

**The Indispensable Weekly**  
The Voice of the Awakened Negro

THE  
**Negro World**  
ONE GOD, ONE AIM, ONE DESTINY

Reaching the Masses of the World  
The Best Advertising Medium

A Newspaper Devoted Solely to the Interests of the Negro Race

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# THE NEGRO AT CHRISTMAS TIME

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

The Christian world will once more in a short while celebrate the nativity of the Lowly Nazarene, the One who came into the world over nineteen hundred years ago to save fallen man and redeem a sinful world. In the celebration we will naturally take thought of the life and work of the Man who has so altered the course of human destiny. Needless to say Jesus the Christ who was born into the world has so made His mark upon the affairs of man as to make it impossible for us to ignore His physical and spiritual existence. He was the Christ, the Son of God, nevertheless, He was man, burdened with the same physical life as the ordinary one of us. His life was supposed to be an example by which man should regulate his intercourse with his brother. But how different it all seems today. While we in our profession take on the spiritual vision of our Blessed Redeemer, we find that we are farther apart today in the brotherhood of man as He taught than we ever were. The men to whom He preached His doctrine of salvation crucified Him. The world of today would do nothing less than nail Him to the same cross if He attempted in person to foster the doctrine of the bigger brotherhood. Man's sympathies have been torn asunder, and the world has taken on the spirit of selfishness that is bound to make us unfit for the greater blessing of the spiritual Redeemer.

**FREEDOM OF THOUGHT**

But with all this hopelessness of man's closer spiritual and brotherly relationship we march on and on to the point of destiny. As a race our program is no different to the rest. All peoples seek the freedom of thought and action that four hundred million Negroes of the world seek also.

For preaching the salvation of man's soul the Christ was crucified. For us to preach the liberation of the mind and the body will make us but fit targets for those who have always lived off the ignorance of the people and the apparent

**LET THE WHOLE WORLD LEARN TO LOVE AS JESUS TAUGHT**

**WOULD THE WHITE MAN CRUCIFY JESUS TODAY?**

**MAN'S SYMPATHIES HAVE BEEN TORN ASSUNDER**

**"PEACE ON EARTH, GOOD WILL TO ALL MEN"**

peacefulness of the masses. Christ disturbed the peacefulness of the masses of His time by preaching the new doctrine of His religion, and the privileged hated and despised Him and subsequently put Him to death. The world adopts the same attitude today as it did then. Hence, we have had hundreds of thousands of reformers to suffer and die for the prosecution of their ideal in arousing the toiling suffering masses to the vision of their own freedom, spiritually or physically.

**PEACE ON EARTH**

We pray that this Christmastide will bring the change that will make man more considerate of his brother and more appreciative of the truths taught by the Man of Galilee. The message of "Peace on earth, good will to all men" brought to us by the angels over nineteen hundred years ago is the message that is very much needed at this time for the salvation of the world from the doom that threatens. But how can we have peace when man is so corrupt, when man is so unfair and unjust to his brother, when the one race seeks to exploit and rob the other, the one nation seeks to take advantage of the other because it is weak? Such an attitude will never bring the peace that we desire. If we must be Christians, or if we must be men, ethical in our principles and dealings with our brother, we must to a great extent destroy that selfishness that has been the ruin of many a man, race and nation before. We must be considerate of our brother's life, even of his race and of his nation,

and when we begin to be thus considerate we take on the spirit of the man Jesus and usher in the reign of real peace in a new world.

**A CHRISTMAS OF LOVE**

Let our Christmas of 1922 be one of love, cheer and gladness. Let us extend the same fellow the hand of fellowship, and if he is down help him to rise. Let us meet the other fellow with the expression of encouragement that will make him feel that he is not alone in the struggle he makes for the existence of himself, of his race or his nation, because there is room for all. And then, surely, we shall feel happy, knowing that we have done service to some one else, that we have helped the other fellow make himself a fit object, not only for the kingdom of this earth, but for the Kingdom of God. When we practice all these things among our fellow men we shall surely be bringing God's Kingdom down to earth and usher in a new reign, that of peace and plenty.

Let our hearts and firesides be warm; light them up with the spark of true affection, and, if possible, let the burning brilliancy radiate around the world until all men take on the new hope, the new life, that were taught and practiced by Jesus the Christ.

