The title of this article, "The Rising Tide of Color", has been adopted from a book recently published under that name, and written by an American named Lothrop Stoddard. It treats of the advance in self-importance of the non-white races, and of the peril to the white race resulting therefrom. A chapter is devoted to the danger of the growing power of the negroes, not with particular reference to the United States, but more especially in Africa, although in his summary the author intimates that even in this country there is a real danger from the negroes here. The book presents a picture of dire possibilities to the white race. While the chapter on the black race can have an effect on any fair-minded person in the United States, it may however, influence those who are naturally prejudiced against negroes.

On the other hand there appeared in England, at about the same time that Stoddard's book was published, a volume by E. D. Morel, which is a complete foil to "The Rising Tide of Color" so far as negroes are concerned. It is called "The Black Man's Burden", and portrays in strong guise the wrongs of the negroes in Africa. If the statements of this Englishman can be relied upon the negroes in Africa have some cause for being antagonistic to the white race, as near-
ly a million black men were taken from their homes, most of them by force, and sent to Europe to fight the white man's battles.

It was France that caused the uproar. It is well known that a few years before the commencement of the World War, France began recruiting negro regiments in its West African colonies, and the Senegal negroes were the first African troops to be sent to the front in Europe. Very soon recruiting stations dotted every French colony. The native chiefs were required to supply a certain percentage of their subjects as soldiers. If they failed, punitive expeditions wasted them with fire and sword. Revolt after revolt ensued but the negroes were torn from their homes, and were brought away from their villages in chains and taken to Europe. The ruthless procedure caused the savages to believe that the slave trade had been re-established and a deadly hatred against all white men ensued. The news of the victory of the powers for which the African negroes were fighting spread into far Africa, and helped the rising of the tide of color there. It caused the Africans to firmly believe that their men had won the war, and they have become obsessed with their own importance.

Perhaps it was this condition in Africa that influenced many negroes in the United States to join in the ambitious project for establishing a negro state on that continent, which is to be the asylum for the negroes of the entire world, the scheme being launched in New York about four years ago by a West Indian negro named Marcus Garvey. Africa is to be recovered; the yoke of England, France, Belgium and Italy is to be shaken off. Garvey is at the head of the organization, with the fanciful title of Provisional President of Africa. In furtherance of the cause a newspaper was established called the Negro World. The plans contemplate the purchase of buildings in the principal cities of the country to be called Liberty Halls, which are to be used as headquarters, and from which the propaganda of the new gospel of "Back to Africa" is to be sent out. The movement contemplates the establishment and operation of large industrial plants in the United States, the West Indies and Africa; ships are to be built for the South American and African trade, and a two million dollar loan is to be secured for Liberia. And with the money gained in manufacture and trade, and from the loan, Africa is to be redeemed and
a great African state established by and for the negroes. The climax was reached in August, 1920, when a convention was held in New York which was attended by three thousand delegates from all parts of the world. In the great parade fifty thousand negroes participated. Their colors—"black for our race, red for our blood, and green for our promise" were everywhere to be seen intertwined with the stars and stripes. And the immense crowd collected in Madison Square Garden was probably the most unique gathering that ever assembled in that vast auditorium.

Garvey appears to be a fanatic and in deadly earnest. He works upon the pride and prejudices of the negroes, and it would be evading the truth to say that he has not made an impression and gained numerous followers, the claim being made that the Universal Negro Improvement Association, Garvey's principal organization, has a membership of nearly four millions. He is but little more than thirty four years of age, coal black, well educated and an orator of unusual force, and appears before his adherents resplendent in a green and crimson robe. By many of these he is regarded as "the greatest Negro whom God has placed upon the face of the earth since the days of Solomon." That he realizes that he is engaged in a high mission is indicated by the remark attributed to him when elected Provisional President of Africa, when he said, "You have given me the job of Wilson, Lloyd George and Clemenceau all in one". But the vast majority of the negroes in the United States remain unmoved. One could as well believe that because Palestine has been recovered, and there is an agitation in favor of the Jews going there to live, that many of the followers of this religion will leave their homes in the United States or elsewhere to seek new ones in that faraway land, as that the grand ideas of Garvey will ever be converted into actualities, or that any considerable number of American negroes will emigrate from the United States to face the uncertainties of life in Africa. The movement is a daring experiment, and whether it succeeds or fails, it has caused a great awakening among the American negroes. They have learned much; they have been made to realize their possibilities as well as their obligations, and although some of the lessons taught them, may in the end, have been dearly paid for, they will result in the negroes becoming better and more useful citizens.
But the tide of color had been steadily rising in the United States many years before Garvey's scheme for a negro millennium was thought of. In 1917 the Interior Department reported that "no other racial group in the country shows a better adjustment in relation to the white natives than the more than ten million negroes. In fifty years illiteracy has decreased from 90 to 30 per cent. One million negroes are now farmers, either as renters or owners, and a fourth of them own more than twenty millions of acres of land. There are fifty thousand negroes in the South in business or professional pursuits, such as banking, law, medicine, and other lines than farming. They own more than a hundred banks."

