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HOW TO THE LINE.

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BOOKER T. WASHINGTON

Joins Hands with the Negro Haters of the South

The Doughfaces, or Capitalistic Classes of the North Who Are Conspiring to Re-Enslave the Afro-American

Last Friday morning, Booker T. Washington, who is on his annual begging or traveling tour through the North, with his white secretary, Max Bennett Thraasher, who prepares his writing or his utterances for him, arrived at the Auditorium Annex, and the great wizard who claims to have a thousand cures for the "Race Problem" and none of them worth a cent was assigned to a suite of rooms on the sixth floor, which did not cost less than twenty to twenty-five dollars per day. Friday evening this modern Moses or the all wise leader of ten million people, who cannot not hit his head in any cheap or first-class hotel run by white men south of Mason and Dixon's Line, attempted to speak on the "Race Question" at the Auditorium but he shot wide of the mark.

A very small headed gentleman by the name of James H. Eckels, who is connected with the Union Tractor Company of this city, which has for many years been engaged in bribing juries, robbing and plundering the people and trampling upon their rights generally, presided over the meeting, and in introducing Booker T. Washington, Mr. Eckels, who does not know one thing about the "Race Problem," and much less about the term and meaning of "Social Equality," plainly informed the many Afro-Americans who had flocked to the Auditorium to listen to Booker Washington's rot or clap-trap, that the Negroes both North and South must give up all political ambition, social or commercial aspirations, and lie themselves to the country and content themselves by becoming good farm hands; that a great blunder or a grave mistake was made when the ballot was placed in the hands of colored men, that all Negroes who fall to advise the members of their race to imitate or to drink in the teachings of Booker T. Washington, to the fullest extent, are not benefactors to their race but are its real enemies; that Booker T. Washington is the greatest leader that the Negro race has produced in the history of the world; that it will be unable to produce his equal in the next ten thousand years; that Negroes must not attempt to seek social equality with white men.

Mr. James H. Eckels, it seems, would not consent to act as Chairman of Booker's meeting nor to act as his collecting agent unless he was first accorded the right to stab or thrust at the manhood or the constitutional rights of the Negro; that act on the part of Mr. Eckels, was in harmony with the attitude assumed by Ex-President Grover Cleveland, Lyman Abbott, and the other gentlemen who spoke at his meeting in New York city recently, for it also seems that none of those distinguished men would consent to assist Booker Washington or raise their voices in behalf of Tuskegee unless they were permitted to remind the Negro "that he ought not to have been clothed with the ballot; that he must not think too seriously of becoming a full-fledged American citizen; that he belongs to an inferior race."

Booker T. Washington is such a moral coward or is so full of the Rabbit that as he arose to proceed with his address he failed to resent

Once or twice while referring to his work at Tuskegee Prof. Washington endeavored to throw out some of his oratorical gems. He exclaimed that "One farm bought, one house built, one home sweetly and intelligently kept, one man who is the largest taxpayer or who has the largest banking account, one school or church maintained, one factory running successfully, one garden profitably cultivated, one patient cured by a Negro doctor, one sermon well preached, one life cleanly lived, will tell more in our favor than all the abstract eloquence that can be summoned to plead our cause. No race is ever truly free until it has earned its freedom. Those are freest who have been the hardest oppressed. Freedom is not a bequest but a conquest." These things are all valuable adjuncts in the progress of any race of people, but they are not the sum total of that there is in life; and if it had not been for the abstract eloquence of Charles Sumner, Wendell Phillips, William Lloyd Garrison, Frederick Douglass, Horace Greeley, and the hundreds of other liberty-loving men and women who eloquently plead the cause of the slave in chains during the long and dark hours of slavery in this country, the black flag of slavery would still be waving over millions of bondmen, and Booker T. Washington would be included in the number.

This studied effort on the part of Booker Washington to belittle the work of the men and women who have in the past earnestly striven to uplift the Negro, shows that he is an egotistical, unappreciative individual who entertains the idea that it is his mission to undo the results which flowed from the war of the rebellion as far as the Negro is concerned; that he is willing to join hands with the Negro haters of the South, with the dough faces or the capitalistic classes of the North, to re-enslave the Afro-American race, and lead it out of the land of American citizenship, into the promised land of Jim Crowism, serfdom and disfranchisement.

In conclusion, Prof. Washington gave out the impression that it remains solely with the Negro to solve the "Race Problem." This statement is false upon its face. On the contrary it is up to the white man to solve it and whenever he is willing to accord to the Negro the same rights and privileges which are granted to other American citizens, when he refrains from enacting legislation to retard his progress simply because his skin happens to be black and permits him to have an equal chance in the race of life, then the "Race Problem" will disappear from these beautiful shores as gently and as silently as the peaceful river, which flows on, and on, within its banks, without a ripple or a murmur into the deep blue sea.

