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SATURDAY, OCTOBER 23, 1915.

"THE BIRTH OF A NATION."

The representative of THE APPEAL was present at the complimentary presentation of "The Birth of a Nation" at the Auditorium last Tuesday evening, and we unhesitatingly and unqualifiedly declare that we failed to discover one redeeming feature in it, or, a plausible reason for its existence, other than that it is a fine example of the perfection that has been reached in presenting moving pictures. But it does not engender one good thought that is not banished by the horrible mass of ill feeling, race and sectional prejudices which it, with goulish glee, delves into the charnel houses of the buried past and brings to view the grinning skeletons that would much better be left to molder and decay.

Nor, is it historically correct, except in a measure, and almost everything touched upon is outrageously exaggerated. It, however, certainly has the effect desired by the despicable author of the book from which it was inspired. How any human being who possesses the slightest belief in the fatherhood of God and the brotherhood of man, can derive one iota of pleasure from viewing such scenes as are depicted, we are unable to realize, for it certainly was bred in sin and born in iniquity ,and should not be permitted to be exhibited.

Commissioner McColl stated a fact when he said, "no average person could view the pictures without leaving with a lower estimate of the colored people."

THE SIN OF SILENCE

To sin by silence when we should protest makes cowards out of men. The human race has climbed on protest. Had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our least disputes. The few who dare must speak and speak again to right the wrongs of many.—Ella Wheeler Wilcox.

THE ONLY SOLUTION.

Recently at the Church of England Congress at Southampton, Sir Sidney Olivier, who was governor of Jamaica from 1907 to the end of 1912, put forward the claim that no solution of the American color question was possible except by a resolute disclaimer of the color line and the race differention theory.

Sir Sidney Olivier certainly knows what he is talking about. In the Island of Jamaica, where he was governor for five years, there are about 800,000 colored people and only 20,000 whites and yet there is absolutely no friction between the races. Jamaica is a British colony and the government is just. Colored men enjoy every civil and political right which white men have and there is no color line.

Among other things Sir Sidney said: "My study and comparison of conditions in the United States and the West Indies," he said, "has brought me to that conclusion. American and colonial politicians and public men are not Exeter Hall abolitionists nor evangelical Christian missionaries. I do not expect them to adopt the methods of missionaries, nor do I sympathize with all their programmes. But it cannot be ignored that it happened that the faiths of the men who laid the foundations for the peaceful development of the mixed community in Jamaica were democratic and humanitarian and, above all, uncompromisingly Christian.

"Were race differentiation held to it must increase civil discord. When the balance of numbers is as it is in the South in America it must tend to foster obscure preparations for civil war and rebellion. If statesmen and citizens face in the contrary direction I do not say that they will attain immediately civil peace, but I am confident that they will be traveling the only road toward it.

"I do not suggest that race does not greatly affect facilities for combination between humans in healthy national life, but race difference is only one of many schismatic agencies. The solution of the difficulty involves discipline for the white man as well as the black."

THE COLORED MAN'S STANDARDS.

The Christian Register, the leading taken altogether the standard of ante-Unitarian publication of the country, prints so excellent an article on colored man's own standards that we are constrained to print extracts from it.

"White men have set standards for the colored man for many years. During slavery days the standard was mainly one of health and strength, a "good disposition" was also esirable; a "bad nigger" was harder to sell than one who would make no trouble. bellum days for colored men was much the same as that for horses,—"warranted sound and kind," and all the rest. During the war, with the splendid record of black men as soldiers, the standard held up for them by the white man shifted, though only slightly. After the war, and after the Fifteenth Amendment began to operate, the white man gradually altered his expectation of what the black could be and ought to be. Whites differ greatly to-day, both North and South, upon this question; as a rule, the more civilized the white man, the readier he is, in judging the colored man, to see his great possibilities and his remarkable progress, as already shown.