Let all divisions, members and friends of the Universal Negro Improvement Association make a greater effort at this time to serve the great cause to which we have dedicated our lives. We pray and work for the emancipation of our people everywhere and the redemption of our country Africa, but let us do so with greater zeal and determination at this Christmastide, for by the help of ourselves we shall become greatly blessed through the promise of our Lord and Saviour.

With very best wishes for your success, I have the honor to be

Your obedient servant,

**MARCUS GARVEY**  
*President General*

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION  
New York, December 20, 1922















MARCUS GARVEY'S DEFENSE FUND

Everyone Will Subscribe to This Fund to Offset the Plotters Against Negro Rights and Liberty—The Enemies Are at Work—Send in Your Subscription Now

The case against the Honorable Marcus Garvey, Ellis Garcia and George Tobias of the Black Star Line for alleged misuse of the United States mails will be held some time this month in New York. For quite a while enemies of Marcus Garvey and the Universal Negro Improvement Association have been working for the purpose of turning public sentiment against Mr. Garvey.

Different Negro associations have been canvassing the people, asking them to testify against Mr. Garvey. They have organized opposition leagues in 100 cities. All this is being done to defeat the hopes of our people through the only real Negro movement started in the interest of the race.

The fight for African freedom is eternal and we must support it now by supporting the greatest leader of the race. Send in your subscription to this fund immediately. All subscriptions will be acknowledged in the columns of this paper.

The case will be reported day by day in the Daily Negro Times and weekly in this paper for universal circulation. Write to the editorial manager, Universal Negro Improvement Association, 34 West 138th Street, New York City, N. Y.

Table with columns for names and amounts, including 'Brought Forward', 'China J. J. Jones', 'Edward Edwards', etc.

PHYSICAL MIRACLES AND SCIENTIFIC JARGON

There have been many echoes of the article that appeared in the Negro Times and The Negro World on the question of physical miracles and the explanation of them. Much of the discussion has drifted into the dry realm of scientific definition, which defies nothing and conveys nothing. It is a fact that science is not a mere abstract to be averaged. Science is as far as an exact interpretation of natural phenomena as to be understood.

This is a public necessity and to the crying need of the hour. This should be the prime aim of the Red Cross organization, the anti-tubercular societies and other public spirited organizations. Health education and public hygiene are important in the fight against tuberculosis without the helping hand of such philanthropic and public spirited giving financial aid to those who need freedom from worry and proper physical rest.

UNIVERSAL AFRICAN BLACK CROSS NURSES

Child Welfare Dept. By CLARA MORGAN, R. N. Questions of general interest on the use and feeding of infants and children will be answered in this column. Address: Child Welfare Dept., Negro World, 34 West 138th Street, New York, N. Y.

Methods of Procedure for Home Pasteurization. Pasteurization is defined as the destruction by heating of microbe life in a substance.

1. Put four quarts of water in a kettle on the stove and allow it to boil, taking as the subject the water in the kettle and the milk in the can. When the water in the kettle is boiling, place a folded towel in the bottom of the kettle and put bottles of milk suspended in the water in the kettle and allow them to remain there covered for half an hour.

2. Put bottles of milk under running water and cool them rapidly under running water and put in the bottles a small amount of water. The water should be at 100 degrees Fahrenheit. Keep at this heat for thirty minutes, then allow to cool under running water and put on ice.

3. The new thing which is a miracle today becomes a commonplace tomorrow. When some new miracle is being used by the millions of men in coming upon some new thing continually—Negro Times, Nov. 24.

Weekly Sermon

Subject: "A Christmas Message." Text: "And hath chosen the weak things of the world to confound the things which are mighty." I Cor. 1-27. Here we have a statement that the weak things of the world are chosen to confound the things which are mighty. Without assaying to answer the question, it is a fact that science is not a mere abstract to be averaged.

Christmas reminds us of the greatest of all illustrations of this text: I, Birth of Christ. The world stood in awe of the strong ruler. He is the God who created the world and the gentle knew of the coming of a Saviour for the world.

Secondly, within the circle of the truth which Jesus taught there was much that defied the reason of the text.

(a) His ethical system. (b) His death on Calvary. (c) His resurrection. The system which Christ established at a great cost stands today as the one recognized way of the world.

