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BALTIMORE, MARCH 30, 1912

PROMISE AND FULFILLMENT.

II.

It is really surprising to note the calm assurance with which the leaders of the Republican party undertake this program of rallying the colored voters to the cause of the G. O. P. through the seductive influence of those proelection promises which, in the past, have done effective duty in holding out before our longing eyes alluring hopes of "great expectations," only to show us later, to our very great and off-repeated sorrow, that realiaztion plays little part as a sequence to party promises in the great political game..

In 1904, emboldened by its unprecedented success and the prestige which the forcefulness and personality of its great leader had brought to it, the Republican Party decided that it was unncessary to insert in the party platform any plank whatever offering any sort of a sop to the colored voter. He was an absolutely dependable asset at election time. Indeed there was at that time a widespread and growing feelng within the party that the G.O.P. was strong enough to unload its black burden and make an attractive bid for the electoral votes of their white brethren of the South. To those who really know the true situation in the South it was ludicrous in the extreme to see the lumbering Republican elephant coquetting with the elusive Democratic donkey. "Breaking the solid South" became the fond hope of Republican leaders, and when President Roosevelt nominated his Secretary of War as his successor, William Howard Taft was loudly acclaimed as the great leader who would accomplish this cherished result.

But even the G. O P. will sometimes "reckon without its host." Before thousands of the leaders had been able to swallow the Rooseveltian nomination of Taft and thus restore harmony within the ranks, Brownsville had been put on the map and something was necessary to pacify the black voters in the close Northern State without whose votes Taft could not have been elected. And so in 1908, a plank was placed in the Republican party platform which along with the gentle and ever recurring reminder that the G. O. P. had for "more than fifty years been the consistent friend of the American Negro," that the G. O. P. "gave him his freedom" and his "civil and political rights," also contained the specious assertion that "we demand equal justice for all men without regard to race or color." Upon this platform containing this Negro plank, William Howard Taft was elected president, and we thus received our usual pre-election promise of fair play, an open door, and an even chance and we have lived to see this promise broken, dishonored, violated by the very man who without the blacks of the South could not have been nominated and who without the blacks of the North could not have been elected.

The history of American politics records but one blacker betrayal—that of the colored people of the South by Rutherford B. Hayes.

One of the very first things President Taft did after his election was to announce his socalled Southren policy—the most humiliating, demoralizing, and destructive policy which had happened to us since the Hayes surrender. Ohio had given one son who destroyed constitutional government in the South and she gave another of her sons, William H. Taft, who sought to destroy what little of manhood was left to the colored men of the South.

Hobnobbing with the Bourbons of the South and forgetful of those upon whose back he rode into power, he espoused the Southern contention that no colored man should hold office in the South thus setting the seal of Presidential approval and republican Presidential approval at that, upon this dispicably iniquitous, un-American, unholy policy by declaring that he would make no Southern appointments of colored men where such appointments were objectionable to the whites. Thus he justified the party promise to "demand equal justice for all men without regard to race or color."

Not content to violate the party platform by refusing to appoint colored men to office, President Taft went further and removed practically every colored office holder in the South even in cases where government inspectors made the highest efficiency reports upon the conduct of offices held by colored men. This was notably true in the case of Mr. Rucker of Atlanta, whose management of the collector's office in that district was said to have been above criticism. And yet in spite of his high efficiency record and in spite of the Negro plank guaranteeing "justice for all men without regard to race or color" our Republican President removed him simply and solely because of his color.

In further violation of the party platform President Taft who had announced his intention not to appoint colored men to office and who had removed most of the colored officeholders in the South, gave recognition and support to the Lily White movements in the Republican party of the South made up of whites who for the most part are Republicans for office only and who object to the presence of colored men in the party councils. These Lily Whites, seeking and encompassing the humiliation of those colored Republicans who for years have been Republicans when it meant danger and even death to espouse the cause of the G. O. P., have been recognized by the President and in many places formally installed over the heads of colored organizatons as the only Republican party in those sections of the South.

President Taft has refused to appoint colored men to office in the South solely on account of color; he has removed most of the colored office holders in the South for the openly, owned reason of their color only; and he has recognized, encouraged, and supported the Negro-hating Lliy White Republican organizations of the South, solely on account of color. He has done these things notwithstanding that:

1—The Republican Party platform "demanding equal justice for all men without regard to race or color."

2—The black voters of the South compose the over-whelming majority of the Republican Party in that section.

3—To pursue a policy of this sort is to betray the men to whom he owes his nomination and to be ungrateful to the men without whose votes he could not have been elected.

4—The actual majorities in many Southern communities are colored which must be ignored when the President recognizes the wishes of the white minorities only.

5—To continue this course is to still further alienate the black voters of the North who have already voiced that resentment at the polls.

