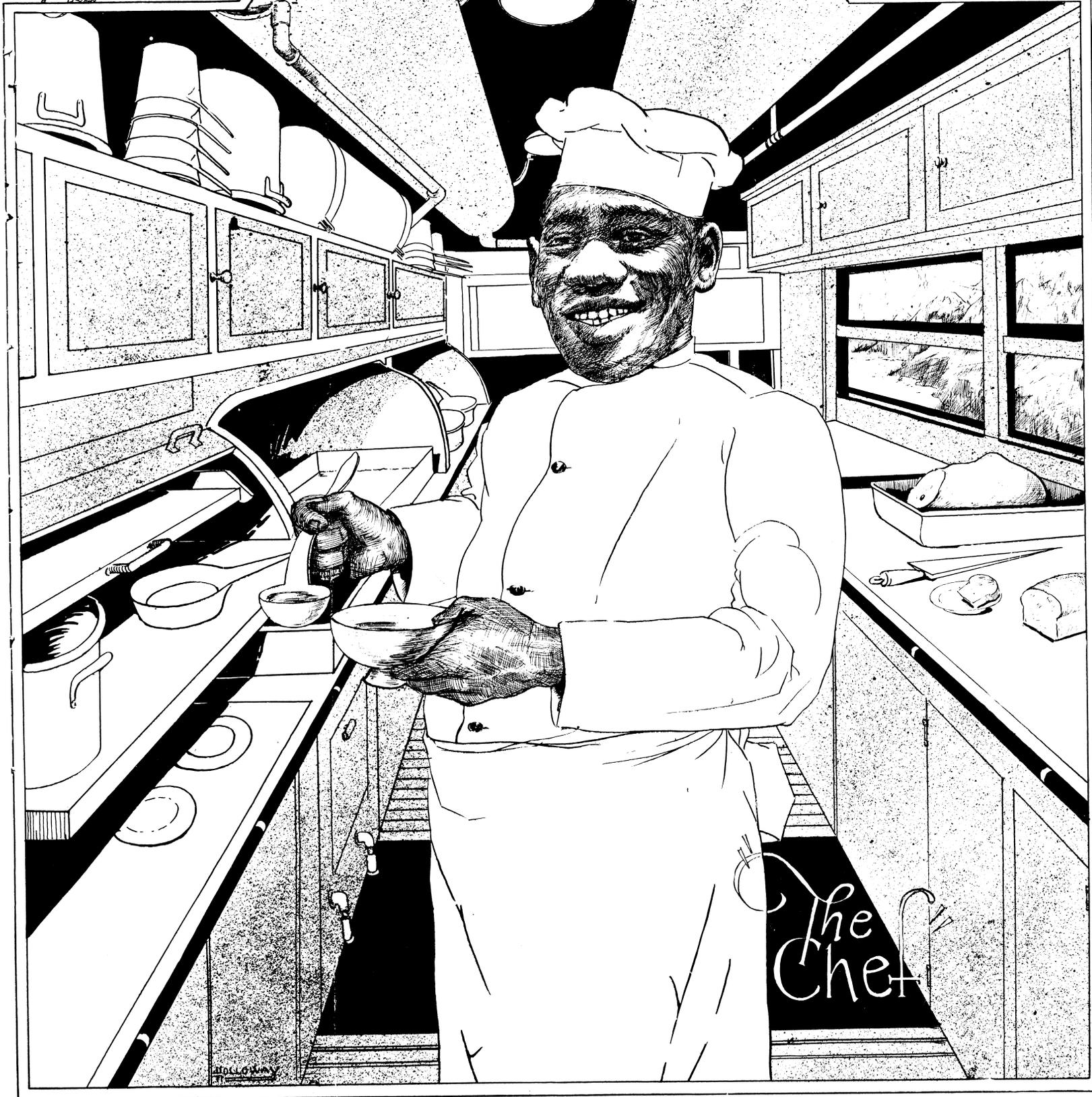


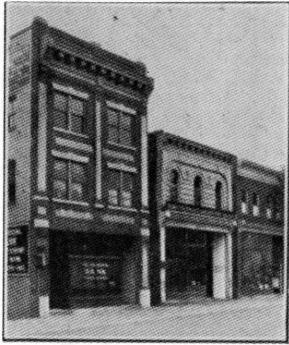
# The Messenger

August 1927

10¢ Per Copy



In This Issue: KELLY MILLER—CHANDLER-OWEN—J. A. ROGERS



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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: Edgecombe 2323-2324

VOLUME NINE  
NUMBER EIGHT

AUGUST, 1927

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

## TOY BUSINESS MEN

By CHANDLER OWEN

**T**HOUGH organized for nearly two decades the National Negro Business League has never become established. There is no interest in its existence. It would not even be attended were it not that the convention comes at a time when people are naturally taking their vacations and it therefore affords the chance for a social gathering of big Negroes throughout the country. Why this lack of interest in the Business League? It is certainly desirable to have a real league. Colored business men, supplying the needs of twelve million colored peoples in a business way, are as much in need of a national business organization as are the white business men who maintain the United States Chamber of Commerce. It is not sufficient to reply that the white men have more money and more business thru their larger patronage. Tremendous interest can be aroused in a smaller, well organized business group. So the explanation of the apathy, lethargy and inertia of the members of the National Negro Business League must be found elsewhere. Since we propose to criticize, we shall analyze what we think is the difficulty and propose what we regard as the remedy.

First, people will not cling to an organization unless they get, believe they get, or anticipate some advantage. They may belong to an insurance company which pays sick benefits. Here they get advantage. They may be members of some superstitious religious cult from which they get no advantage but *believe* they do. Such an example is the Wash-foot Baptists, *et cetera*. They may be followers of Coue, Sir Oliver Lodge or Billy Sunday. In which case they get no advantage but *expect* to, or rather they *anticipate* future rewards.

A business organization must offer and secure present day, actual financial and physical benefits or it must hold out rewards which are reasonably probable, realistic and not fantastic. True one may plant today to reap tomorrow; such is the essence of all investment—all business. But the harvest, while not always proximate or immediate, must be within reasonable reach and not too remote. For instance,

no interest could attach to an investment which promised a great return in one thousand years. It would be on all fours with the investment which promised nothing at any time in the future.

To illustrate: the United States Chamber of Commerce has departments giving special attention to various business interests. The publishers' department recently met. What did it do? Why its various committees discussed radio programs, how advance news over the radio might injure the more tardy news in the printed sheet. (A person getting the ball score over radio might not buy a paper to see the score.) It appointed lawyers and lobbyists to swoop down upon Congress and secure lower postal rates. Another committee was to examine supplies of wood-pulp and paper prices. There was also a committee on freight rates whose business was to get from the railroad and steamship lines a lower price and better service. Lastly the publishers dealt with censorship—how the present nice nasty snooping and officious meddling is threatening to take the interest out of the news. Interest taken from news lessens readers. Uninterested readers reduce circulation. Reduced circulation diminishes advertising and cuts down the rate. So censorship threatens business. It is easy to see that such an organization would interest and hold publishers because it is an advantage to the publisher. True enough the members may eat and drink, but their eating and drinking are incidents to the convention; they are concomitants. While with Negroes the business men's ball, dinner or social meet are the chief end and aim of the convention.

We believe a National Negro Business League is necessary and can be made useful but it must be reorganized. It must have breathed into it the breath of life. It must be reorganized and changed from the ground up. It needs a change in personnel and a change in method and policy, Dr. Moton should resign. We have nothing against him except that he is not a business man. Tuskegee is unquestionably a great institution. It takes a real executive to run it. It requires large sums of money—money, however, which is con-

tributed, donated, begged from philanthropists. But a school is not a business. Business is anything which is carried on primarily for profit. Begging is not business. And a professional beggar is not a professional business man. (We use beggar in the scientific sense with no invidious connotations—Ed.). Imagine President Lowell of Harvard, President of the United States Chamber of Commerce! Again, president of the Business League is a full time job which cannot be done by the busy president of Tuskegee.

The foregoing probably explains why the business league is the most unbusinesslike organization among Negroes. It has no specific office. The office moves around with Doctor Moton. It has no paid officers, organizers or secretaries. It invites speakers to appear before its conventions and informs them that railroad fare and other necessary expenses will be defrayed by the speakers themselves and not by the organization. There is far more businesslike conduct in the National Urban League, a social working organization; the National Association for the Advancement of Colored People, a civic organization; or the Brotherhood of Sleeping Car Porters, a national labor union.

Moreover, the Business League unblushingly will call for volunteers with the explanation that it has no money. (One would think the officers lacked a sense of humor.) Why the National Negro Business League should this year get at least one thousand Negro business men to pay \$25.00 each—thereby creating a treasury of \$25,000—or it should cease its activities parading before the public as a challenger of the National Negro Comedians association in contributing to the mirth of the nation. There are a thousand Negro undertakers. We are still dying. There are a thousand Negro drug stores. We continue to drink ice cream sodas. A thousand Negro restaurants. We still eat, if intermittently. A thousand Negro barber shops. Have we not with us always our philosophers solving race questions and the law of probabilities in beating numbers and race horses? A thousand Negro beauty parlors. Are we not getting better looking every day

—with lovelier skin, more beautiful hair and prettier hands? Why we could almost get one thousand bootleggers—but you would have to promise them *Protection!* Which is true of all groups. They go into organization for advantage. The working man joins a labor union for higher wages, shorter hours, better working conditions—protection in his working rights. Another man joins the N. A. A. C. P. for protection in his manhood rights. So if undertakers can get cheaper lumber for coffins and better railroad rates; if Negro drug stores can save on drug purchasing, if Negro restaurants can get food from the farms in such quantities and at such advantages that they can save a few hundred a year; if barber shops are shown how to increase volume, on one hand, and how to decrease expense, on the other—after the fashion we have shown in the white publisher's association—then will it be easy to build a great business league among Negroes which will not excite gusts of laughter among those with a sense of humor.

Again, the Negro Business League should endow chairs in universities conveniently distributed to serve the Negro population. Let us say in the following schools—Atlanta, Fisk, Tuskegee, Howard, Virginia Union, John C. Smith, Hampton. These chairs should teach all phases of business and especially salesmanship. They should admonish and instruct the students to stop repeating the fallacious dry rot of Negro orators that "we must become producers rather than consumers." The essence of business is salesmanship, marketing, distribution. And the only way one can have producers is by multiplying consumption, either by having more consumers or by having those consumers consume more. Production is no longer an issue. We are constantly in hot water because of overproduction. The Negroes of the country produce plenty. They produce three-fifths of all wealth in the South. But they don't get an equitable distribution—either of material wealth or intellectual wealth, the latter of which would enable them to protect their material wealth. Just as business is more profitable than farming, selling is more pleasant than producing. We would rather sell a bushel of wheat than raise one. We would prefer selling a ton of coal to mining it. We would rather sell a suit of clothes than shear the sheep, weave the wool and make the suit. The Jews, the world's greatest business man, is almost exclusively a salesman. Fortunately or unfortunately, the fact is that the easier work is the more profitable and the quicker to yield profits; and quickness of profit is not to be sneezed at.

The Negro Business League must not only create business chairs like the Wharton School of Finance at the University of Pennsylvania; it must get the students to the chairs. It must give scholarships to bright Negro youths who have a penchant for or inclination toward business. In this way a future personnel is trained to run the business. The League should do more. It should go to business managers, white and colored, and secure the privilege of practice and observation work in going business concerns, just as New York University arranges with certain banks of Gotham for its commercial students to enter and work in those banks. Besides, many of these

business institutions will pay a small wage for the work done by such students. The reason most Negroes fail in the shoe store or dry goods business is because they have never had a chance to work in those businesses. They do better in restaurants, barbershops, beauty parlors and drug stores because they have had greater opportunity in those respective lines.

Last, but by no means least, is a phase, high in white business but hardly even thought of in Negro concerns. We refer to political science advisers. Rockefeller employs Ivy Lee; many Eastern businesses have Roger Babson, the National City Bank of New York long used Frank A. Vanderlip to advise them on economic and political currents. To illustrate: if our farmers are planning to produce large supplies of wheat to ship abroad, it is a timely tip to let them know that Europe is producing 90 per cent of her normal supply. If cotton is piled high in the warehouses, it is well that our farmers slow down on cotton and produce more of some other crop. If Oklahoma has been shipping millions of barrels of oil to California dealers, the discovery and production of abundant oil supplies in the golden west would suggest to the Oklahoma dealers that their California market will most likely be curtailed. More to the point is the case of a colored financier who built several houses for Negro workers in the shipyards at Newport News during the World War. The War ended, the shipyards closed and the workers went away. His houses became empty and a burden even to pay taxes upon. A political science adviser would have informed him that the war was compelled to close ere long when the workers, thrown out of jobs, must migrate to other parts where jobs could be found. That political scientist would therefore have advised him to lease those houses for short terms with rights of renewal. He could then have been in a flexible condition so that he could have had a first class renting business during the life of the ship building rush, yet could have laid down the burden shortly after conditions changed.

The National Negro Business League must adopt a practical, "advantageous to their-members" program like unto the foregoing before it will be considered by any serious student of business as anything but a loose and motley crew of toy business men who meet annually to dance, dine and drink; to blow and brag about how from nothing they have risen by dint of their own effort and industry to veritable little Fords, Rockefellers and Mellons. Which is like a man trying to raise himself by his boot-straps; he gets a great deal of exercise but he doesn't get anywhere.

---

*We shall be glad to receive letters from Negro business men commenting on this article. Such letters, however, must not exceed 200 words. Here is a constructive paper worthy of critical comment.*

—EDITOR.

### Lenox Avenue

On the street the people pass,  
Like a shameful puppet show.  
No strong lad and laughing lass  
With bright eyes and healthful glow.  
But a pale and wasted throng,  
Burned by poverty's dread flame,  
Fruit of lust and sin and wrong,  
Blaspheming their maker's name.  
Thus they pass with little song  
In high Harlem, where the sun  
Floods its shining splendor down,  
On a world of grey and dun.  
Did they leave the plains and valleys  
Of their southern land, to come  
Here to dwell in shacks and alleys,  
Festering beneath the sun?