He was so enamored with his truth that he was willing to give up his life. He had the supreme sacrifice because he knew the truth and he was willing to die for it.

He also knew and declared that his truth could not be confined in the bounds of the earth, though it might be. He had a vision that other nations would be brought to the truth.

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Hercules Hair Grower. Here's What We Can Ship You at Once! 12 Beautiful Colored Balls with Hair...

The Taylor Hair Grower Co. 473 Carlton Avenue, Brooklyn, N. Y.

Look! Look! Look! Here's What We Can Ship You at Once! 12 Beautiful Colored Balls with Hair...

ART NOVELTY CO. 2123 Seventh Avenue, New York City

IF U DON'T C DR. KAPLAN The Eye and Ear Specialist

CORNS REMOVED DR. J. P. BAILEY REGISTERED CHIROPODIST

A CHRISTMAS SUGGESTION. The gift of knowledge is the best of all gifts.

LAND OPPORTUNITY. Small or large tracts of land for sale in the South.

UNLUCKY? You can avoid the misfortune of being unlucky by using our special ointment.

WEALTH AT 40. Make an investment that will pay for itself in ten years.

Claimant Society Orchestra. Music for all occasions.

WANTED. Men for various positions in the South.

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SECCION EN ESPAÑOL

La Concordia Centroamericana. Cuando los delegados de Costa Rica, Guatemala, Honduras, Nicaragua y El Salvador reunieron a una invitación del presidente Harding...

Causas de la Desaprobación del Proyecto de Ley en Contra de los Linchamientos—Una Advertencia a Tiempo—Nuestra Raza en Peligro de Perder los Pocos Derechos Políticos Conferidos, Por Medio de la Política Malsana de Ciertas Agrupaciones—La Masa Conciente Debe Poner Coto a los Que Maliciosamente Trabajan en Detrimiento de la Raza

Consideramos un deber contraído para con nuestra raza el dar cuenta del desarrollo de los acontecimientos que directa o indirectamente afectan sus intereses. Es nuestro deber, repetimos, poner en conocimiento de los cinco millones de Negros en los Estados Unidos del gran daño político ocasionado por ciertas agrupaciones y prepararnos para contrarrestar cualquier reacción en contra de la vida económica ó política de nuestra raza en esta parte del hemisferio.

Estas agrupaciones están dirigidas en gran parte por elementos de otras razas, quienes conducen sus negocios a su propio antojo y conveniencia. A nuestro entender, estas agrupaciones son simplemente el esfuerzo de cierta parte del pueblo para manejar el destino económico, social y político del Negro en los Estados Unidos de América.

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CHRISTMAS

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VICE-PRESIDENT OF STANN CREEK, B. H. ON THE JOB

Dear Sir: I think it is my duty as Vice-President of this District of the U. N. A. Charter No. 423, to bring to the notice of the parent body writing or matter which may tend to affect the progress of the unit. I can truly say the division is progressing, although an official publicity has yet been given of its activities.

There is a circulation here a pamphlet entitled "Garvey and Africa," by a native African, Mr. Nicholas Kessell, published by the New York Afro Press, 20 West 125th Street, New York City. I enclose herewith an account of the contents of the pamphlet, hoping it may be possible to see a re-formation of this matter in the columns of the Negro World. I am doing my best to save the day. With very best wishes, I am, yours faithfully, G. A. ANNE, Vice-Pres., Stann Creek, B. H.

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Silky Hair Growth Cream. Can be applied in only a few seconds by merely rubbing in gently with the finger tip. Will make the most stubborn hair smooth, soft, straight and slick. Made of absolutely greaseless herbs and emulsions. Will leave the most delicate scalp feeling cool and refreshed. Price 50 Cents. Other ZURA Moorish Beauty Preparations. ZURA Hair Gloss—Gives that "patent leather finish." ZURA Cocoa Olive-Oil Shampoo—Used weekly keeps the hair beautiful. ZURA Double-Strength Quinine Hair Tonic—Will make your hair take on new life, vigor and strength.

WANTED. Men for various positions in the South. WANTED. Men for various positions in the South. WANTED. Men for various positions in the South.

