

## THEY LEAD THE WORK.

## Rev I Walton and Smith Frampton on guard - Sketches of the Leaders of the Ex-slave Movement—Why they champion the Cause.

Rev. Smith Frampton, of Charleston, S. C., has been appointed President of the National Industrial Council of America, whose headquarters are at 503 D street, northwest, Washington,



REV SMITH FRAMPTON,  
Vice President.

D. C. Mr. Frampton is a South Carolinian by birth and is forty-four years of age. He is a strong advocate of the Republican party, and says that while the same has not done anything for him personally, it has helped his people and he has common sense enough to know that all cannot hold office at the same time. While there might be some men in the Council who have never voted a Republican ticket, still the Council as an organization is Republican; its purpose being to look after the interests of the ex-slave and freedman. As it develops in strength it will consider partyism but not at this time, for it expects to stand by the man who stands for the people. It appreciates help from any one who is in sympathy with the cause for which it is working.

Mr. Frampton states that the people on the rice farms is South Carolina, receive from twenty-five to forty cents a day for their labor, being paid by the commissary. On the truck farms, he says, they are paid off in pasteboard and pewter five cent pieces. In the cotton-field they contract to give two days and the balance is made up in rations. Hundreds and thousands of them have passed away as a result of the hardships of former days. After having been set free they were left upon the hands of their former owners, as no appropriation had been made for their support and maintenance. They did not beg their way into the English Colonies, but were fooled to America in order that they might be held in bondage, without any recompense for their hard and arduous labor.

A few days ago, while Mr. Frampton was making a speech, a man told him that the Negroes were not worth anything more than their raiment, food and shelter. His reply was as follows: "Then I would not have had them, but would have given them their freedom, so as not to have had any cause for war." Continuing with his speech, Mr. Frampton said, "Gentlemen, some appropriation should be made for the support of the few poor old ex-slaves that are living, thus taking them from off the hands of others, who are only able to take care of themselves.

"They are at the door knocking, do something for them, remembering the words of Christ when he said, 'The Poor we Have With us Always.'"

Rev. I. L. Walton, was born in Tennessee on the 13th day of December, 1854. He was elected Secretary and Business Manager of the E-Slave Petition Assembly at Madison Arkansas, January, 1897, which was the first Ex-Slave Association chartered in the United States, at Little Rock, Ark., under his management. The Assembly flourished in many states. The organ of the Assembly was edited by Mr. Walton, then known as the Ex-Slave Assembly, which was published weekly at Madison, Ark., and was successful from June 12th, 1897, the date of

its birth. The Assembly soon found its way into the journalistic world and acquired thousands of friends. By this means the association soon secured over one hundred agents in various states, and it soon had thousands of members who did not hesitate to give assistance to the Assembly and its agents.

While travelling in Hammond, La., Mr. Walton received a telegram August 11th, 1899, stating that the Post Office Department had issued a Fraud Order against him and the Ex-Slave Petitioner's Assembly. This caused much excitement among the Assemblies in the various states. Mr. Walton's attorney promptly notified the P. O. Department, that the order was unwarranted and without a foundation. After consultation with his lawyers Mr. Walton continued to travel among the people, telling them that there was no fraud upon his part, as every paper published by him warned the people against misrepresentation of the organization.

The object of the E. P. A. was to organize Ex-Slave Assemblies throughout the United States for the purpose of making a petition strong enough to be respected by this government. Some of the leading colored men failed to give their assistance. Negro like, they persisted in the spirit of "If I can't be boss, then I will tear up the busi-



REV. I. H. WALTON,  
Secretary and Treasurer.

ness." Notwithstanding, he labored under the burden of a Fraud Order, relief came from the decision of the U. S. Court, in the first Congressional District of Arkansas, whose Grand Jury in November, 1899, claimed to have found a true bill against Rev. Walton, he being notified of the same by telegram, at Charleston, S. C.

Being as devoted to his people as a child to its mother, it was never intended by Mr. Walton, to commit a fraud upon them; thus he was greatly surprised to have been notified of the bill being found against him by the iron hand of Uncle Sam. He continued to work, and about the close of October, the Ex-Slave Assembly organ of the E. P. A., was promptly Fraud Ordered, leaving him without a mouth-piece. This did not discourage him, but only made him more zealous in his undertakings. He therefore issued another paper known as New Life, which was promptly rejected by the P. O. Department as second class rates. The E. P. A. then changed its name at a National Convention held at Baton Rouge, La., Dec. 19th to 21st, 1899, and selected an organ known as the Afro-American, the same being edited and managed by Mr. Walton until Sept. 24, 1901.

