

The Indispensable Weekly  
The Voice of the Awakened Negro

# THE Negro World

Reaching the Mass of Negroes  
The Best Advertising Medium

A Newspaper Devoted Solely to the Interests of the Negro Race

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## NEGRO PROBLEM IN ENGLAND—ENGLISH HATE NEGROES—AMERICANS NOT ALONE

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

Every day our race is discovering new evidence to bear out and support the stand taken by the Universal Negro Improvement Association during its five years of existence in holding that it is only a question of time when the entire white race will be inflamed against the Negro and all weaker peoples not sufficiently strong and organized to hold their own in the competition of life. The Universal Negro Improvement Association also held that the race problem was not one that was absolutely confined to the United States of America, but that it was only a question of environment that prevented the other great white nations from not treating the Negro as he was being treated in the United States of America.

### Universal Race Hostility

We always held that if we were to place the same number of Negroes in any of the European countries as we have in America, that we would have had the same race problem of hostility, riots, lynching and burnings. We have always held also that it was only a question of time when the Negro economically dependent upon the white man for his existence would be forced to the wall, and that the solution of the problem in the future would not be so much by the wholesale killing or wiping out of Negro populations by force of arms, but by a plan of economic starvation.

### "Niggers" Not Wanted, Says Englishman

I have before me a copy of the "Daily Graphic," an English newspaper, published in the city of London, England, under date of March 6th, in which is contained an article on what is called by them the "Nigger problem brought to London." The article is so interesting that I am reproducing it for the good of those who have believed in "good old English democracy and fair play," which is going to be the death knell of many British and other Negroes who flatter themselves to believe that the one white man is better than the other when it comes to a question of race prejudice.

### Ungrateful English

Before presenting the article, however, I desire to state that it is not surprising to us how unreasonable and selfish certain people can make themselves. The English, above everybody else, owe a debt of gratitude to the Negro for nearly all that they possess. Everybody knows that the British has been built up on the blood and wealth of Negroes, especially of Africa and the West Indies. Whilst these "Christian" Britishers are going out to the Colonies robbing and exploiting our people, murdering them for their lands and their wealth, we find that in their home, England, they look upon it as an imposition for Negroes to go into their midst, not to exploit, but to seek employment. This convinces us beyond the shadow of a doubt that as far

### SHOULD BLACKS TOLERATE DOMINATION OF THEIR COUNTRY, AFRICA; BY ALIEN BRITISH?

#### Negroes Must Unite for Their Own Salvation

as the economic, political interest of the Englishman goes, he has no soul. He believes that he alone is entitled to everything that is worth while, and that others have absolutely no claim upon those things that are necessary to life, except that which he does not want. Following is the article:

#### NIGGER PROBLEM BROUGHT TO LONDON—BLACKS NOT WANTED IN ENGLAND

Daily Graphic, London, England, March 6, 1923.

The all-black cabaret which, staged at the Empire, is to be the great attraction of the Darker London season, will be as black as night.

Indeed, Robert Law, the scenic artist, who is to paint a plantation scene so that niggers can act in front of it, said yesterday that they are even bringing over a black cook! So "Aunt Jemima," of Virginia, the Coal-Black Mammy of all time, will make waffles which, he said, "You could eat for ever, and still want more."

#### Black Cabaret

I suppose Black and White whisky and black coffee will also be sold at the cabaret—that is, of course, if the black cabaret is ever opened.

I print this proviso because Lord Dooles, a prominent member of the London County Council, said yesterday, "When I saw the news that negroes were to act in the cabaret, I thought there must be some mistake. I do not think the negroes are to be allowed to perform in a theatre."

The license comes up for consideration this afternoon. But, since Sir Percy Simmons, the chairman of the Theatre and Music-Hall Committee, says that, when the license was recommended, he had no idea that black artists were to be employed, there is no doubt that the matter will be "referred back."

#### Protest to the L. C. C.

Protests against black cabarets were heard in all sorts of places in London yesterday. Naturally, the strongest came from Albert Voyle and Monte Bayle, the chairman and organizer of the Variety Artists' Federation, who were so indignant that they immediately sent the Clerk of the London County Council a protest against the license for a cabaret being granted if negro artists were to be imported to act in it. A copy of this letter was sent, also, to scores of L. C. C. members.