The World War has caused a still further advancement, but there is no reason for believing that any anti-white sentiment has come for it. While the negroes of the United States are naturally elated at the splendid manner in which the men of their color conducted themselves in Europe while fighting in armies of this country, their rise was mainly in peaceful pursuits. Their material prosperity has increased many fold. Many of their race have risen to honorable positions, not only in the learned professions, but in industry and the mechanic arts as well.

The advancement of the negroes has been more than appreciated by their white brethren. An incident which occurred recently in the city of New York illustrates this sentiment. In that city a play has been running for perhaps two months called, "The Emperor Jones", the leading character in which is taken by a negro named Charles S. Gilpin. His acting of the part has attracted national attention. The Drama League decided to give a dinner at which the ten most distinguished contributors to the dramatic art in the last year were to be the honor guests. In a vote of the League's membership Gilpin was included as one of the ten persons to be thus honored. The directors of the League fearful that unpleasantness might arise if a negro were invited, decided not to ask Gilpin. At once the leaders of the profession rose up in arms and protested, declaring that they would not attend the dinner if Gilpin were not invited. The leading newspapers of New York entered vigorously into the controversy on the side of Gilpin. The Tribune referred to it editorially:
"There seems no possible excuse for the Drama League's treatment of Mr. Charles S. Gilpin, the distinguished negro actor, as an impossible guest at a dinner to the notable figures of the season's plays. To draw the color line in respect to such an event is to insult the artistic integrity of every participant. The prompt protest of these actors and actresses was a fine gesture, fitly expressing the faith of a true-hearted and generous people. The result should be to transform the Drama League's occasion into a dinner in honor of Mr. Gilpin. The whole community will be glad for any amends that can be made to this admirable artist for a stupid action utterly unrepresentative of the stage or its public."

The matter ended by Gilpin being invited to the dinner. He accepted the invitation and at the dinner, according to the New York Times, the feature of the evening was the ovation which he received, being cheered when he rose to speak, by nearly a thousand members of the Drama League who were in attendance, and being forced to respond to their plaudits a second time after he had finished his address. The New York Evening Post declared that Gilpin was "the most honored of the ten guests of honor."

Another proof that works of genius are recognized and approved by the white population even though the color of their author be black, is the movement recently inaugurated in Washington County in this state. Here certain well known and philanthropic gentlemen have organized an industrial school for the sons of foreign immigrants which is to be an exact duplication of the plan of the Tuskegee Normal and Industrial Institute fathered by that eminent negro educator, Booker T. Washington. Backed by the endorsement of the Pittsburgh Chamber of Commerce, these men are about to begin a campaign in this city for securing a million dollars for the purposes of the school.

There is a cynical saying that, "God helps those who help themselves." Even if this observation were true it could hardly apply to a race which less than sixty years ago was held in bondage. Nevertheless the negroes are helping themselves, and the best thought of the country, is lending a sympathetic encouragement.

"Uncle Tom's Cabin", the epic of life among the negroes in slavery days, by calling attention to the barbarity of the institution did much to bring about its abolition. Probably
another "Uncle Tom's Cabin" should be written giving an unbiased account of the life and characteristics of the negroes of the present day and describing any injustice which may be done them by the white race, in order that an already awakened public opinion may force a remedy. A clever romance of absorbing interest, called "The Shadow," by Mary White Ovington, has recently appeared which in a measure serves this purpose. It is the story of a white girl in the far South, who as a babe only a few days old, because of the blot on her birth, was cast off by her well-to-do and aristocratic grandparents, the act of killing their daughter, the child's mother, and left in the home of a poor negro Methodist preacher. The negroe's family took the babe to their hearts, treated her as one of their own, and carried her with them in their wanderings wherever their church organization ordered them to go. And the child grew up believing herself to be a negress, loving and cherishing and being loved and cherished by her black foster father and mother, and by the daughter and son of the couple, and sharing their joys and sorrow.

The author paints a vivid picture of the life of the modern negroes; their weaknesses and their strength are sketched; and the new sentiment of the whites toward them, as well as the old spirit of superiority and domination still entertained by many, are set forth in strong colors. All the best traits of the human character, kindness, disinterestedness, self-sacrifice are portrayed as appearing in the humble cabin of the negro preacher. The preacher's daughter, the eldest child of the family, is presented as a young woman of energy and resourcefulness educated in a negro college conducted by white women. On the death of her father she took up his work and organized a school for negroes. Out of her scanty means she sent her young white sister to a negro college which, like the institution of which she was a graduate, had white women teachers; and the girl grew up a refined and gentle-natured young woman.

