World last night (Tuesday) that he had decided definitely to accept the invitation of the New York Drama League to be one of its ten honored guests at its annual banquet in the McAlpin Hotel, March 6, but only to the extent of "dropping in" on the affair and paying his respects.

"So far as having dinner is concerned," he said, "that is out of the question. But if the other nine persons invited as honored guests indicate they would like to have me, I shall certainly attend long enough to show them my appreciation. As for the Drama League—well, I don't know its members very well, and I do not wish by any means to force an association.

"I am going to attend the dinner given by the Civic Club, of course."

Gilpin said he had written to Laura V. Day, Secretary of the Drama League, indicating his qualified acceptance of the invitation.

From the foregoing news report, we must register one exception to Mr. Gilpin's conception of manhood. Specifically he says: "As for the Drama League—well, I don't know its members very well, and I do not wish by any means to force an association." Surely, the clay eating crackers of the mob-ridden South must, upon hearing this, have burnt incense to the honor of this new Moses of the Negro—preaching and practising the doctrine of Negro inferiority. Why, think of the logical implications of such a statement! Suppose, for instance, Mr. Gilpin was going from New York to Miami, Florida, would he be content to sit up during the long nights of the journey, consoling his conscience with the fact that he has not sought to force association, by way of purchasing a sleeper? Would he subject his family to the same hardships in deference to the race-baiting South? Would he counsel that Negro men and women, in the South, should refuse to exercise the right of suffrage on the grounds that it might embarrass the splendid white folks? These are not unreasonable questions. Moreover, they follow logically from the position which Mr. Gilpin has taken. Mr. Gilpin says that he does not know the members of the Drama League very well. Since when is it necessary for one to be on intimate terms with the guests of a banquet as a condition to his accepting an invitation to the same? If Mr. Gilpin is going to conjure up the doctrine of "personal acquaintance" with guests of banquets, hotels, dining cars, sleeping cars, theatres, as a basis of one's eligibility to said places, he will soon incur the opposition and hatred of the proprietors of such public conven-

iences, because it is barely possible that a profitable number of persons could qualify. But, if he simply wants to confine this "personal acquaintance" qualification test to Negroes; then, he will receive nothing but bouquets and blessings from those philanthropic white people who stand for the Negro remaining in "his place" and the time-serving, hat-in-hand, me-to-boss Negro who descants piously on the danger of "rocking the boat."

Unhappily, it is upon just such innocent but false and pernicious logic that the Jim Crow car, the lynching of Negroes, and the nullification of the 13th, 14th and 15th Amendments to the Constitution, rest.

Every civil rights law is adopted with a view to overthrowing the dogma of "forced association" as a bar to the right of access of persons of color, creed, race, or previous conditions of servitude, to places of social utility, such as hotels, pullman cars, theatres, schools, etc.

Yet ignorant and supine Negroes, still living under the baneful influence of a slave psychology, together with their hypocritical white masters, cry, "that's social equality." That's true; we plead guilty. But, what of it? Is it a crime for a man, though a Negro, to aspire to be a man? "But," others object, "sociality means contact between the races." Again, we admit our guilt. But, what about the Negro waiter in the hotel and dining car; the Negro driver of a buggy in the South; a Negro servant in general? They certainly come into contact with more white people, ladies and gentlemen, than a Negro guest in a hotel, dining car, sleeping car, theatre, the boardwalk, at a seashore, etc. And last, but by no means least, pray tell us by what hook or crook, did the five or six millions of mullattoes come into existence. We are no little interested in this bit of biological magic. Of course, we know that no colored men and white women nor white men and colored women have violated the divine law of social contact. These millions of mulattoes are just here, that's all. Providence, perchance, said, "Presto!" and it was. Besides, it smacks of rank, impudent Bolshevism for smart Negroes to be asking questions about such things.

Thus, if the foregoing reasoning is sound, and we are not opposed to anyone subjecting it to a critical examination, the subject, in question, from the point of view of a spokesman for the rights of political, social and economic equality, has failed and failed miserably.

