

The Voice Of The Negro

A Magazine of Inspiration

EDITED BY HUBERT H. HARRISON

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NEW YORK CITY, MAY, 1927

VOL. 1. NO. 2

TEN CENTS

THIS MAGAZINE EXPECTS Every Man To Do His Duty (and Every Woman Likewise).

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For the Benefit of THE VOICE OF THE NEGRO

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The Voice of The Negro

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HUBERT H. HARRISON, Editor
513 Lenox Avenue

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NEW YORK, MAY, 1927

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THE WIDER WORLD

A BIRD'S EYE VIEW

EVENTS IN CHINA have hurried to a crisis. Nationally, the outstanding developments have been: The military success of the People's Army surging up from the South under the leadership of Chiang Kai Shek and inflicting defeat after defeat upon the troops of Chang Tso Lin, the simultaneous smothering out of Communist plotters against China's peace and security by both Chiang and Chang and the former's vigorous defiance of the Russian-controlled wing of the People's Party. Internationally, the identic notes of the Powers, the clearing out of foreign gun-boats for a thousand miles down the Yangtse river, the "evacuating" (which means throwing out) of Western missionaries and civilians from the entire Yangtse valley region, the gathering of the armed forces of England, America, France and Italy at and near the international settlements at Shanghai and Japan's suggestive refusal to join the Western powers in attempting to bully distracted China—have been the biggest items. It begins to look as if these colored people in Eastern Asia do intend to run their own affairs.

* * * *

WILL ROGERS has become something more than a jester. Under a thin disguise of humor he has become our authentic national commentator and critic. In his corner of the New York Times he recently commented on the Chicago election, remarking that, "The side with the most machine guns will win it." Then he threw in this gem for good measure: "We send marines to Nicaragua to tell them how to

run an election and send missionaries to China. No wonder we are funny to the rest of the world."

* * * *

IN SOUTH AFRICA the whites first took away the Negroes' land, compelled them to work for whites and established the pass-system. These things have failed however, to keep them from rising and increasing in number. So the Color-Bar Bill was passed at the last session of the legislature—evidently, with no better results. For the legislation before the present session includes a Union Native Council bill and a Representation of Natives in Parliament bill, the latter designed to rob the natives of Cape Colony of the franchise and the former to substitute a plaything parliament FOR NEGROES, which, it is supposed will satisfy the aspirations of the "educated natives and colored people." There are also the Colored Persons' Rights bill and the Native Land Act Amendment bill. How long will these stones dam the dikes? Fifty years ago Anthony Trollope declared that "South Africa is a country of black men—and not of white men. It has been so; it is so; and it will be so." Meanwhile, the white man's drive against manifest destiny goes on in South Africa.

* * * *

A WRATHFUL "RED." white in color and frothing at the mouth, deluged us with insults and offensive epithets at the forum meeting at which THE VOICE OF THE NEGRO made its bow to the public. The plain, hard common-sense of "Rockefeller And The 'Reds'" had acted on him like

a purge. The principle of this magazine is "RACE FIRST"—not "CLASS FIRST"; and we will continue to write and say the things which will benefit the Negro Race, whether we please the "radicals" of the Class War or not. The forum which meets at the 135th Street Library on Saturday nights was organized to bring INSPIRATION to Negroes and the only propaganda welcome there is propaganda for Racial Uplift and Advancement. If that doesn't please our "Red" friends we should worry!

* * * *

THAT HARLEM IS INFERIOR TO

KNOWLEDGE OR COLLEGE

It was at the Central Y. W. C. A. in Brooklyn. The lecturer, a Negro, had come to the end of his discourse on "Culture And Civilization" and had answered a variety of questions when one of his white auditors put, as the final query, this one: "Doctor, where did you get your education?" The lecturer tapped his dusky forehead as he descended from the platform and answered wearily, "Right here, gentlemen, right here." After all, is it not the POSSESSION of knowledge that counts rather than the PLACE where that knowledge was acquired?