Here then is the party promise and a partial record of the party fulfilment—a promise full of encouragement and hope, a fulfilment marked by a betrayal, by ingratitude, by an attempt at poilfical effacement—all at the hands of our own party which held out the alluring pre-election promise that "we demand equal justice for all men without regard to race or color."

"Lynched the wrong Negro" was the caption of an article of hardly a dozen lines in the newspapers of this week. Notwithstanding the fact that these men are murderers, it had no more effect upon the consciences of the white people of this country than would be the throwing of cold water on a duck's back. Where are we drifting? What will be the ultimate result of those red-handed murderers going scot free Will there not come a time when justice will cry aloud and the blood of these people cry unto heaven for vengence? There is a terrible day of reckonning coming and the people of the United States will pay dearly for the blood they are now spilling.

THE WHISKEY QUESTION.

Men, nowadays, fight as earnestly and persistently for "Whiskey" as did many good, but mistaken men fought to retain the ownership of their "Negroes." Each Negro had a certain monetary value, like the keg of whiskey, and men were loth to part with their "Negroes," for, in so doing they were parting with money. But, one eventful day, in the city of Richmond, the capital of the old Southern Confederacy, both the Whiskey and the Negroes were made free. The Whiskey was hauled into the public streets, the barrel tapped, and the liquid "stuff" flowed freely down the gutters of that great city. And as for the Negroes, they followed in adoring love the form of Abraham Lincoln, almost worshipping him. If it were but for a day, yet the fact remains that on that ever eventful day, "whiskey and Negroes were made free."

Some say that whiskey is a good thing if you only keep it bottled up, and in its place. But, in these days it seems increasingly difficult to keep either "whiskey" or the "Negro" in its or his "proper place." Both appear to be ambitious towards having a "free" course. There are those who regard Negroes generally as constituting a nuisance, and they have sought to "regulate the nuisance" by a political larceny of this suffrage and civil rights. There are many good people in these times who have decided whiskey is constituting a "public nuisance"' and are attempting to eliminate altogether. But along this line, a most important lesson, eminating from "dry" territory comes with impressive force, which the enthusiastic opposers of whiskey must painfully consider. In the anxiety, in certain sections, to get rid of "whiskey and Negroes" it seems to have entirely escaped the thoughtful, that the evil would surely re-appear if they failed to apply the one "Solvent" which Jesus Christ gave for the healing of all social evils. The "Allen gang" in Virginia leave not the least doubt of the existance of the "Moonshiners." It is just possible, if the same amount of money and enthusiasm, which for a half century has been spent in the South, in suppressing "whiskey and Negroes" had been poured out in genuine effort to reach "Moonshiners" and others of that particular class of the white race, and to up lift and elevate Negroes, as real members of that One Brotherhood, acknowledged by all, as often as they say "Our Father," there would hardly be any need today for the present agitation. And, yet, for all that we have said, we fail to see how Christian man can feel justified in conscience, in a state Legislatiure, in voting against any proposition which simply gives the people of any given community the right to decide the question for themselves, whether they will permit the "cursed stuff" to be sold in their midst. Such decision does not decide the question of whiskey. The real work of moral cleanliness must issue out of the Lord's universal rule of Love, and non-resistance of evil. As long as man has a nature craving the "cursed stuff" will organized Christianity have the opportunity of bringing to bear upon the hearts and lives of the ignoble army of whisky dealers and consumers, who are included in the work of the Saviour's Redemption, the Law of Love. It works rather slowly, but it is sure, and in it we have unbounded confidence. The anti-saloon people must find some way to become real lovers of these people, and by the awfully slow processes of love lead them out of darkness into the light of day. The right solution of all social questions is intimately connected with a right understanding and a full appreciation of what is involved in the two words "Our Father." The Saviour not only boldly proclaimed the "Law of Love"' but Calvary tells us that rather than deviate one iota from it, He witnessed for it even unto death, and almost with His dying breath breathed a prayer of Forgiveness, upon those, who, failing to interpret His Law of Love, were really crucifying their best friend. Let all antisaloon men more vigorously put into practice the fundamental principle of the universal Brotherhood of all men, and they will find the desire of their hearts realized through this one specific solvent of the Master. The ignoble army of whiskey dealers and consumers, together with that race of people who are so continuously, and flippantly, characterised as the "Negro" furnish mighty good ground for a starting point.

THE RULE OF THE RING.

There are great many people who, when they see in the daily papers much about "Ring Rule" and "Bossism" seem not to understand the seriouness of the situation which the use of such words would indicate. As an aid to an interpretation of the meaning of such a conspiracy against democratic government one has only to call to remembrance the strange capers of many of the legislators who have been sojourning at ye ancient city on the Severn for the past few months.