#### Imported Black

"We think it would be a disgrace to both theatrical and music-hall performers if permission were granted to exploit imported black men and women in this way," they said, "while hundreds of talented British artists are on the verge of want through lack of engagements."

"Over 2,000 variety artists are unemployed in England," said Mr. Voyle, "and the stories I hear every day of want are heartrending. When employed, these artists earn anything from £10 to £100 a week; but, so bad is the shortage of money in England, that no fewer than 250 of the smaller music halls which used to employ from four variety acts are now saving money by showing second-class pictures instead."

#### No Objections to White Americans

"We have no objection to American artists coming to England. In fact, ninety per cent of those who come here join our federation and are welcome. There are also in England negro turns, who behave themselves and keep their place. But we view with the greatest apprehension a cabaret where black artists would actually mix with the white folk at the tables."

"There are enough here now without bringing over any more foreign turns, which will make our labor market even worse than it is."

#### The Nigger Problem

I did not speak to many managers about the nigger problem, because most of them are very cautious when entertainment policy is discussed. But J. A. E. Malone, of Grossmith and Malone, who is an outspoken Australian, said he was offered the all-black revue, "Shuffle Along," eighteen months ago. But he would never dream of bringing black artists over to England. "I am surprised anybody has thought of it," he said.

Film producers won't have negroes in principal parts. In "One Exciting Night," the new Griffith film to be produced at the New Oxford Theatre on Thursday, there is a negro part. So Griffith cast Porter Strong, a white man, for it and make him black his face. Negroes do appear in films, but only as waiters or in very minor parts.

White actors would not act with them for one reason, and, for another there are no negro film actors of ability. They haven't enough intelligence. No white woman film actress would act in a scene where a negro had to touch her, or to make love to her, and, if she did, the film would be too revolting to show.

Even the black in "The Loves of Pharaoh," the German show, are really white.

#### Nigger Revues

"You are right and I'm with you in your attack on nigger revues," said a big film man. "I hope that any man who tries to foist black revues on the British

public, while white artists are on the verge of starvation, will lose his money. He is lowering the standard of entertainment."

"The negroes produced one good actor, Bert Williams. But he's dead now," said an American staying at the Savoy Hotel. "He was liked because he knew his place and did not make himself aggressive. I like negroes—as servants and as workers—but not as actors. Why have negro actors when so many white people can act so much better?"

### Spirit of Hate Revealed

The above article reveals the spirit of hate on the part of the Englishman for the Negro in his country. Nevertheless, this same Englishman expects the Negro to exhibit an overabundance of love and obedience to him in his (the Negro's) country. These twentieth century white men are indeed crazy when they believe that they can speak and publish such things as above quoted and expect that self-respecting and ambitious Negroes are going to stand for it without a murmur. We of the Universal Negro Improvement Association cede to the white man the right of doing as he pleases in his country, and that is why we believe in not making any trouble when he says that "America is a white man's country," because in the same breath and with the same determination we are going to make Africa a black man's country. The appeal to Christian love is a farce, and the white man, especially the Englishman, preaches it only to suit his own conveniences. In the tropics, when he wants to rob our wealth, mineral and agricultural, he brings us a Bible and a hymn book, and tells us how much he loves us and that we are all children of one common Father, and points us to the hope of a glorious day when all of us will meet around the throne of heaven; but when we meet him on his own soil, he tells us a different tale, even as is being told in the article herein mentioned. After he has robbed our diamond mines and stripped Africa of part of its wealth and taken it all to England, they come to tell us that the black man is not wanted there, even as we are being told in America that we are not wanted here. There is but one alternative for ambitious and self-respecting Negroes, and that is to make it warm for all Englishmen, and not only Englishmen, but all aliens in Africa, so that in the days to come when the line of demarcation between black and white will be more ferociously drawn in countries of whites, we will have a haven of refuge—the land of our fathers. More and more, as we have said, we are getting evidence of the merit of the Universal Negro Improvement Association in advocating the program of racial nationality. We may not hope to make good in the future either in the music halls of London or the theatres or opera houses of Paris in competition with white artists, but we may look forward by our own effort to the day when we will entertain ourselves in our own theatres, music halls and opera houses in our Homeland Africa. More and more we see the need of supporting the Universal Negro Improvement Association financially and morally for the prosecution of its program. Let everybody make an effort during this week to send a donation to the Secretary-General, Universal Negro Improvement Association, 56 West 135th Street, New York City, to help in carrying on the work.