H. VAN WEBBER

### Slaves

Trees are tall black slaves  
Driven by the stinging whip  
Of the cruel north wind;  
And in the darkness of night  
They sing sad soul songs  
Like I used to sing  
When I was a slave  
Driven by the whip  
Of the world.

EDWARD S. SILVERA,  
Lincoln University, Pa.

### Colors

Blacks, browns,  
Tans and yellows;  
Like flowers  
We're a race  
Of numerous colors.

EDWARD PERRY.

### Life

Birth,  
Love,  
Sickness,  
Then death.  
We toil for tomorrow;  
Leave our loved ones in sorrow.

EDWARD PERRY.

### Boost—Boost

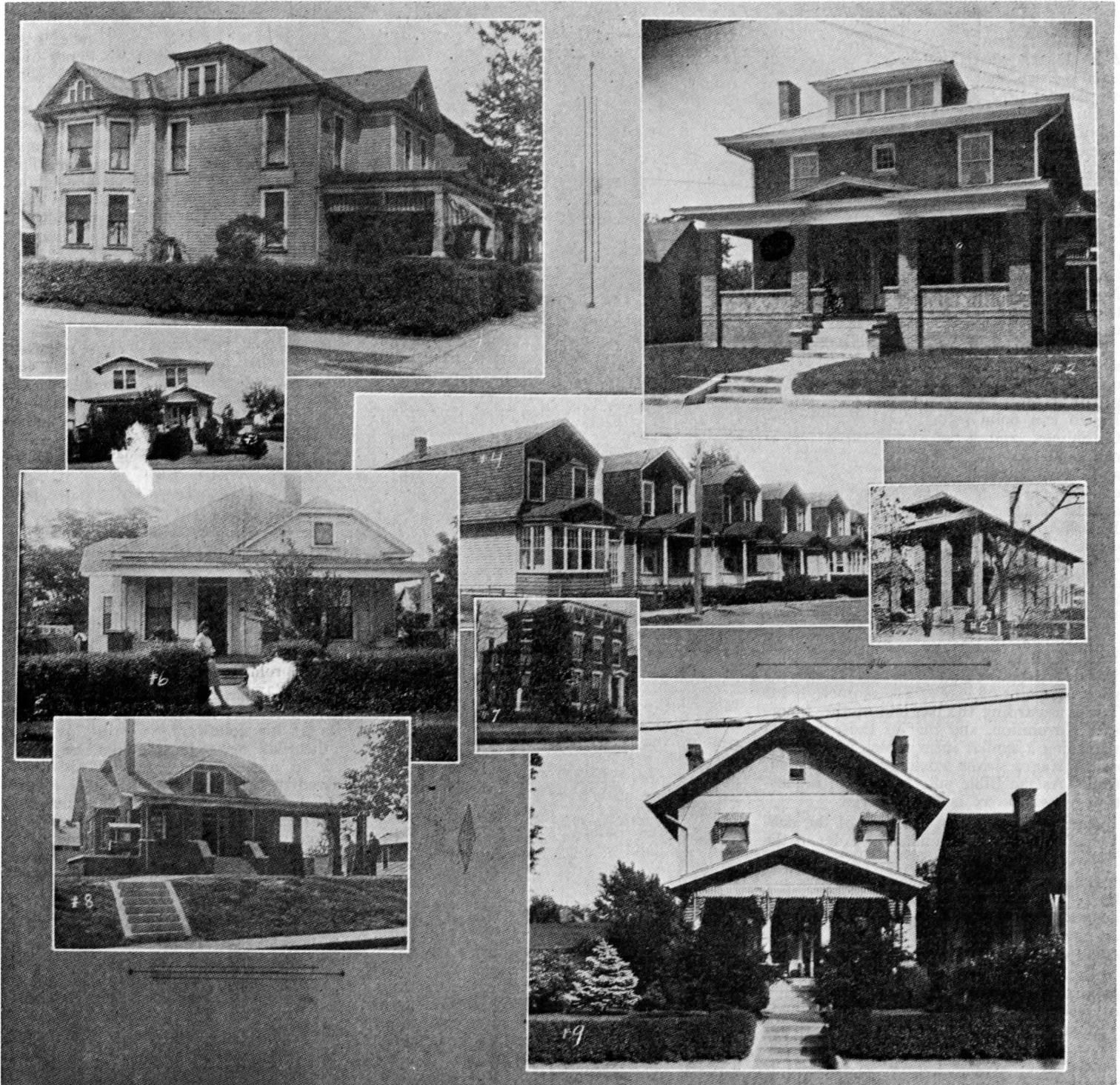
Boost and the world boosts with you,  
Knock and you're on the shelf;  
For the world gets sick  
Of the one who kicks,  
And wishes he'd kick himself.

Boost when the sun is shining;  
Boost when it starts to rain.  
If you happen to fall,  
Don't lie there and bawl,  
But get up and boost again.

Boost for your order's advancement—  
Boost for the things sublime.  
For the worker that's found  
On the topmost round,  
Is a booster every time.

W. O. EMERSON.

# SOME ATTRACTIVE HOMES



No. 1, S. W. Wade, 1300 Third Street, Moundsville, W. Va.; No. 2, Mr. George Wanzer, 205 Donnally Street, Charleston, W. Va.; No. 3, Mrs. Julia Aycock, 702 N. New Braunfels Avenue, San Antonio, Tex-

as; No. 4, Five homes owned by Mr. Romeo L. Dougherty, Jamaica, N. Y.; No. 5, Mr. Jos. C. Jackson, 1243 Gwinnette Street, Augusta, Ga.; No. 6, Dr. C. H. Wheeler, Okolona, Miss.; No. 7, Mr. Wilson Lovett,

Louisville, Kentucky; No. 8, Dr. J. E. Walker, South Mississippi Boulevard, Memphis, Tennessee; No. 9, Mr. T. G. Nutter, 304 Elizabeth Street, Charleston, West Virginia.

More Photos of Attractive Residences of Negroes in The Messenger for September

# BAMBAATA—LEADER OF THE ZULU REVOLT

By J. A. ROGERS

*Noted Author, Journalist and Critic*

A MAN'S country is but his home in a larger sense, and he has always exacted a price, more or less costly, from the invader.

This was true of the ancient Britons, Gauls, and Belgians in the case of the Romans; of the Romans in the case of the Carthaginians; of the Aztecs and South American Indians in the case of the Spaniards; of the North American Indians in the case of the English; of the Polynesians in the case of Capt. Cook and his men; of the Belgians and French in the case of the Germans, and in spite of what Nordics and Nordicized Negroes may say to the contrary, it has also been true of the Negro in his native land.

Not a white more spirited and determined was the North American Indian in keeping out the European invader than was the Negro in protecting his native land. If the Indian can point to his King Philips, his Geronimos, and Sitting Bulls, the Negro can point to his Cetewayos, Lobenguelas, and Mosilikatzes. As Sitting Bull wiped out the entire American expedition sent against him, so Cetewayo killed the entire British force sent against him at Isandhlwana. In West Africa, Samory, called "The Black Napoleon of the Sudan," resisted the French, as in Ashanti, Kofi Kari-kari, did the English; or in Abyssinia, Menelik did the Italian.

As to whether all or any of the above, English, French, Indian, African, were justified in taking up arms, depends entirely upon the point of view. The opinion of the Tories regarding the patriots of the American Revolution, and that of those patriots regarding a similar insurrection on the part of the Negro slaves would perhaps be identical. As the Bible puts it, it is all a question of whose ox is being gored.

And so it will be in the case of the subject of this sketch—Bambaata, leader of the Native uprising in South Africa in 1906.

Bambaata, born in 1865, was head of a lowly tribe, known as the Zondi. As a boy he was headstrong and fond of fighting. At throwing an assegai or in running, he could excel any of his fellows.

As he approached manhood Bambaata grew to dislike more and more the presence of white men in the land of his Fathers, and gathering the bolder spirits of his tribe he would make repeated descents on Boer farms, returning with much cattle. As to whether these were thefts or not, will depend, as was said, entirely on the point of view.

Things went on in this manner until the close of the South African War when the British colony of Natal, heavily in debt over the war, decided that its Native subjects should be made to pay some of the war debt. A poll tax of one pound sterling (\$5) was accordingly assessed against every male Native. In addition there was the hut tax of three pounds sterling that had to be paid annually to the white landlords who had taken over the lands of the Natives and which like all rents were liable

to sudden rise. There was also a government dog tax already in existence.

Bambaata, whose tribe numbered five thousand, and huts, 1142, resented these taxes on the ground that no benefits were being derived and that he and his people had been getting along quite well before the white men had invited themselves into his territory. He decided not to pay any more taxes.

The other South Africa chiefs advised their people to pay, although they sympathized secretly with Bambaata. Many of them had tasted the machine gun of the white man, and knew that the odds were against them. There was one exception, however, and that was Signanda, who had five taxable sons. Signanda, who was ninety-six, had taken an active part in the massacre of Piet Retief and his men by Chief Dingaan.

Word coming to the Natal government that Bambaata was going to rebel and kill the magistrate, when the latter came to collect the tax, the government summoned him to headquarters. He refused to appear, and the government ordered him deposed, appointed another chief, Magwababa, in his place, and sent two Native policemen to arrest him. Bambaata refused to go with the policemen.

On this the government sent a force of 170 white policemen and a native troop to arrest him. Bambaata fled into Zululand to seek the aid of Dinizulu, paramount chief.

Dinizulu, it is said, refused to receive him, but secretly gave him one of his ablest generals, Cakijana, to help in stirring up the people. Dinizulu had rebelled once before and had been exiled, like Napoleon, to St. Helena. He was back on the Zulu throne on his good behavior and had to be careful.

Thereafter Bambaata and Cakijana went over the land stirring up the natives and telling them that the end of white domination was at hand.

At this time three incidents occurred that the two, like most propagandists, turned to very good account. The first was the withdrawal of the troops from the British Isles by the Home government, following a plan of retrenchment; the second was a phenomenon such as no South African, white or black, had perhaps witnessed before: whole fields of corn in Zululand, Bechuanaland, and elsewhere suddenly appeared as if they had been oiled, glittering in the sun like glass; the third was a hailstorm of unusual severity accompanied with loud thunder, that swept over all South Africa.

The interpretations placed on the incidents were as follows: the first, that the Great White Chief, Edward VII, was displeased with the manner in which his children, the natives were being treated and had withdrawn his support. The second was a sign that Dinizulu had an important message to give all the black people, and that message was: "Deliverance was at hand." The explanation of this phenomenon, however, was perfectly simple: the

aphis, a harmless insect, had crawled over the corn, glossing it after the manner of a snail. The third, was a sign that the King of Basutoland, who, in popular lore, was master of the thunder, had sent the storm to show his displeasure at the conduct of the whites. A message, said the propagandists, had come out of the storm. This was that all pigs should be killed—Zulus regard pigs as do Jews, and rear them only for white consumption—that all objects of European manufacture, should be destroyed, particularly those used for holding food—guns alone were to be excepted; and that all should return to native ways. Those failing to comply were going to suffer from an even worse storm.

Still another miracle was reported, namely, that a famous witch doctor had risen from the dead, and had given to Dinizulu the secret for a muti (medicine) that would render the white man's bullets harmless. News fled from kraal to kraal that Unkulunkulu (God) had at last heard the prayers of his people.

One great obstacle lay before Bambaata: the older Zulus, fearless where spears, assegais, and knob-kerries were concerned, hesitated at rifles, those "sticks that killed from afar." To add to his difficulties he found that the White ants had eaten off the stocks of all the hidden guns that had been stolen by himself and his people during the Boer War. The natives, except in the rare instances of certain chiefs were absolutely prohibited from owning fire-arms.

But Bambaata was equal to the occasion; he decided to play upon the superstitions of his followers. Getting as many of them as he could together he seated them in a semi-circle, having previously ordered the quiras (witch-doctors) to prepare the special medicine that the dead witch-doctor was said to have revealed to Dinizulu. Next, he ordered a cow to be brought in, and called for eight volunteers to shoot it. The eight guns in hand, aimed point-blank at the cow, and fired. But though only a few yards away, the cow ran away, unhurt.

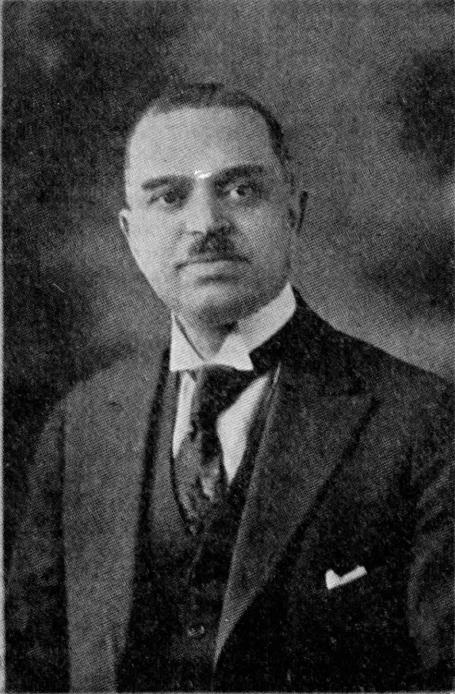
Another cow was now brought in; the eight were again lined up, the order to fire was given from the same range, and the cow fell dead this time pierced by eight bullets. When the assemblage marvelled at the apparent miracle Bambaata calmly explained it by saying that the first cow had been sprinkled with the special medicine while the second had not.

But other inspiration was necessary, and he called for six volunteers who would offer themselves to be shot at, after being sprinkled. None answered. Here was his opportunity. Springing into the open, he had some medicine sprinkled over him, and then ordered the men to reload and fire at him. After some hesitation the eight rifles again spat fire and there to the amazement of all still stood the smiling Bambaata. Here was a miracle indeed!