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# BRUCE GRIT'S COLUMN

It is interesting to learn that the United States government is making huge profits out of the savings of the poor depositors who patronize the postal savings banks established in the various postoffices throughout the country. In 1919 the profit was a million and a half and in 1921 it was two and a half millions. These postal savings certificates yield interest of 2 per cent. only. The government loans your money to banks at 2 1/2 per cent quarterly, while the depositor only gets his interest of 2 per cent, annually.

The annual profits of the government on these savings is anywhere from two to two and a half millions. The government is some financier and the public are some fools to permit it to realize 2 1/2 per cent interest quarterly from banks to which it loans the people's money, while it only pays 2 per cent, annually to depositors. A bill called the "Savings Bill" has been introduced in Congress to change this unfair and outrageous condition by increasing the rate of interest to depositors in postal savings banks or abolishing them altogether. There isn't a single element of justice or fairness in this kind of financial juggling. The class of depositors in these postal banks are the poorest people, and their hard-earned money is making the government and the bankers richer every day. I should advise those who contemplate purchasing postal savings certificates to wait for the outcome of the vote on this bill. The present system, if not crooked, is radically out of harmony with good business and unfair to those whose money is farmed out to banks at a good profit, in which the depositors should, but do not, participate.

Negroes all over the country who think they are a potential force in American politics are coming more and more to see how impotent they are and what little water they draw. A minority race in any country is never as potential a force in the government of that country as the majority race, and a black minority can not make combinations with any part of a white majority that will result in giving them relative position with the dominant race. Those black men who are having this kind of dreams

had better undream them, for they are not coming true in America. We have as a race been a long while dreaming dreams. It is time for us to waken from our slumbers and begin to see things as they are politically and socially. Nothing seems clearer to me than that politically the Negro has had his biggest day in politics in America and that it will be as difficult for him to beat the combination organized to defeat his political ambitions and aspirations as it would for him to fly like a bird to you mountain. He cannot do either and he will sooner or later learn that he has been marked for elimination in the political equation.

The first object lesson given him to show how these things are done was in the matchless inactivity of Henry Cabot Lodge and other "friends of the Negro" in pushing the Dyer Anti-Lynching Bill to a vote in the Senate. Perhaps this was due to the big talk and the indiscreet acts of the principal promoters of this bill outside of the Senate, but it is a straw showing what is back of the white man's mind and notice that he will brook neither intimidation nor threats from those who are powerless to make the deed square with the world.

We all know what ought to be, and that what ought to be isn't—politically, socially or racially. Negroes ought to be united, ought to have some political sense and a large installment of alliance and common sense when seeking to accomplish by legislative enactment measures to benefit the whole race, but the contrary is true, as we find, because Negroes insist on fighting in groups rather than in mass formation and somebody is constantly trying to be it when the battle, if successful, is over. The personal vanity, fondness for the limelight and thirst for power is the greatest weakness of too many of our putative leaders, whose headpieces do not seem to function normally and whose mouthpieces emit unwisdom and great swelling words. To have lived long and seen much is a privilege to be proud of. It is true that the young are not always giddy nor the aged always wise, but a further dependent sayeth not. We have seen what we have seen and we shall see some more when we look at it.

## LIBERTY HALL

(Continued from page 3)  
going heading into the pit of destruction, into the pit of damnation as laid out for him by that master mind who rules the civilization of the day, who directs the physical destiny of the world.

It is indeed alarming; it is indeed heartrending to those who are students of world affairs. Those of us who take time to sort humanity into its various groups—its various nationalities, its various races, cannot but bleed within our hearts for this lethargy, lack of vision and carelessness exhibited on the part of the race of which we are members. Visionaries are those who endeavor in their time to point the people with whom they are identified or the human race in general, for that matter, to those objects ahead that will in some way affect the career of the race, of the nation or of humanity as a whole. We have had visionaries in the past of all races; we have them now, and I suppose we will have them so long as time lasts. It was the vision of a Mohammed that led the people on to the hope of a new faith, to the practice of a new religion. It was the vision of the lowly Nazarene that pointed half the world of today to a new hope to the idea of spiritual salvation. It was the vision and the dream of the early fathers that gave to the world the different national groups that we have today, the different empires that we have today. It was the vision of the great leader of this country that gave us the republic that we live in today. Visionaries have always pointed the people of their time to the object ahead—to the destiny that must be run. Such a vision was that of the Universal Negro Improvement Association endeavoring to bring to the 400,000,000 Negroes of the world today.

