

Liberia Today

A Third Party

Congratulations

Negro Education

THE-DIGEST

The New

Dancing

Colored Don

By Floyd J. Calvin

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TWO distinguished Americans of color have recently returned from Liberia, West Africa, and both are emphatic in their assertions that the black republic is making rapid progress. Dr. W. E. B. DuBois, editor of *The Crisis*, who represented President Coolidge with the rank of envoy extraordinary and minister plenipotentiary at the inauguration of President Charles D. B. King for his second term, says of his observations there:

I spent one month in Liberia, a week in Sierra Leone and 10 days in Senegal. I visited Portugal and Moorish Spain and am tremendously impressed with the beauty of Africa and especially of Liberia and its future opportunities.

Mrs. Helen Curtis of Brooklyn, N. Y., was specially invited by President King and his wife to be present at the inauguration on January 7. Upon her return to this country she gave out a statement, a part of which follows:

I had not visited Liberia since my husband's term of office as United States Minister and Consul General, which had been cut short by his death in 1917.

Having passed through the thrilling experiences consequent upon the war period in Monrovia, I was particularly anxious to return and see what progress the country had made.

There were signs of advancement on every side, and the inauguration week gave a fine opportunity to see the place Liberia held, not only as an independent black republic, but internationally.

There were no roads when I was here and no automobiles. Now it is a common thing to have a couple of hours' ride on the road recently constructed, which is only the beginning of a road program which is being carried out. The native chiefs have heartily entered into co-operation with the government, and in one section built nearly one hundred miles of road upon their own initiative.

The legislature, which has just adjourned, has passed some of the most beneficial enactments of recent years, among them, new debt laws, a law on mineral development and another giving freer access to the interior trade.

From these reports by eye-witnesses who have no axes to grind, we feel safe in saying that Liberia may yet take her rightful place in the vanguard of progressive nations. She may yet vindicate the faith of those who nearly a hundred years ago made a practical move toward giving the Negro a chance to demonstrate his latent and potential capacity for self-government.

WITH the slogan, "the hope of the farmers and industrial workers," a call has been issued by the Farmer-Laborites for a third party convention at St. Paul on June 17. Senator Robert Marion LaFollette is expected to lead the new group, should they decide to buck the old line politicians and go before the country independently.

In the last senatorial elections avowed progressives and radicals won in the states of Wisconsin, Minnesota, Montana, North Dakota, Washington, Iowa and Nebraska. A progressive governor won in Colorado. Some of these men ran as Republicans, and some as Democrats—merely a matter of convenience. In the progressive bloc in Congress Democrats and Republicans alike have co-operated with the Farmer-Labor senators in almost total disregard of party ties. Around this nucleus centers the attempt to build a national third party.

It will be seen that this discontent is largely in the West and Northwest. The farmers are dissatisfied. But it is hardly to be suspected that a half dozen states can turn the tables on institutions of a half century and more standing. Relief in some way will be found for the farmers. President Coolidge has said as much. To rush matters might cause unnecessary delay.

It takes no straining of the imagination to foresee a change of sentiment within the next few months. The voters of the West and Northwest will realize before November that their special grievances are not the whole show. Then they will line up with other patient citizens and give Coolidge a chance to put his program through. They will realize that individual corruption is not so widespread as has been intimated, and that even though certain Republicans have been guilty of misconduct, there are Republicans remaining who will see that they are ferreted out and punished. They will also recall that through the storm of recrimination which we have just passed, the only cool man in Washington was the head of the Republican party. Even the progressives went off half-cocked.

These facts will cause much serious thinking before any third party gets popular recognition. And once these facts are thought over, a third party will be still farther from a national foot-hold in American political life.

CONGRATULATIONS are in order for Miss Jessie Redmon Fauset, literary editor of *The Crisis*, on the completion and acceptance for publication of her novel, "There Is Confusion." It will appear this spring bearing the Boni and Liveright trade-mark, one of the most outstanding publishing houses in New York. The story, as announced, is a study of the Negro in the North—"the better class."

At a dinner at the Civic Club, a fashionable and famous holstery in the downtown section of New York, notables, writers and literary folk, both white and colored, expressed appreciation and encouragement on Miss Fauset's undertaking. Carl Von Doren, literary editor of the *Century Magazine*, and Horace B. Liveright, of the firm that accepted the work, both spoke encouragingly and urged greater literary effort among our group. Mr. Liveright, who also published Jean Toomer's fantastic and extraordinary "Cane," brought the depressing news that "Cane" did not take so well with the public. But, he said, he stood ready to take another chance with any promising and worthy literary aspirant.

We do not as yet know what the merits of Miss Fauset's novel are, but she is correctly praised for making the effort that has proved successful thus far.

The Writers' Guild, an organization of the younger writers, sponsored the occasion at the suggestion of Mr. Charles S. Johnson.

FRANKLIN FRAZIER, director of the School of Social Work at Morehouse College, Atlanta, Ga., in a recent vigorous article on Negro education in *Opportunity*, says:

Today Negro education faces a crisis. This crisis is not so much due to the passing of missionary and philanthropic support. It is a spiritual rather than an economic crisis. The old ideals are inadequate. Missionary education might have prepared the Negro to live in heaven, but it did not fit him for the culture complex in which he finds himself. But the old education in its day did give the Negro an objective. Negro education offers no objective to the Negro today. Old ideals have been dissipated. The Negro is either revolting against the old ideals or is adopting a narrow and selfish individualism. Hence the large number of students who are preparing themselves for the professions as a means to wealth and enjoyment, and not as a means for deeper and more responsible participation in our civilization.