But Bambaata had another coup; it was

*(Continued on page 266)*

# THE AFRAMERICAN ACADEMY



R. H. RUTHERFORD



C. F. RICHARDSON



COUNTEE CULLEN

Biographical Notes on Page 261



CHARLOTTE HAWKINS BROWN



AARON DOUGLAS

## 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 relativeness 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.

Discovery of new truths, I suppose, should not be looked for in newspaper editorials. Perhaps, however, my conclusion is premature, and that even as I write some insignificant and underpaid holder of an editorial chair has struck a richness of truth no other man has ever dreamed of. But I am skeptical. Almost as scarce as

the new truth is the old and obvious truth revealed in chastely original phraseology. Now and then, when one has inexhaustible patience and an almost imbecilic faith in one's fellows, one comes across an old, worn, ugly truth all adorned in a phraseology to make that truth seem refreshingly new and attractive.

I came across three instances of refurbished truth during examination of the June editorials. One, called "Ersatz Lynching," was published in the *Pittsburgh Courier*; another was "Lindbergh Lunacy," in the *Inter-State Tattler*; the third was "The Price of a Job," in the *Kansas City Call*. I like best "The Price of a Job."

## THE PRICE OF A JOB

Negroes can make sure of their jobs by doing good work. We may talk all we please about prejudice operating to cut us out of work, but the real bar to us is that we do not make ourselves indispensable. No man is going to hate his own advantage. Take this nation when about to plunge into the World War. It lifted all kinds of limitations from us, talked to us like we were long lost brothers, and for a season made us feel at home. We can make ourselves just as valuable in peace as we were in war.

But we will never be necessary merely by existing. It is one thing to be a happy people, and quite another to spread our happiness about. A certain group of Negro women used to be employed making

garments for a manufacturer. They sang at their work. They were happy. But their singing distracted the white workers and they were shifted from place to place and finally put out altogether. Happy-go-lucky ways have no place in business. It runs on profits. Better work, faster work, keener application to work is the price of a job, and we must not only meet competition but we must beat it, to hold our places.

For a long time we Negroes suffered an unequal wage to be paid us, and said it was prejudice. Now with unemployment among us coming on the heels of smaller wages, we cannot even solace ourselves with that. We must fight back, by beating back. We can, and we must.

In the order as named, the following editorials are given honorable mention: 1. "Lindbergh Lunacy", *Inter-State Tattler*, June 24; 2. "Ersatz Lynching", *Pittsburgh Courier*, June 4; 3. "Vox Bucks," *Inter-State Tattler* June 17; 4. "Read Ne-

gro Papers", *Philadelphia Tribune*, June 23; 5. "One of the Penalties of Segregation", *Norfolk Journal and Guide*, June 4; 6. "Are Times Growing Worse?" (*Philadelphia*) *Public Journal*, June 26; 7. "A Huge Claim!", *Boston Chronicle*, June 4;

8. "Is Russia a Menace?", *Philadelphia Tribune*; 9. "We Hate", *Baltimore Afro-American*, June 18; 10. "Their Niggers", *Black Dispatch*; 11. "Count Right On", *Washington Eagle*, June 24; 12. "Mobs Cover Guilt's Trail", *Kansas City Call*, June 4.

## Just a Word to the Doubter

When the rivers choose to run uphill;  
When the Sun sets in the East;  
When miracle wise the bread will rise  
Without the help of yeast.

When an Automobile, minus Gas,  
Will still keep up its speed;  
Why then man who doubts he can  
Will be likely to succeed.

So long as the rivers seek the sea;  
In their ever onward flow;  
And the flowers turn to the light and yearn  
For the Sun's inspiring glow:

So long as the valiant heart holds true,  
Though a hundred foes assail;  
And fights on still; shall the man of will  
Be the one who cannot fail.

The porter who won't, is the porter who  
can't;

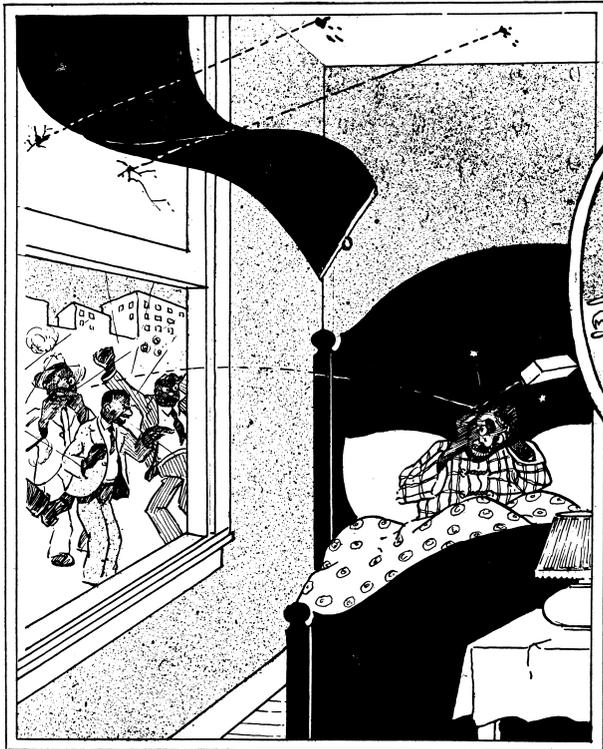
It's the porter who can't who won't;  
He's the doubter who, when chance says  
do  
To his faulting self says "don't."

If pushing a button would win his store;  
Still bare would be his shelf;  
For he would question fate; the while he'd  
wait  
For the button to push itself.

J. T. JONES.  
Chicago, Ill.

# AFRAMEERICAN SNAPSHOTS

Drawn by WILBERT HOLLOWAY



The Northern Negro agitator who has vociferously urged black plantation workers to come North, is roused from his Sunday morning slumber by the celebrating of recent migrants.

Two collegians who had assured each other they were going abroad for the summer meet in a Maine Hotel.

Lucinda Coalbucket, a prominent church worker, earning the last two dollars on her twenty dollar pledge to help make up the four thousand dollars her congregation has promised the pastor for his vacation in Europe.

Mrs. Suffern Tripe, prominent Darktown matron, emerges from a club meeting where she has delivered an eloquent address on the care of children.

# ORTHODOX CHRISTIANITY

## Does It Handicap Negro Progress?

By KELLY MILLER

FOR the purposes of the present discussion, we may as well hold in abeyance the superhuman assumptions and metaphysical speculations which underlie all religion. It will boot the opposition nothing to indulge in denial and ridicule of magic, myth and mystery. It suffices the present joined issue to point out the reality of religious reaction upon the course of history and the conduct of mankind. Whether the birth of Jesus was magical or natural, whether or not He performed miracles, whether He rose from the dead or ascended into Heaven may indeed furnish theme for the devotion of the saint or for the ridicule of the sceptic. But the undisputed facts abide. The influence of Jesus upon human history has been greater than that of Alexander, Caesar, Napoleon, Washington and Lincoln rolled into one and manifolded a hundred times. Judaism and Christianity its first off-spring, form the bed-rock of modern civilization. From thence have been derived the code of ethics, the broadening sense of human fraternity, the zeal for works of love and mercy, and the higher sanction of human behavior.

The dynamic effect of the Christian cult over the lives and conduct of its devotees cannot be better illustrated than its early trials and triumphs under the Roman Empire. A handful of peasants and slaves became obsessed with this new gospel which so energized their spirit and toughened their resolution, that they were enabled to endure cruelties, torture and terror such as never before had ever befallen the lot of frail human nature. But by some magic power which enabled them to glory in tribulation, in course of a few centuries they were enabled to conquer their captors through the passive power of suffering and love. The persecutors became the willing disciples of Him against whose followers they had hitherto breathed out hatred and slaughter. The triumph of Christianity over the power of Rome is the miracle of miracles, which actually happened. How can any one expect to convince the normal human understanding that that religion which raised the serfs of the ancient world to such a pinnacle of power and dominion has become a handicap to the heavy laden and overborne sons of toil of the present age? By what possible process of argument does one hope to persuade himself or convince others that the religion of England, America, France, Germany and of all of the most advanced nations of the world will retard the Negro race in its upward struggle to attain the level which they have already reached through the beneficence of its influence?

The Christian Church is the earthen vessel into which has been placed the heavenly treasure. Like all human agencies, the church has evinced the reactionary and the progressive tendencies. The one looks to the past; the other looks to the future. These opposite tendencies are inherent in the nature of man. The Church has been divided into these two conflicting camps

from its very incipiency. The party of reaction has often stood in the way of progress and thwarted human advancement. At times it has gained the upperhand and cast a stigma upon the name of religion. It has at times burned martyrs at the stake, thwarted the freedom of speech and conscience and indulged in acts of unbelievable cruelty. There are black pages in the history of the Christian Church. But the laven of the progressive spirit has ever been at work. It has steadily made gain over the less enlightened reaction and has won the final victory in every sharply drawn contest. Christianity should be judged by its dominant and triumphant spirit, and not by the ugly incidents and untoward episodes in which all human progress abounds. Like a running stream, Christianity contains within itself the potentiality of self-purification.

Religion and science have seemed to be opposable disciplines throughout the course of human history. Religion is rooted in the instinct of fear; science is grounded in the inward thirst for knowledge which banishes fear. Religion is deferential to the unknown and the unseen; thence defers only to the things we see and know. Religion makes for dependence; science for independence. In every historical conflict between science and religion, science has gained the immediate battle, but religion has won the ultimate victory. Religion is bold, daring, assertive, dogmatic. It demands an instant philosophy which explains in terms acceptable to the intelligence, credulity and superstition of the time of its promulgation, the beginning and end of things. Science is slow, cautious, deliberative. Religion cannot wait upon the slow movement of the intellectual process to explain the phenomena of the Universe. Moses could not wait for Copernicus, Sir Isaac Newton, Darwin and Einstein. But as fast as science fully demonstrates that any of the assumptions of religion are false or erroneous, religion has never failed to adjust itself to the fuller discovery of truth. The Church has accepted Copernicus, Sir Isaac Newton, and Darwin, and stands ready to incorporate Einstein as soon as his theory has been demonstrated in terms of normal human understanding. It is only the backward, reactionary fraction of the Church that has refused to follow the light of science. But it too has always been forced finally to accept the truth. There is no place now in Christendom, except in the dark nooks and corners where this religion seeks to thwart freedom of thought or of conscience.

The Church has made many mistakes; what human institution has not? History is strewn with crimes committed in the name of Christianity. It has been claimed that from first to last a million martyrs have been victim to its cruel exactions. But this, of itself, does not prove it to be a handicap. For every martyr in the name of religion, there have been hundreds of

victims in the name of liberty. Ten million such victims fell on the battle fields of the world war, and yet the cause of liberty was no whit advanced. Now if we do not condemn liberty because its mistaken zealots demand the sacrifice of uncounted victims in its behalf why in logical consistency, should we condemn religion as a handicap because of the sacrifices, fruitful or fruitless, which have been exacted in its name?

Again, it is contended that Christians do not live up to the requirements of their creed, and therefore they are to be condemned as hypocrites who handicap human progress. It is too painfully apparent that professing Christians fall short of the requirements of their faith. The margin between creed and conduct, especially when applied to the Negro race, is appalling in its apostasy. But even here the Christian approximates his creed as closely as the patriot his political professions. The Christian Church in America lives as near to the fullness of the stature of the Sermon on the Mount as the state does to the doctrine of the Declaration of Independence. The Ten Commandments are no more openly flouted and flagrantly violated than the Constitution of the United States. Is the government a handicap to human progress because it deviated from its high pretensions? Then why the Church?

The Negro first came in contact with Christianity when religion was in a reactionary mood. The conscience was not then quickened to the moral evil of the institution. But no one, after reflection, would say that slavery, iniquitous as it was, was a handicap to the progress of the Negro. Slavery was a school of learning, as well as of labor. Through its cruel discipline the Negro learned the language, the industrial method, the moral code, and the cultural canons of the most advanced section of the human family. There was no other way that we can think of by which he could have received these priceless advantages. It may not be unbecoming to quote even the Scriptures in a religious discussion. God makes the wrath of man to praise him, and holds the remainder of wrath in restraint. The African has caught the secret and method of European culture. The enslaved Negro has become the most advanced section of the two hundred millions of his blood. If the continent of Africa is ever to be redeemed, it will be through the enslaved fragment in Christian lands. The enslavement of Joseph made for the salvation of the Israelitish race. It may prove so with the enslavement of the African.

It may be argued that Christianity weakens the Negro's will and makes him satisfied with servility. The reverse is the truth. The Christianity preaches and teaches the fatherhood of God and the brotherhood of man. Wherever this doctrine finds lodgment, human slavery is doomed. Christianity and cowardice are incompatible terms. Denmark Veasey and

Nat Turner precipitated uprisings that their race might be free. Frederick Douglass, as did thousands of others, like Job's war horse, scented the breath of freedom afar off, and fled to the breathing thereof. Slaves by the thousands rushed to the Union lines in quest of the consciously felt right of freedom. The germ of Christianity was at work.

The progressive spirit of the white Christians very soon began to sense the wrong of human slavery. The Quaker conscience first began to work. There were doubtless other causes entering into the Emancipation of the Negro race. The political and economic issues had heavy weight. But in final analysis, it was the leaven of Christianity that overthrew the iniquitous and unchristian institution. It split the church in twain. The watchword of the Civil War was instinct with Christian faith and courage.

"In the beauty of the lilies  
Christ was born across the Sea,  
With a glory in His bosom  
which transfigured you and me;  
As He died to make men holy,  
let us die to make men free;  
For God is marching on."

The whole nation sang this battle hymn with joy and gladness. No one who sang it then, and no one who sings it now can ever for a moment let it enter his mind that Christianity is a handicap to the Negro. The war over, the Christian heroes of peace went as missionaries to the far away Southland to labor for the reclamation of the recently emancipated slaves. They built schools and colleges and established institutions of love and mercy in the name of that religion which gave them courage and faith. Howard University, Fisk University, Atlanta, Lincoln, and the rest are the outgrowth of Christian endeavor. These institutions alone will forever stop the suggestion and stifle the thought that Christianity is a handicap to the Negro's progress.