The girl's grandfather died, and in his last moments, struck with remorse, acknowledged her, and made a will in which he left her a sum of money. It was then that the young woman learned of her origin, and that she belonged to the white race. Now the girl's foster relatives showed their Christian spirit; they rejoiced more than the girl herself, that she was the recognized scion of a prominent
white family, and advised her to put aside all thoughts of her life in the negro cabin and begin a new existence as a white person.

And she left her Southern home for the teeming North, with its wealth and its education, its pictured equality of justice and its beckoning opportunity. She stopped in New York, there to work out a career for herself among white people. But she never forgot those to whom she owed so much. Ever and anon her thoughts reverted to the village where she had lived since leaving school, to the beloved black people who remained there, to the winding river, the white sand, the live oaks, the pines, the cypresses, the flowers. She defended the negro race whenever the conversation turned on their alleged short-comings; and once when a crude young Southerner from Georgia, who was desperately in love with her, was particularly abusive of the people among whom she was reared, she turned fiercely on him, denying his statement and declared that he himself was "nothing but a cheap Georgia cracker." Her young black brother came to New York and she found him there at work, and she loved him as of old. One day he sought her out to inform her that his mother was dying. He saw her walking with the Georgian, and in his haste to tell her the sorrowful news, he touched her on the arm. The punishment for his temerity was to be struck down like a dog by the Southerner. Others joined in the attack on the negro boy. Beaten and kicked until he lay unconscious his foster sister only saved his life by declaring that she also was colored and that he was her brother.

She hurried South with her brother, and saw his mother die. Again she entered the white world, this time to be married to a young Southerner, her lover before she went North. Once more her self-sacrificing sister and brother effaced themselves and left their home and the village where they lived, lest their presence in the neighborhood of their white sister might endanger her new position in the white world.

The war has caused a great shifting of the negro population. The demand for workmen in the industrial centers, and the high wages paid there was the incentive that caused the wholesale migration to more desirable places of residence. The South was the main sufferer and the North the gainer. In only a few other communities of the United States has the tide of color risen higher than in Pittsburgh. Here according to the census of 1920 there is a negro popula-
lation of 37,688, being an increase of 47.1 per cent since 1910. The white population is 550,301, the increase being only 8.3 per cent. This decade has also brought about an advance in the social and economic life of the negroes in Pittsburgh. Activities formerly closed to them have been thrown open; new ambitions have been aroused. They have been drawn into a new mental atmosphere, new channels of thought have developed, an ever increasing number are reading the daily newspapers, more books are being taken by them from the public libraries, more of their children are attending the high schools, the University of Pittsburgh, the Carnegie School of Technology. New leaders have arisen who are pointing the way to the possibilities of the negro race.

Newspapers have been established for them by men of their own race, and there are now two weekly newspapers published in Pittsburgh devoted to their interests, The Pittsburgh Courier which was founded in 1910, and The Pittsburgh American, the publication of which was begun in 1919. Both papers are edited by men who are either college graduates or attended schools of the higher order. The editor of The Pittsburgh Courier is Robert L. Vann who, while a Southerner by birth, is the product of Pittsburgh, having graduated from the Western University of Pennsylvania, now the University of Pittsburgh, as well as from the law department of the last named institution; and he is also a member of the Allegheny County bar, and one of the assistant city solicitors of Pittsburgh. The editorial conduct of The Pittsburgh American is in the hands of Robert F. Douglas and William P. Young. The first named was formerly a school teacher, and is a graduate of the Virginia Normal and Collegiate Institute at Petersburg, Virginia, while the latter graduated from Lincoln University at Chester, Pennsylvania, and for some years has been Welfare worker for one of the large steel mills located in this district. And so far as can be observed neither of the papers are following in the train of Garvey, The Pittsburgh Courier on the contrary publishing only a few weeks ago, an article criticising certain phases of Garvey's movement.

An air of hopefulness pervades the columns of the two newspapers, and the condition and prospects of the negroes are set forth in glowing colors. The writers are staunch champions of the rights of the people of their race. They realize that an unusual amount of crime is prevalent at this time, but claim, at least by insinuation, that the negroes are
not more guilty, in proportion to their numbers, than the whites, and they resent the fact that whenever a negro is guilty of wrong-doing an account of his delinquency is blazoned forth in the daily newspapers in the boldest type and in the most conspicuous place in the paper. A few weeks ago two white women living in the borough of Wilkinsburg claimed to identify a certain negro as having attempted to assault them, and one of them seizing a pistol made an effort to shoot the negro while at the hearing before the Justice of the Peace. The man was spirited away by the officers in charge, as it was feared that his life was in danger, from the mob which had collected. He remained in jail until the day of the trial, when the women admitted that they had been mistaken, and that he was not the man who had wronged them. Here was an occasion for The Pittsburgh Courier to vent its wrath. In glaring headlines it set forth an account of the women's retraction and told of the injustice done the accused man.

