

## POETRY FOR THE PEOPLE

## THE SOUL OF THE POET

The soul of the poet  
Must be grand,  
With the thoughts  
That he alone feels.

The eyes of the poet  
Must be luminous  
With the vision  
That he alone sees.

The dreams of the poet  
Must be serene,  
You can tell  
From the lines that he pens.

The days of the poet  
Must be wonderful  
From the love  
That he gives to his work.

LILLIAN D. MANSON.

## LIBERTY AND LIFE

Onward, onward to liberty  
Along freedom's stream,  
To seek the life of liberty  
Goes every man and woman.

Across great hills and country wide  
They seek their freedom and their life,  
But each comes to liberty  
By a path that is his own.

For there they'll have their liberty,  
Whate'er the cost and what the strife;  
And there they'll have their life,  
To live a great new life.

There they'll find both rich and poor,  
Here's hope and here's despair,  
So there'll be a great new life  
To live a great new life.

C. J. MONROE.

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Oh, where are the glories that  
blended from the caverns,  
And the birds singing sweetly 'neath  
the spread of the palm trees;

And where are the echoes all so  
echoed  
With the gold tone e-iding  
From the touch of adventurous hands?

And where are the notes I composed  
in my dreams,  
And those wild woods were delighted  
With those wild and childish strains,  
For the echoes came back like floats on  
the air.

And now I can look back on those glorious  
days,  
When I smiled in my tears and smiled  
in my joys.

And now how I wish that those days  
would come back,  
To castle me closely amidst nature so  
resplendent;  
And bring back to me the freedom of  
wild woods and flowers  
Of birds and of trees and of stream-  
lets so clear.

Where through the silent valleys and  
marshes  
I listened to the call of silence and  
sweet harmony  
Which swells upon the bosom of nature  
in the tropics.

Even though afar in space and time—  
awake or in my dreams—  
I still can hear the mountains and the  
hilltops e-calling to me.

LILLIAN D. MANSON.

Let us give thanks  
I've seen in this excellent newspaper  
lines  
Of poetry which are splendid,  
All of them tokens, all good signs  
That our spirit's slavery's ended.

Out of the overpowering downward  
stream  
Of servitude and of submission  
Struggles the Negro as from a dream  
To the shore or the dawn of Garvey's  
mission.

Come, gather, friends, let's thank our  
Creator  
That at last He has made us men,  
And then turn we in prayer to the dear  
Mediator,  
To the Holy Ghost, to all three.  
Amen.

EDWARD A. BATTEN.

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If I could your welcome find, but not  
And touch your affectionate hand,  
Hopes of gladness would elude me,  
As a hero told I stand.

If I could but know that you care  
for me,  
Despite my absence of mind,  
The happiest creature I would be—  
The secret of life I find.

CHARLES H. D. ESTE.

## TO PRESIDENT POTTER

Lead us and we will follow;  
We'll heed or die.  
The fears of blind tomorrow  
Are in the sky.

Speak words of hope and wisdom—  
Strong words, but kind—  
And we will seek the kingdom.  
All hope to find.

Soar high, we pledge to follow,  
Proud Montrose's band.  
Though thorns obstruct the furrow,  
Firm will we stand.

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"ANTI" POLICY  
OF KU KLUX  
CONDEMNED

Leading Richmond Paper  
Declares in Strong Edi-  
torial That Klan Is Anti-  
Catholic, Anti-Jew and  
Anti-Negro — Asked to  
Define Its Americanism

RICHMOND, Va., Aug. 14.—A very  
significant editorial on the Ku Klux  
Klan appeared in the Saturday after-  
noon edition of the News-Leader. That  
the Klan is anti-Catholic, anti-Semitic  
(Jewish) and anti-Negro has never  
been refuted, declared the editorial  
writer, and as such is a dangerous  
menace rather than an aid to true  
Americanism. The News-Leader edi-  
torial follows:

"In an advertisement in this morn-  
ing's Times-Dispatch the 'American  
Civic Association' announces that a  
meeting to be held under its auspices  
at the John Marshall auditorium last  
evening was 'prevented by a revoca-  
tion at the last minute of the permit to  
use the hall.' Arrangements have been  
made for another meeting at a later  
date in the city auditorium, at which  
time the advertisement reads, 'you will  
be advised as to why this permit was  
revoked.'"