With very best wishes, I have the honor to be

Your obedient servant,

MARCUS GARVEY,

President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION.

BOSTON, MASS., March 27, 1923.

P. S.—The Parent Body again makes its appeal to the Divisions, Chapters and Branches and members at large for their immediate financial support in helping to carry on the work entrusted to us for 1923. Again all Divisions and members must realize that the Parent Body has no other support than that which comes by monthly reports from Divisions, hence all members should see to it that their Divisions make their regular monthly reports to the Parent Body to enable us to continue the good work. The very best service a member can render the organization is to see that his or her Division is kept financial with the Parent Body. Please send in your 1923 Assessment Tax immediately. No member is regarded as financial without paying this Tax.

M. G.

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Negro World

86 West 126th Street, New York, Telephone Harlan 2377

A paper published every Saturday in the interest of the Negro race and the Universal Negro Improvement Association by the African Community

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clothe and shelter himself and family, provide them with the comforts and luxuries of life and so forth, for a rainy day. After he has left the office, shop or factory, who does he do? Sometimes he feels the need of recreation or relaxation and goes to a game of cards, a musical concert, a theatre or an athletic contest. Sometimes he spends his leisure in pulling wires to advance himself politically or his family socially. But he also desires to know what is going on in the world at present and what went on in the world during the days past and gone. He is driven by an intellectual interest, by a scientific curiosity. For this reason he will read the daily newspapers, the weekly and monthly magazines and books. He reads with avidity a speech of David Lloyd George, about Einstein's relativity and King Tut-ankh-Amen of Egypt.

But after he has provided for the physical needs of his family, satisfied his political ambitions, the social ambitions of his wife and the intellectual curiosity which impels him to know the world in which he lives and the past history of man on this planet, he is not wholly satisfied. He has an imagination and moral, aesthetic and spiritual sentiments which crave expression. And he builds up his ideal world—his world of art, music, religion and poetry. He endeavors to satisfy his conscience, the voice of God, the moral monitor within, and the urge of the higher self. The development of the human personality and realizing certain ideals of manhood appeal powerfully to him. Finally, he craves for communion with the Supernatural Presence and with the Supreme Being and his belief, or the outcome of accidental colloquies of atoms, that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation, henceforth be safely built.

This is atheism stated boldly and frankly, not only a denial of God and immortality, but a denial of the rationality of the universe, a denial of the meaning and purpose of existence and of the significance of personality. Bertrand Russell may be a philosopher, sociologist and litterateur, but he is no psychologist. Were he a psychologist he would ask, "What was the urge, the impelling force, which would not permit me to waste my youth in riotous living, but forced me to go out and explore the domains of human knowledge? And when I did begin to study, why would I not confine myself to the business and the sciences, joyfully obedient to the laws of nature, but why did I venture into the ideal realm of philosophy and mathematics and writing on 'The Principles of Philosophy'?"

But we believe that Anaxagoras, who twenty-four centuries ago said that different atoms could not get together and build up a universe unless some Nous, some Mind, were directing them; that Kepler, who when he unraveled the laws of planetary motion which governed the movements of Halley's comet, and saw that the trigonometry of his mind corresponded with the trigonometry of the solar system, joyfully exclaimed, "O God, I think Thy thoughts after Thee!" and that Lotze and Einstein, Watson, Otto, Ladd and Royce, who found it difficult to believe that a universe which is a cosmos and not a chaos is the product of the blind play of atoms or chance concourse of electrons, but believed rather, that in discovering mathematical principles and scientific laws, they were interpreting the Divine Mind in terms of the human mind, they were a truer reading of the universe. Voltaire, Hume, Gibbon, Strauss, Huxley, Haackel, Frederic Harrison, Santayana, Bertrand Russell and other thinkers who doubted God and immortality have had their say. But Easter Sunday. There is something in man which rises in an eternal protest against the negative philosophy of Russell and persists in the belief of existence, persists in the belief that the struggle and striving of man is worth while and that his quest of the ideal is not a voyage that will end with the grave.