Negroes in America are growing more intelligent and better informed every day. This applies even to Negro college students. Nevertheless, there is still the danger that many of these will substitute "going to college" for "getting some knowledge." Far too many degreed dunces are complacently and contemptuously turned out every year by some of the white Colleges like Columbia, Yale and Harvard; as if it didn't matter, since they would only circulate among Negroes, anyway.

An article in the Amsterdam News of New York City showed the queer results of a recent questionnaire investigation restricted oddly enough, to Brooklyn. The author wanting to find out "how many of our people today are conscious of the accomplishments of famous Negro men and women," prepared a list of questions which he submitted in person to 32 Negroes in Brooklyn, including three ministers, twelve "students," a newspaper editor, a college professor, a magazine editor, one journalist (whatever that is!) and so forth. Neither the editors nor the college professors could answer all the questions. Indeed the only person who did was a black West Indian

CHICAGO is at last conceded by Harlem's Negroes! For all their bluff and bluster, they have had no BANK—Chicago has three. They have had no Negro business—Chicago has many streets full of Negro business. They have had no LIFE INSURANCE companies. Chicago's Negroes not only organized and perfected several life insurance companies, but one of them has reached out and annexed New York as a business colony of Chicago. This annexation was celebrated by a big dinner in March at the Renaissance Casino. What Harlem needed it seems to us, was a day of mourning—but they haven't seen that yet.

bishop, included among the "ministers." The next highest percentage was made by a machinist. The "students" fell down hard. One "student" said that Arthur Schomburg was a violinist; another (from N. Y. U.) said that Robert S. Abbott was a judge; one got Paul Robeson as a painter, and Jesse Binga as a druggist; another (from City College) had Richard Allen as a writer for the Amsterdam News, and still another had the founder of the A. M. E. Church as a musician of today. Another City College "student" when asked who was Rene Maran said, "I think SHE is a Negro author." Mr. Richardson, the writer of the article, declared however, that "the booby prize goes to the boy student who told us that Frederick Douglass, the orator and abolitionist, was maker of the Douglass shoe!"

It begins to look as if we will be forced to do what they used to do in the Danish West Indies before Uncle Sam took them over—find out whether our men and women KNOW rather than whether they WENT to college.

§

The Gift of The Gab

Recently the editor of this magazine has had to do a good deal of talking. In Lynchburg, Va., he addressed an inter-racial gathering of white college men and women, social workers, society folk and cultured colored people of both sexes. The subject was "The Negro and History." There also he addressed a great gathering of Negroes in a church on "The Black Man In History And Civilization," and some Negro students and townspeople at the Baptist Seminary and College on "The

Racial Inferiority Argument In the Light of Science And History." All these fell in Negro History week, and were most enjoyable. The people of Lynchburg, both colored and white, were exceptionally friendly and hospitable.

Then he came back to New York, where he lectured at the Bronx Union Y. M. C. A. and at the great Central "Y" in Brooklyn—both of them white institutions. The secretary of the former wrote to say that the lecture "was an education in itself." The subject at the Brooklyn "Y" was "Culture and Civilization." The audience was exceptional in size and interest.

In addition there were brief addresses at a Negro lyceum in Harlem, at a birthday dinner on Lenox Hill, at a gentleman's club on Long Island, at a New York institution of learning, and a Community Church forum in Bay Shore and at the Sunrise Club. And last, but not least, the lectures at the Library in West 135th Street on Saturday

nights, which have included "China," "Mexico" "Garveyism," "Dunbar," "Radicals," "Superiority," "The Virgin Islands," "Booker Washington," and "Contemporary Negro Authors." The audiences now pack the auditorium and have banded themselves into an organization responsible for the publication of this magazine and the maintenance of the forum, which was taken over from the Board of Education of New York City at the suggestion of the local Librarian when the cutting off of its funds forced it to surrender more than nine-tenths of its lecture forums.

It has seemed to the editor (who is also a lecturer-) that this "gift of the gab" is a gift with which one may render worthwhile services to his race, his city and his country. In any case he has immensely enjoyed the exercise of it, and sincerely hopes that, in the interest of the "I. C. U." he may exercise it in the near future through all of the 48 states.

