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We do not hold ourselves responsible for the views of our correspondents. Soliciting agents wanted everywhere. Write "or terms. Sample copies free.



ANENT "THE BIRTH OF A NATION."

The splendid effort which was made by the people of the Twin Cities to stop the showing of the pictures libeled "The Birth of a Nation," in St. Paul, while not so successful as was desired, may be considered something of a victory for us; but, if nothing more had been accomplished than the calling forth of the helpful, inspiring editorial that appeared in the Pioneer Press Thursday morning, our fight would have been pre-eminently successful.

The editorial in question which was inspired by the logic and eloquence of Lawyer B. S. Smith of Minneapolis, is as follows:

A CHAMPION WORTH WHILE.
"If the Negroes who opposed the presentation of 'The Birth of a Nation' so strongly felt it incumbent on them to offer proof to the public that their race has progressed since the period covered by the much-discussed film play, they would need to seek no farther than Brown S. Smith, the Negro attorney whose masterful appeal won for them the partial victory which was granted by the City Council on Wednesday.
"Though surrounded by several well educated, cultured men of his own race, Mr. Smith towered above them all by the force of his unique personality and the wonderful eloquence of

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 iniquity 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.

his address. He spoke for nearly an hour to an audience which contained many who opposed his proposals most strongly, but he held the absolute attention of every listener. As he made his points, rounding them out with a touch of humor or pathos, or a burst of eloquence, he swayed and converted many of his auditors who had entered the council chamber with their minds set in favor of his opponents.

"There was more than the appeal of one man in his speech. Listening to his remarkable flow of words, the impartial hearer was forced to the conclusion that here was the sincere appeal of a race of men and women, with the same pride in accomplishment, the same depth of feeling, the same earnest desire to progress, that the white race possesses. His flashes of humor softened the sting of his sarcasm and served to drive home his points. His features reflected every emotion of his brain; his expressive eyes twinkled with merriment at times and glowed with fervor at others. His choice of words and his knowledge of the tricks of elocution proclaimed him a finished orator.

"Aside from the merits of either side of the argument in which this man participated, his part in the realistic drama was an unanswerable argument in refutation of the theory, which even now finds exponents, that education and enlightenment are bad for his race."

The contention over the showing of "The Birth of a Nation" brought out some splendid letters to the Dispatch "Mail Bag" by both colored and white people. It pays to agitate.

TROUBLE FOR HYPHENISM.

From all parts of the country information is coming that true Americans intend to fight hyphenism.

A national organization of American citizens of foreign birth or parentage to discourage "hyphenated Americanism" has been formed in New York. Twenty-four persons, who responded to a circular distributed by a committee headed by William Lustgarten, formed themselves into a provisional committee to encourage the fight on dual citizenship.

A letter from Col. Roosevelt to Mr. Lustgarten was read at this meeting. It said in part:

"I welcome the work of your society in working against the most sinister and evil of all movements which would tend to destroy our national unity and to split us into a tangle of warring German-Americans, Irish-Americans, English-Americans, French-Americans and Scandinavian-Americans. You and I are fellow Americans—just plain, straight out, ordinary Americans."

The Christian Register has this to say on hyphenism:

Why do we tolerate hyphehns in the names we give to our several groups and classes? A hyphehn is a dangerous signal in this country—sometimes it is even a peril. Why not allow a man three years in which to get the hyphehn out of his system, then test him by an oath or a choice of flags, and then amputate the hyphehn or else send the man back home? We have the means of transportation—see all those interned German ships? A hundred million dollars' worth of them! And the Thomas Cook agencies idle! The situation has suggestive points. Where is our Elijah who will say to these hyphehnates, "If the Lord be God, follow him: but if Baal, then follow him?"

THE ONLY SOLUTION.

Recently at the Church of England Congress at Southampton, Sir Sidney

dent 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, to be sure, 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."

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 differentiation 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 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 desirable; a 'bad nigger' was harder to sell than one who would make no trouble. Taken altogether the standard of antebellum 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 reader 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, evi-

dent 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, to be sure, 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 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 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 books, 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.

Scientific Study Opens Doors.

(From the Richmond Planet.)
When colored men make a scientific study of finance, just as white men have done, the doors of wealth and competency will swing wide for them too.

THE NEW ABOLITION.

The National Association for the Advancement 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 things 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 the 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 are born free and equal.' 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 perfect himself. It has no other desire than exact justice and no other motive than humanity."

The proposed program for the advancement 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 never going to rest satisfied with anything less. He demands this in no spirit of bragadocio and with no obsequious envy of others, but as an absolute measure of self defense and the only one that will aid him to escape the darker races their ultimate survival on earth.

"The colored people must have industrial freedom. Between the peasantry 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 race, 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 over all the citizens to the right 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 run 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 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 merely calls and tea parties; today social intercourse means theaters, lectures, organizations, clubs, churches, excursions, travel, hotels—it means, in short, life. To be a group of methods of thinking, living and doing, is to be a part of 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; and 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 the hands of colored men. A still larger proportion must come from the hands of colored men, 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 comprehension 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 God, other race could it happen on earth, the earth would be a great assembly of 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 potent 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 De 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 alarmingly 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 has never been applied to the higher types, but to the Guineas, Sudanese and Senegambians only.

c. Its derivatives, "Negroism," "Negroity," 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 sweeten your heart, 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, "Nigger" and "Nigger." 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 whose 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 do not enter into and appreciate their 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 forth; 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 by 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, Tolstol and

Right You Are.

(From the Amsterdam News.)
Young man! Young woman! In whatever position, in whatever sphere of life, whatever your attainments, 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.

* * * * *

This man devotes his brother, and destroys:

"This human nature's foulest blot."
—Cowper.

THE MAN WHO DARES

I honor the man who in the conscientious discharge of his duty dares 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 Sumner.