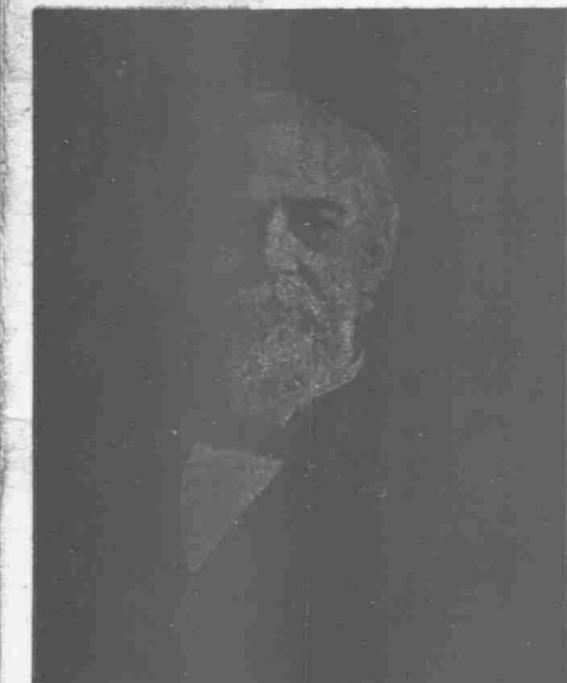
PREACHERS AGAIN. A WHITE PREACHER RUNS OFF WITH ANOTHER DASHING WIDOW.

News reaches the Western World of a white preacher eloped with a dashing widow of his congregation. The colored preachers are getting company from their white brethren.

A nice little Afro-American lady who resides on Dearborn street, near 33rd street, who has always stood well with the gentlemen, has the picture of one of the leading Afro-American A. M. E. preachers setting on her dresser in her bed-room, and whenever the big preacher fails to spend two or three hours each week at the house of his little lady friend who is single, and the preacher is married, she will snatch his picture from her dresser, press it to her bosom, hug and kiss it, and exclaim, "Oh! my sweet darling preacher some day you will desert your wife for good and be my true lover forevermore!"—The Chicago Broad Ax.

Some of our school mamas are guilty of the above in this western country. Now if you hear any lady school teacher "cussing" the Western World and the Chicago Broad Ax, she is the high toned lady we are speaking about.—Editor, The World, Oklahoma City, Okla.

Col. Robert E. Burke is doing considerable hustling for his friends who are candidates for Judges of Cook county.



CAPT. WILLIAM P. BLACK, CANDIDATE FOR JUDGE OF COOK COUNTY, WHO IS ONE OF THE LOYAL FRIENDS OF THE AFRO-AMERICAN RACE.

Capt. William P. Black was born in Woodford county, Ky., November 11, 1842. In early life he came to reside in Danville, Ill. He entered college at Crawfordsville, Ind., in the fall of 1860. On April 15, 1861, the day following the firing upon Fort Sumpter, he enlisted as a private soldier in the Eleventh Indiana zouaves for three months. At the expiration of his term of service he again enlisted for another month. When his term expired he took part in the raising of a company for the three years service and on the 18th of September, 1861, his company was mustered into the service as company K, Thirty-seventh Illinois volunteers. He was mustered out of the service, being then captain of his company, September 20, 1864, and at once entered the office of probate marshal in Danville, where he remained until the close of the war. He holds a congressional medal of honor given him for "distinguished gallantry at the battle of Pea Ridge, Arkansas, March 7, 1862." In October, 1865, he came to Chicago and commenced the study of law, being admitted to the bar in March, 1867. After practicing one year in Danville he returned to Chicago and has been in constant practice of his profession in Chicago, since March, 1868. He has long occupied a place in the front ranks of those in his profession in the state of Illinois, and there is probably no man at the bar in Chicago who is more respected by the bar and bench than Capt. Black. He is now in perfect

health and in the prime of life. He is not only a thoroughly well educated lawyer, but he is a man of extensive reading and of literary tastes—a courteous, genial gentleman, to meet whom affords genuine pleasure to all who are so fortunate as to enjoy his personal acquaintance.

Capt. Black is well and favorably known to the progressive Afro-Americans not only of this city but throughout the entire country. In 1872, Capt. Black, in connection with the lamented Lyman Trumbull, Chas. Sumner, Horace Greeley, Geo. W. Julian, John M. Palmer and many of the other great champions of the civil and the political rights of the Negro, were the prime movers of the Liberal Republican movement, and if those friends of the Afro-American race had succeeded the Negro today would be ten thousand times better off in every way.

On several occasions, Capt. Black has addressed large gatherings of colored people in this city and each time he has increased his popularity with them and being a thorough Jeffersonian Democrat, he is interested in their welfare, he is in sympathy with them in their struggles and hardships which they have to endure and he is anxious to see them reach a higher goal or plane of American citizenship in this country and there are thousands and thousands of Afro-Americans who will cheerfully assist Capt. Black in his candidacy for one of the judgeships of Cook county.