FASHION'S FANCY

By "CÉCILE"

A NEW MONTHLY FEATURE FOR LADIES

There are definite rules which the well-dressed woman will follow to attain distinction. Fashion's Fancy in a brief summary will give to milady the trend of the new mode in its column of each number.

Simplicity still continues to be the keynote for the spring months. The silhouette varies only slightly from season to season, the greatest changes being in coloring and details. While the fashions for the smart woman may have a great deal of variety and charm, they must be chosen carefully and thoughtfully to obtain the individuality and subtle variations of the mode.

Several tendencies are presented, which Fashion's Fancy wishes to review in line of importance. Black and white lead in color for spring—followed closely by gooseberry green and beige.

Blue and monkey skin are being worn a great deal with promise of increasing popularity.

The simple silhouette is given variety by graceful draperies, irregular lines, and tracks are also being shown.

The sport frock, so essential to complete the finished wardrobe, still retains its popularity—displaying even greater charm of brilliant color combinations. The sweater blouse and

three piece suits offer many pleasing and individual styles.

The tailored coat suit is again in vogue to add chic and smartness. The dominant colors being navy blue and black. Checks also are in evidence. The coats of the suits are short and trim and often depending on a bit of braid or flower boutonniere for its finished effect.

The present mode for the coat is straight, although there are many smart models having diagonal lines, plaits and ribbon bows. Black satin coats fur trimmed are also very prominent.

There are few changes in millinery. Tan crowns with either wide or narrow brims are worn. Fisco braid is again in vogue with railroad straw holding its own, Crochet and Milan straws leading in popularity and promise for many models of meline for summer months.

For perfect grooming the smartly dressed woman demands style and fit for her foot wear. Exquisite examples in models of kid and swede are offered. Checked kid, snake skin and brown calf are very smart. Contrast and color combinations are much in evidence having elaborate cut and ornamentation.

Hosiery is chosen carefully to produce a harmonious whole and completing the finished attire.

THE THEATRE IN TABLOID

"In Abraham's Bosom," which was promoted from the Provincetown Playhouse to the bright lights of Broadway before it flickered and went out, was not in any sense a great play. It was but an attempt—futile for the most part—to present without bias a typical Negro situation from Southern life. Its seven incoherent scenes showed that Paul Green has not yet learned the technique of play-writing. The first scene was well rounded, the second was putrid piffle, the next four were "flops"; but the last was unique. After five fumbles the author (though I suspect it was the director's doing) achieved high art and a piece of poignant tragedy in that final scene.

Abbie Mitchell and Rose McClendon had their styles cramped effectively until the last scene. Frank Wilson won well deserved enconiums by the effective way in which he handled a difficult role after Julius Bledso had quite killed it.

* * * *

At the Lafayette I saw some good com-

edy during the past month. Irving C. Miller's "Gay Harlem" was one of the most interesting hits, marred somewhat by some unnecessary sops to the Cerberus of baser requirements. But nothing can dim the achievement of Miss Elizabeth Smith. Here was an outstanding figure, for beauty, brains and stage deportment that promises to match Aida Walker in the days to come.

* * * *

AT THE LAFAYETTE THEATRE the remarkable strike of the Two Moving Picture Operators is still going on. The theatre is packed to capacity—not only every night, but every day at matinees. At the Renaissance Theatre the screen program is always preceded by the display of the moving picture operators' union emblem and the statement that the m. p. machine is operated by a member of the union. The Renaissance is also filled to capacity each day. So that it seems that neither the friendship nor the enmity of the union has any box-office effects.

PROGRAM AND PRINCIPLES OF THE INTERNATIONAL COLORED UNITY LEAGUE

The New Negro has come forward, neither to whine, to wheedle, nor to make petitions or vain demands; but to take his future in his own hands and mold his own destiny by mobilizing his manhood and his money, his resources of head, hand and heart. Realizing that whatever is given by goodwill today may be taken away by ill-will tomorrow, he is seeking his own salvation by consolidating in his own hands and under his own control those forces for racial uplift and security, which are already his, to the end that he may thereby win the things he wants: political equality, social, justice, civic opportunity and economic power.