WILLIAM H. FERRIS. CIVIC STATUS IN THE VIRGIN ISLANDS. It is decidedly in the interest of justice for the United States Congress to consider the Open Letter sent by the Virgin Islands Congressional Council, of which Casper Holstein is president. Also, it would be well for Mr. Denby to examine the circumstances surrounding the outrageous deportations being engineered by the Naval Administration, as in the case of Morenga-Bonaparte. Uncle Sam's record in the Virgin Islands is a disgrace to democracy. No wonder Jamaica, held by the threat of a vis-like grip by John Bull, cries out against United States annexation. This phase of our machinery of government is the most chaotic. Our colonial administrators, like most of our consuls, are petty and provincial littlerats not in sympathy with the yearnings and aspirations of dark subject peoples. In the Virgin Islands, to quote the Open Letter, there exists a "curious anomaly." "We do not know whether any portion of the people of a republic can very well be subjects, but we do know that the form of American government which we now have in the Virgin Islands does not exist anywhere else in the United States. Its like is to be found only in Haiti or Santo Domingo, as it was to be found some years ago in those parts of the Philippine Islands which were in a state of military insurrection against the United States. But we have never been in insurrection against the United States; we were peacefully acquired by treaty of sale negotiated between the government of Denmark and that of the United States and ratified by your honorable body. It should seem, then, that we, the transfer we should have become American citizens. But American citizens are those who enjoy the rights and privileges defined in the United States Constitution as pertaining to American citizenship. And it should be known to you that not only do we not enjoy these rights and privileges in the Virgin Islands, but they have been explicitly denied to us."

Of the problems facing the folk led by that noble non-compromiser of rights, D. Hamilton Jackson, the civic status of the Virgin Islands, is the chief and most pressing, and ought to be dispensed with at once.

WAS KING TUTANKHAMEN A NEGRO?

The Boston Globe Reprints Photograph of the Reddish Granite Monument in the Museum at Cairo, Reproduced in Caprot's 'L'Art Egyptien,' Which Has Full Lips and Nose—Still the Boston Paper Says King Tut Waq Either a White-Skinned or Darker Skinned Caucasian

When scientists who discovered the tomb of King Tutankhamen produced from his chambers statues of the Pharaoh himself in which the bodies were done in black, many people jumped to a conclusion that Tut must have been a Negro. The statues, however, Luxor the information that the black was due to the use of bitumen as a preservative. The explanation, however, did not put an end to the street corner gossip that Tut was a black Egyptian. Now it is likely enough that Egypt was ruled at this period by a Negro Egyptian house and that Tut himself probably was of foreign blood and possibly of foreign birth.

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Not a black, certainly. Perhaps his skin was white. Perhaps it was of that peculiar tawny or light yellowish-brown color, like our Negroes today, who, like ourselves and King Tut, is one of the great Caucasian types.

Whither Goest Thou? By ERIC D. WALDRON. I stole these things, Mr. Jacobs said. I stole them away where I can get good food and a warm place to rest my head. Send me to Atlanta, Georgia, where I can get a job and a warm place to rest my head. I stole them away where I can get good food and a warm place to rest my head.

MY VERSION OF IT By ERIC D. WALDRON. At first it was my intention to christen this child of mine "O'Being Lewis." But you see, that smacks of aestheticism—the desire to be original on the virtues and vices of it. It being our desire to be lowly and humbly personages, we changed our mind and named it "My Version of It."

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IS THERE A RACE QUESTION IN AMERICA

It is a question that has been asked many times. Is there a race question in America? The answer is yes, there is. The question is not whether there is a race question, but whether it is a question that should be asked.

begin to "break his own financial strength, something is going to be brought about to slacken your pace. The Negro wants every right and privilege that the white man has. He wants to be treated as a human being, not as a race.

Many have come on the scene with the idea of "race improvement." They want to improve the race by mixing the blood of the white man with that of the Negro. This is a dangerous and unwise idea.

MOTHER! MOVE CHILD'S BOWELS. "California Fig Syrup" is Child's Best Laxative. It is a natural product of the earth and is the only medicine that really cures children's ailments.

Good Looks Result of Care. I have a special formula for making you have good looks.

