



BOLD WRITER SCORES PRESIDENT WILSON

Great Opportunity for Republicans To Do Justice to Black Americans

About fifty years ago three amendments were added to the Constitution of the United States—the Thirteenth, which freed the Negro; the Fourteenth, which made him a citizen, and the Fifteenth, which made discrimination against him unlawful. These amendments do not mention the Negro; we are opposed to class legislation, therefore we do not mention classes. We made amendments which would cover the case of all parties for all time; but the Negro happened to be the party immediately affected, and he also happened to be the inspiration and occasion of this legislation. Just as when we find an evil condition in society, we make a law, not to remedy that particular condition only, but to remedy and prevent all similar conditions.

The Republican party made these laws, and for fifty years they have claimed the suffrage of colored men on the ground of gratitude for this good legislation. As a matter of fact, however, these laws insured freedom and citizenship and civil rights to all Americans, even to the men who made the amendments, as well as to the Negro. Besides, the Republican party did no more for the Negro than the Negro has done for the whole country; about 200,000 blacks saved the Union, according to Abraham Lincoln, the commander-in-chief of the Union forces. Black men saved the United States when millions of white men were trying their utmost to destroy it.

This is what gave the Negro his right to freedom and citizenship—which the Republican party acknowledged. The party refused, however, to be so base as to rob them of what they had earned by sweat and blood. The Negro had toiled 250 years to make the United States before he went 200,000 strong to defend it.

As years passed the North and South forgot most of their differences, as they ought; but the friends of freedom also forgot the supreme service of the Negro, as they ought not. The South, which insists, like the Germans, that it was simply "over-powered" and not conquered, took advantage of the friendship of the North to push the Negro as far back toward ante-bellum conditions as possible. This has been done by systematic and persistent denial of civil rights and by restricting the Negro's right to vote in every way, legal and illegal.

The North was only too glad to get rid of the "Negro ques" if possible, and the South pretended that to "put the Negro out of politics" would eventually get "the Negro question out of politics." This is very false philosophy; when the Negro is out of politics, the Negro is in politics; for when the Negro is out, the question, the eternal question is, how to keep him out. When the Negro was a slave, he was certainly "out of politics." But he was a bigger question than he has ever been as a voter. We might make a formula that the Negro question is in politics in proportion as the Negro is unjustly pushed out of politics. When the Negro was a slave, three men ran for the presidency at one time on "the Negro question." That cannot happen where the Negro is a voter.

When the Negro is given his political rights on exactly the same terms as the other races in America, then the Negro question is settled, for then, and not until then, will we be rid of the eternal question of "how to maintain and justify a special status for the Negro." With no special status, there would be no special question. That is exactly what the Fifteenth Amendment means. Right and truth are the solution of all question. That is clear—so clear!

Now, social matters are different. I rather admit the mental adroitness of the fellow who always tries to mix in social calls, marriage bells and tea parties with the consideration of the Negro's political and civil rights. But I do not admire that fellow's honesty. A man must choose his own friends and chums. There is a difference between rights and privileges. Every man should have the right to be the friend and associate of any other man, but he cannot have that privilege all of his own choosing. As to whether any man has such a privilege should depend partly on that other man and other things. It is the question of law to settle the question of right, not of privilege.

Let us speak plainly and be understood. When the Republican party was in power, it quietly allowed the South to rob the Negro of his right to vote and to pursue happiness in America, because there was a hope, a vain hope, that thereby a white Republican party would grow up in the South. Any old ignorant Negro who knows Southern people could have told the Republican leaders better. But they would not be told—they had to learn by experience. Now Claude Kitchin, John Sharp Williams, Josephus Daniels, and even Woodrow Wilson have supplied the experience; they have shown that the "Solid South" is not to be broken by any such attack of "kindness."

This unfaithfulness of the Republicans to the Negro has put both the Negro and the North in a very peculiar and very unfair situation. First the Negro is made the basis of a representation in Congress without having a voice in the selection of the representatives. Many Southern states would lose half of their representation in Congress but for their Negroes who do not vote. Woodrow Wilson could not have been elected in 1916 but for the non-voting Negro population which gave the Democratic South its weight in the electoral college. And this is unfair to the North, the more democratic part of the country, when spelled with a little "d." At present a white man's vote in the South is many times more powerful than a white man's vote in the North.