The subtler problem, and more vital to the colored people, is regarding the race's standards for itself in the various arts of civilization. And his most serious obstacle is—not the injustice of his white neighbors, evident and regrettable as that is, but the danger he continuously incurs of holding up low standards of attainment for himself. If he is to compete with the white man in business, manufactures, arts, scholarship, and other pursuits, he must hold himself up to as high a standard of excellence as does the white man. As a rule, colored people do not quite come up to this; they have the faults of their qualities; they are too easily satisfied with attainment which is distinctly second-rate in the world's Bradstreet. The colored musician, or painter, or artisan, or writer is too apt to measure himself by the many people below him in skill instead of keeping his eye fixed on the few who surpass him. For this reason it is good for a colored boy or girl to attend a school or college which white boys and girls attend. Well-meaning friends of the colored people have pitied such pupils of mixed schools and academies because of the many slights put upon them by careless or unfeeling white schoolmates; but people who see more deeply into the real problems of the colored race believe that it is better for such affronted young people to undergo the affronts and to remain in the keen atmosphere of white standards of custom, costume, and scholarship than to live in a mild atmosphere of half-attainment, among brothers and sisters of their own race, all alike half blindly groping their slow way out of the darkness. Better that a colored boy should bear whatever slights are put upon him by certain narrow, selfish, white boys at Yale or Harvard than to drift comfortably along in some Negro school which has not got itself as yet squared to the world standards, in a world where white men rule."

THE HYPHENATED AMERICAN.

Oswald Garrison Villard's recent speech against hyphenated Americanism was a telling one.

Mr. Villard was himself born on German soil and of a German father, yet he is amazed at the divided citizenship of some Americans of German ancestry.

He referred to Carl Schurz, and his true Americanism and said "What would amaze him more than to find unnumbered Germans who, like himself, come to this country to escape the very militaristic autocracy they now uphold, today, denouncing the nation that adopted and sheltered and fed and clothed them."

Other races have shown strong tendencies to form distinct bodies, Mr. Villard said, but the German propaganda is, so far, the most extensive.

He then asked if it were true, as contended, that the German Kultur and political system were superior to the scheme of life and government in America, why the hordes who have flocked here did not go to Germany instead.

Mr. Villard said, that to allow nationalistic groups to develop in this country such as they have in Austria-Hungary would be most disastrous. He said, such a proposal was "unthinkable to a true minded American."

For many yearn it has been the custom to treat colored people as aliens, although they are more than ninety-nine per cent of American birth; and there is a growing tendency among the colored people to regard themselves as aliens. This is being encouraged by a class of leaders who call themselves "Negroes" and yell about "Negro Kultur" although they have not more than half and often less than one-eighth of Negro blood. Such men ought to stop the "Negro" propaganda and be Americans and demand justice because they are Americans and not by the false assertion that they are "Negroes."

They should not have any rights as "Negroes" but every right of an American citizen should be and will be accorded them, if they fight for their rights as American citizens by right of birth.

THE MAN WHO DARES

I honor the man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—Charles Summer.

SEGGREGATION BY CENSUS.

"Negroes in the United States," is the title of a pamphlet gotten out by the United States Census Bureau. The title is misleading, for there are only 473 real Africans in the United States, according to the Census, that is Negroes born in Africa.

It is wrong, unjust and un-American for the government to segregate its clerks by color in the Departments in Washington, and it is also wrong, unjust and un-American for the government to issue a separate and inaccurate Census Bulletin as it has done in the case of the bulletin, "Negroes in the United States."

The United States assumes that a group of about 10,000,000 people are Negroes and proceeds to so classify them. More than ninety-nine per cent of the persons so classified were born in America of American parents, and their parents were Americans and so on back for ten generations.

If a man whose ancestors for many generations is not an American, who is entitled to the name? If a white man can become an American in two generations, why should a person of any other color born in this country fail to "arrive" in the same space of time?

The name "Negro" applied to a group of citizens in this country is inaccurate, because it does not include forty or fifty million other Americans who have more or less Negro blood. The expression "pure race" is amyth so all great writers on racial questions agree.

The mixing of bloods in this country has gone so far that it is impossible to determine with any degree of accuracy who has Negro blood and who has not, and for the Government to select about 10,000,000 people and say that they are "Negroes," and by that act to aid in making them a separate treatment in church and state, is to perpetrate a great wrong.

It is an infamous thing for the government of this great republic to draw the color line in any way. In a republic every citizen should have exactly the same status so far as the government is concerned.

There is no reason why a Democracy should attempt to classify its citizens by their blood. All persons born in this country should be considered Americans without any prefixes or suffixes.

CONDONING COLORED CURS.

THE APPEAL approves of every word of the reprinted editorial from the Chicago Tribune and wishes to add a few words of excoriation of the contemptible colored curs who continually praise the southern people and condone many of their infamous acts. It is not only contemptible but criminal. The extension of race prejudice in the North has been greatly aided by these fiends in human form who have been paid in cash or the appellation of "good negro" to laud the brutal, barbarous, unhuman, unchristian un-American South.

