

# Editor Scores Church And National Urban League

Lectures At Howard; Damns Tuskegee Idea, "New Negro" Van Vechten, Interracial Commission And Mercury Magazine (Vaudeville Monthly)

WASHINGTON, D. C. — Before a crowded audience, Benjamin Stolberg, white, editor of the Bookman delivered a series of lectures under the aegis of the department of social sciences of Howard University, last week on the Negro problem.

**Belittles Van Vechten**  
During the evening lecture, he called the Negro problem an old story. The Negro he said was still not understood. Carl Van Vechten in his quest for accelerated fame, turned out a damnable portrayal of the Harlem Negro in his "Nigger Heaven." Stolberg's conception of the Negro in the United States was that of a working class.

**Negro Economically Proletarian**  
Ninety per cent of the Negro population belonged to the working class. As such the Negro question was only solvable from the standpoint of economics. He then stated that the American Federation of Labor was the fly in the ointment of race relations in the U. S. A. Since strikes must occur and Negroes were available for breaking strikes, the A. F. L. ought to have learnt a bitter lesson and ought to have built a program based on solidarity of the working class irrespective of color.

**Pullman Porter Curious Animal**  
"The Messenger" was about the only radical representative of Negro economics, but the Pullman Porter organizations were imbecile, for the average Pullman porter was a curious animal. The Pullman porter, he characterized as being polite, docile and harmless. He joined a private union for betterment quite readily, and then turned to obey his company and also joined the union of the company. The two unions were repellant and antagonistic in their principles, thus the answer to the fiasco of the Pullman porters strike of 1928, was that the porters and their organizers lacked the ability to unite for the common weal.

**Scores Booker T. Washington**  
Continuing his indicting vocal melody, he stated that although the Negro belonged economically to the proletarian class, yet he was psychologically a member of the petty bourgeois class.

The Negro dressed his wife to look as if he was worth a million dollars while in reality he was worth just a nickel. On account of this it was hard to organize them, for white capitalists by subterfuge methods employ "scientific" social workers and "welfare" agencies to cuddle them into docility and servility.

In this connection he remarked Washington was the biggest fallacy of that the Tuskegee idea of Booker T. the twentieth century and remarked that Dr. DuBois' criticisms of this policy for the last thirty years were technically sound and justifiable in the interest of the future Negro generations. Tuskegee and Hampton "institutes," he asserted, have so far failed to produce any real industrial leaders in any executive position of note. Instead, these "industrial" institutes were producing bands of semi-skilled laborers (some of them at least) and scores of "scientifically trained" (?) social workers who were ignorant of the apathy of their capitalist philanthropists to the future of the Negro in America.

**Business**  
He submitted that Negro business ("if there is any such animal") was a hypothetical theory which did not exist on a sound economic basis of modern industrial capitalism.

**Hits Church**  
"The church is a waste for it is a non-productive enterprise in an economical (not a spiritual) sense." He proceeded to cite the fact that the \$400,000 spent for the building of the Abyssinia Baptist Church in New York City was \$400,000 wasted.

**Socks Urban League**  
Continuing his vocal sockfest, he let go a terrific right hook at the National Urban League, when he characterized the league as a "scientific" Uncle Tom psychology. "This League," he said, "has been in existence for about thirty years and has been carrying out the policies of Booker T. Washington thereby getting financial aid from rich whites so as to furnish executives to white capitalists for the exploitation of the Negro proletariat."

**Negro Too Religious**  
The Negro was a religious animal and as such was inclined to be too pathetic. According to his own philosophy of life, Stolberg defined religion as the emotional outlet of the pathetic individual who could not stand the gaff of the struggle for existence.

**Interracial Conference A Camouflage**  
Continuing his indictment against the philosophy of the Negro, he paused for a moment and shot an uppercut to the big foundations of the Bourbon South and referred to these foundations (Laura Spelman Rockefeller, Russell Sage, etc.) as nothing but the bunk of American capitalism. He characterized them as a camouflage by which capitalist capitalists played on the Negro's religious emotions so as to postpone his economic uprising. Under the circumstance he described the recent National Interracial Conference held here as a pollite tendency of rich "social agencies" to smoothly defer the Negro's politico-economic consciousness and thereby postpone his

social revolutionary threats. "This conference," he asserted, "sure knows how to do their job for its promoters dislike intensity."

**Nails The "New Negro"**  
The fact that Dr. Alain Leroy Locke, professor of philosophy at Howard University, and author of "The New Negro" was in the audience, made Mr. Stolberg to remark that he was a fellow classmate of Dr. Locke at Harvard and realized how much he was treading on sacred grounds. "But," he boldly declared, "so long as I have no job, and have no one to be afraid of, I feel perfectly justified to make any remarks pertinent to my convictions."

This German iconoclast and American journalist proceeded to hand Dr. Locke's protege a sound thumping by saying that if there was any such stuff as the new Negro it was a mere hokum. He said that the fact that the new Negro (if Dr. Locke meant the Afro-American today) worshipped the late Florence Mills, who was just a jigtime dancer, and ignored the constructive contributions of Dr. Ernest Just, internationally famous biological scientist, reflected rather adversely on the mentality of the new Negro.

**Spanks Negro Bourgeoisie**  
He devoted the rest of his time to spanking the elite. He said that the Negro intellectual was running away from the lower classes who constitute the masses. The new Negro became so intellectually flatulent and high-browed that as soon as he obtained a college education or entered a profession or even happened to have his articles (which are usually of the salutary type) accepted in any white newspapers or magazines (for example, The Mercury, which by the way, he termed a vaudeville monthly) he became so swollen-headed and economically lethargic and high-hatted that he scorned associating with the masses.

**More Militant**  
He added that the intellectual Negro had a wide field in the realm of economics; but unless he became more militant, there can be no real solution (if there ever will be one) of the Negro problem in the U. S. A.