The Republican party sacrificed the Negro to the South and gained nothing. The Republican Congress should now notify Mr. Wilson and his party that the Negro who won his freedom in 1863-5

BLACK PATRIARCH 135 YEARS OF AGE DOWN IN ALABAMA

Troy, Ala.—Special.—An interesting old character lives in Pike County, below Troy. He is an old negro man who claims to be 135 years old. After the war the old negro came to the Milo section from Florida. His name is Jim Chapman. He was a native African. He has a wonderful memory, remembering things of long ago. When the census was taken in 1910 he gave in his age as 125. The old negro has never worn a pair of shoes in his life. He says he has never had toothache and his teeth are now sound and strong. He has never been arrested for any deed. He has been a good character and is much liked by his white friends.

His wife, who died recently, was a most interesting character. She was an African by birth also and was brought to this country by slave dealers. She was bought off the block at the slave market in Montgomery just before the beginning of the war between the states and came to Pike county as a servant. She went by the name of Jennie Boutwell. She and Jim Chapman met when he came here from Florida shortly after the war and were married.

WHY CHALLENGER DEMPSEY SHOULD WIN RING TITLE

By His Manager, Jack Kearns
July 4th will witness the crowning of a new heavyweight champion of the world. His name is Jack Dempsey, of Salt Lake, Utah.

Ever since I became the manager of Dempsey, something more than a year ago, I have been confident that I had a champion under my wing. I am more confident now than ever before that Dempsey will annex the heavyweight crown.

The chance to battle for the title was the goal that Dempsey and I headed for when we formed our partnership. The fear that Jess Willard would refuse to emerge from semi-retirement was the only shadow that ever crossed Dempsey's path or mine. Thanks to the daring spirit and sportsmanship of Tex Rickard, the peer of all promoters, the match between Dempsey and Willard has at last become a reality, and our goal is in sight.

When we started out I saw in Dempsey a young, strong, willing, hard hitting six-footer who needed only experience and an adviser to make him a championship prospect. We became great pals from the first. Dempsey trusted me and banked on my judgment, and I had unbounded confidence in him. The result was a rapid climb from the ranks of a second-rater to the topmost rung of the fraternity of challengers.

Dempsey has knocked opponents cold with no more effort than I sit down to my breakfast. First of all he liked a fight. He still does. He acquired polish so fast that it often made my head swim to watch him work, and with experience came the confidence that counts for so much.

Today Jack Dempsey isn't afraid of a six-foot buzz-saw. There isn't a man in the world he is afraid to face. He glories in a fight and he has that something—call it nervousness if you will—that makes him "tug at the leash" when he is waiting for the bell.

has now won "the new freedom," also on the battlefields of Europe. The Negro expects more now. He is not the Negro of 1870. He is educated and ambitious—and the party that now gains the Negro's support and favor will be making a substantial gain.

Is the wisdom or the statesmanship of the Republican party equal to this opportunity? History is to be made now. War is not the only power with which to make history. War only opens the gates to the big possibilities. The real work of history-making begins when an armistice is signed.—William Pickens, in Philadelphia Public Ledger.

\$100,000 INSURANCE COMPANY ORGANIZED BY COLORED PEOPLE

EVANSVILLE, Ind.—Incorporation papers of the Liberty Life Insurance company of Evansville, Ind., the second company of its kind in the United States whose officers are all colored men, were filed with County Recorder Barker.

The capital stock of the company is placed at \$100,000, about \$12,000 of which has been subscribed by the incorporation. The stock will sell for \$20 a share.

The incorporators are: Logan H. Stewart, president; W. H. Bell, secretary-treasurer; W. A. Gaines, vice-president; W. H. Bell, Adrian Bell, Luther Bell, J. D. Cox, J. Robert Walls, John Talliaferro, Caesar Roach and Robert Bronaugh.