In connection with the social aspect of the affair, we are pleased to cite the following artists as the only types worthy of the stage to-day, if it is to be employed as an instrument of education.

Among those who declared most emphatically that they would decline invitations to the dinner if Gilpin was discriminated against were Mary Garden, director of the Chicago Opera Company; Gilda Varesi, Jacob Ben-Ami, Robert Edmund Jones, Eugene G. O'Neill,

who wrote "The Emperor Jones," Dudley Digges, Lee Somonson, Norman Trevor, Philip Moeller and George Cram Cooke.

Now, a word with respect to the actor as a thinker or writer:—

We shall listen to Mr. Gilpin speak:

"Against those who do not care to sit in the same dining room with me I have no complaint. This only will I say: Thus far in the world's history no race or profession has ever been given relative rank permanently and none has ever been permanently prevented from winning equality of rating for itself.

"Real people everywhere, without regard to color or estate, realize that 'Honor and shame from no condition rise. Act well your part; there all the honor lies'."

Of the meaning of this, we confess our ignorance. Suppose we analyze it sentence by sentence. First: "Against those who do not care to sit in the same dining room with me I have no complaint." This is clear, but childish. Would he complain against those who would have him there? That is a possible interpretation. His opponents are the logical objects of his complaint.

Second, philosophically, he proceeds, "Thus far in the world's history no race, or profession has ever been given relative rank permanently and none has ever been permanently prevented from winning equality of rating for itself." In the first place, this is vague and equivocal. Besides, what he intends to say, is not true.

The statement implies that at one time certain professions or races have not held relative rank. That is absolutely false. All races and professions have held and now hold relative rank. Their rank is either relatively high or relatively low. Again, the statement indicates that there is some unusual merit and distinction in seeking relative rank, per se. The object of a profession or race is not to seek merely relative rank, but the highest place and the highest rank.

Again, when he states, speaking of a profession or

race, that "none has ever been permanently prevented from winning equality of rating for itself," he is exceeding the boundaries of logic and fact. For where are the Indians? Have they not been prevented from winning equality of rating for themselves? Or does Mr. Gilpin think that the red men will emerge from their Happy Hunting Grounds and dislodge the white Americans?

Finally, he ends his meditations by citing a part of Pope's Essay on Man: "Honor and shame from no condition rise. Act well your part; there all honor lies."

This is a fallacy which has been sedulously perpetuated by the reactionary classes of all races and nationalities. It engenders satisfaction on the part of the poor with poverty, and hence they are docile, servile. The working class will not organize and strike if they think that it is an honor to be without food, clothing and shelter. It is a protective philosophy for the rich against the poor.

Certainly the white South will be proud and glad to hear that the Negro feels no shame while he is ignorant, superstitious, poor, lynched, jim-crowed and disfranchised. This is the idea the white South has been trying to instill into the Negroes for a half century. Besides, it is not possible for anyone to act well any part of any consequence, if he is in a condition of ignorance and poverty.

One must be careful about seizing upon platitudes without understanding their significance.

We present this exposition of Mr. Gilpin's position with a view to enlightening him, unsophisticated Negroes, and ignorant and insincere white friends of the Negro, together with the seasoned Negro haters of the South. We wish Mr. Gilpin a great career on the stage, and we want him to refuse any forms of qualified equality, justice or manhood.

He should refuse to "drop in on" dinners, if he is not invited to remain as a guest, a man; and when he is invited to dinners of the Drama League or any other league, he ought to accept unqualifiedly.

The Open Forum

THE FRENCH PROPOSE NOVEL IDEA

Boston, Mass., Feb. 14, 1921.—It is quite evident that France still sets the pace for clever ideas. The Universal Service Bureaus, 224 Tremont Street, Boston, Mass., publish some interesting news when they affirm that they have on file a large number of letters from French young ladies who are very desirous of corresponding with the intelligent and cultured young men here in order to learn English. A director of the bureau states that these young ladies propose a mutual exchange of ideas on general topics, and on such subjects as fine arts, music, and literature. This seems equally as beneficial as a practical method of acquiring

French as well; not only the French language, but as a means of acquainting one's self with the French customs and character in general, to say nothing of the value as a medium for keeping in close contact with current European affairs. The proposal seems an excellent idea, especially since it welcomes all intelligent English speaking young men without regard to race or color.