**Must Understand Ourselves**  
In realizing this vision we must first analyze ourselves; we must first get to search and understand ourselves, and so we search and understand and see ourselves we find that we are but slaves in a world of men. Heretofore, without the vision of the Universal Negro Improvement Association, without an object, without a purpose, without a vision, without a reality, without a life, let me ask each man and woman in Liberty Hall tonight, let me ask each man and woman of the Negro race throughout the world to question himself or herself of the education that is reflected in us and we will find that we are but slaves—slaves to an environment created for us; slaves to a false culture that surrounds us; slaves to a farcical education that is foisted upon us and that our destiny is nowhere except to destruction.

**Must Take on an Education and Culture of Our Own**  
For the Negro to lift himself above his present condition; for the Negro to rise to the highest height in human possibility is for him to take on an education and culture of his own (Applause) for him to rise above the environment of today is for him to create a civilization of his own. (Re-echoed applause.)

No interested student of this race can come to any other conclusion than that the Negro surrounded with alien influences, surrounded with alien education, surrounded with alien education, is a slave forever and forever. A slave within the last fifty years proves it. Our history in the Western World for the last 100 years proves it, and as we live in a day and come more in contact with a world as it is around us, it demonstrated the more

that beyond the circumscribed position that is laid out for us we can never rise; we can never lift ourselves. And yet the majority of us seem so satisfied—the majority of us seem so contented because we take not the time to question our own existence; we take not the time to question our own destiny—to ask ourselves, "Whither goest thou?" And the answer as by your own actions today would be: "As the white man leads; as the world suggests." Where goes this race of ours?

But oh! how unfortunate for us to live on in the belief of a destiny that will be favorable to this race of ours. How unfortunate for us to place our confidence in a world of chance and in a world of sympathy! Cannot we realize that sympathy and charity, if they ever did, do not rule the world today? No sympathy, no charity, no consideration for others not of our group is the spirit of the age. Let the group be Anglo-Saxon; let the group be French; let the group be Teutonic; there is but one master desire, there is but one master determination that holds and grips all races, all nationalities and all people, and that is the protection of self—irrespective of the world, irrespective of other races and other sets of humanity.

And in such a condition we find ourselves, and yet like children we frolic and play believing that the world will by chance save us, believing that the world of sympathy and charity will heed our cry. For us to continue in that belief is for us to welcome our destruction. It is near—it is approaching. If we turn not the tide—the tide that the Universal Negro Improvement Association is endeavoring now to direct in its proper course—the tide of racial manhood, the tide of racial self-reliance; the tide of racial self-respect; the tide to go forward on our own account doing and achieving and creating so that out of the future will rise a greater people, a greater race, a mighty nation.

When those of us who come in contact with this race day by day in practical study see our people, it makes us feel a little while ago and I repeat it now—our hearts bleed. How dishonored and dishonorable we are to ourselves; how ugly we are to ourselves; how void of the real purpose of life we are! Then suddenly came the war that brought a change, a change that suggested to many, permanent happiness. That change continued for a few years; we enjoyed it to the full and then by the same power that brought the change, conditions were reversed and gradually we were brought back into the condition we were in before the war, and as we are now we are going back day by day to that old time condition prior to 1914. The plan of the other race was to place the Negro in a position of economic dependency, industrial dependency that would reduce him to the worst kind of serfdom and the worst kind of slavery out of which he could hardly extricate himself. If the condition of 1912-1914—bringing the suggestion back to your mind—had continued, half of the population of Harlem would not have been here; they would have died or emigrated to some other part of the country or other part of the world. There is no permanent residence for any people anywhere when there is no industrial or economic opportunity by which they can labor to find enough to feed themselves and exist on. I do not care how pleasant a place New York is; how happy I can make life in New York by its environment and by its development and by the many things that it af-

groups supposedly working toward the object of the program suggested. But what of them? We will find that after a month or a year and the faith of the people shaken they become tired and give up, but the conditions remain just the same.

Take the history of Negro movements in this country and in other parts of the world and we will find that within the last fifty years we have had hundreds of organizations, hundreds of movements to which millions of people affiliated themselves, and you will find that their activities are of the past and not of the present.