General Objects

The International Colored Unity League, was organized as the instrument by which these objects might be carried out. The League exists to serve the interests of the great masses of our people, and anyone who sincerely desires, to devote his abilities to them will find his opportunity within its ranks. It holds out the hand of fellowship and brotherhood to all those of Negro

blood, however diverse their purposes, provided those purposes be good. It reserves all its energies, and fighting-power for those evil conditions created by race-prejudice, and has none to spare for the criticism of other Negroes who are fighting in their own way for the uplift of the race. It aims to bring Negroes together in social and spiritual concord, and to secure ultimately by their co-operation a homeland in America where Negroes can remove the stigma of alleged inferiority by demonstrating to the rest of the nation that they are as capable of democratic self-government under American institutions as any other racial element in this country of ours.

Political

In the meanwhile the Negro in America will achieve neither political self-respect nor political power until he undertakes his own political thinking and uses the votes which he has in the North to secure the vote for his brother in the South. The doctrine of "RACE FIRST!" is the only one which promises political action by organized Negro voters along the lines of

their own sadly-neglected group interests. The political program of the Unity League aims to unite the political power of the Negro around these three points: (1) Representation in Congress and in State and Municipal legislatures, (2) Utilizing the balance of power in doubtful states, irrespective of previous party affiliations, (3) Enforcement of the 14th and 15th amendments to the Constitution. By these means the Northern Negro will use his political power to get the ballot into the hands of the Southern Negro, and thus put the political power of the Negro all over the nation on a footing of permanent security and beyond the freaks of friendship or the reach of enmity. The immediate program must include an attack upon "Lily White-ism" by demanding the reduction of representation in the national conventions of political parties to the basis of the votes actually cast in national elections.

Economic

We Negroes must finance the foundations of our own future and use our available wealth:

To tighten our grip on the land by buying agricultural land in the neighborhood of those cities where we live in large numbers,

To feed ourselves by raising meat, poultry, eggs, milk, vegetables and other farm-products co-operatively for sale to ourselves at rock-bottom prices, thus eliminating the hordes of white middlemen that swarm in Negro neighborhoods and suck our economic life blood, keeping the cost of living unusually high by charging us prices higher than those paid by white workers who get higher wages than we do,

To maintain our own co-operative groceries and butcher-shops in those sections of cities where we live, and to serve them from our own farms by means of our own trucks.

To encourage property-owning in the suburbs of large cities that we may not always be paying our earnings away in high priced city apartments.

To erect our own apartment houses, halls and casinos in our own neighborhoods, so that our rents shall return into the race's pockets in the form of profits which may give employment to our architects, engineers, artists, business men and workers.

And ultimately, to link up the Negro farmer on the land, North and South with the selling centers in the cities, ensuring them the highest market prices for their cotton, corn, potatoes, oranges and other farm products, thus keeping the cycle of Negro industry and commerce as far as possible within the Negro's control.

Social

It is one of the social aims of the League to foster the elements of racial strength and co-operation already existing in the Negro Church, which has done more for the education and spiritual uplift of the masses than any other agency in the race. The great secret and fraternal organizations have shown us in their benevolent work how great and practical a thing is self-help; while, the Negro newspapers, both national and local, together with the Negro school teachers, have faithfully contributed both light and leading. The League will strive to work in friendly and active co-operation with all these institutions and will always render to them such assistance as opportunity may bring within its power.

The Campaign of Enlightenment

The League maintains that its program contains illwill to no one and carries to the Negro the gospel of salvation by his own works by faith in himself and his future. To spread this gospel the League engages in a campaign of enlightenment and sends out speakers to tour the country North and South, establishing branches securing members, raising funds and making friends.