When the Georgia senate recently passed a law forbidding white persons to teach colored pupils some of these human skunks rushed into print to defend the action, saying that it would benefit the colored man.

The white Georgians who burn and hang and legislate against their colored fellow citizens are saints when compared with colored men who condone their crimes.

TINSEL CHIVALRY.

The Southern Caucasians are continually yelling about their chivalrous regard for women and their determination to protect females from assaults etc., but in view of many happenings in the Southland it is evident, that that their chivalry is of the tinsel variety.

Last year a Caucasian went into the home of a respectable colored woman in Wagoner, Okla., and attempted to assault her, but was shot by the woman before he succeeded. When the chivalrous Oklahomans heard of the happening, the colored woman who killed the white man in protecting her virtue was lynched by an "orderly mob of the best citizens."

In another Southern state recently, a colored man was walking along the street with his sweetheart when a white man made an insulting remark about her. The colored man promptly killed the white man and a few hours later he was lynched by a mob of "leading citizens."

The chivalrous men of Georgia have allowed a law fixing the age of consent for girls 10 years, to stand upon the statute boks, and in nearly every Southern state it is lower than it ought to be.

The Southern boast about defending the honor of women is a LIE. Southern chivalry is tinsel.

THE NEW ABOLITION.

The National Association for the Advacement of Colored People came as a direct result of the Springfield riots of 1908. After several conferences it was organized and permanent headquarters opened in November 1910.

The growth of the organization has been phenomenal. Today it has fifty branches throughout the country and 7,000 members and the crisis, edited by Dr. W. E. B. DuBois has reached a circulation of over 35,000

The platform of the association is broad but uncompromising. The official statement contains among other thinks the following strong statement and demands:

"The National Association For the Advancement of Colored People seeks to uplift the colored men and women of this country by securing to them the full enjoyment of their rights as citizens, justice in all courts and equality of opportunity everywhere. It favors and aims to aid every kind of education among them save that which teaches special privilege or prerogative, class or caste. It recognizes the national character of the race problem and no sectionalism. It believes in the upholding of the constitution of the United States and its amendments, in the spirit of Abraham Lincoln. It upholds the doctrine of 'all men up and no man down.' It abhors Negro crime, but still more the conditions which breed crime and, most of all, the crimes committed by mobs in the mockery of the law or by individuals in the name of the law.

It has no other belief than that the best way to uplift the colored man is the best way to aid the white man to peace and social content. It has no other desire than exact justice and no other motive than humanity."

The proposed program for the advance of the colored people has been laid down by Dr. W. E. B. DuBois:

"We need not waste time by seeking to deceive our enemies into thinking that we are going to be content with a half loaf or by being willing to lull our friends into a false sense of our indifference and present satisfaction. The American Negro demands equality—political equality—and he is never going to rest satisfied with anything less. He demands this in no spirit of braggadocio and with no obsequious envy of others, but as an absolute measure of self defense and the only one that will assure to the darker races their ultimate survival on earth.

"The colored people must have industrial freedom. Between the peonage of the rural south, the oppression of shrewd capitalists and the jealousy of certain trade unions the colored laborer is the most exploited class in the country, giving more hard toil for less money than any other American and with less voice in the conditions of his labor.

"In social intercourse every effort is being made today from the president of the United States and the so called Church of Christ down to saloons and bootblacks to segregate, strangle and spiritually starve the colored man so as to give him the least possible chance to know and share civilization.

"The colored man must have power —the power of men, the right to do, to know, to feel and to express that knowledge, action and spiritual gift. He must not simply be free from the political tyranny of white folk; he must have the right to vote and to rule over all the citizens to the extent of his proved foresight and ability. He must have a voice in the new industrial democracy which is building and the power to see to it that his children are not in the next generation trained to be the mud sills of society. He must have the right to social intercourse with his fellows.

"There was a time in the atomic individualistic group when "social intercourse" meant merely calls and tea parties; today social intercourse means theaters, lectures, organizations, clubs, churches, excursions, travel, hotels—it means, in short, life. To bar a group from methods of thinking, living and doing, is to bar them from the world and bid them create a new world—it is to crucify them and taunt them with not being able to live."