Rev. Archibald James Carey of Quinn chapel is of the opinion "that the policy writers or players did not throw the dynamite bomb against Institutional church" and Rev. Archey got so hot in the collar last Sunday while preaching on the Lord and His goodness that "he called Rev. R. C. Ransom a liar."

Rev. and Mrs. R. C. Ransom went down to the Auditorium last Friday night to listen to Prof. Washington. But the Rev. became disgusted with Booker's disjointed talk and he and Mrs. Ransom withdrew from the audience before Booker Washington finished proving that he is a good white man's "Nigger."

Mayor Harrison at the meeting of the council Monday evening, selected some of the members of his cabinet, which are as follows: L. E. McGann, city comptroller, F. W. Block, commissioner of Public Works; E. B. Elliott, City Electrician; Ed. M. Lahiff, city collector; Francis O'Neill, superintendent of police; Frank X. Brandecker Business Agent.

Gen. John C. Black, who fought in the war of the rebellion for the preservation of the Union and the liberation of the slave, does not take very kindly to Booker T. Washington's theory of the solution of the "Race Problem" and Gen. Black is of the impression that if Mr. Washington's and the other gentlemen's ideas who are backing him prevail, it will only be a question of time until the Negro will be a serf or reduced to slavery.

Sunday afternoon Rev. Archibald James Carey was to have preached the annual sermon for the Oddfellows and after they had all assembled in his church, and after Edward H. Morris had spoken in behalf of his brother Oddfellows, Rev. Archibald let it be known that "he would not preach their annual sermon, that Booker T. Washington would talk to them on his hobbies. At that point Mr. Morris got up out of his seat and walked out of the church for he takes no stock in Booker Washington and his unsound theories as to the solution of the "Race Problem."

Rev. R. A. White Stands by the Negro.

Saturday afternoon last, Rev. R. A. White of the Stewart Ave. Universalist Church, who is one of the greatest champions of the natural and the inherent rights of all men, be they black or white, appeared along by the side of Booker T. Washington on the platform at the Howland Club.

Rev. White took issues with Ex-President Grover Cleveland, Col. Henry Watterson, small-headed James H. Eckels, Booker T. Washington and Company, on "The Race Problem." He declared that he felt like crying "shame" recently, when he heard members of The Hamilton Club, cheer Mr. Watterson, who said, "The Negro was not entitled to the franchise" and that the South did not want him to have it. He referred to Mr. Eckels, who said while presiding over the Booker T. Washington meeting at the Auditorium, "that the Negro must give up hope of political and commercial equality until he had fitted himself to hold this position." "The Rev. gentleman intimated that" this was an illustration of the degree of complacency with which the north regarded the action of the South.

"We should not remain quiet and permit the South to undo that which was accomplished after a hard struggle nearly forty years ago said Rev. White." I do not advocate force to emphasize our views, but I do think the sentiment of the north should be united on this point, so that the South would treat the colored man more fairly.

"We do not ask social equality or political supremacy for the Negro, but we ask and should insist that the nine million blacks of the South shall have justice and a fair chance as men."

Prof. Washington was very guarded in his remarks as he responded to the words spoken by Rev. White, in order to evade the direct questions under discussion, he intimated that "The Negro has worse treatment in some instances in the North than in the South."

"This is an untruth on its face, and we defy Prof. Washington to point to one instance wherein the Negro in the North is kicked and cuffed around or about and made to feel that he is nothing more than a common dog, like he is in the South. Booker Washington knows full well that there is not one white educational institution South of Mason's and Dixon's line that will permit his daughter to stick her classical head in. But his daughter can attend white schools in the North and receive instructions from white teachers along with the best product of the white race.

That he can find accommodations at the leading hotels and other public places in the North without being reminded of the fact that he is a "yellow nigger." That he himself with all his blarney and todaying to the South and its whimsical or narrow ideas, respecting the civil and the political rights of the Negro, is compelled to ride in a Jim-crow car from Montgomery to Tuskegee. That there is not one public library in the South land that he or any other Negro can obtain a book from it like a man, that if he would attempt to walk into any hotel in the Southern States and apply for a suite of rooms like this great beggar occupied at the Auditorium, he would be shot down like a jack-rabbit.

With these facts before his eyes, Prof. Washington continuously delights in insulting northern people, by making them believe that they treat the Negro far worse than he is treated in the Southern States. Why do you not stand up Prof. Washington, and speak the unvarnished truth while you are attempting to discuss the "Race Problem?"

Prof. James A. James, of the Northwestern University hates Uncle Tom's Cabin, by Harriet Beecher Stowe. Prof. James claims the slave-holders never hunted their slaves with bloodhounds, that "they tracked their runaway slaves with small dogs." There are many ex-slaves here in Chicago who are able to prove that Prof. James is simply lying to hear himself talk and what this upstart of a Prof. does not know about the services performed by the bloodhounds in catching slaves who were seeking freedom and the cruel and inhuman treatment inflicted upon the slaves by their masters or overseers would fill one hundred large books.