The progressive element of the Church gained so triumphantly over the reactionary adversary that today, there is not a single Christian in America nor on the face of the earth who advocates human slavery. It is an easy prophecy that in the years shortly to come there will be found no Christian anywhere who will advocate or practice human injustice.

Religion was essential to the Negro's well-being because it furnished him a solace in the hereafter for the inescapable ills which he must needs suffer here. There is inherent wisdom in the apocalyptic philosophy which transfers to another world the joys which are forbidden in the vale of tears. The unsophisticated Negro in the darker days of slavery sang exultantly: "Earth is a desert drear; Heaven is my home". But his heaven was always a place of equality and justice. He felt that he would be recompensed in the sweet by and by for all of the wrongs and hardships which a cruel usage compelled him to suffer here below. As deftly as he dared, he called down the justice of Heaven upon the heads of those who did the wrong.

"If religion was the thing  
that money could buy,

The rich would live  
and the poor would die,  
But thanks be to my God  
it is not so,  
If the rich don't pray  
to Hell they'll go".

There was not an advantage which he craved for in Heaven that he did not in the deeper recesses of his being feel ought to and finally would be prevalent here on earth. There was not an injustice which he suffered from cruel usage which he did not believe would redound to his master in the day of reckoning. All of the overborne and heavily laden peoples of all times have had recourse to this apocalyptic philosophy which sustained them in the darker days of trial and tribulation.

It was also essential to the Negro's well being that he should take on the same form of religion as the environment by which he was surrounded. Let us suppose that the Negro had remained a heathen, and had adhered to the ancestral form of religion which he had practiced in the jungle of Africa. His relation to the Christian world would have been far more ruthless than it was. The Fourteenth Amendment makes the Negro a citizen and puts him on a footing of equality with the most coveted citizenship of the world. Does any sane person believe that the American people would ever have thus enabled four million of heathens and have incorporated them in the body politic? A race within a race constitutes a problem of great complexity; but when the issue of race becomes complicated with difference of religion the problem takes on a double order of difficulty.

Religion has not only not been a handicap to the Negro's progress, but it has been in the sphere of religious activity that he has made the greatest headway. Here he has shown the greatest executive ability and effective concerted will. He has organized four millions of his race in definite religious denominational allegiance. He has built thirty thousand churches and ordained forty thousand priests of God. His churches are on a property basis of eighty millions of dollars.

The independent Negro religious denominations have established and supported numerous schools and colleges. The race has no where established nor supported a single college, except under spur of the religious motive.

In politics and in business as well as in movements for political and civic reforms the Negro ministers lead the way.

Religion is not a handicap to the Negro in education, nor in business, nor in politics, nor in culture. It might be well then for the opposition to point out in what particular sphere of human progress does the handicap lie. It is a matter of universal remark that the race has made the most remarkable progress of any people in history. How could it have made such progress if Christianity has been such a heavy handicap?

Now if Christianity has indeed been a handicap to the race's progress, let us suppose, for the sake of argument that this handicap were removed. Wipe out every Negro church and Sunday School. Tear down his Young Mens Christian Association. Let the white race withdraw support from the schools and colleges in the

South, founded and fostered on the Christian philanthropy. Let us contemplate how much better off he would be without this religious encumbrance. There would be a rapid relapse back towards the jungle level of heathenism and barbarianism from which the Christian religion has rescued him.

If Christianity has been a handicap to that portion of the race which has embraced it, we would naturally expect higher standards and greater advancement in that section of the race that has been free from its baleful influence. We naturally turn to Africa for comparison. The native African is free from this handicap, and therefore, according to the opposition, he ought to be many degrees higher than his Christianized brother in other parts of the world. But why argue an absurdity.

Christianity has, in truth and indeed, not only not been a handicap to the progress of the Negro, but has been the chief agency in his salvation; not merely the salvation of his soul in the world that is to come, but his social salvation in the world that is here and now.

*Note:* This is the second article in the series. Mr. V. F. Calverton took a position opposite to that of Prof. Miller. Next month Prof. Gordon B. Hancock of Virginia Union University will discuss the subject in the September Number.

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#### 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

**F**OLLOWING the Civil War, the Negro workers showed considerable interest in organization. The fact that they had been suddenly transformed from a chattel to a wage slave, threw them into the labor market to compete with the white workers. The fires of race bitterness were burning fiercely, and the helpless freedmen were the victims of this bitterness. To offset this disadvantage, Negro workers banded themselves together into unions of their own as well as sought to join with their white brothers. Isaac Myers, according to Charles H. Wesley, in his *Negro Labor in the United States*, perhaps, the first Negro labor leader, was the leading spirit in the early Negro labor movements.

It is interesting to note, and it was natural, that the Negro labor unions were largely concerned with securing work, new industrial opportunities, rather than increased wages, although they wanted more pay.

Negroes, like the white workers of post-Civil War period, were distressingly unwitting of their way. But the rapidly developing industrial life of the country, the rise of higher forms of business organization, drove the American workers to build up their own organizations to fight for decent wages and working conditions. They also fought for certain civil and social legislation. Negroes, especially, were fighting hard to consolidate their civil status.

The National Labor Union, the first broad, national attempt of Negro workers to get together, was unfortunately turned from its economic program to politics. This doubtless was due to the failure of the efforts of labor, white and black, to get results.

Here and there, the Negro workers have cast their lot with organized labor, when permitted. They have developed but little organized labor psychology, due largely to the fact that they have not had the privilege of actually leading the workers in labor struggles. They are just beginning to experience what it means to face a formidable foe, to close their ranks and fight unflinchingly, under fire. While Negro workers have fought nobly in the ranks of white workers in long industrial struggles, they have not known what it means to have the responsibility for the moral and financial maintenance of a struggle. The Brotherhood of Sleeping Car Porters is supplying this first experience.

Upon this spirit and work must be built a broad Negro Labor movement, which, of course, will be a part, a conscious and articulate part of the American Labor Movement.

Not alone must Negro workers develop a labor union background, but the Negro public, too, must come to know what it means to suffer and sacrifice for a group of black workers fighting for industrial justice.

Such a labor background can best be developed through a definite systematic Negro labor movement, and experience shows that such a movement must be built up by Negroes themselves. This must be done despite jurisdictional or any other question. Practically, all conditions hindering the economic advancement of Negro workers will vanish before the enlightened organization of Negro workers. Necessity will demonstrate the potency of this fact to white workers. Necessity will also demonstrate the fact that Negro workers must be self-organized. White workers cannot and will not organize them. The history of the Jewish, Italian and Irish workers shows that various groups of workers must organize themselves. In the process of self-organization and self-struggle, Negro workers will develop the necessary labor view-point, sense of responsibility, a labor union morale and technique.

The economic self-organization of Negro workers, is most fundamental for the economic emancipation of the race. It

also marks the beginning of the period when the Negro earnestly begins to help himself instead of merely looking for his friends to help him.

**T**HE Associated Press says "Not a single permit has been issued this year for construction of a private dwelling in Manhattan Island. In all of 1926 only eight such habitations were erected."

Here is evidence of the passing of private houses in the large city. Where land is very valuable, building will go high in the air. The trend is toward building apartment houses and hotels. It is both economical and convenient. In the first place, working people must be nearer their work—concentrated, congested.

Again people like change of residence just as they crave new clothes, varied foods, different shows, fresh faces, variegated voices. Many people will not lease an apartment longer than one year. They fear the district may become a business section, that undesirable neighbors may move in or else they know they will get as tired of a home site in one year as they do of their last year's suits. The well-to-do seldom live long anywhere. The fall season possibly finds them in New York attending the new shows. The New Year records them in Los Angeles or Palm Beach. Spring spies them as they hie away to Paris and other European points. They not only move around in their respective cities; they change their place of residence from state to state or from continent to continent.

Another impartial phase of the present trend in apartment rather than private house construction is the greater tendency to rent than to own. Heretical though it may be to state it, this is natural and proper. The average home buyer loses his property. The chief obstacle to home buying is the "down payment." After that the average buyer's payments are equivalent to "renting for life." As a result, when he loses his property his only difference from his fellow renters and tenants is the additional loss of his "down payment."

At the present time New York, Chicago, Philadelphia, Washington, Detroit, Cleveland, St. Louis and other large cities have only few private houses owned by colored people. To be sure they are labeled "private house" but, as all well informed people know, the bulk of the so-called Negro private home owners are actually running hotels or rooming houses. A house full of lodgers is not private, and when that house is built for private use, it is less private than a hotel built for cooperative life at the outset.

The private house is passing. Even the Vanderbilts have found it too expensive and burdensome. The future will see more hotels and fewer private homes. It marks the triumph of socialization over individualism. C. O.

**T**HE Mississippi floods are receding. The "Father of Waters" is about to relent. The flood has exposed more weaknesses too than the levee system. It has exposed the rotten peonage system as well. Negroes are still in slavery. To natural disaster they have had added artificial or man-made persecution. When white people are in distress the South regularly conscripts Negro labor. It adopted this course last year during the Miami hurricane, and it has adopted the same method with the flood disaster.

Moreover, the master never loses control over his black slaves. Like covenants upon land his rights run on wherever they go.

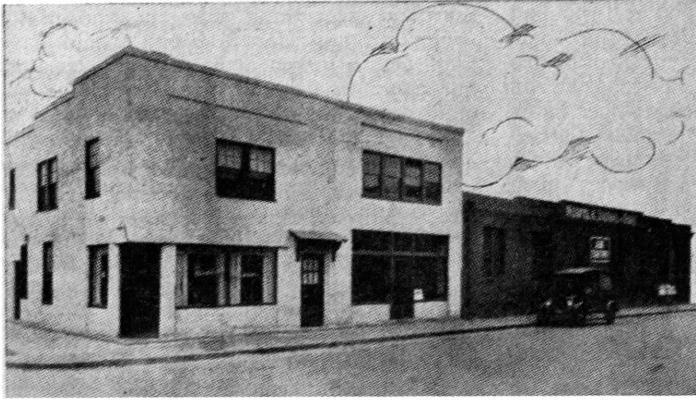
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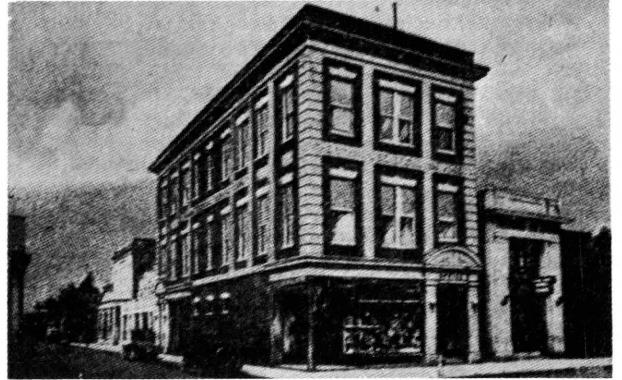
# Business & Industry



Compiled by GEORGE S. SCHUYLER



Building of The Norfolk Journal & Guide, Norfolk, Va.



Richmond Beneficial Insurance Co., Richmond, Va.

The beautiful, strictly fireproof, four-story structure of the Mme. C. J. Walker Company is now under construction in Indianapolis, Ind. The building when completed will contain a factory, offices, store-rooms, an auditorium and a theatre. The outside walls are to be buff colored hydraulic pressed brick, trimmed with terra cotta. The entire building will be modernly equipped and no expense is being spared to make it the finest building yet to be erected by a Negro concern.

In the United States there is one colored physician to every 3,055 colored persons. In the number of colored physicians, the states rank as follows: Tennessee, Illinois, Georgia, Texas, Missouri, Virginia, Pennsylvania, Kentucky, Arkansas and the District of Columbia.

A group of colored citizens in Charleston, S. C., are contemplating the operation of a chain of motor busses between Charleston, Tampa, Fla., and Washington, D. C. The jim crow tactics adopted on the white-owned busses operating between these points is responsible for the step. Four busses are to be operated in the beginning.

The Independent National Funeral Directors' Association held its second annual convention in the early part of June, in St. Louis, Mo. G. W. Saffell, Jr., of Shelbyville, Ky., was re-elected President. Robert D. Mackley of Natchez, Miss., urged the morticians to serve "the higher things of the profession" and strongly denounced "Bidding, body-snatching and bribery." *May his warning be heeded.*

Michael Marshall, a 16-year-old boy of Oak Grove, Md., was awarded first prize at the Maryland State Fair. He raised 25 pure bred hogs and sold over 300 chickens last year. *More young men ought to be cultivating hogs instead of hair.*

There are five banking institutions in Georgia, with combined capital and resources of more than two million dollars. The Wage Earners' Bank in Savannah, is the strongest, having resources of over a million dollars.

The National Association of Colored Waiters and Cooks is scheduled to hold a four-day convention in Harrisburg, Pa., beginning August 23rd. There will be representatives from 36 states. The organization is a year old. *Let us hope that they will discuss vital matters like wages and hours of work.*

Thomas Busch of New York City has invented an electric safe which is so constructed that the slightest tampering with it sets off an electric siren inside. Even moving or jarring the safe sets off the strident alarm. Busch says there is no other electric safe on the market and believes that his invention will revolutionize the industry. *This will be sad news to safe blowers.*

*The Western American*, a California newspaper, celebrated its first anniversary on June 3rd. *It's a promising paper.*

John McClelland, an automobile repairman in Los Angeles, Calif., has been granted five patents since 1918. One of his inventions is a combined spark timer and

oil pump. *It seems our folks can invent other things besides the Blues.*

Newspaper women of Harlem have recently organized The Women's Press Club. Mrs. Ferol V. Reeves-Smoot of the *Negro World* is President. *The men should follow their example.*

The Workers' Health Bureau, New York City, announces that 35,000 workers are killed in these United States each year and 2,500,000 are injured in preventable industrial accidents. *This does not, of course, include lynching; a very important American industry.*

*The Norfolk Journal and Guide* has recently completed a new addition to its building. It is one of the best newspapers in the country.