Dr. DuBois suggest five practical steps for action—first, economic co-operation; second, a revival of art and literature; third, political action; fourth, education; fifth, organization. "For the accomplishment of all these ends we must organize. Organization among us already has gone far, but it must go much further and higher. Organization is sacrifice. It is sacrifice of opinions, of time, of work and of money, but it is, after all, the cheapest way of buying the most priceless of gifts—freedom and efficiency. I thank God that most of the money that supports this association comes from colored hands. A still larger proportion must come, and we must not only support, but control, this and similar organizations and hold them unwaveringly to our objects, our aims and our ideals.

"With such organizations and with all the progress that they can point to let us never be satisfied with mere progress so long as we fall so far short of a reasonable accomplishment of our desires. Remember that we are despised today by millions of people not because we suffer, but because we suffer like dumb, driven cattle, with even a smile on our faces. To what other race could it happen on God's green earth that one of its greatest leaders here in New York before assembled thousands could congratulate his people because only fifty-two colored men and women have in one short year been hanged and shot and burned by mobs If that can give 10,000,000 people satisfaction, in God's name what will it take to make them fight?

"As for me and those that think with me, so long as one black man in the United States is illegally punished or unjustly treated or has the door of opportunity closed in his face we will protest and complain and protest again whether the world wants to hear us or not. We may not gain our ends. We may not in our days realize our ideals. But the program I lay before you is not only reasonable and just, but it is a program of peace and patience, and in laying it down I face the awful fact that in this as in all great causes, if peace and patience cannot win, then war and struggle must. In any case there can be no despair, there can be no surrender, there can be no defeat as long as a colored man draws a breath in America."

Not Worthy of Freedom.

(From the Richmond Planet.)

When a race or an individual submits uncomplainingly to oppression it is a practical demonstration that the race or the individual is not worthy of freedom.

RACE PREJUDICE.

I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world. Through its body runs the black blood of coarse lust, suspicion, jealousy and persecution and all the darkest poisons of the human soul.

—H. G. Wells in N. Y. Independent.

WALLER AGAINST "NEGRO"

Noted Brooklyn Doctor Says It Causes Mental and Physical Segregation.

(From Amsterdam News.)

Editor Amsterdam News:

Sir: I cannot too heartily congratulate you on a recent editorial discouraging the use of the word "Negro." There is no greater delight enjoyed by the white people of the United States today than the spreading use of this unfortunate term. Why? They realize that it is the most potential factor at work at the present to bring about both a physical and mental segregation of the people of color. Its use is on the increase only because our speakers and writers, especially Do Bois and Washington feel that its repetition, ad nauseam, is necessary to retain the good will of the masses. The term "Negro" is not only absurdly inaccurate as applied to millions of colored people, but it is also alarminly injurious, for the following reasons:

a. It has never stood historically or in the present, anywhere in the world, for anything noble or uplifting. Most high-grade Africans repudiate it.

b. In Africa and out of Africa it was never applied to the higher types, but to Guineas, Sudanese and Senegambians only.

c. Its derivatives, "Negroism," "Negrofy," and its compounds, Negro-head, Negro-fly, Negro-monkey, are all clearly, in their associations, degrading.

d. Its feminine form, "Negress," is justly and correctly used to define your wife and daughter and sweetheart, if you favor the use of the masculine term.

e. It has been the word used by the Southern whites for two centuries, when formally speaking or writing about an unworthy or criminal man or woman of the race. For when he speaks of the worthy he invariably says "colored."

f. It is not differentiated in the mind and thought of the whites from their favorite and generally used (among themselves) terms, "Nigro" and "Nigger."

g. As stated by an eminent Japanese diplomat it has an unquestioned influence in cutting us off from the thought, sympathy and co-operation of the millions of colored Africans, Asiatics and Islanders of the Yonder world.

Very truly yours,

OWEN M. WALLER, M. D.

Must Judge A Group by Its Best.

(From the Christian Register, Boston, Mass.)

No one can be said to know any class of people who has not been in intimate and sympathetic relation with the best as well as the worst of the class. We compare many persons who live in the South, and think they know the colored race, with others who have had no such contact, but who have come into intimate and sympathetic relations with large numbers of that race whom their Southern friends have never known; and of the two sets of people we should say that the second knew the colored people better than the first. They know aspirations among them that the others do not know, or, knowing, do not enter into and appreciate; they know capabilities by direct contact with the best of the race which others are oblivious of; they know qualities which only respect and sympathy can bring out; they know possibilities to which others by their very acquaintance are blinded. If those who know the colored race through the mass and by observation merely could know what individual possibilities are demonstrated in growing numbers of the elect, and would be courageously candid with themselves, they would revise their judgments and possibly soften their prejudices. At any rate, they ought to credit to those on whom they charge ignorance of the colored race the values that come from knowing how many of that race are the equal of any members of the dominant race in the highest abilities and in the clearest aims. No estimate is worth much which does not take people at their best.