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The Messenger

Managing Editor,
The "Messenger,"
New York, N. Y.

My Dear Sir and Fellow Scribe:

In going over some pre-war Mss., I ran across a high school oration delivered under my guidance by a half white-half Indian girl student of mine, whom I had helped and encouraged to face her audience in a nearby half English community, successfully. My guess was good, the known Indian nature of my protegee covered the ground beautifully and *my own hatred for the absurd color-line won its first and so far best of triumphs*, tho' I occasionally contribute to our little local "*New Age*." It just occurred to me whether, with a few alterations, you will find it acceptable for your *ever-welcome* MESSENGER and be assured of my own good will toward your race. I shall sign as usual—*The Equal White Voice*.—J. C. B.

Messenger Publishing Co., Inc.,
2305 Seventh Avenue,
New York City, N. Y.

Gentlemen:

I am enclosing herewith 40c. in stamps, for which kindly send me a three (3) months' trial subscription of your remarkable magazine, "The Messenger, commencing with the January issue. I have read your December, 1920 number. It is certainly crammed full of useful facts. It ought to be in every American home.

Although not a Negro, I most sincerely sympathize with the unnecessary hardships most of your people suffer. However, a better day is coming. I look at it this way: We are all made of the same clay and spirit; therefore let's co-operate—Jew and Gentile, Black and White, Christian and Mohammeden, and so on down the line.

If you care to, you may send me a few back numbers of your magazine.

Wishing you, Messrs. Randolph and Owen, the greatest measure of success in your splendid effort to uplift the masses (a most difficult job, to be sure), and hoping to receive your magazine in due time, I remain,

Yours for Truth, Freedom and Knowledge,
PERCY N. LANE.

674 S. Fair Oak Ave.,
Pasadena, Calif.

The Messenger Publishing Co.,
2305 Seventh Ave.,
New York, N. Y.

Dear Brothers:

Inclosed find one dollar and fifty cents in payment for one year's subscription to the Messenger. I wish to say that I believe in you and your work. You are gaining new converts here in the west every day. You have caused me to see the light and that I might get more of it I am mailing at the time I do this an application to the Rand School for a course in Social Science.

May God bless you.

BENJAMIN F. McADOO.

THE MESSENGER

THIS Negro monthly magazine is undoubtedly one of the best and leading Negro journals. It does credit to its editors, Messrs. A. Philip Randolph and Chandler Owen. It is a journal which the race may justly regard with pride. It measures up with any of the best white journals in the selection of its subject matter, style, clearness, depth and accuracy of knowledge upon the subjects discussed within its pages. The Messenger is a radical publication but its radicalism is not that overnight, blind, just-to-be-radical sort of radicalism. Its radicalism is based upon a thorough and scientific study of present day social, political and economic conditions. And in this field The Messenger stands unique. The Messenger is revolutionary, but its revolutionism is the kind without which no reform or evolution is possible, because it is directed by knowledge and intelligence. It is for this reason that the Messenger commands the interest of all liberal-minded and intelligent people.

It is gripping, because it appeals to the intellect and is expressive of the spirit of the times. Every number is crammed with intellectual food.

In the February issue is an article entitled "Prohibition—Promise or Menace," the most comprehensively concise article we have as yet read in favor of prohibition.

The Messenger is also of special importance to the race because it is bold, candid and uncompromising upon vital matters affecting the race. It disdains the compromising, jelly-fish attitude taken by our self-appointed "leaders." It is dynamite to the rigid conservatism of the Negro—a conservatism due mainly to ignorance and blind following of the conservative white capitalistic press and institutions whose conservatism, by the way, exists because of their economic prestige.

In reading The Messenger, one soon becomes desirous of being acquainted with "The Liberator," "The Nation," "Pearson's," "The New Republic" and other organs of liberal and radical thought.

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