

Support an enemy to teach a false friend a lesson. Join all parties. Get away from sentiment. Establish an inner circle of party leaders. Appraise and analyze each State and put aside, temporarily, the National theory. Get in Congress.

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My faith in party platform never strong, is now wholly lost. Two years ago a revolt in my state against local Republicanism was overcome by the argument that our fight was inopportune, that its net result would be to block the Republican Party's promise to pass some measure against lynching. The party triumphed, but lynching is not abated. Try some other party—some other course.

W. ASHBIE HAWKINS,  
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New York City.

Negroes at least in the North ought to decide definitely upon political freedom from the Republican Party. We should organize, register, and qualify to vote in every State where our votes count, and we should make these votes count by getting behind men who are friendly to our cause instead of voting blindly for a party emblem. A division of our votes in every Northern community would do us more good than for the newcomers to all line up solidly for the party now in power at Washington.

HARRY H. PACE,  
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New York City.

I was interested to read the symposium apropos of the Dyer Bill, and it seems to me that Bishop Wallace summed up the whole effect of the agitation when he said, "It has served as an eye-opener to the Negro people . . ."

I have no doubt that there are many of the same mind as Rev. W. H. Jernagin who is "surprised and hurt by the weakness of the Republican Party . . ." One can only observe: better late than never! And, a broken reed is a poor support under any circumstances. Mr. Murphy of the *Afro-American* exhibits a different, but quite as pathetic dependence on a broken reed, when

he writes "Vote for Democrats", and Mr. Kelly Miller, when he asserts that "despite its apostasy the Republican Party is still the best existing instrument of racial service." It takes some people many years to get their eyes opened, alas!

Let us take the word of Mahatma Gandhi, "the greatest man in the world today" that no one is strong enough to practice vindictiveness, that strength which is strong is the strength of the spirit. The Mahatma is trying to lead the world out of the vicious "circle of sin", where one act of Violence leads to another and a worse one, that to still another, that to something worse, etc., etc. Let us learn that refusal to cooperate with evil, whether it be of violence, vengeance or what not, is a sign of nobility, of real strength, of vision. And "where there is no vision the people perish".

If the two old parties have not vision enough to see that the defeat of the Dyer Bill is their defeat (not a defeat for the Negroes), let them perish. The hand-writing has already appeared on the wall. Let the Negroes read it aright. I take these extracts from the various letters as showing that some Negroes have already done this:—

The two major parties are now indisputably aligned with the capitalist interest—Bishop Hurst.

. . . but America has been compelled to look lynching in the face.—John Hope.

The spirit of Lincoln is dead . . . The President invites us out.—Burton Ceruti.

Stop cursing the South.—Robert L. Vann.

The most effective protest against the defeat of the Dyer Bill must be economic.—Robert S. Abbott.

The Dyer Bill was slaughtered in the house of its friends. The last resort, an enlightened public conscience.—C. S. Brown.

And what is the way to get at the public conscience? Take the advice of Dr. Du Bois:—spread propaganda in the interests of the Negro, by advertising.

BLANCHE WATSON.

Boston, Mass.

I am greatly interested in your recent article published in the *New Republic*. The facts are important, your marshalling of them is able, and you portray a situation which ought to engage the serious attention of every American.

The merit in your paper, however, which

particularly strikes me, is its firm and impartial justice of position, and absence of rancor, whatever may have been the possible temptation.

I write to thank your for a highly commendable piece of work.

LOUIS P. NASH.

New York City.

Again you have said it—in "Back to Africa". The "word" we have, some of us,

so deeply felt, but cannot paint in master-strokes, like yours.

There is so little sanity and wisdom in most of us, and you are always so wise and sane! Go on, the time needs truth and courage, but it needs, too, balance, after its downward step; and you are one of the few who can help to steady it. How tragically absurd it is that we should look at the color of the hands that hold us up!

ROSALIE M. JONAS.

## THE NINTH CRUSADE



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1st Vice-Director

Mrs. M. E. Wilson  
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**A** MOVEMENT against lynching organized by the Anti-Lynching Crusaders, owes its origin to Mrs. Helen Curtis who was inspired by a public statement of Congressman L. C. Dyer made at the Newark Conference of the National Association for the Advancement of Colored People, in June, 1922.

A small committee met and organized a campaign under the energetic leadership of Mrs. Talbert. The basic thought in the minds of the organizers, was to help a cause. They, therefore, organized for a temporary campaign beginning October 1st and ending December 31st; and secondly, they sought so to safeguard the collection of monies, that no part of the funds contributed for lynching should go toward the expenses of the campaign. Nobody re-

ceived any salaries and the committee started upon its work with the slogan, "A Million Women United to Stop Lynching".

The first milestone of these Anti-Lynching Crusaders has been reached, and in this number of *The Crisis*, we present a nearly completed report of the actual amount of money raised. Naturally, the greatest and most far-reaching result of a moral battle of this sort is not in money but in the effect which the movement has had upon the nation. Never before in the history of the United States have so many people been made acquainted with the horrors of the lynching habit. In one day's advertising, at least five million men and women read the facts and thousands of them read them for the first time. Letters are still coming daily to the Crusaders, to the N. A. A. C. P.,