I trust those who make up the Universal Negro Improvement Association in this new program, in this new vision, will realize that to give up is death, but to continue in split in action, in purpose, is liberty. And to those of us who have the vision comes the determination that under all circumstances, under all conditions there is but one duty, and that is to go forward. (Applause.) Go forward, upward and onward and discouraging though it may be to see hundreds of thousands fall off, yet I repeat it is the duty of those who have the vision to carry the vision to its final end. And in the course of lifting a people, in the course of lifting a people from one condition to the other, whether it was spiritual or physical, we have had disappointments. No movement or effort that you can remember or recall in all human history ever succeeded without its difficulties, without its trials, its troubles and disappointments before he was called to the cross; Mohammed had his disappointments before he saw the triumph of Islam; Luther had his disappointments before he saw the success of the Reformation; Washington had his disappointment before he saw the triumph of the Revolutionary army. We will have disappointment before we see the crowning victory that will give us an African Empire and a free and redeemed and emancipated race throughout the world. So that some of us cannot be dismayed some of us cannot be discouraged. Nevertheless, it pains us because we see men with whom we are associated—we see men with whom we come in contact whose purpose in life should be no different to ours, whose duty should be as great a liability as ours, doing that which can lead nowhere but to distress, even with all their profession of faith. How many have we not had to profess the faith that we now profess and where are they? Because of that education that we have had and are still having, because of that environment that surrounded us and still surrounds us, because of an alien culture that has surrounded us and still surrounds us, we lose our foothold as we march on to destiny.

**The Victim of Alien Environment**  
I say it not in the way of prophecy, but only from a conclusion reached from close observation, and I repeat myself as I have said once before from the platform of Liberty Hall—that so long as the black race lives in the environment created by an alien race, let it be the white race or any other race, the black race is bound to remain a slave to that race under whose environment it lives. That means in plain words that so long as we live in America, so long as we live under the influence of the British Government or French Government we will never reach the height of real men; we will never enjoy all the privileges and advantages of real people. What has spoiled us? Look around and you can see. Take Harlem; take New York, because the majority of you see no further than New York because you have lived in New York all the time. Those who go out into the world find that what exists in New York exists in other parts of the country and other parts of the world as affecting our race.

Prior to the war period we found the Negro aimless, purposeless having no object at all in view, living only by that which was given him by the creation of somebody else and during that time you found that the race was living in a state of unrest, a state of suffering, that was bordering on great reaction. It was a condition that was created not by himself so much because he had no program, but a state by the man under whose civilization he lived, a plan of making us as a people industrial and economic dependent and practical serfs in every way. You will recall the period when it was so hard and difficult for the average man to find employment, for the average man to find a decent living occupation. When hundreds of thousands of our people would be constantly out of employment, going from one place to the other hoping to find a place and never get it, and how strenuous the time was, how many crimes were committed by the race upon itself; how despondent the majority was! Then suddenly came the war that brought a change, a change that suggested to many, permanent happiness. That change continued for a few years; we enjoyed it to the full and then by the same power that brought the change, conditions were reversed and gradually we were brought back into the condition we were in before the war, and as we are now we are going back day by day to that old time condition prior to 1914. The plan of the other race was to place the Negro in a position of economic dependency, industrial dependency that would reduce him to the worst kind of serfdom and the worst kind of slavery out of which he could hardly extricate himself. If the condition of 1912-1914—bringing the suggestion back to your mind—had continued, half of the population of Harlem would not have been here; they would have died or emigrated to some other part of the country or other part of the world. There is no permanent residence for any people anywhere when there is no industrial or economic opportunity by which they can labor to find enough to feed themselves and exist on. I do not care how pleasant a place New York is; how happy I can make life in New York by its environment and by its development and by the many things that it af-

ports; if you and I cannot find the wherewithal to live in New York we are bound to move out of New York to that part of the country or the world where we can find the wherewithal on which we can exist. And that was the danger that faced us prior to 1914 and that is the danger that is facing us now, and it is the danger that is going to be our downfall and our ruin in a short while if we do not make an effort now to save ourselves.