On Dec. 23, 1899, Mr. Walton returned home and gave bond for his appearance in the U. S. Court, at Helena, March, 1900. When the case was called up, it was promptly dismissed, so away went the Fraud Order.

To-day the organization, of which Mr. Walton still remains the leader, is known and distinguished as the National Industrial Council of America, whose membership to date is about one hundred and seventy-five thousand, (175,000). It is the ardent desire of the association, that every Negro who might read of their work will heartily join them in their great efforts, remembering that "In union we stand, divided we fall."

Address all communications to I. L. Walton, No. 503 D St. N. W., Washington, D. C.

## Negro Financiers

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strengthen the white man. He knows it; but we do not seem to have found it out yet. We have all got our own white family physician, lawyer, grocer, shoe man, butcher, etc., etc., to the end of the chapter. They all call us Mr., say yes sir, and no sir, very politely, yet would be positively shocked if we insisted on any one of them giving a black man or woman a chance to make some of the money we pay into their hands for necessities which black men can furnish us. All we have got to do as a race, is to create a demand for the necessities of life and there will be plenty of competent Negroes who will be ready and willing to supply it for cash. But we are making fortunes for thousands of white men every year by giving them our trade. We do not seem to have sense enough to do any kind of business successfully. There must be something wrong with our headpieces. Some of us will walk ten blocks to spend a dollar with a white man when we know that a black man in the same business would treat us just as well and give us just as much for our dollar.

I think some of us may like to show white people how important we have gotten to be since the war 'tween the States. Some of us like to walk into a white man's store, when we've got our monies on us, and swell up like a cushion-fish while we are giving him a \$2 or \$5 order and then flash our roll in his face while stripping off the bill we want before telling him to send the goods up to the house. I have been in big grocery stores at times when some fat old fool niggah with more cash than 'rains, would be giving an order and trying to put on the airs of his former master. The coffee, or the tea, or the butter sent with the last monthly order were not up to the standard, and the merchant would be told not to consider price, that quality was a desideratum. This would be said in a loud tone, particularly if there was any one of his own race in the store. It is these old fool niggahs who discourage the efforts of ambitious and progressive Negroes who try to lift themselves and their race above their former condition. These old Negroes—old family servants for the most part—deify the white man. They have lived so long and seen so much of the white man, that, like him, they absolutely refuse to believe that the Negro can do anything as good as a white man. They are alluded to by the merchants with whom they deal as "old darkies." I knew one New York avenue grocer who came from my state, who dubbed his colored customers as Mr. or Mrs. Smoke. Old Doctor Garnett, Jeff Davis' former physician used to call 'em "blankety blank niggers" to their faces, when they sent for him—give them prescriptions and sometimes money to buy the medicine, but he would never take a cent from any of them for his services. Some colored people imagine they'll get well quicker when they are sick if a white doctor "zamines 'em."

Well, God made us and He knows us. I know that we are a strange combination, a composite race into whose veins courses the blood of nearly every race on earth. The man who succeeds in getting order out of it will be a third Daniel and I want to be on the committee to welcome him.

A few days ago in the course of an address before the Joint Session of the North Carolina General Assembly, R. H. Glenn, Ex-Supt. of Public Instruction, Ga., said: "The richest mine you have is not your gold mine, not anything that is in your hillsides or the veins of your mountains. The richest deposit you have is in the lives of your boys and girls. If you will continue to produce great men in North Carolina, you must continue to lay up stores to draw from in the lives of your boys, and while you are doing that, do not bother about Sambo; just go on and educate your boys and girls, and do not, as your Governor says to you, let any white boy lack an education because you are afraid of the black boy. My judgment is that the colored man will only be a danger to us when we leave him to be educated

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by outside philanthropists. You need not be afraid of the Negro boy, it will take him a thousand years to get where your boy is.

I need not comment on the sapient adumbrations of this cheerful idiot. He doubtless believes what he says why attempt to undeceive him?

The A. and M. College at Greensboro, N. C., which is a State Institution, recently called upon the legislature for an appropriation; President Dudley stating that the present attendance at the college, cannot be increased to any great extent without additional accommodations, and expressing the hope that provision would be made for a second dormitory. The enrollment is now 160, having reached the point where it was before the female students were discontinued.

I am privately advised by a gentleman now in Raleigh, that a committee of white Republicans have made a report against the school. The A. and M. College is one of the best schools for Negro youth in the South.

The Tillmans, uncle and nephew, continue to occupy a conspicuous place on the bill boards. Their shooting and pitchfork acts are something marvellous. If these babies would only kill each other the country would agree to forget them. The blackguard who insulted the President in the Jenkins affairs some time ago, in all probability would have shot him as he did Gonzales had he happened in Columbia after discussing the invitation to his uncle.

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