Of the 7,500 female physicians and surgeons in the United States only 70, or less than one per cent, are colored.

Many railroads have opened schools for the employees on their dining cars. Most

*(Continued on page 265)*



The new building of the Mme. C. J. Walker Manufacturing Co., Indianapolis, Ind. In course of erection.

# REPLY TO GEORGE SHANNON

## OF THE INDUSTRIAL RELATIONS BOARD

By FRANK BOYD, of St. Paul, Minn.

Mr. G. C. Shannon of Bureau of Industrial Relations "fame" has been in the re-employ of the Pullman Company since May, 1924. For some years prior to that time he was in the employ of the Great Northern Railway as porter. And prior to his Great Northern Railway service or servitude he was in the employ of the Pullman Company. Pullman porter pedigree cards will show that Mr. Shannon was one of their "boys" and adopted ways that were unbecoming a good faithful porter. Old porters that knew him then do say that he had taking ways, and consequently the Pullman Company decided to take his name off the pay-roll.

By inauguration of Pullman service on Great Northern lines he again fell into the arms of the Pullman Company. Like some other ex-Pullman porters, he was given a "clean-card" and space for his name on the pay-roll. Now, he eagerly seeks the good graces of the Pullman Company.

That past is constantly before him and apparently he deems it advisable to be a good boy, not because he derives so much pleasure from being good, but because he is a shrewd young man. Mr. Shannon is as shrewd as a fox that steals, kills and devours a baby chick that strays too far from the protecting mother hen. And, "like-as-not" he considers it most ethical and precautionary to say or do nothing that will vex or irritate the custodians of the Skids, else he may find himself skidded. "Think what you may, but be careful what you say," is his maxim today.

Mr. Shannon is a progressive young man. To hear him tell the story he is for his fellow-man. He is always ready to fight. But maybe—and we are inclined to think—he is like the professional fistic artists of today—both eyes on the gate receipts.

While in the employ of the Great Northern Railway he gained the confidence of the majority of the porters and waiters. Evidently, he was good material for leadership, the men thought. They elected him as their leader. They stood behind him. But before long he was too far ahead of his flock. They lost confidence as they became better acquainted with him. His efforts were futile, so far as the group was concerned. Now, if you want to know more about Mr. Shannon's actions and reasons therefor, ask any of the old Great Northern gang if they know "Geo. Shannon," then shut your mouth and open your ears.

When he came to the Pullman Company in 1924, there were many Pullman porters who did not know him. And like so many mistakably do, they listened and were impressed by the beautiful babblers at the different meetings. These men, or many of them, voted for him and elected him to the grievance committee. Before many months passed they learned more about him. Now he has not the good will and friendship or confidence of two St. Paul porters. And during the last "election" (?) he was only an "also ran."

Porters outside of St. Paul never would

have heard of Mr. Shannon if there had not been the advent of the B. S. C. P. Mr. Shannon never would have seen the B. of I. R. if Mr. Randolph hadn't swept through all opposition as he did. The Pullman Company made the same mistake that some St. Paul porters did. They heard of his beautiful babblings, and 'tis possible he did his grandest at this opportune time, being a shrewd young man he possibly figured this a good time to "feather his nest." Pullman propagandists were worth money when Mr. Randolph started his campaign to organize Pullman porters. A bird in hand is worth two in the Mediation Board, he possibly reckoned. And the Pullman Company considered him very popular about St. Paul and promoted (?) him. And like some other leaders of our group "he done throwd craps." Just another Casey at the bat—fanned out when all the bases were full and already two outs.

Can you imagine what a man like that is worth after the smoke of battle rises? What kind of a medal will the Company award him? Where are his friends? What is his social status? And last but not least, how can he ever again sleep peacefully with his conscience whipping him?

This message from Mr. Shannon to his fellow-men is one more futile effort. Already he is "in bad" with St. Paul men and now some of his babblings in print are circulated promiscuously to mark him all over the country. It should require much nerve or gall on his part in the hereafter to walk into Frisco district and plainly say "I'm Geo. Shannon." Without doubt every porter within hearing distance will lift his gaze and scrutinize him.

The Plan of Employee Representation, Mr. Shannon states, gives us the right to elect by secret ballot from among ourselves representatives of our choice, who will represent us on the local and general committees, and also on the B. of I. R. Under this plan we have also exercised the right of selecting from among our own number, through special secret ballot, delegates to represent us in negotiating to improve wages and working conditions by collective bargaining, etc.—he further states:

"Now every porter knows that none of us ever received any increase in wages or improvement in working conditions from the Pullman Company by or through any union organization, and yet under the Plan of Employee Representation we have been the beneficiaries of increases in wages of over 20 per cent and very substantial improvements in working conditions during a period of less than three years."

If Mr. Shannon sincerely deals with facts and not fiction, he will admit that it is a fact and not fiction that porters were urged and compelled to vote during Plan of Employee Representation elections. And he will admit that it is a fact and not fiction that the election of delegates to the graciously granted but unsolicited 1926 wage conference was one of the secretest elections that ever was. That election of

delegates was so secret that porters had to vote for twenty to twenty-four nominees that they never saw or heard of before. And he will admit it is a fact and not fiction that everything was cut and pretty well dried and Bennie Smith would have used better judgment if he had resigned and remained at home. He was only a step-child among Mr. Pullman and his boys.

If so much has been accomplished without organization what might have been accomplished with an organization? Surely Mr. Shannon doesn't know much about organization. Maybe he never heard about the old Negro cash artist and the hornets nest. Maybe he has never watched ants work. Maybe he doesn't realize that the Pullman Company is an organization, and an individual employ differing with the management when discussing more pay and less surplus and dividends is an undesirable subject—like a loose nut in the cog-wheels—and must be removed. Doesn't Mr. Shannon realize that Pullman officials must give the stockholders most consideration, and the employee as little as possible? Doesn't he know they must show appreciable dividends or be removed from office?

The street car men are organized; truck drivers are organized; physicians are organized; plumbers, carpenters, brick-layers, plasterers, trainmen, street sweepers, electricians, machinists, etc., are organized. And if Mr. Shannon has any ability to be reasonable and truthful he can easily admit it is a fact and not fiction that if men of such vocations need organization there is ten times the need of Pullman porters being organized.

Eighty-five per cent voted for the plan, Mr. Shannon states. And Mr. Shannon knows damn well that eighty-five per cent of that eighty-five per cent were forced to vote, and those forced to vote in St. Paul did not elect him for anything. Only the timid ones, ignorant ones and persons of his type, Mr. Shannon knows, willingly voted for the plan.

It is peculiar that Mr. Shannon was so active in the organization of Great Northern porters some few years ago and now is so active AGAINST the organization of Pullman porters—or it is a fact that there is, or there was, a good market for Pullman propagandists. But ere long, we anticipate, there's going to be a movement toward the tall timbers for persons like Mr. Shannon. More could be said, but why spend more ink. Station B. S. C. P. St. Paul, broadcasting. Stand by till the last shot has been fired.

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### LISTEN!

**This union lives only so long as Porters support it by paying their dues.**

**Think that over!**

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# BROTHERHOOD ACTIVITIES

## In St. Louis

E. J. Bradley, Organizer for the St. Louis territory, states that conditions are improving in his zone. Quite a few porters have been on the sick list for the past month, but are able to be up again. The porters are calling at the brotherhood office daily for information concerning the general office of the Brotherhood in New York City, N. Y. Mr. Bradley gave one of the daily papers, the *Post Dispatch*, the July MESSENGER to copy Mr. Randolph's letter to Mr. Carry, president of the Pullman Co.

The porters who were pulled off by superintendent A. V. Burr are all working at real good positions in town during their long wait for the Board of Mediation to get our matter settled up with the Pullman Co. They are keeping their dues paid up much better than some of the porters that were not molested by A. V. Burr.

Mrs. I. C. Gilmore is president of the ladies auxiliary and reports they are getting in shape to surprise the Brotherhood in some manner.

The St. Louis Brotherhood office is a central office for quite a few outlying districts. Foreign porters are frequent visitors to the office. The organizer is always glad to have them come in and talk. The small districts surrounding St. Louis are doing splendid.

Porters from surrounding districts are sending in for application blanks. They are satisfied now that the Organization will be victorious, and they have nothing to fear. They know there will be quite a raise in the joining fee, and they want to get in before the raise. They have been slackers for nearly two years, yet we welcome them into our fold, as one of us. The organizer is expecting the first of July to be a banner pay-day in the St. Louis district for the Brotherhood due to the porters wanting to get straightened up before we meet the Board of Mediation. They want to prove their valor with their dollars. A large number of porters have promised to join the Brotherhood on that day. They say that they have been misled by stool-pigeons. That is why they have not come in sooner but they are tired of constantly being made the "goat." They now want to be made the hero.

Mr. Bradley, the energetic organizer of the St. Louis district says:

"In the life of every human being, there comes a time when he or she cannot depend upon advice from without; it must come from within. They must do their own thinking and acting. No one can help them; no one will help them. They must help themselves. That time in the life of man is called a crisis. I say to all Pullman porters: Dear Brother, you are now in a crisis. You must do your own thinking and your own acting. No one does those things for you in a crisis. Act today; do not delay. If educational opportunity has been of any benefit to you in the past fifty years, it is high time you were beginning to show it by some act of intelligence in a progressive manner. Join the Brotherhood now while the fee is within your reach. Line up with your co-workers, and show the stool-pigeons up. They have failed miserably

and they know it, but they do not want you to know that they know it.

"Through a clear fought, well-earned victory, long live the Brotherhood."

## In Chicago

Headquarters of the Chicago Division of the Brotherhood of Sleeping Car Porters are now located at No. 224 East Pershing Road. This location is closer to the center of activities and more convenient to the membership.

It is also close to the car line, busses and elevated. Meetings will be held as usual every night at 8 P. M. and all foreign men are urged to visit the Chicago Division Headquarters. The regular nightly meetings have been very well attended. The spirit among the men is high and the stool-pigeon propaganda is meeting a deaf ear among the Chicago membership.

Eleven (11) new members were taken in the Chicago Division during the last week in June. The most significant incident is that among these eleven new members were found four (4) men over twenty (20) years in the Pullman service.

All the men that were discharged from the service as an indirect result of Union connections are now employed, except one, Brother A. R. Williams, of the Chicago Western District, who soon found himself out of the Pullman Service after having a scrap with a couple of stool pigeons. He is now engaged in tailoring business at No. 4626 Evans Avenue. Brotherhood men are rallying to his support and Brother Williams reports business good. Sam Gipson, another victim, has opened a first class shoe shining parlor in one of the most exclusive neighborhoods in Chicago. Brother Gipson reports business very encouraging.

The situation as a whole in Chicago and the West is wholesome. Reports from men coming in from the Western districts to Chicago headquarters all indicate a renewed spirit among the membership. The payment of dues in the Chicago Division is on the increase. Some men are paying as far up as July, 1928. Chicago men have decided to stick with the ship and we all feel that with their support the Brotherhood is bound to succeed in the future as it has in the past.

M. P. Webster is the very efficient organizer of Chicago Division.

## In New York

It is really most heartening the way the Brothers are supporting the union in New York City. With the organizers right on the job as never before, the payment of dues and assessments is much better than it has ever been. Every day the National Headquarters office is crowded with members from all parts of the country, anxious to get and give a word of encouragement and a pledge of loyalty.

The meetings in St. Luke's Hall are always well attended and an effort is constantly being made to present an interesting and instructive program.

One of the most encouraging signs in

the New York District is the increasing number of new members who are being signed up.

Members of the Brotherhood are informed that Mr. Randolph was called to Chicago by the Mediation Board on July 9th.

So much for the business. Everything is going as fine as any optimist would desire. All the knocks we have been getting have done nothing but boost us. Every lie that is told on the Brotherhood, its organizers or its official organ bounces back on the liar just like a boomerang. It is really very amusing.

There was, for instance, the lie inspired by our enemies that found its way into the press only July 2nd. This lie was to the effect that the Board of Mediation at Washington, D. C., had turned down the porter's plea for an increase of wages and had refused to recognize the Brotherhood as the real representative of the Pullman Porters.

Well, after we had got through laughing at the blundering stupidity and ignorance of the whole thing, we got busy right away. We got in touch with the Associated Press and received the glad news that they hadn't circulated the lie and wouldn't; we got the same good tidings from the United Press; and then we shot a wire right to the Board of Mediation requesting information as to this false report and the responsibility for its circulation. This is the reply we got:

Washington, July 2nd, 2 P. M.

A. Philip Randolph,  
General Organizer,  
2311 Seventh Avenue,

New York, N. Y.

This office not responsible for unfortunate statement in Press referred to you in your telegram. The matters submitted by your Organization remain under consideration by this Board.

JOHN MARRINAN,

Secretary, Board of Mediation.

Now doesn't this show how desperate our enemies are? Remember, no responsible news agency would send out that lie; none, that is, except the Associated Negro Press, which can hardly come under that heading. How did we know the news was false? Well, because the question of increase of wages for porters is not before the Board of Mediation. The first question is representation, then wages and working condition. Secondly, we know that the Board of Mediation couldn't decide against us on the question of our representing the majority of the Pullman Porters because we know that over half of these porters are members of the Brotherhood of Sleeping Car Porters. Moreover, the Secretary of the Board of Mediation has examined the bales of application blanks, each signed by a porter or maid, as well as the affidavits regarding Company intimidation on the alleged Employee Representation Plan Election.

Again, even if by some miracle the Board of Mediation had decided against the

Brotherhood, we would have been the *first* ones notified, and not a few newspapers scattered throughout the country. The Board would have given the information to the *reputable* news agencies and the facts and decision would have been reserved and scholarly in text, and not punctuated with slanderous and lying statements against Mr. Randolph. The Board is composed of cultured and refined gentlemen; not "rats" like those who started the lie.