Of One Blood.

(Gerald Stanley Lee in Mount Tom.)

I am a human being. I do not propose to be cooped up or shut in in my love and criticism to mere geographical streaks or spots of people on a planet. This planet is small enough as it is, when one considers the height and depth—the starry height and depth—of the human spirit that wavers and glows through us all—Wagner and Shakespeare, Tolstoi and Molière! Though the cathedrals quarrel together and sing praises with siege-guns to their own little foolish national souls, and rain bombs on each other's naves, I take my stand by the great bells ringing in their towers, by the souls of their poets overriding the years, by the prayers and songs of their heroes, artists, inventors, by the mothers and the little children.

We are all in the same world. We are all alike. I will not say of any one nation what I will not say of the others; and I will not say of any man what I will not say of myself.

OUR NEED OF JUXTAPOSITION.

(From the Boston Guardian.)

That we much rather be, and associate among ourselves, is a saying by Colored Americans that has become almost trite. That is a mistake; it is a feeling of avowed cowardice and innate inferiority. It is an utter impossibilitay for the two races to subscribe to a common government, and, at the same time, each race work out its own salvation. The "theory" has been tried and resulted into a ghastly failure; instead of making for harmony and cordial good feeling between two races, it has increased race hatred and antagonism in leaps and bounds. We have heeded too long the advice from false and treacherous leadership that resistance is wrong, that it only breeds race hatred and antagonism; that the thing for us to do is to get property and other rights will inevitably follow. We have followed this "advice" faithfully and have been rewarded in terms of residince segregation, street segregation, confiscation and loss of property, anti-intermarriage—which is all of the blackest pieces of legislation, since that it leaves our women defenseless and at the mercy of white brutes — separate schools, jimcrow cars, and even legislating to exclude further Negro immigration. These are the evils resulting from "non-resistance" and "rather be by ourselves." That with the same degree of effontry and terrible legislation with which our property is taken and confiscated, with this same effontry and legislation will our political and manhood rights be taken from us. That is a fact. Every congress offers legislation degrading and inimical to our well being. Race prejudice, therefore, can only be worn down by attrition. We must send our children, and go ourselves. to mixed institutions and other places where we can mix with the other races and consequently become accustomed to one another. ABOVE ALL THINGS WE MUST WELCOME AND PRACTICE JUXTAPOSITION.

Embitters All but Docile Negro.

(From the Savannah Tribune.)

In many of the Southern States, years ago, colored troops were allowed and maintained. One by one these states disbanded the colored troops. Georgia was better orgonized than any of the other states, and was the last to disband the colored trops. In event of war, especially of any duration, the colored man will be badly needed, but has he been trained or has he been encouraged to take up arms to fight in defense of his country? He has been proscribed and debarred of many privileges that are justly his and which would embitter any other race but the docile Negro.

Each Victory Encourages.

(From the Martinsburg Pioneer-Press)

All hail to our brave confrere the Hon. H. C. Smith, editor of the old reliable Gazette for going to the Governor of Ohio, and preventing that infernal play, "The Nigger," to be exhibited in the great state of Ohio. To boldly fight such impositions is the unflinching duty of every decent man among us. Every victory won by the few courageous agitators encourages others to step into the arena of defence; and may the time come soon when cowards will be unknown, and all stand united for manhood rights.

Right You Are.

(From the Amsterdam News.)

Young man! Young woman! In whatever position, in whatever sphere of life, whatever your attaixments, whatever your past accomplishments, whoever and whatever you are, if you are not DISCONTENTED you are lost!

"HUMAN NATURE'S FOULEST BLOT."

My ear is pained
My soul is sick with every day's report
Of wrong and outrage, with which earth is filled.
There is no flesh in man's obdurate heart.
It does not feel for man: the natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colored like his own: and having power
To enforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.

* * * * * *

Thus man devotes his brother, and destroys:
'Tis human nature's broadest foulest blot.

—Cowper.