A "Boss" is a very important part of the "Ring." Let us take, for example, a city or a country. The end of all legislation is for the good of the people, all the people who compose the State. We must, then, have such a central body which we call the Legislature. This body is supposed to be composed of such persons as the soverign people send thither to represent them. But, the perversity and weakness of our common humanity are of such nature that those who love "gain" more than they love human brotherhood, are disposed to make everything serve their selfish purpose. The "Boss" and the "Ring" fit into each other as does a key into a watch. Cleverly does the "Boss" name men from this ward and from that, and being successful in ellection, they can apportion the "spoils" among them. The "Boss" passes the word, and the "ringsters" obey, for they must hang together or else hang separately. If what the people want happens to be consonant with their plans, then alright; if not, the people must be bamboozled and hood-winked, and all kinds of excuses given for inability to secure what is desired by them.

The theory of our government is, that the people are in command, and the legislators are their servants to execute their will. But the "Boss and Ring" are in command, and the people are their servants, and must pay tribute. Now, there has been a constantly growing revolt upon the part of the people, for years, against this tyrany usually designated as "Machine politics." Such respectable larceny of human rights is responsible for very many popular movements, some wise and some unwise, looking to the overthrow of this unrighteous machine. And the present National effort along Presidential lines this matter constitutes the very heart of the controversy. Roosevelt is simply an incident, and an instrument. The real issue is whether the people themselves shall rule their own government or submit to a continued grand larceny of their rights.

What all good and desirable citizens demand is, that the people, in the several communities, be given the chance to indicate their wishes in legislation, and the character of the men who shall be their public servants. Under our contention, it would be utterly impossible for such small men, who, as things are now, are selected as members of our State Legislatures,. Instead of having the "Bosses," as now, select the men for the Legislture, and giving, condescendingly the people the privilege of going to the primaries and indorsing their selection, any man in any ward would have the right and privilege to announce his candidacy, subject to the decision of the people in the primary. Before such a primary is held, the people would have ample opportunity to have the several candidates for popular favor appear before them and discuss the issues, and declaring their postion on contested questions. In the light of such education and information, and such knowledge of the merits or demerits of the several candidates, the people in the primaries could fitly and intelligently decide who of the candidates they desired to represent them. And, then, when men, after having been elected before the people, they would certainly receive such condign punishment and political banishment as would add terror and a restraining check upon other mercenary and corrupt men who would dare to deceive and betray the confidence of the people. The Rule of the Ring must go, or else our government will cease to be a democracy, becoming a real "Oligarchy" with a "Boss and a Ring" as the imperial dictators of the people. This is the main issue. It is not champions either of the "Ring" or of the "People." In the last analysis the people must win.

Some years ago the writer sitting in a local theatre heard a song sung by a white woman blacked up for the occasion the refrain which ran something like this:

"'Tis hard, 'tis hard, 'tis hard to be a 'nigger, nigger, nigger!'"

And this is true in more senses than one, as was evidenced by the fact that at Bay View, the alms house of this city, a poor Negro had his Adam's apple split in two, by the white attendants of the place in their efforts to force, as they said, medicine down his throat, which resulted in his death. The result was that when the matter came before the authorities the attendants were exhonorated from the death of this poor, unforunate Negro.

Now for a moment suppose conditions had been reversed, and the victim a white man and the attendants colored men, what would have been the result It needs no prophet to tell what would have happened. The newspapers, except the Evening News, had nothing to say but it would have been heralded in the blackest kind of type from one end of the country to the other. It seems to us that it is up to the States Attorney to take this matter under consideraion. Will he do it?

The conference of the Methodist Episcopal church has ended and with the appointments, the ministers have returned to their several charges, and will take up the work of another year Two changes only noted in this city, where most of the ministers, thanks to the removal of the time limit in the Methodist Episcopal church, have been serving for a number of years. These men have been a blessing in the community and we are sure that in with but few, if any, ecxeptions, all will be welcomed back to their former pulpits both by the people of the city and the members of their conrgegations. We wish for them a successful year's work, and that in the future as in the past, they will be found at the post of duty when called upon.

Time's running short, gentlemen, if you want to do anything for the Colonel in this State you had better get busy

Hurry up, gentlemen, with that Y. M. C. A. business, don't take so long to get together. Something else is on the way.

The A. M. E. people have their innings next.

Longer School Term Bill Killed

Annapolis, Md., March 28—The Committee on Education has killed Senator Wilkinson's bill providing for longer school terms for the colored county schools. The laws of the State compel white schools to be maintained for nine months in the year, and to pay a minimum wage of $300. The Democratic members of the Senate said that the passage of the Wilkinson bill would give the Republican school boards a chance to make county commissioners levy taxes in keeping colored schools open nine months

In a number of the counties the schoos only run from three to six montths.