NEGROES OF SOUTH CAROLINA ORGANIZE POLITICAL PARTY

Columbia, S. C.—Negroes of South Carolina are working for the formation of a new political party to be known as the Union Republican party, which proposes to affiliate with any "political organization that will give us the rights to which we are entitled." Bishop Chappelle is a leading figure in the movement.

COLORED MAN RECEIVED BRUTAL TREATMENT IN LOUISIANA

Homer, La.—Through the sinking of spouting oil wells in the midst of the colored citizens of this place, many colored families were made wealthy by the sale or lease of their farm holdings. Ten thousand dollars per acre was the price paid for the best land, and some colored farmers held for sale as much as 240 acres of such land. One man, Mr. Jones, invested \$100,000 of his money in United States Liberty bonds, and others made investments of similar sums to finance our war, and because of their gratitude to the genius of the land which had brought them their wealth.

It was the fate of Clarence Cooper, after selling his land at the top price, to let it be known that he was leaving for the North and the opportunity to raise and educate his children without the restrictions of prejudice and the fear of injustice and mob violence. As Mr. Cooper was about to enter his church last Sunday he was stopped by a group of brutal and fiendish white Louisianians and whipped into insensibility in front of the church. After its inhuman and Hunnish action, the mob entered the church and boasted of what they had done, and mentioned it as a warning to any others who dared to leave the place in search of other conditions.

The United States Department of Justice is being appealed to to investigate and protect the colored citizens against this open violation of their Constitutional rights.

COLORED CITIZENS OF SOUTH CAROLINA WIN SCHOOL FIGHT

Charleston, S. C.—The board of education of the city of Charleston, S. C., after several months of agitation of the question of negro teachers for negro schools, settled the question by yielding to the demand of the negro citizens. In so doing the board reversed its previous action, which refused to accede to the wishes of the negro people.

The following is the resolution passed by the board, giving the white teachers of Negro schools of Charleston until September 1, 1920, to secure other jobs:

"Resolved, That on or before the scholastic year commencing September 1st, 1920, that no white teachers shall be employed in the public schools in the city of Charleston to teach negro pupils, but that negro teachers will be employed to teach the negro pupils."

BAPTIST PREACHER SUES FOR DIVORCE

Parson Evidently Does Not Believe in St. Matthew 5-Verse 32

Chico.—Matrimony as he experienced it was not compatible with a life of religious endeavor, according to a divorce complaint filed at Oroville by Harley G. Hall of Chico against his wife, Georgia P. Hall.

Hall formerly was pastor of the First Baptist church at Visalia. He charges that during his Visalia pastorate his wife accused him of improper relations with other women and declared he was not a fit person to be a minister of the gospel. She also swore to a warrant charging him with insanity, he avers the case later being dropped.

As a result of the notoriety and mortification resulting from his wife's heckling, Hall claims, he was forced to resign his pastorate and abandon the ministry. He charges his wife deserted him in 1917, after which he came to Chico. He asks for the custody of a three-year-old child, now with Mrs. Hall.

PROTECTIVE LEAGUE LAUNCHES A GREAT MEMBERSHIP DRIVE

The Phoenix Protective League has launched a membership drive in an effort to enroll the names of all the colored citizens of Arizona who want to better their condition and who feel the need of a strong organization like the League to bring about this change. So many requests came from out of town people till the organization thought it advisable to give all a chance to join and come under the strong protecting arm of this League. The cost is negligible compared to the benefits that may be derived from your connection with this influential body. If you amount to anything and are deserving of something better than what you have, this League stands ready to PUSH you to the front and give you a chance.

Fifty dollars was added to the treasury on last Monday night. The men and women who are connected with this organization mean Business with a big "B," and unless you are willing to advance, do not join this League. Progress is the watchword, and every member is required to show a certain degree of progress each month.

It costs 50 cents to join and the dues are 25 cents per month. Six dollars and fifty cents pays a year's dues and entitles the member to all rights and privileges outlined in the constitution. Read the ad on another page in this issue, fill out the coupon and send in your name with remittance. Do it now.