### Making an Effort to Save Ourselves

We have made an effort to save ourselves. We advanced the program of the Universal Negro Improvement Association, and what has happened? The great object, the great ideal that should appeal to every Negro because somewhat lost because of the selfishness of the many who linked up themselves with the great movement by which we should see our salvation, by which we should bring about our own redemption. When I talk of being disgusted and to a great extent when I speak of conditions prevailing in New York and other parts I know, I mean this that in the last three or four years you must have seen in New York many different enterprises started by Negroes, whether they were bakery shops, restaurants, grocery stores, tailor shops, laundries or what not, you look around and see how many are left and ask yourselves the question why? What is true of New York is true of other sections of the country. The spirit of enthusiasm which the Universal Negro Improvement Association conveyed to the people, the masses took hold of it and were willing to carry it out as individuals, probably in their own way, to make the program of the Universal Negro Improvement Association a practical one. But what has happened? These many enterprises that started here in New York, Chicago and other places, what has become of them? They are no more, because of what? Because of that disinterestedness that has been created in us toward ourselves by alien education, by alien influence. Because of that the many things that were started by individuals and corporations have failed and gone out of existence. I will bring to your mind a play called "Shuffle Along" that was produced in New York some time ago, where two men of the race had an interest in a grocery store, and the idea they had of business was to put each other without each other's knowledge. When one was in the store he would go to the till and help himself to as much as he could get out of it and put in his pocket and he would walk out, and the other fellow would go in and do the same thing. The result was a failure, and that is the way with the average Negro in business. The individual may succeed, and does to a great extent succeed, but the Negro in big business is suffering from some kind of malady that this white man's civilization, this white man's education has taught him, and he will never be cured of this malady until you can get him in a place to himself, and there can be no other place but a government to himself when you can inflict upon him the same kind of punishment that the white man inflicted in the past as a correction for the evil and dishonesty that he perpetrates upon his brother and upon his race in preventing his race from lifting itself.

The Negro under alien civilization will never be able to develop himself and become a full man because he is surrounded by a civilization that is created to be dishonest to himself. Watch it! Anywhere you find more than one Negro in business they are bound to go out of business, whether it is a tailor shop, a grocery store or a restaurant, because on account of the environment and education he has had he is making a desperate effort to rob the other fellow, and that accounts for all the ills we have suffered in the industrial and financial affairs of this race. And let me tell you we are not to be blamed so much for it. An environment has been created for us.

We have a false idea of life and we have to get away from it; we have to change our education entirely. The education of the average Negro today fits him to the belief that he should get rich overnight within his race. It cannot be done. It is strange psychology, but it is true. Watch this, that the average Negro is honest to his white employer. I hardly believe that the white man could get a more honest man to work for him than the Negro. Do you know why? The average Negro works honestly for the white man because he fears the punishment of the white man. Do you know why the average Negro will not be honest to his own race? Because he knows his own race is not in a position to punish him. And that is why I say that so long as the Negro lives under alien civilization he will be absolutely no use to himself. For this race to rise it must be under the same environment that made the white man; it must be under

the same environment that made the Japanese and made the Chinese.

What does the Japanese do to those who do things that would hamper the development of their race as a whole? And what do the Russian and Chinese do under similar circumstances? And not until the Negro is removed into an environment entirely his own will he start out to reach the highest height of manhood which will cause him to be regarded as one of the great powers and factors of the world.

### A Warning

I warn the race from Liberty Hall and throughout the world that if we are to rise to the highest heights we have to throw off the influence of this education that has made us mental slaves for over a century in America and for nearly a century in this Western World. It is a hard thing to do. Today we make up our minds that we will resist it and we change our minds tomorrow.

May God, as He has helped me to resist the white man's education and civilization, so do I hope that he will help 400,000,000 Negroes to a similar responsibility. And after all it is not so hard. It is not hard if it will not appreciate ourselves. It is not hard if we will know ourselves; if we will set a price on ourselves.

Whenever a man is proud of himself and of his race and feels that there is no one above him beside God, that man is able to throw off the influence of any other human being, but when we see a man who is lower than somebody else and somebody is more loyal in life than we are then we are bound to fall under the influence of such an individual; we are bound to remain slaves to such individuals.

I trust the 400,000,000 Negroes of the world will get more and more to realize that in them is God's perfection. There is but one Supreme Being, and that Being has created all men equal. I would refuse to believe in God; I would refuse to believe in a First Cause; I would refuse to believe in Nature if that First Cause, if that Nature made me less than any other human being.