The League's Magazine

The League is also engaged in launching a monthly magazine to be known as The Voice of The Negro and to serve as the organ of the Unity Movement. This magazine shall be always free from condemnation of other Negro movements; full of the spirit of helpful uplift and co-operation and replete with information about what is taking place in every quarter of the colored world. It shall strive to educate racial sentiment and guide it in channels of usefulness and co-operation, give publicity to all those who are achieving the things that will bring inspiration to others, and bring forward some of those struggling geniuses of our race who languish for lack of opportunity.

THE INTERNATIONAL COLORED UNITY LEAGUE

513 Lenox Avenue, New York City

The undersigned subscribes to the Program and principles of the International Colored Unity League and hereby enrolls himself as a member.

Name

Address

Date

Membership Fee (inclosed) One Dollar

POEMS FOR THE PEOPLE

Ebon Maid and Girl of Mine

By LUCIAN B. WATKINS

Came into being with her birth.
 The sweetest charm of all the earth
 All that without her we would lack
 She is in purity and black.
 The pansy and the violet—
 The dark of all the flowers met
 And gave their wealth of color in
 The sable beauty of her skin.
 Glad wind of evening is her face
 Gentle with love and rich in grace;
 The blazing splendors of her eyes
 Are jewels from the midnight skies;
 Her hair—the darkness caught and curled
 The ancient wonder of the world,
 Seems, in its strange, uncertain length,
 A constant crown of queenly strength.
 Her smile—it is the rising moon.
 The waking of a night in June;
 Her teeth are tips of white—they gleam
 Like starlights in a happy dream;
 Her laughter is a Christmas bell
 Of "Peace on earth and all is well."
 Her voice—it is the dearest part
 Would they receive this meek and humble
 Of all the glory in her heart:
 The height of joy, the deep of tears,
 The surging passion of the years,
 The mystery and dark of things—
 We feel their meanings when she sings.
 Her garments gracefully caress
 Her tender form in sinlessness,
 And on her bosom's curves sublime
 Make love's eternal rhythm and rhyme.
 Her thoughts are pure and every one
 But makes her good to look upon:
 Daughter of God! you are divine,
 O Ebon Maid and Girl of Mine!

LUCIAN B. WATKINS.

If Christ Came Back

If Christ came back today, what would
 they do?
 If Christ came back today,
 What would they do?
 Would they receive this meek and humble
 Jew
 As mankind's benefactor? Would the
 crowd
 Accept his lowly doctrines with heads
 bowed?

If Christ came back and saw the things
 we see:

The poor and weak still struggling to be
 free.

The lust for wealth and power of today;
 And Man's great hate for Man, what would
 He say?

If Christ came back, I know what He
 would do—

This silent, noble-hearted, smiling Jew:
 He would denounce it, as He did of yore—
 And they would lynch Him, as they did
 before!

ANDY RAZAL

§

The Honor Roll

Of those who make it possible for you to
 hear The Voice again.

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Mr. Elijah Schmidt	5.00
The Violet Social Club of the American- West-Indian Ladies Aid	5.00
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Mr. Anderson	1.00
Mr. Southwell	1.00
Mr. Shay	1.00
Mr. Chambers	1.00

§

What-Ho, Aframerican!

It was at the Quaker meeting-house in
 Philadelphia where a group of white and
 black and colored people had gathered to
 discuss the problems of peace and war.
 The chairman had introduced the last
 speaker, a young white man, and these
 were his opening words.

"Although it may surprise most of you,
 I believe I am more African than anyone
 in this room because I was born and bred
 in Africa."

Here was a genuine 'Aframerican'—for
 he was an American citizen of African ex-
 traction BUT HE WAS CAUCASIAN!
 And I wondered at the fatuity of those
 who coined that silly word as a substitute
 for NEGRO.

The Dawn

The beautiful dawn
 Like witchery drawn
 Is lovely as lovely can be!
 I stand on the mountain high
 With my eyes towards the heavenly sky;
 I see the beautiful strands of gray,
 Red, and white of the dawning day.
 Then, forth bursts the sun with his golden
 ray!
 And before I know it, 'tis day.
 MAY WONG.
 A Chinese pupil of P. S. 136.

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By **HUBERT H. HARRISON**

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