Well, folks let's get out our handkerchiefs and shed a tear for our blundering and childish enemies. To think that they should expose their desperation by trying to pull off anything as *grude* as that! Oh, well! Just keep fighting shoulder to shoulder, because *IT WON'T BE LONG NOW!*

So much for the recent vaudeville show. Now let us speak about another form of entertainment.

### THE ANNUAL BROTHERHOOD PICNIC

At

College Point, Long Island, N. Y.

Tickets are only \$2.

You leave New York in the Brotherhood Buss which leaves from in front of the Brotherhood Office, 2311 Seventh Avenue, at 10:30 A.M., returning at 11 P.M.

We have been laboring all year; now for a day of genuine pleasure. Get out in the open under the clear blue skies and the bright sun. There will be swimming, dancing, tennis, baseball, racing and games of every kind and description.

"Bojangles" Robinson, the noted dancer, who has also a great reputation as a backward runner, will race some of our crack sprinters—he running backwards. He has defeated some very good track men. It will be a thrilling event.

You can get your tickets at the Brotherhood's New York office or from any of the organizers.

Will you be there? We want so much to make this a great event. Aw, come on in, the water's fine!

By the way, the music by Lieut. Porter's Band, promises to be a knockout.

All Aboard! Let's Go! for a day of pleasure. *August 3rd, 1927.*

### In Salt Lake City

Assistant General Organizer A. L. Totten was in Salt Lake City on June 30th and made a splendid address to the porters of the district who were enthusiastic auditors.

Due in part to Brother Totten's visit, there was a marked increase in the payment of dues and assessments. But Salt Lake City has always done well in that respect. It is, though small, one of the best districts we have. W. F. Burgess is the organizer and he's right on the job.

### A Loyal Supporter

We take pleasure in introducing to our members Mr. J. C. Phillips, the celebrated dramatist and popular elocutionist of Dallas, Texas. He was born at Jefferson,

Texas, and is a graduate of Texas College and Phillips University. He has been a pupil of Mr. Richard B. Harrison and Mme. Hallie Q. Brown, the great elocutionists. He also studied at the Emerson College of Oratory and Expression in Boston, Mass. He has traveled widely in the United States and Canada. His fine work as an orator and social worker has been widely acclaimed by authoritative persons.

For many, many months Prof. Phillips has been carrying the message of the Brotherhood of Sleeping Car Porters throughout the country wherever he has gone. In addition he has been responsible for the introduction of THE MESSENGER in numerous places where it had not previously gone. In this way he has been of incalculable value to the Brotherhood and its official organ.

Beginning with the September number of THE MESSENGER we are going to carry a page of personals about Pullman Porters and Maids, and their families. This will be interesting and entertaining. *It will have no connection with the Brotherhood of Sleeping Car Porters whatever.*

### Richberg, Noted Labor Attorney, Speaks For Brotherhood

"Certain newspapers and news agencies have recently been imposed on and printed statements to the effect that the application of the Brotherhood of Sleeping Car Porters to the U. S. Board of Mediation for its services in connection with their dispute with the Pullman Company had been denied. Such a statement was on its face false and the newspapers should be informed that under the law the U. S. Board of Mediation does not issue orders or deny applications for relief, but on the contrary it is the duty of the Board, when a dispute arises between a carrier and its employes to "Use its best efforts by mediation to bring them to agreement." This has been the effort of the Board of Mediation in the case of the dispute between the Pullman Company and the Sleeping Car Porters.

"In response to a telegram of inquiry regarding the false propaganda evidently issued for the purpose of confusing and misleading the Pullman Porters, the Secretary of the Board of Mediation has made the following statement:

"This office not responsible for unfortunate statement in press referred to in your telegram. The matter submitted by your organization remains under consideration of this Board."

"As I represented the organized railway employes in obtaining passage of the Railway Labor Act, and as I have advised with the Sleeping Car Porters' organization regarding the rights of the Pullman employes under the law, I would like to emphasize in connection with this false report just circulated, that any report that the Board of Mediation has handed down a decision, and particularly a decision apparently denying to railroad employes the right to choose their own representatives, should be recognized on its face as untruthful publicity issued for the purpose of misleading public opinion."

"DONALD R. RICHBERG."

### Los Angeles Notes

The Los Angeles District of the Brotherhood of Sleeping Car Porters staged three mammoth affairs, all in one week, during the visit to Los Angeles of Assistant Organizer A. L. Totten.

On Monday, July 4th, they held an Independence Mass Meeting on Independence Day at the Independent Church, 18th and Paloma, and their theme was "Independence for Pullman Porters."

On July 7th (a banquet) was held at the Legion Club, 1149 East 12th Street. This was quite a popular affair.

Winding up the week on Saturday night, July 9th, they pulled off another one of those "red hot dances" where everyone had a good time.)

Los Angeles District is determined to be the banner District of the Brotherhood, and the Committee plans during this Victory Drive to give the other Districts something to shoot at.

### The Busy Mr. Randolph

Carrying the Gospel of Economic Emancipation

Since Jan. 1, 1927, A. Philip Randolph has spoken at the following places. The larger number of Brotherhood meetings are not listed.

Jan. 4—Industrial Secretaries Round Table of Y. W. C. A., Women's Trade Union League, New York.

Subject: The Pullman Porter.

Jan. 23—Young Democracy, Philadelphia, Pa.

Subject: The Case of the Pullman Porter and Organized Labor.

Jan. 31—Alpha Kappa Alpha Sorority, New York.

Subject: The New Task of the New Negro.

Feb. 13—Ford Hall Forum, Boston, Mass.

Subject: The Negro Helps Himself.

Feb. 13—Malden Forum, Malden, Mass.

Subject: The New Negro.

Feb. 16—Harlem Tuberculosis and Health Committee, New York.

Subject: Health as an Asset in Industry.

Feb. 20—Waist and Dressmakers Union No. 50, Philadelphia, Pa.

Subject: Organized Labor and the Negro.

Feb. 27—

Mar. 13—Omega Psi Phi Fraternity, Zeta Psi Chapter, Brooklyn, N. Y.

Subject: Colonel Charles Young.

Mar. 17—Labor Discussion Group, Building Trades Employers Assn., New York.

Subject: The Pullman Porter. Mr. Lancaster also spoke.

Mar. 18—Y. M. C. A., New York Colored Branch.

Subject: Labor the Hope of the Negro.

Mar. 20—Carlton Street Y. M. C. A., Brooklyn, N. Y.

Subject: Labor and Negro Progress.

Apr. 1—The National Urban League Conference, St. Louis, Mo.

Subject: Trade Unions and the Negro.

Apr. 8—Mt. Holyoke College, South Hadley, Mass.

Subject: The Negro Worker in Industry. (Continued on page 267)

# A NEGRO CIVILIZATION

"WONDERFUL ETHIOPIANS OF THE ANCIENT CUSHITE EMPIRE." By Drusilla Dunjee Houston. Published by Universal Press, Box 332, Okla. City, Okla. Price \$2.25.

REVIEWED BY FRANK R. CROSSWAITH

One does not have to read the biography of Drusilla Dunjee Houston to learn of her early and obviously intensive religious training, for it trickles through the first volume of her "Wonderful Ethiopians of the Ancient Cushite Empire" like moonbeams through the grass covered roof of a storm-kissed thatched house and, tends to dull what otherwise is a remarkable piece of literary and historical excavation on the part of this talented Negro woman.

"The white man bars the Negro because he has been taught to believe that he has an inferior soul . . . when the true story of the race is told, the Negro will spring from the most hated to the most loved creature of the world." To which—barring the last sentence—we heartily agree. The widespread prejudice against the Negro, as against any other group, has its roots in economic conditions which no amount of historical revelations as to the time dimmed prowess and faded glory of an oppressed race can change. The change will come with the realization of economic

power by the despised group. Had the winds of fate blown in the other direction and made the Negro the conqueror of the white man, Negro boys and girls would today consider themselves superior to the descendants of the conquered race. However, it is well that Negroes become acquainted with the history of the race and its contributions to world civilization, for all indications point to a universal conspiracy to hide from humanity these contributions. Such knowledge will give to the New Negro fresh courage and pride and deeper inspiration to go forth and battle against injustice, economic, political and social with the great army of commonly oppressed peoples for a sane sort of civilization which will give to all groups their rightful place in the scheme of things as well as due credit for their share in the cause of human progress.

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 in the main by white men facts to prove that not alone is there no such thing as a white man's civilization but that whatever we call civilization today was begun, and treasured contributions made to it during the passage of time by the Negro and other

non-white peoples throughout the world.

With the facts as gathered by this remarkable and well read woman, we would like to see such mechanics as Carter Woodson, Benj. Brawly, A. A. Taylor or W. E. B. Du Bois, undertake the construction of a case to show more fully and clearly than has up to now been attempted, the part played in the development of civilization by the Negro. The result should prove to be a flowing fountain from which the aspiring youth of the race might drink deep of the rich contributions made by their ancestors to the sum total of civilization. The "Wonderful Ethiopians of the Ancient Cushite Empire" is a good book and ought to find ready readers among the ever increasing army of Negroes who challenge the myth of race superiority.

She has delved deep into the archaeological and ethnological past to show that the literature, art, music, religion and custom of the Greeks and other early torch bearers of civilization were all permeated and influenced by the Ethiopians. Besides the Bible, she has called to her rescue such historians as Bochart, Gesenius, Lenormant, Baldwin Delitzsch, Heeren and others.

We have no hesitancy in repeating that the "Wonderful Ethiopians of the Cushite Empire" should be read by every Negro.

## Aframerican Academy

### AARON DOUGLAS

A graduate of the Fine Arts School of the University of Nebraska, he has studied portraiture and design with Winold Reiss for the past two years in New York City. He has contributed drawings to "Theater Arts," "The New Negro," "Opportunity," "Fire," "The Crisis" and "The American Monthly." His best work appeared in "God's Trombones." In 1925 he received "The Crisis" prize for art, and in 1927 he received the "Opportunity" prize for pictorial composition. Mr. Douglas was born in Topeka, Kansas, 29 years ago. He is at present employed as Art Critic on the staff of "The Crisis."

### COUNTEE CULLEN

Born in New York City in 1903, he graduated from New York University in June, 1925, with a Bachelor of Arts degree, and later received the degree of Master of Arts from Harvard University. His first poem, "To a Swimmer" appeared in the May, 1918, issue of "The Modern School Magazine." Later, his verse appeared in "The Crisis." In November, 1923, "To a Brown Boy" appeared in "The Bookman." Mr. Cullen's poems have also appeared in "Harper's," "The American Mercury," "The Century," "The Nation," "Poetry,"

"Opportunity," "The Messenger," "The Survey Graphic," "The New York Tribune," "The Literary Digest" and the "New York World." He has won several poetry prizes. He is Assistant Editor of "Opportunity."

### CHARLOTTE HAWKINS BROWN

Founder and Principal of Palmer Memorial Institute, Sedalia, N. C., Mrs. Brown has seen her institution grow from almost nothing to an educational plant valued at \$200,000 and ranking among the best of the smaller schools in the South. In 1926 she obtained \$250,000 for a permanent endowment of the school, which will operate under the American Missionary Association. She is President of the North Carolina Federation of Colored Women's Clubs, founder of the North Carolina home for delinquent colored girls, and selected as one of the seven educators honored by the North Carolina Board of Education in its Hall of Fame at the Sesquicentennial Exposition. She was born in Henderson, N. C.

### ROBERT H. RUTHERFORD

A native of Acworth, Ga., where he was born 38 years ago, Mr. Rutherford is a graduate of Howard University and the very efficient President of the National Benefit Life Insurance Company, which was founded in 1898 by S. W. Rutherford,

his father, who is at present Secretary of the company. This company owns over a quarter million dollars worth of real estate, \$800,000 in stocks and bonds, issued \$200,000 in new policies in 1926, paid \$381,936 in death claims that year, and has issued over 42 millions in new insurance. A few months ago Mr. Rutherford's company absorbed the Standard Life Insurance Company, of Atlanta, Ga., which has previously passed into the hands of white people. He is one of our leading business men.

### CLIFTON F. RICHARDSON

This young man, born in Marshall, Texas, in 1891, has the enviable reputation of being the most militant and courageous Negro editor in the South. In a land where Negro editors pussyfoot and hem and haw, Mr. Richardson states the truth, as he sees it, each week in his "Houston Informer," and as a consequence the Klan has several times threatened his life. He is Secretary of the Houston Colored Commercial Club, Secretary of the Black-Tan Republican Party of Texas, Pres. of the Real Bldg. and Loan Ass'n., Vice-Pres. of the Safety Loan and Brokerage Co. of Houston, Pres. of the Coleridge-Taylor Choral Club, and Pres. of the Webster-Richardson Publishing Co. He is a graduate of Bishop College, Marshall, Texas.

## Editorials

(Continued from page 256)

Eventually the federal government will have to crush this viper of slavery which is poisoning the vitals of American life; vitiating with its asphyxiating breath the very soul of the nation. We hear daily talk of disrespect for law growing out of lax prohibition enforcement, but there is no amount of disrespect comparable with that generated by the complete

abandonment of enforcement of the Negro amendments to the constitution.

The Mississippi has done billions of damage. The task of rehabilitation is big and immediate. It will require billions and much labor. Quickly entered upon, the work may absorb numbers of the unemployed. Workers, however, will be disinclined to go if they are to be yanked up and plunged into peonage, which we must admit at the present time is by no means unlikely.

C. O.



# Open Forum

*A Voice for Supporter and Opponent*



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

## A Protest from Denver

Gentlemen:

It is not my purpose, even if such were invited or in order, to quarrel with the Committee's award in the recent prize contest in which certain of your "dear readers" attempted to answer the question, "Can the Race Problem in the United States Be Solved," but I do wish to take prompt and definite issue with the winner of prize number one in his materialistic analysis of the situation.

That there is a solution all seem to be agreed, but in my opinion that solution does not lie, nor will it ever be found in the mere acquisition of wealth. We have not looked deeply into the question who does not realize that the color problem in the United States is fundamentally social in nature and that it does not lie within the realm of economics.