God made all men equal; the inequality among men is caused by man himself. God is not responsible for your condition. God never made laborers; God never made presidents; God made man and man made the job to suit himself. If we believe that God is responsible for our economic and political condition we make God a politician and we make God an economist; but He is neither; He is a spiritual being; He is concerned about the spiritual well being of mankind, but outside of that He is not interested. He has placed variety in Nature for the satisfaction of man and if we, therefore, should we blame Him if we do not enjoy our share of it. He created us in the same image as other men; He gave us the same physical being and power and the same number of senses as He gave to other human beings. Therefore, why blame God for our economic or our political condition? God is not a surveyor in the material sense. He does not set the limit of nations and countries; all these are regulated by man and if man is too lazy to exert himself then man shall be a slave to man who will exert that which is given by God for his own protection and for his own happiness.

### To Be Blamed For His Condition

The Negro is to be blamed for his condition and he will pray to God from now until judgment day and his condition will remain the same until he gets up and does for himself.

The Universal Negro Improvement Association is determined to convey to the Negro a new education and get him to realize that he is a man like any other man and if there is a God he cannot look like anybody else; he must look like you, otherwise we would not be true to ourselves or to our Creator. Some people believe God looks like some prepossessing white man and the angels look like some beautiful white woman. God looks like you; you are a part of God and God is satisfied with man when man in his creative purpose does the things that God would desire him to do and expects of each of us.

I will bring this illustration to you: Here is a father having three sons and he expects the best out of those three boys. That father feels pleased when he sees two of those boys whom he educated and prepared for life go out and achieve and accomplish and lift themselves to the highest position in the nation to which they were born. Would not the father of David Lloyd George feel proud of what David Lloyd George has accomplished? Would not the father of Warren G. Harding feel proud of his son? Would not the father of Woodrow Wilson feel proud of his son? But what of the son who prepared like the other two, became a drunkard and an outcast in society? Would the father have the same regard for him? No; he would curse him for bringing his name down to the gutter and disgracing his family. Well, that

is man's relationship to God. God is the father of all mankind and some of us have the crazy notion that God is cursing white folks, and some of us believe that God is sympathizing with us Negroes. God has absolutely no cause to sympathize because we are going to exercise the power that God has given us, and God is displeased with our lethargy.

We must realize that when we believe in the world, when we do

things of our own initiative and of our own creative purpose and creative will we are but pleasing God Who is our common Father. The white man is taking advantage of that which God has given him to lift himself to the highest for the appreciation of his father, and the Negro is still in the gutter. The Universal Negro Improvement Association is endeavoring to get Negroes to realize that our destiny is not with God; our destiny is with ourselves. (Applause.)

# Negro Dolls

WITH BROWN SKIN  
GIVE YOUR CHILD ONE OF THESE  
**EASIEST WAY TO TEACH RACE PRIDE**  
Negro Children Should Play With Negro Dolls  
SEND YOUR ORDERS NOW FOR CHRISTMAS  
MANUFACTURED BY  
**UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION'S DOLL FACTORY**  
Office—56 West 135th Street, New York City  
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# ATTENTION!

## MEMBERS NEW YORK LOCAL

Are You Buying Your Provisions from the Universal Groceries?

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The Only Negro Chain-Groceries Operating in Harlem

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The President-General of the Universal Negro Improvement Association, on his tour of the nation, has been approached by hundreds of loyal members and well wishers of the Association in complaints against the treatment they have received from several of the various departments of the Organization at headquarters, and from individual officers and employees at headquarters, as also against the conduct of certain Executive Officers whilst on the field.

The President-General in grievance of the many complaints and hereby begs to announce that a Complaint Department is now established and attached to his office. All persons having complaints to make against any department, officer or employee of the Organization will please write to

## COMPLAINT DEPARTMENT

President-General's Office, U. N. I. A.  
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P. S.—If you love the Organization and desire to see it improve its service to the race, then you will not fail to report any irregularity on the part of officials, officers and employees of the Organization, caring not whom the person be if he or she has done anything improper or unconstitutional, report it. If you have any complaints send them in now and don't wait until it is too late.

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