

Afro-American-Ledger,

Published Every Saturday

AT THE

AFRO-AMERICAN BUILDING,

307 Saint Paul Street.

BY THE

AFRO-AMERICAN CO.,

J. H. MURPHY, MANAGER.

UP-TOWN OFFICE

1820 Druid Hill Ave.

Subscription Rates:—

- 1 Year.....One Dollar.
- 6 Months.....Fifty Cents.
- 3 Months.....Twenty-five Cents.
- Single Copy.....Three Cents.

Postage Prepaid by Publishers.

Entered at the Baltimore Post Office as second-class matter.

We are not responsible for the return or preservation of unsolicited contributions on any subject.

All articles sent to this office for publication, must have the writer's signature or otherwise such articles will be ignored.

Churches and others having news or notices will please have the same in the office by Wednesday to insure publication in the week's issue.

Correspondents will please have all communications in the office by noon on Wednesdays.

All communications intended for publication should be addressed to THE AFRO-AMERICAN LEDGER, 307 St. Paul Street, Baltimore, Md.

Advertising rates made known upon application.

All Checks, Money Orders and Drafts should be made payable to J. H. Murphy, Manager.

MD. PHONE 5891 W

BALTIMORE, MARCH 25, 1905.

Everybody to work.

Preachers, school teachers, politicians, all and every. Everybody's shoulder to the wheel.

No time for dissensions or bickerings to kill this infamous suffrage amendment is the work of everybody.

An opportunity is now afforded the Suffrage League to take up the fight in this State for equal accommodations for all travelers.

It is to be hoped that the Pennsylvania Railroad may be made to pay substantial damages for ruffling Mr. Hart's feelings. It has led off in giving bad accommodations and constraining the law strictly.

Seeing that the city authorities were a little slow in cleaning the streets of the city, and knowing full well that something needed to be done, and done quickly, Friend Jupiter Pluvius took a hand in the matter this week, and the streets, barring in some places a little mud, present quite a pleasant contrast from the week before.

Here's work now for the Suffrage

Eastern Shore, the cars provided for colored people are hardly fit for a hog to ride in. The law emphatically states that the "accommodations for both races shall be the same." If this is the case, then it is the duty of the colored people to see to it that they get proper accommodation on every railroad in the State. If we are to be humiliated by being separated from other travelers, then we should compel the railroads to live up to the law. The best way to get rid of a bad law is to have it strictly enforced. If the white people of this State have their prejudices, they should be willing to pay for the privilege.

IS THE NEGRO AN INFERIOR OR SUPERIOR BEING?

Three books of much importance bearing upon the so-called race problem have made their appearance quite recently. All of them are by authors of Southern birth and residence. They are: "The Present South," by Edgar Gardner, of Montgomery, Ala., "The Negro: the Southerner's Problem," by Thomas Nelson Page, and "The Color Line: a Brief in Behalf of the Unborn," by William Benjamin Smith, of Tulane University, New Orleans, La.

The most vulnerable and extremely prejudiced one of the three is that by Mr. William Benjamin Smith, Says the Springfield Republican:

"The author takes up his cause in nervously energetic style, declares that the Negro question is pre-eminently a question of race integrity, that the preservation of the integrity of the white race transcends in importance even the preservation of the family, that the imminent presence of the Negro in large numbers is a constant menace to the continuous germplasma of the Caucasian race, and that the danger of general miscegenation can only be warded off by maintaining an impassable social gulf between the two races. And in the exposition of these propositions, the author appeals to biology, ethnology, craniology and so on, to prove that the negro is constitutionally an inferior race, that a mixture of white and black will produce a product tending to greater inferiority, that as the races cannot or must not amalgamate, the black must stand off in a hopeless state of inferiority, that in such a state he is doomed to gradual extinction under immutable laws of evolution, that he was better off under slavery, and that only in a state of dependence akin to slavery can he hope to save himself."

Of course, the above "theories" of Mr. Smith are not new. We have heard them over and over again until we have become perfectly familiar with them, and have prepared ourselves, by anticipation, for the periodical reproduction of the same. However cunningly and ingeniously Mr. Smith has put these exciting theories with respect to the "constitutional inferiority" of the Negro race, and the corresponding superiority of the white race, the facts in the case as drawn from the actual history of the two races for over two hundred and fifty years, in this country, do not make good his contention. Mr. Smith contends that a strict maintenance of the Negro's position of inferiority and inequality is essential to the preservation of the purity and integrity of the white race. The very statement of the proposition suggests suspicion.

sense of innate superiority upon the part of the white man, how are we to account for the conditions which made the enactment of the ancient law necessary?