The writer begs the question when he assumes that the wealth amassed by the Hebrew has solved for him the question of his status among the so-called Nordic groups. Ask any Jew, no matter what his financial rating, and he will tell you of barriers and handicaps which even great wealth has not yet removed.

The solution proposed by the writer is a far too simple one. The real answer is much less obvious and much more difficult of realization.

"A child's training should begin with his grandfather," said the canny New England philosopher, and unless we at this time are busy with the ancestors of the third generation yet to come, the mere acquisition of wealth will not only fail utterly to eradicate hatreds and prejudices, with their attendant evils, but economic progress alone will serve only to intensify the feeling and make wider the breach between the races.

Did the new-found, new-created and imported wealth which made possible the invasion (?) of Chicago's fashionable South Parkway, heal the existing breach between the races, or sweeten anybody's disposition there? Is the President of the National Benefit Life Insurance Company, holder of large blocks of stock of railroads traversing the South, or a Negro Methodist Bishop, any more welcome in the wash-room of a Pullman car in Georgia because, forsooth, he is a capitalist or a Prince of the Church?

I submit, with a stubbornness for which I beg your indulgence, that the solution is one calling for education and training, and that these processes must proceed with those who are still both educable and trainable.

Yours,  
FRITZ CANSLER.

Denver, Colo., May 4, 1927.

Dear Mr. Schuyler:

I am enjoying THE MESSENGER. I have become one of your subscribers. I see it carries a sort of forum. I am beginning to admire it. I like your philosopher, or student of philosophy, A. Saggiarius; the articles by J. A. Rogers; Shafts and Darts; Book Bits; the Aframerican Academy; Aframerican Snapshots and all of Wilbert Holloway's art. I like the humor and wit of THE MESSENGER. In fact, I like everything in it. As I read it I felt my skin turning black and myself becoming (Negro) race conscious. As an artist, I feel what the Negro feels; what he likes and dislikes. I laugh with him, hope with him and bleed with him.

H. F. N.,

April 25th, 1927.

Philadelphia, Pa.

## To Our Readers

Almost all of you will agree that an unique, militant, scholarly and fearless publication such as THE MESSENGER has always been, should be more widely read; that it should, in short, be popular. We do not mean by 'popular' that we are going in for cheapness in subject matter designed to split the ears of groundlings and the mentally infantile. Not at all. We mean that more people should buy and read THE MESSENGER in order that the cool, pure air of economic and social truth can reach more of those who are now suffocating from the noxious and bewildering fumes emitted by bogus "racialists" and the numerous ignoramuses who pass as leaders and prophets.

In order that more people will buy THE MESSENGER, we have lowered the price per copy to *ten cents* and the annual subscription price to *One Dollar*, beginning with this number.

If there is sufficient response from the public, we shall lower the price to *five cents* a copy and *fifty cents* a year.

*Those who subscribed at the \$1.75 rate will have the expiration dates of their subscriptions extended in accordance with the new rate.*

## Frats Not Useless

To the Editors:

Mr. Ivy has the most pronounced conception of the argument "What Good are College Fraternities?" He points out the material good of the organizations with respect to their affiliations with the student and the college. However, I cannot say they are absolutely useless, but still the average collegiate fraternity indulges in movements little, other than for the promotion of supreme social supremacy. Again I think that here at Howard University, the capstone of Negro Education, one would

easily see that Mr. Ivy's argument holds, but that the college fraternity is absolutely useless, is a deeper argument of lengthy discussion.

Apparently it occurs to me that Mr. Ivy should grant some exceptions for he has not given the scholarship and professional fraternity equal consideration.

THEODORE H. HOSMER, JR.

Member of the Skull Club of the Chi Delta Mu Fraternity, Alpha Chapter.  
Washington, D. C.,  
June 14, 1927.

## Agrees With Ivy

The Editors:

I have carefully read the debate between James W. Ivy and Raymond W. Cannon on "What Good Are College Fraternities?" published in a recent issue of your MESSENGER. Please advise Mr. Ivy that he has successfully established the fact in my mind that college fraternities have no useful function. I am a Fraternity man.

Respectfully,

JOSEPH W. STUART

Detroit, Michigan.

June 13, 1927.

## The Roaming Bard

Dear friend Schuyler:

I've been enjoying the South immensely so far,—Fish, Beale Street, Vicksburg, the flood, refugee camps, and now plenty of gumbo and rice.

Next week I go on to New Orleans, and maybe a sea trip, if I can find a job.

LANGSTON HUGHES

Baton Rouge,

June 18, 1927.

## From the Guide Editor

Dear Mr. Schuyler:

Thank you for your favor advising us that one of our editorials was selected by Mr. Gordon as the best appearing in the Negro Press during the month of May. We appreciate very much this courtesy.

With best wishes.

Yours very truly,

GUIDE PUBLISHING CO., INC.

P. B. YOUNG, *President*

Norfolk, Va.,  
June 20, 1927.

## To Prospective Subscribers:

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



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The writer begs the question when he assumes that the wealth amassed by the Hebrew has solved for him the question of his status among the so-called Nordic groups. Ask any Jew, no matter what his financial rating, and he will tell you of barriers and handicaps which even great wealth has not yet removed.

The solution proposed by the writer is a far too simple one. The real answer is much less obvious and much more difficult of realization.

"A child's training should begin with his grandfather," said the canny New England philosopher, and unless we at this time are busy with the ancestors of the third generation yet to come, the mere acquisition of wealth will not only fail utterly to eradicate hatreds and prejudices, with their attendant evils, but economic progress alone will serve only to intensify the feeling and make wider the breach between the races.

Did the new-found, new-created and imported wealth which made possible the invasion (?) of Chicago's fashionable South Parkway, heal the existing breach between the races, or sweeten anybody's disposition there? Is the President of the National Benefit Life Insurance Company, holder of large blocks of stock of railroads traversing the South, or a Negro Methodist Bishop, any more welcome in the wash-room of a Pullman car in Georgia because, forsooth, he is a capitalist or a Prince of the Church?

I submit, with a stubbornness for which I beg your indulgence, that the solution is one calling for education and training, and that these processes must proceed with those who are still both educable and trainable.

Yours,

FRITZ CANSLER.

Denver, Colo., May 4, 1927.

Dear Mr. Schuyler:

I am enjoying THE MESSENGER. I have become one of your subscribers. I see it carries a sort of forum. I am beginning to admire it. I like your philosopher, or student of philosophy, A. Saggiarius; the articles by J. A. Rogers; Shafts and Darts; Book Bits; the Aframerican Academy; Aframerican Snapshots and all of Wilbert Holloway's art. I like the humor and wit of THE MESSENGER. In fact, I like everything in it. As I read it I felt my skin turning black and myself becoming (Negro) race conscious. As an artist, I feel what the Negro feels; what he likes and dislikes. I laugh with him, hope with him and bleed with him.

H. F. N.,

April 25th, 1927.

Philadelphia, Pa.

## To Our Readers

Almost all of you will agree that an unique, militant, scholarly and fearless publication such as THE MESSENGER has always been, should be more widely read; that it should, in short, be popular. We do not mean by 'popular' that we are going in for cheapness in subject matter designed to split the ears of groundlings and the mentally infantile. Not at all. We mean that more people should buy and read THE MESSENGER in order that the cool, pure air of economic and social truth can reach more of those who are now suffocating from the noxious and bewildering fumes emitted by bogus "racialists" and the numerous ignoramuses who pass as leaders and prophets.

In order that more people will buy THE MESSENGER, we have lowered the price per copy to *ten cents* and the annual subscription price to *One Dollar*, beginning with this number.

If there is sufficient response from the public, we shall lower the price to *five cents* a copy and *fifty cents* a year.

*Those who subscribed at the \$1.75 rate will have the expiration dates of their subscriptions extended in accordance with the new rate.*

## Frats Not Useless

To the Editors:

Mr. Ivy has the most pronounced conception of the argument "What Good are College Fraternities?" He points out the material good of the organizations with respect to their affiliations with the student and the college. However, I cannot say they are absolutely useless, but still the average collegiate fraternity indulges in movements little, other than for the promotion of supreme social supremacy. Again I think that here at Howard University, the capstone of Negro Education, one would

easily see that Mr. Ivy's argument holds, but that the college fraternity is absolutely useless, is a deeper argument of lengthy discussion.

Apparently it occurs to me that Mr. Ivy should grant some exceptions for he has not given the scholarship and professional fraternity equal consideration.

THEODORE H. HOSMER, JR.

Member of the Skull Club of the Chi Delta Mu Fraternity, Alpha Chapter. Washington, D. C., June 14, 1927.

## Agrees With Ivy

The Editors:

I have carefully read the debate between James W. Ivy and Raymond W. Cannon on "What Good Are College Fraternities?" published in a recent issue of your MESSENGER. Please advise Mr. Ivy that he has successfully established the fact in my mind that college fraternities have no useful function. I am a Fraternity man.

Respectfully,

JOSEPH W. STUART

Detroit, Michigan. June 13, 1927.

## The Roaming Bard

Dear friend Schuyler:

I've been enjoying the South immensely so far,—Fish, Beale Street, Vicksburg, the flood, refugee camps, and now plenty of gumbo and rice.

Next week I go on to New Orleans, and maybe a sea trip, if I can find a job.

LANGSTON HUGHES

Baton Rouge, June 18, 1927.

## From the Guide Editor

Dear Mr. Schuyler:

Thank you for your favor advising us that one of our editorials was selected by Mr. Gordon as the best appearing in the Negro Press during the month of May. We appreciate very much this courtesy.

With best wishes.

Yours very truly,

GUIDE PUBLISHING CO., INC.

P. B. YOUNG, *President*

Norfolk, Va., June 20, 1927.

## To Prospective Subscribers:

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

## Book Bits

(Continued from page 262)

am no poet, hence my opinion of Mr. Johnson's poetry is that of the layman instead of the poet with his ears attuned for new cadences. The best of these poems is, in my opinion, "Creation." Its effect is powerful. "Go Down Death" is great stuff too. The awe and tragedy and solemn beauty of a Negro funeral is all there. Some of Mr. Johnson's phrases, too, catch the Negro slant on things: "Iron heart of sin"; "telescope of eternity"; and "turpentine his imagination." In an interesting preface Mr. Johnson tells what he has tried to do. To express our racial spirit by inward symbols rather than by the outward symbols of dialect and mutilated English. Anyone who has heard the old-time Negro preacher at his best can appreciate Mr. Johnson's advice that these poems are to be intoned, rather than read, if one is to get their full meaning and spirit.

"Re-Forging America" (Charles Scribner's Sons: \$3.00), by Lothrop Stoddard, A.M., Ph.D., is uniquely another Stoddard book. There is the same brilliancy and the same pseudo-science that we found in his other books. In this book Dr. Stoddard is alarmed at the presence of the large mass of unassimilable people in this country; three-fourths of whom are alien to American *Kultur* and American ideals. Our recent immigrants come from the lower strata of their native countries and from races which are, in Dr. Stoddard's opinion, vastly inferior to the Nordic. Being a Nordic himself (whatever this means) Dr. Stoddard is justifiably alarmed lest our Nordic Protestant culture is deluged in an overflow of Non-Nordic culture, flowing from South Europeans who are themselves so far behind their more civilized Northern cousins. Can America continue to remain Nordic and Protestant unless she becomes conscious of this betrayal from within? Must she continue to act on the discredited "Melting pot" theory when other peoples are rapidly sterilizing her better classes? No says Dr. Stoddard. In all of our Eastern cities we find Protestant *Kultur* in a life and death struggle with Catholicism and a South European Culture. Naturally the original Americans are alarmed. Whether there is to be an actual re-forging of America, along the lines suggested by Dr. Stoddard, is a matter for the future.

Since the Negro forms the largest unassimilable *bloc* in America, Dr. Stoddard devotes two chapters to what he calls a "tentative solution" of the race problem. His "tentative solution" is simply the old skirt of race segregation altered. A new frill here and a new tuck there; a lengthened bodice and a shortened hem; but, nevertheless the same old skirt. His apology for segregation is a very plausible one; but it will hardly work in practice as he has conceived it on paper. "Bi-Racialism," in the long run, will not solve the problem. Nor can ten million people be torn so easily from American soil and set down in the jungles of Africa. His suggested law prohibiting all sexual intercourse between whites and blacks is more comical than reasonable. We have them already in the South and they are so well enforced that we have several hundred thousand mulattos to prove it. Negroes should read the

Doctor, if it is only for the purpose of disagreeing with him.

If Boswell quotes Dr. Johnson correctly, "Patriotism is the last refuge of a scoundrel." "Professional Patriots (Albert & Charles Boni: \$1.50), edited by Norman Hapgood, certainly lends color to this assertion. In this book Mr. Sidney Howard and Mr. John Hearley have assembled a mass of material depicting the activities of our major professional patriotic organizations. The source of their support, what they do, their propagandea, their inter-relations and connections with other agencies, the military, and education, are all carefully examined and impartially presented, largely in their own words. They are supported in the main by big business, and other selfish interests, who have a cause to defend. Big Business is naturally frightened at the red spectre. And anything that is advanced is labeled radical; whether it be liberalism, pacifism, La Folletism, or Bolshevism. To the professional patriot and Big Business, there is absolutely no difference at all in these various "isms" concocted for the benefit of man. One can deduce from this bare fact a pretty exact idea of the silliness of their propagandea. In some cases it is downright idiotic. However, that does not hurt them, for people like silly arguments which make an appeal to their emotions. If a few of the people can be inoculated, by this book, against just such appeals to their emotions, the pacifist will have a better time of it.

A book which every American Negro should read is "The South Africans" (Boni & Liveright: \$3.50) by Sarah Gertrude Millin. I can recommend the book wholeheartedly. We remember Mrs. Millin as the author of "God's Stepchildren," a very penetrating novel on a phase of the South African color question. This book is a brilliant sketch of every phase of South African life and its many problems together with a short history of South Africa. The American race problem is merely a tempest in a teapot in comparison with that of South Africa with its medley of races: Jews, Boers, Kaffirs, and Hindus. The fundamental problem is the problem of the Kaffir. How in a black land to build a white nation and yet exclude them. Can it be done? Only the future can decide.