This is a clear-cut statement of a question not easily faced. The deeper we delve into it, the less we know how to answer. But what the writer says is true, and we must eventually develop some kind of a solution.

"The old ideals are inadequate." The Negro no longer has his being purely for the motive of going to heaven when he dies. He wants something more. He wants something here on this earth, in this life—more than mere material assets.

"Negro education offers no objective today." This is true in a sense. Negro does offer an objective, but it is not a realistic—or an impractical objective. It cannot easily realize, although it is a mission. For Negro education is primarily a white education, and if there are one hundred million Americans interested in it, it is the attaining of the goal of all that it implies, which they are making a case of training a man for something will see him dead before you will know it. This is not only paradoxical, it is a trap.

"The Negro is either revolting against old ideals or is adopting a narrow and selfishism." We rather think the Negro has new old ideals—the young, or "new" Negro—the individualism—practically true, but some of the younger Negroes have found of "escape" through intense racial consciousness and interpret everything in terms of black. They exalt the black and minimize the white. Where the contrast is too obvious, as an example—grudgingly and even on the other hand, there is the second class and is apathetic. "Large numbers of students preparing themselves for the professions as a means to wealth and enjoyment, and not as a means for deeper and more responsible participation in our civilization." This results because of the destruction of old and nothing new to take their place. As what should take their place is denied. The not a race leader; all are not born with a consciousness. Some "don't care." The education is designed for an advanced civilization mass of their folk are down, and they are with them. "What's the use?"

But Mr. Frazier concludes:

Nevertheless, spiritual and intellectual elevation of the Negro awaits the birth of a Negro university, supported by Negroes, directed by Negro educators, who have the best that civilization can offer. A university can add to human knowledge, and it can give the Negro a chance to acquire those values which will motivate Negroes as a culture group.

This is in line with what we mentioned ago in connection with the separate school. We said then that our education should be a "spiritual and cultural unity." And best be done, we thought, by sending our own teachers. But this question is solved in five minutes, and for the present content to let the future take care of it.

B. C. FORBES, an eminent financial New York, recently made a trip South and returned with a glowing report. He wrote particularly of North Carolina which may be taken as indicative of the whole South will in time take. Says Mr. Forbes:

Altogether, it has been an inspiring trip. The expanding industries, the relations between the two races and the two races and between employers and workers, the splendid roads, the educational facilities and, in the winter, the astoundingly beautiful scenery of the state.

This splendid optimism is most welcome as things are down Dixie way, there is the as well. Progress is measured from the development started. At this rate, keep certain depressing episodes of the past, sympathizers with Southerners, white and new cause for elation.

The New South is beginning to assert itself. It should be encouraged. And the New South the better South, but it is the real South.

DANCING is under fire. Churches are condemning it right and left. Their attacks mainly on the "boogie" dance rather than on dancing itself. If it is sold and a few get drunk, then the blame. Or if some libertines go to with varying antics to the strains of some the dance is attacked as immoral.

But dancing is all right. It is a part of recreation. It is a pleasurable social has its weak points, but it should be reformed than abolished. Dancing will continue to be the contrary notwithstanding.

MISS NANNIE H. BURROUGHS, head of the National Training School for Women, Washington, D. C., and Miss M. Bethune, principal of the Daytona Normal Institute of Daytona, Fla., are the two who are the National Association of Wage Earners' organization that is out to unionize "three million women engaged in domestic and professional occupations."

The officers of the association declare that women who are employed in domestic service in order to provide necessities for families, and raise their own standard of living unless they become organized for their own protection.

If these women can make any headway, any practical results through their work, it is surprising. It seems to us that an attempt to organize domestic workers, without account, not of the race of the employees, but of the service rendered. Hardly any of them are to be a domestic worker all her life. They are a stepping stone to something higher, back on it in times of adversity until she is better. But people who are to become union look on their work as an occupation, a life.

Rather than broadcast the idea for women to remain house workers (not for themselves) by becoming unionized, it would be better to exhort them to become efficient in other more worthy and congenial nature. Any mechanical devices are rapidly solving the "service" problem.

DR. CHARLES WILLIAM ELLIOT, emeritus of Harvard University, on his 90th birthday. At 35 he became America's leading institution of learning. He held sway, developing his school into the world's greatest.

Dr. Elliot has been described as the greatest in the art of happiness. He is also the greatest after having seen much of the ways of the world with his own eyes the beginning and end of the industrial era—he remembers when there was no telephone, no electric light, no automobiles, no aeroplanes, no radio, and with the coming of all these things, and the complications they brought, he still believes in the triumph of democracy and its institutions.

Dr. Elliot's faith in humanity is a great may have our troubles, our differences, our backs, but if we keep kicking, honestly, we will after all get somewhere.

This is his recipe for a long life:

How to live long—go to church. Keep heart and a good conscience. Give your exercise as well as your body—really exercise regularly, eat in moderation, allowance of sleep. Avoid indulgence in the habitual use of any drug, whether not only of alcohol, but of tobacco, tea