Again, if we mistake not, in every Southern State, there are laws prohibiting marriages between white and colored persons. Do not the very presence of such laws strongly intimate that there is a natural tendency, on both sides, towards such marriages? If not, why a law to prohibit a thing when there is no tendency in that direction. And this tendency must of necessity be mutual, since it always takes two parties to a marriage contract. And then, again, there are living witnesses among Negroes who personally knew, in days that are past, of tendencies from the other side, and as legacies of that knowledge there are not a few colored persons who claim white fathers and Negro mothers, and such are the living products of social equality.

We have this to say, in conclusion, with respect to the whole argument by the gentleman who hails from the State which furnishes such a remarkable variety of "Colored people," of beauty and of grace, many of whom speaking the French language. There is a tendency among mankind "to steal," and, despite that very ancient law which came down from Sinai "Thou shalt not steal," stealing has not entirely ceased; and we have a strong suspicion that if there does exist a natural disposition to amalgamate, then law and convention will be powerless to prevent it. The Professor need not worry over our coming "extinction," for we are certain to go in and possess the land. The trouble is, these speculators on the "Negro problem" don't know what they are about. In fact, all of us are at sea. In this part of the world, in the times in which we live, a new chapter of human affairs is being written, and, while there are many contributing forces towards making it what it shall be, no one but the Great Architect knows the completed design. We imagine, however, that "extinction" is no part of it, since God hateth nothing that he has made. Rather are we disposed to believe that one of the most striking features of it will be a "bringing together in one" of the races of men living together in a common country. Thus, when our many white friends and adversaries come forth with all sorts of schemes for our salvation, our simple but earnest reply is, in the words of the Book:

"The salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble. And the Lord shall stand by them and save them; He shall deliver them from the ungodly and shall save them because they put their trust in Him."

During all the past and present discussion of the evolution of the problem, the problem is steadily solved in the natural and right way. White people are being more and more educated, and so are the colored people, and both of them are passing through a process of "extinction," which, when completed, will leave neither the Caucasian or the Negro, but what is grander and nobler than either—man—alone will survive, while prejudices and caste will be buried as deep as to be undiscovered by the trumpet of Gabriel. So mote it be! So mote it be!

an impartial standpoint is Mr. David Graham Phillips April "Cosmopolitan." The ing and fascinating drama is fully and with true judicial and many thousands of readers have been unable to form an opinion on this remarkable crime will find Mr. Phillips one of the greatest usefulness help.

STYLES IN SIDEBOARDS

In "The Twentieth Century" for April, Miss Esther Sims whose writings on various subjects have caused her to be recognized as an authority on the subject, contributes an interesting discussion of the sideboard. Various names the sideboard ways been a most important feature of the hall or apartment wherein people live. Its general form has undergone changes, since its use has remained the same in all periods. Yet are as distinctive styles in sideboards as there are in other kinds of furniture, and it is well for the who is furnishing a house to know what they are.

THE FORUM.

MR. EDITOR:—

Please allow me space in your paper for a few words concerning an article that appeared in the more Herald of February 11, by Bishop H. M. Turner of Atlanta, Georgia.

I will admit that there are black Negroes and white Negroes that are not fit to be classed any race. We must be able to distinguish between good and bad. I do agree with the statement made by Bishop Turner, that all Negroes are only fit for slavery and the old plantation. Perhaps the Bishop misses the old hoe cakes and ash upon which he was fed by his master, but there are some who have turned aside from these conditions, and today their minds, homes, wardrobes and are as those of H. M. Turner's white man's.

Better is he that hideth his wisdom than he that hideth his wisdom. cannot say that H. M. Turner is wise in his remarks, for "a wise man will hold his tongue until he see opportunity, but a babbling fool will regard no time." I am quite sure that the Bishop has taken into consideration his \$1,000 a year salary he receives from the of those Negroes of whom he speaks as being so insignificant and who to raise a fare from here to Africa.

If it was only only money would keep the Negro from going to Africa, there would be plenty of them to go, but those nine or ten Negroes fooled from Africa by the red flag, have passed away, and the generation knows nothing about that country. We are Americans born on this soil, and we have decided to stay here where our interests are; the country where our mothers and fathers have bourned the burden in the heat of the day.

I think Africa is a fine place for the Bishop. Let him return on his \$2,500, which will give him grain and stock for his farm. Shall the Governor supply a line of steamers from here to Africa, sweet Africa, the place where he longs to rest?

GAMBLING IN FORMER