Great Writer Says World Not Safe Unless Negro and Jew Are Safe

CONDEMN WILSON'S SCHEME

(Citizen's Advocate)

Before the writer is spread out the document as read by President Woodrow Wilson, as listened to by the quickly summoned delegates of fourteen, partly very old, and partly just evolving nations, and as reported in the columns of the daily papers, a document that is purported to bring the sanctified peace to the whole war-ridden world.

Right at the outset it may be safely stated that these fourteen powers, as represented by the various delegates of the meeting, had not an equal saying or an equal chance of participation in the making of this document.

The United States stood first, because every other nation was a debtor people to our government and our capitalists. Next to America came England because she controls more than one-third of the whole world. Then comes France, because poor, "bleeding" France, the old arch enemy of Germany, now had her "last" inning for the "grabbing" of territory, before the whole world would be transformed into a "Babel" of peace, into a tranquility of a modern piece of Wilsonian confusion.

The document has had at no time the earnest consideration of the following peoples: The German, the Austrian, the Russian, the Spanish, the Swedish, the Norwegian, the Danish, the Netherlandish, the Swiss, the Bulgarian, and a few more smaller states of Europe, but it was made fully in accordance with the wishes of the men that were supposed to head the leading war opposition to the "militaristic" Germans.

Japan with her race issue was at the launching ceremonies of this Wilsonesque scheme of a world peace league, whipped into silence by the very "ubiquitous" members of the white race, as a race issue may have meant too much fairness to the dusky races of the world. In this document of peace only the white delegates could breathe their philosophy of peace, their shibboleth of a world's salvation, as the other four races had no real shaping force to work out the fine scheme for a just peace for all the five races. In other words, all the pre-eminent robber elements of the white race sat in solemn, genuinely capitalistic judgment over the subjugated Colored races of the world.

Three main nations—America, Great Britain and France—led the procession, two wobbling main assistants—Italy and Japan—followed closely, while nine other people, three of whom not quite nationally developed, just marched along, as the others led the way.

When this league was organized American independence, Lincoln humanity and the noble Monroe doctrine were buried. The most striking feature of the voluminous verbosity of this strange document is the bossy reference to the future of the Colored peoples in Central Africa.

Its tone is most autoeratic, partly veiled in real piety, but really clothed in the most forceful language of the dealers in "white" supremacy over the many millions of Colored peoples that must henceforth be presided over by a combined guardianship of the most potent "white" nations of Europe.

To give to the kind reader a complete idea of this "benevolent" supervision of the "pious" whites over the blacks in Africa, let us reprint this irresistible piece of perpetual white domination on a more drastic scale than was ever attempted even in the palmist days of that great "king of Belgium," the "only" Leopold:

"Other peoples, especially those of Central Africa, are at such a stage that the mandatory must be responsible for the administration of the territory subject to conditions which will guarantee freedom of conscience or religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic and the prevention of the establishment of fortifications or military or naval bases and of military training of the natives for other than police purposes, and the defense of territory, and will also secure equal opportunities for trade and commerce of other members of the league."

If, as is said in this Wilsonian document, "freedom of conscience or religion" are subject only to the maintenance of public order and morals, it must mean such free conscience and religion as the order and the morals of the white governors and dictators direct. The natives are only allowed to do police duty, to subject their own flesh and blood to the whims and wants of their white bosses, but they cannot have any ammunition for any other purposes, surely not for the lofty purpose to set Africa free from the robberies of the white man, or to strike the final big blow that drives the white man away from shores that do not honestly belong to him.

The natives "must not get any military training" to regain their sacred land for themselves, only such military training as suits the Wilson white men to keep the dark races "dark and down" in old Africa.

For England's sake, for France's sake, for America's sake, for Italy's sake, for Belgium's sake, for the white man's sake, the slave trade, the arms traffic, and the liquor traffic" are prohibited, because there are much better and subtler ways to fool the native man than by aiding the Lincoln-condemned slave trade, only Englishmen, only Yankees, only Frenchmen are fit to bear arms, but not the general natives, not even after police duty is carried on, according to the tone of the Wilson document; truly Billy Sunday must chuckle down his sleeves, for all liquor traffic in Central Africa, a la mode America,

(Continued on Page 2)