An increasing number of French novelists now go to the Colonies for their material. All of us remember Maran and the Tharauds and Lucie Cousturier. Now it is Marius-Ary Le-Blond, "Ulysse and the Sorcerers: Or The Golden Legend of a Black" (Frederick A. Stokes Co.: \$2.50), who writes about life on the Ile de la Réunion, formerly known as Bourbon. An island of the Mascarene group, in the Indian Ocean, with a population of Arabs, Chinese, Negroes, Indians, and Frenchmen. The story is simply an account of the Kaffir's (Ulysse's) search for his lost son. The stages by which the skeptical Kaffir is led to put his faith in sorcerers rather than the French actually represents the conflict between French civilization and the overwhelming superstitions of the Negroes; in most cases descendants of slaves. First among these sorcerers is Ulysse's own wife, an Indian. Next is Saint-Ange, the master of them all. Dreaded alike by whites and blacks, but respected nevertheless. When we realize the insidious class preju-

dice of exiled Frenchmen we can understand why Ulysse and others of his kind fall back so readily upon Saint-Ange, and his co-workers. An almost melodramatic story; the hero, Ulysse, in the end, has his son restored to him. Whether the story is a typical picture of life in Bourbon, I am not prepared to say. One thing I can say, is that Ulysse is a very intelligent and forceful character. Near the end of the novel the author has a chapter on what he calls "Black Madness"; a lyrical description of the puffery of things Negroid which is now, or was, the rage in Paris. France is rapidly acquiring a race-problem, too. Read this novel to glimpse facets of it. Will she do better by her African colonies than England? She now uses the gloved hand instead of the mailed fist. If some of her colonial officials have their say, she will doff her kid gloves. There are glimpses of this in this book.

What are racial traits? Are there any

(Continued on page 265)

## What Will Your Son Do?



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**Business and Industry**

(Continued from page 257)

of them are located at terminal points. But one large Western railroad system has started a cooking school in a regular diner with all the kitchen facilities used at terminals. At the other end of the car the waiters are instructed in the proper methods of serving.

The Appellate Court of New York has decided that the insurance company against which Garvey's ill-fated Black Star has brought suit will not have to pay off. It will be remembered that the Back-to-Africa boys bought a 50-year-old hulk named the "Shadyside" which was so decrepit and aged that it sank in the calm of the Hudson River. It was on account of this hulk that the Garvey bunch brought suit. *Add another chapter to the history of humor!*

The Northeastern Life Insurance Company is compiling a list of prominent colored men and women who are insured in colored companies. *That ought to be an interesting revelation of the extent of "race" patriotism.*

Miss Ivy Bailey, a colored woman, was recently left in full charge of the large electrical fixture store of N. Zolinsky, in New York City, when the owner went on a vacation to Germany.

The Liberty Life Insurance Company of Illinois has been admitted to the State of Oklahoma.

Anthony Overton, prominent business man of Chicago, was recently awarded the Spingarn Medal for Business Achievement.

At the Sixth Annual Spring Flower Show in El Paso, Texas, the Negro Flower Growers' Association contributed a wonderful floral display.

Mrs. Daisy R. Bolden is head of a hand laundry at Darien, Conn., a summer resort, which employs a large number of employees at good wages and renders very efficient service.

Negro women are employed extensively in Delaware canneries. Over 43 per cent of these women are under 25 years of age.

Chauncey Townsend has become editor of the *Gary Sun*, the up-and-coming Indiana weekly.

The Maytag Bottling Company of Jacksonville, Fla., has moved into a new \$40,000 brick plant.

Seventy-three Negro miners who have worked from 25 to 40 years for the Tennessee Coal, Iron and Railroad Co., were awarded gold medals recently at Muscoda, Ala.

Negro screen actors in Los Angeles have organized an association for the improvement of present conditions.

The Department of Labor announces that after a study of women's wages in 14 states, it was discovered that the average wage for Negro women is 60 cents higher than that for white women. *Help! Call out the Klan!*

A group of citizens in Newark, N. J., recently organized a \$100,000 finance corporation. Dr. R. W. H. Buckner is President.

Native workers in Johannesburg, S. A., held a huge parade on May Day.

Mr. William Newman, a prominent

Philadelphia, Pa., business man, and member of the Chamber of Commerce, was a guest at a luncheon given by the Chamber recently at the Benjamin Franklin Hotel. Horrors! Social equality!

**Book Bits**

(Continued from page 264)

inherent racial traits? A recent volume, "*Temperament and Race*" (Boston: Richard G. Badger; \$3.00), by S. D. Porteus and Marjorie E. Babcock, suggests these questions. One has yet definitely proved that certain traits, commonly spoken of as racial, are transmitted through the germ plasm. That there are temperaments peculiar to the different races is obvious; but are they inherited socially or biologically? Must we look for their origins in the germ plasma of the race or that race's environment? The authors of this volume have many illuminating facts to present which may throw further light on these questions. "Chinese persistence is really patience born of tradition and long usage, while Japanese determination is the fruit of new-found ambitions and aims." "These psychosynergic traits we consider to have become engrained in racial character through heredity, environment inter-acting to select and perpetuate certain temperamental types." The authors divide the causes for racial differences about equally between environment and heredity. They are on the whole well balanced in their views, swinging neither to the extremes of Grant nor those of Finot. Their studies were undertaken in Hawaii; a fertile field, with its mixtures and various races, for a study of this type. Most of their studies were of the school children. "Brain Capacity and Intelligence," "Brain Capacity in Race and Sex," "Army Tests," "Learning Capacity and Race," and "Temperament and Race," are some of the chapter headings. A good source book for mental testers and the anthropologists.

It is with difficulty that the substantial merits of Mr. John Merrick show themselves through the thick fog of puffery by which Mr. R. McCants Andrews, "*John Merrick: A Biographical Sketch*" (Durham, N. C.), has sought to make him "one of the greatest Americans of African descent." Mr. Merrick was a man of parts; the North Carolina Mutual Insurance Company attests to that fact. But I reject utterly Mr. Andrews' idea that the founding of a great insurance company makes his hero "the greatest" Negro to be produced in this country. Frankly speaking, this shows, as I said in the first part of this article about Mrs. Brown's book, that our author is ignorant of what constitutes true greatness. Such judgments are childish and silly. It seems to me that we can easily write competent biographies of our outstanding men and women without pretending that they are all Aristotles and Dantes and Napoleons—men of the first rank. Allowing for Mr. Andrews' puffery there is much of value to be gleaned from his book. For instance the cordial relations between Mr. Merrick and Mr. Duke; the high esteem in which he was held by all the white business men of Durham. The growth of the wonderful North Carolina Mutual Insurance Company. Surely an in-

spirational story for forward-looking young Negroes is Mr. Merrick's success.

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**AUGUST MEETINGS**

**Tuesday, August 2nd**

**Tuesday, August 16th**

**Wednesday, August 31st**

**Bambaata**

(Continued from page 250)

necessary not only to inspire his followers but to intimidate them: In the camp was a captured native, friendly to the white men. Bambaata, after sprinkling the medicine on this man, ordered him to be shot. Again, the rifles spoke, but the man stood unharmed. A groan of consternation from the assemblage. The medicine could also protect traitors. But Bambaata with a triumphant look, arose spear in hand. His weapon whizzed through the air, and the unfortunate man fell, pierced through the heart.

Turning to the astonished group he said: "Go, and tell what you have seen with your own eyes. And say, too, that while the medicine will protect the faithful, it will not save traitors!"

The explanation? Blank cartridges!

Bambaata was now ready to strike. Crossing back into Natal he returned to his tribe, ousted his successor, and killed or put to flight the small force stationed there by the whites. Several hundred mounted police were now sent after him, but he ambushed them in the forest at night, killing many, hamstringing the horses, and causing a retreat.

The news of the victory soon flashed from kraal to kraal with incredible swiftness, being magnified with each telling in true civilized style. Moreover as it developed not a single native had been hurt. The muti had worked!

A few days later, a stronger force of whites, arrived on the scene and bombarded Bambaata's village at a range of three thousand yards. This force was again ambushed by Bambaata, and several were killed.

The Natal Government now declared martial law, and sent a force of about 2,000 Europeans and 3,000 natives, under General McKenzie to put down the rebellion. The natives wore strips of red and white cloth around their bodies to distinguish them from Bambaata's men.

Bambaata's plan was like that of the Boers, never to face the enemy in the open, if possible. He would descend on lone villages, killing the magistrates and the other white men, as well as natives loyal to them. Putting the strips of red and white cloth on his own men he would attack even on the main body of troops. These and other minor successes now brought to his aid about twenty other chiefs.

But as the conservative chiefs had foreseen, Bambaata had no chance of final success. He had less than twenty rifles, and what were assegais against the latest pattern of machine guns in the hands of men, who had just been through a great war? In every engagement, at Nkandhla, Otimati, Peyana, Insize, McCrae's Store, Mome Gorge, his men showed the greatest bravery, charging the machine guns with assegais as their ancestors had done under Cetewayo, to die by the hundreds.

Bambaata, himself was killed in the last named place. After the battle alone and unarmed he was making his way up the Mome River, walking in the water, when a native soldier, some sixty yards away came in pursuit. Bambaata, started for the woods, but another native soldier, who had

been hiding behind a tree, sprang forward and buried his spear in his back. The soldier tried to draw out the spear for another coup, but it had been bent and he could not. By this time the first soldier had arrived on the spot and attempted to stab Bambaata, but Bambaata seized the spear with both hands, and might have wrested it away but another native soldier attracted by the noise of the struggle, rushed up and shot the rebel leader through the head. Soon after the death of Bambaata the rebellion collapsed. Of the from ten to twelve thousand natives taking a part in it, about 2,300 were killed, and 4,700 taken

prisoners, among them being the aged Sig-nandi, who died a few days later in jail, gleefully relating the part he had played in the massacre of Piet Retief and his men. Some of the prisoners, were sentenced to long terms of imprisonment; twenty-five of the leaders were exiled to St. Helena, while Dinizulu, who, it appears, had played an astute if rather safe part, was deposed and again sent into exile.

Against the large number of native dead less than sixty whites were killed. The rebellion lasted for nine months (July 1905 to April 1906) and cost the Natal government upwards of five million dol-

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lars. About 10,000 white men and 6,000 natives were engaged on the government side.

Bambaata is mentioned by one historian as a dissolute, discontented character, but as was said, in the beginning, whether one is a rebel or a patriot depends entirely on which side one finds himself.

Although Bambaata's head was brought to British headquarters where many recognized it, his followers refused to believe him dead, many pointing to the fact that his wife never went into mourning.

**The Busy Mr. Randolph**

*(Continued from page 260)*

- Apr. 9—Smith College, Southampton, Mass.  
Subject: The Pullman Porter and Organized Labor.
- Apr. 9—Boston Brotherhood Division Membership Meeting, Boston, Mass.
- Apr. 10—Boston Brotherhood Division Membership meeting, Boston, Mass.
- Apr. 13—Civic Club, New York City.  
Subject: Organizing the Negro Worker.
- Apr. 28—Joint Meeting of Social Problems Club and Douglas Society, City College, New York.  
Subject: The Negro and Organized Labor.
- Apr. 28—Philadelphia Tribune Defense Fund, Philadelphia, Pa.  
Subject: Segregation—Its Cause and Cure.

- Apr. 29—Lincoln University, Chester County, Pa.  
Subject: The Pullman Porter and Unionism.
- May 2—Boston Brotherhood Division Membership Meeting.
- May 3—Boston Brotherhood Division Membership Meeting.
- May 4—Boston Brotherhood Mass Meeting, Ebenezer Baptist Church, Boston, Mass.  
Subject: The Negro at the Cross-Roads.
- May 6—Watt School, Pittsburgh, Pa.  
Subject: Black and White World of Workers.
- May 30—Address Commencement Week at the North Carolina State College for Negroes, Durham, N. C.
- June 2—Interracial Committee at Greensboro, N. Y.
- June 3—Business Men's Banquet to Randolph in Durham.
- June 4—Presentation of Diplomas to Graduating Class of Steven's Lee High School, Asheville, N. C.
- June 6-7—Two-day Seminar on Economic Problems and the New Social Order at Kings Mountain Students' Conference, Kings Mountain, N. C.
- June 13—Northfield Students Conference, Northfield, Mass.
- June 26—Commencement Address Braithwaite Business School, New York.

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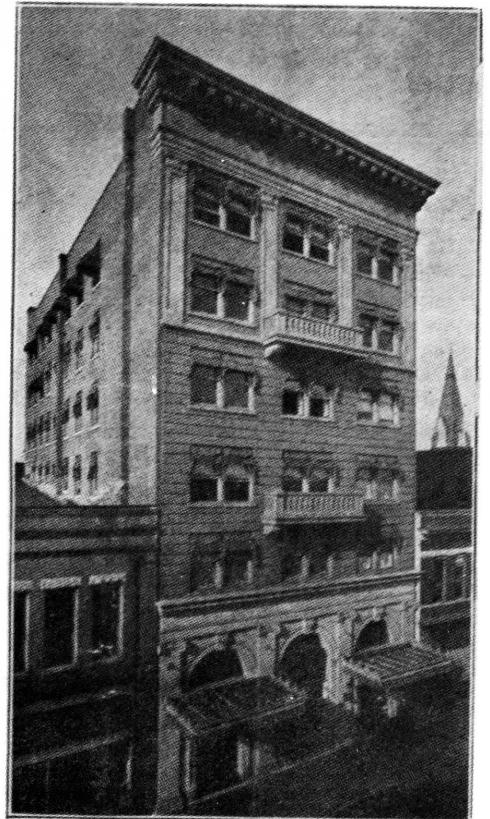
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