Religious Training Hope Of The Race

(Continued from page 1)

that good and not harm will be done by the natural exuberance of our racial spirit? There can be no accomplisment worth while without emotionalism. Enthusiasm is emotionalism. We must have it, but it must be controlled by powers derived from Christian education."

Mr. A. D. Washington, presided. Associated with him on the platform was a coterie of leaders, typical of the ministerial, educational and professional, and buiness life of the District. A fine musical program was presented.

Following Dr. Shepard's masterly presentation of the plans and purposes of his propanda, Dr. W. P. Thirkield, president of Howard Univeresity, delivered a supplementary address in support of the educational system advocated by the speaker of the evening. He predicted a glorious career of usefulness for the National Religious Training School at Durham, N. C., the work of which he had viewed at close range during a visit to the school last year.

In the afternoon, Dr. Shepard was the honor guest at a complimntary dinner tendered by fifty of the Capital's leading business and professional men, at the True Reformer's Hall.

THIS WILL NOT GO VERY FAR

Must this Woman Lose out In Her Plucky Fight On Your Accouut?

We made an appeal last week for help for a struggling woman, sick herself, but at the same time endeavoring to keep her family consisting of a sick husband, several children and herself together. It was and is a most pathetic case, and yet we have not had the responses this case deserves.

The trifling amount we have received we are almost ashamed to send the poor woman as coming from the large number of readers of this paper. This is a most worthy case, and you ought to help it, and we believe you will. Now during the coming week let us have a hearty response for this more than deserving family.

Mrs. H. Heard, 509 St. Paul street	$1.00
E. S.	$1.00
Afro-American	$1.00
Friend	.25

Pythians Hold Service

A unique thanksgiving service of local lodges of the Knights of Pythias was held at John Wesley M. E. Church last Sunday afternoon. Rev. Dr. Ernest Lyon preached a stirring sermon on "Charity, following which nine men stood up and asked that they be prayed for. Grand Chancellor Watty was at the head of the Pythians present, who numbered nearly 500.

Death Of Mrs. Lewis

Mrs. Maranda Lewis, one of the oldest members of Whatcoat M. E. Church, departed this life March 22, 1912. She leaves a husband, one daughter, two grand children.

Her funeral was held at her late residence, 1386 Woodyear street, last Monday evening two o'clock.

Those who officiated were Rev. C. C. Tongue, Rev. David Johhnson, and Rev. Nathan Johnson.

Miss Keys Entertains

Miss Florence Keys gave a small and charmingly appointed dinner on Sunday, March, 17 at her residence 1232 Argyle avenue. Covers were laid for twelve . Colors were pink and green. Those present were Miss Bettie Fitzgerald, Miss Alberta Bourbon, Mr. Chester Hill, Mr. and Mrs. Isaac Beale, Mr. and Mrs. John Flannagan, Mr. and Mrs. William Beale. Students of Cayton Williams University were Mr. J. L. Dudley, Mr. S. E. Ellison, Mr. A. F. Bailey. A very pleasant evening was spent.

Winchester Notes.

Winchester, Va., Macrh 28—The remains of Mr. Isaac Queen, who died in Philadelphia, were buried here Saturday.

The funeral of Mrs. Mary Lockly, who died last Thursday, was held Sunday afternoon.

Mr. Walker James, of St. Louis, has been called home by the serious illness of his mother.

Mrs. Jennie Curry is able to be out after a short illness.

Miss Bettie Jackson has returned from Washington, where she attended the sessions of the Washington Conference. Rev. A. P. Mann was returned as pastor of John Mann M. E. Church.

Mr. James W. Stephenson and the junior workers of St. Paul A. M. E. Church gave a successful entertainment Tuesday night, when a sketch entitled "The Return of R. Longfellow," a dialogue called "Why We Never Married" and other features were presented.

The stork visited the home of Mr. and Mrs. Webster James and left a fine baby boy.

Mr. Earl Evans and a number of others gave an entertainment at Stephen City.

Annapolis Notes

Annapolis, March 30—Mr. Arthur T. Oliver, who has been confined to his home for three months with a fractured arm, is much improved.

Miss Blanche G. Butler has resumed her duties at the Staunton School, aster an attack of the La Grippe.

Mr. Daniel Brown, one of the oldest members of Mt. Moriah A. M. E. Church, died recently.

Mrs. Irene Jackson, of 171 Prince George street, who has been quite ill, is convalescent.

Mrs. Harriett Selman, of 37 Cathedral street, is convalescent.

Mr. Joseph Johnson, who has been undergoing treatment at Provident Hospital, expects to be out next week.