The Pittsburgh American published an account of a brutal attack by two white men on a fourteen year old negro girl, the white miscreants being arrested, but receiving only comparatively light sentences, the intimation being that if a negro had been accused of committing such a crime against a white woman whether guilty or innocent, he would have at once been lynched. In almost every issue of the paper there are accounts of the lynching of negroes, and in one number there is a poem on the subject. Each verse contains a recital of some act of kindness done by negroes for whites, or of a wrong perpetrated by whites against negroes, the two following verses being characteristic of all:

“When the North came sweeping southward
Our freedom to proclaim,
We stayed home to shield your loved ones;
And you lynch us just the same.

“For the wrongs done in the Congo
Fair Belgium paid in shame;
You saw her sacked and ruined,
But you lynch us just the same.”

The tone of injury and complaint disappears when the paper quotes from the sermon delivered by the Right Rev. Troy Beatty, coadjutor bishop of Tennessee, before a recent diocesan convention of the Protestant Episcopal Diocese of Tennessee, in which he said:
"There is no such thing as a color line in Christianity and the colored priest in our church stands before God on the same footing as the white priest. And we must show our Christianity to the Negro."

Reading matter of a somewhat different character is supplied to the negroes of Pittsburgh by The Compettitor, a monthly magazine, now in its second year. The magazine, like The Pittsburgh Courier, is edited by Robert L. Vann. It is said to circulate in nearly every state of the Union. In its pages are detailed the ideals and aspirations of the negroes. The aims of the magazine are proclaimed in the salutatory.

"The Compettitor" says the editor, "comes before the reading world in answer to a pressing need for a journal national in scope, constructive in policy and replete with matter calculated to inspire the race to its best efforts in everything American. The negro has caught the vision, and that vision must not be eclipsed through any failure of race leaders to lead in the right direction. Many are forsaking the older things for something new. They are taking journals, magazines, papers and tracts of all kind, and they are reading them. He is thinking less of his color and more of his country and its opportunities. He is analyzing things for his own information. He is getting away from superstitions and dreams, he is approaching facts with an anxiety that spells an awakening."

This salutatory appears to be an exemplification of the new creed of the people of color in Pittsburgh.

Among the contributors to the magazine are many of the leading men and women of color in the United States, and the best thought of the race is displayed in the writings and illustrations which appear in its pages. Also there are articles by white men and women. To the white reader the magazine opens a veritable mine of information regarding the activities of the negroes of the United States. In its pages we obtain a view of the colleges, the normal schools, the schools of economic and domestic science, the schools for nurses, in all of which the negro youth may obtain an education. There are pictures of the leaders of the colored race in every walk of life. We learn that the negroes have missionaries in Liberia, in Haiti, in South America; that there are negro business men who are conducting establish-

ments of large proportions, that they conduct insurance
companies, that there are scientific farmers among them. We discover that in at least one state, Missouri, there is a negro Industrial Commission, appointed by the Governor in pursuance of an act of the legislature, the purpose being to devise means for the educational, moral and industrial betterment of the negroes; that there are leagues for teaching and developing business methods; that the Baptist negroes have a publishing house; that the negro women have a federation of women's clubs; that in the recent presidential campaign negro women took a leading part on the Republican side, in nearly every state in the Union; also that in conjunction with their white friends the negroes are conducting what they call the National Urban League, with branches in many of the larger cities of the United States, the object of which is to promote the social welfare of their race, by securing work for the unemployed, in improving living conditions, health, education, thrift.

In the magazine there are departments devoted to women, to health, to art, to music, to athletics, to base ball, to basket ball, to theatricals. Articles appear on sanitation. Not the least of the merit of the magazine lies in the character of its fiction. The poetry printed in its pages is more than mere jingle. An exquisite poem by the late Paul Lawrence Dunbar, the negro poet, which appears in one of the numbers of the magazines lends it a distinctive literary flavor and is worth reprinting.

A Death Song.
Lay me down beneaf de willers in de grass,
Whah de branch 'll go a-singin' as it pass;
    An' w'en I 's a-lying low,
    I kin hyeah it as it go,
Singin', "Sleep, my honey; tek yo' res 'at las'.'"

Lay me nigh to whah hit meks a little pool,
An' de watah stan' so quiet lak an' cool,
    Whah de little birds in spring
    Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
Nigh enough to hyeah de noises in de road;
    Fu' I t'ink de las' long res'
Gwine to soothe my sperrit bes'
Ef I 's layin' 'mong de t'ings I 's allus knowed.