"In case the advertisement in the  
Times-Dispatch arouses any curiosity  
as to why this permit was revoked,  
the News-Leader is very happy to an-  
ticipate the future meeting by stating  
the reasons for the revocation of the  
permit, so far as they relate to this  
newspaper or are known to it.

"Yesterday morning two Catholic  
citizens waited on the News-Leader  
and stated that a meeting was to be  
held at the John Marshall auditorium,  
to which admission was by card only,  
and that they would be glad if the  
News-Leader would have a reporter pre-  
sent in order to advise the public if  
any effort was made to arouse opposi-  
tion to any candidate on religious  
grounds. The citizens asked no more,  
no less, and neither by them nor by  
the News-Leader was revocation of the  
permit for the meeting mentioned.

"As the News-Leader always has  
fought and please God, always will  
fight for absolute freedom of con-  
science, the News-Leader thought it  
proper to comply with the request to  
send a representative to the meeting.  
The minister scheduled to deliver the  
address, Rev. J. N. Barker, was  
reached by telephone, and asked if the  
meeting would be open to the press  
and whether it had any bearing on the  
local campaign. He replied that he  
would be glad to bring tickets to the  
News-Leader and be assured the paper  
that the meeting had no political aspect.

"That seemed to end the matter. But  
when cards of admission to the meeting  
were supplied the News-Leader it was  
noted that on each of them a peculiar  
arrow pointed to a line that read 'For  
information address P. O. box 1874.'  
The number seemed familiar. In the  
files of the paper was a memorandum  
of a conversation last summer with a  
man who had represented himself as  
State manager or State organizer of  
the Ku Klux Klan. Attached was his  
address. It was 'P. O. box 1874,' the  
same number that appeared on the card  
of admission to last night's meeting.  
Another question, and one much larger  
than the one that had been settled, im-  
mediately arose: Was the 'American  
Civic Association' another name for the  
Ku Klux Klan or was the association  
affiliated with the Klan? The News-  
Leader did not know yesterday and  
does not know today, but it reported  
the facts to the Superintendent of  
Schools as they are here related. It  
appears that Mr. Hill examined his re-  
cords and found that the association  
violated the terms of its agreement for  
the use of the John Marshall auditorium  
by issuing cards of admission. Its  
thereupon revoked the permit.

"For observing the postoffice box  
number, for asking whether the 'Ameri-  
can Civic Association' and the Ku  
Klux Klan were one and the same or  
organization, and for putting the facts  
before the superintendent of schools,  
the News-Leader was responsible. It  
assumes that responsibility most  
cheerfully. In the public mind the Ku  
Klux Klan is associated with anti-  
Catholic, anti-Semitic and anti-Negro  
leanings. It has never disavowed the  
public mind if that impression is er-  
roneous. Until the Ku Klux Klan comes  
out in the open, explains the construc-  
tive Americanism it professes and ac-  
knowledge its officers and members,  
the public cannot be expected to drop  
its suspicions. Certainly, until those  
things are done, the News-Leader will  
not open its columns to the Ku Klux  
Klan or cease to oppose the use by that  
organization of municipal buildings,  
constructed with the money paid in  
taxes by all citizens of all creeds.

"If the 'American Civic Association'  
is another name for the 'Ku Klux Klan'  
and if the association holds the sus-  
pected ten-  
sile of the Klan, precisely the same re-  
sponding applied and precisely the same  
position will be taken by this news-  
paper. If the 'American Civic Associa-  
tion' is not the Ku Klux Klan and has  
no affiliation of any sort with it, why  
cannot that fact be stated unequivocally?

He came by the way of New Orleans,  
Surprising our Uncle Sam.  
The more they looked the less they  
saw—  
He couldn't be found for the jam.

He came by the way of New Orleans—  
He left by the New York Bay,  
He fell like a bomb in Liberty Hall;  
For that is the Garvey way.

He came by the way of New Orleans,  
The Statue of Liberty  
Was making eyes in the harbor it  
guards—  
His vision is poor—it can't see.

He came by the way of New Orleans—  
The morning stars sang his praise,  
He came by the way of New Orleans—  
But God has peculiar ways.

ETHEL TREW DUNLAP.

THE MORE THEY LOOKED THE  
LESS THEY SAW  
The more they looked the less they  
saw—  
If it's granular, it isn't law;  
But it's a truth without a law—  
The more they looked the less they  
saw.

The more they looked the less they  
saw—  
If you hold it in the sure to show—  
It isn't in the lion's paw—  
The more they looked the less they  
saw.

The more they looked the less they  
saw—  
Of Garvey, the so-called outlaw,  
They alloted schemes like knives and  
—  
The more they looked the less they  
saw.

The more they looked the less they  
saw—  
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The more they looked the less they  
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## BRUCE GRIT'S COLUMN

The "middle class" having struck out  
for itself under the splendid leader-  
ship of the intrepid Marcus Garvey,  
without the aid or consent of white  
wet nurses, or the O. K. of the self-  
styled "better class," calling itself  
"colored," which takes itself very seri-  
ously, quite naturally must excite the  
fears and apprehensions of the former  
as to its ability to function without its  
superior guidance and the wise and  
sagacious counsel of the latter—whose  
much learning hath made it mad. The  
middle class will continue to go on in  
the even tenor of its way, regardless  
of either of these superfluous elements  
now, that it has gotten its stride and  
only requests that they will attend to  
their own business and permit it to do  
the same. We are a little bit surprised  
at the learned and self-sufficient John  
Crosby Gordon's deliberate and gratu-  
itous slander that a color line exists  
in the U. N. I. A.

There never was an organization of  
black and colored people in America  
in which the color line is so conspicu-  
ous by its absence and so unpopular  
as in the U. N. I. A. There is abso-  
lutely no friction or feeling, and no in-  
tention to encourage this class sen-  
sibility. Mr. Gordon is badly advised,  
and as a gentleman of light and lead-  
ing, he ought to apologize, unless he  
can give specific proofs of his mis-  
chievous (I will not say malicious)  
statement. Produce your facts, Mr.  
John Crosby, and be specific. "No," is  
slander whose edge is sharper than the  
sword, whose tongue out-venoms all  
the worms of Nile." The people who  
comprise the membership of the U. N.  
I. A. are at least intelligent enough to  
understand that the destiny of all the  
peoples of the Negroid races, whether  
their hair is straightened or crisp, is  
identical. They have neither the time  
nor the patience to quibble about color  
or class. This is left to the "intellec-  
tual" snobs among us who are con-  
stantly in word and act quarreling  
with the Almighty because He made  
them black or colored, and who are  
trying by artificial means to improve  
on his handiwork. Mr. John Crosby  
Gordon will act the part of a very  
wise man by preserving a discreet sil-  
ence as to what the U. N. I. A. is and  
stands for. We deny emphatically that  
the condition precedent to admission  
to its ranks is color. Mr. Gordon  
affirms that it is. Let him give a spec-  
ific case, supported by facts, since he  
knows so much about the workings of  
the organization, or keep silent.

It seems that the Republican organ-  
ization of the city, county and State  
of New York have all had a hand in  
the side-tracking of Charles W. Ander-  
son for the post he formerly occupied,  
that of internal revenue inspector, sec-  
ond district. The less active stood by,  
consenting to the sacrifice, while the  
wielders of the meat axe, Messrs.  
Koenig, a Jew, and Calder, the United  
States Senator, cut and carved to their  
heart's content, and then, like the old  
prophet, asked, "Art thou in health,  
my brother?" No man can be in very  
good health when a carving knife, sharp-  
ened to the nth degree, is thrust  
through his anatomy by his pretended  
friends, and this is what the "white  
friends" of Chas. W. Anderson, jealous  
(some of them) of his intellect and  
popularity, particularly Koenig, who  
would suffer by comparison with Ander-  
son in scholarship and oratory, have  
done to him. It is a mean, under-  
handed piece of work, and it ought to  
be resented by Negro voters, as I be-  
lieve it will be when the time for re-  
turning compliments arrives. The big-  
gest brain, wealthiest and most in-  
fluential white man in New York want-  
ed Mr. Anderson for collector. Those  
with the brains of a canary didn't, and  
so they worked together openly and  
under cover, deceitfully and hypocrit-  
ically, to defeat the political ambition  
of a Negro who had worked his way  
up from the lowest rung of the ladder  
to one of the highest places within the  
gift of a President, who went out of  
his way to compliment his executive  
ability and to praise his public work.  
Very naturally political undertrappers  
accidentally catapulted into Senate  
seats, and chairmanships of important  
committees, would instantly seize upon  
the first opportunity presenting itself to  
denote such a Negro! "They have id-  
iot" in this case,