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child into the world knowing that little black boy or girl can only rise to a certain height; he can only be as tall as the white man. This is a lie, a lie that has been told for centuries.

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RELIABLE DENTISTRY. I have a special formula for making you reliable dentist.

LUCKY AND WELL. I have a special formula for making you lucky and well.





# A WHITE MAN ON THE NEGRO'S SPLENDID PHYSICAL HERITAGE AND INHERENT SPIRITUAL ATTRIBUTES

To the Editor:

Dear Sir—As a white man who has the moral and material welfare of the Negro at heart, it may be that a criticism of the problems confronting the race today will be received in the kindly spirit in which it is meant.

My knowledge of the colored man's problems has not been acquired superficially. I have lived with the race in Africa, the West Indies, the Southern States and in nearly every country where they are to be found. Years of study devoted to an effort to assist in the emancipation of the Negro have also aided me in arriving at a fairly definite estimate of racial difficulties.

The conscientious scholar, possessed of an inquiring and analytical mind, will not find any place in the whole world more suitable for a comprehensive study of race problems than right here in Harlem. Let me say at the outset that I have absolutely no sympathy with any class of white men who regard the Negro as a thing apart. Experience has taught me that the only standard whereby you can measure a man is not by his color or his creed, but by his principles and his intellect. If a man is a true man I will proudly call him friend even if his skin is black as tar. If a man is not true the fact that his skin is as white as alabaster will not impress me.

God's sun shines on God's children without regard to race or creed. The sun is the most potent evidence of the warmth and justice of God's love, never ending, never failing; and that being so, it would seem to me that the colored man is slightly more sun-burned than his white brother. Holding this view, it cannot be alleged against me that I possess any color prejudice. Indeed, my leniency, if any, will be in favor of the Negro, not because I wish to parade any sloppy sentimentality, but because he deserves the benefit of any doubt, not having long enjoyed the advantages of political freedom.

In Harlem there is a very large colored community. They represent the descendants of numerous African Negro nationalities, more or less blended. They represent, too, a considerable part of the white race. Which fact alone ought to stem the torrent of adverse white criticism. Indeed, the blood fusion between the white and colored is so completed in many instances as to make it a difficult matter to tell where the black ends and the white begins. Harlem cannot be any stretch of imagination be regarded as the most law-abiding section of this great country. The untimely may retort that there are white sections of the country that are as bad as if not worse than Harlem. True enough, but that assertion does not whitewash Harlem. It only proves my original contention that a white skin does not make a white character. These premises ought to be consoling to the colored man.

If the extraordinary number of churches are any criterion, the morals of the colored community of Harlem should be the highest in the world. That is, if we assume that churches still have a moral function. Nowhere in the world are so many churches to be found as in Harlem. Denominations weird and wonderful practice their lamentable rites in every block. So-called spiritualistic fakers, fortune tellers, charlatans and devil destroyers hold "church" in hundreds of "furnished" rooms. Themselves colored, they practice every artifice to rob their colored brethren. They denounce the teaching of Jesus with their numerals and besmirch the beautiful science of metaphysics with ignorance. They profess the Christian faith while practicing the arts of hell. These parasites are so numerous that one marvels how the colored people of Harlem have survived this assault on their moral and economic existence. These "churches" have erected the god of Mammon. They are a burden on the moral and economic lifeblood of the thrifty and industrious. These non-productive peddlers of eu-

perdition are an intolerable impediment to the progress of the race. The colored people believe that these fakers can help them they are self-deceived. The white man, with his centuries of civilization, owes no part of his advancement to the moralists and theologians. White supremacy has been achieved, not because of the "faith fakers," but in spite of them. Education, scientific and historical, moral and metaphysical, has accomplished more for the moral progress of the white man than all theological "isms" since the dawn of creation. Let the colored man profit by the bitter experience of his white brother and learn thereby.

This condition of things with other evils of lesser degree stems the progress of the colored race. "Churchianity" is not Christianity. It is not nearly so good. The white man has thrust too much "Churchianity" on the colored man and too little Christianity. While I am not unmindful of the failings of the white man in his relations with the colored people, I am convinced that the greatest enemies of the race are the parasites of the race.

National or racial advancement begins with the individual. Individual advancement means self-development. It seems to me that the colored people pay too little attention to the earnest and conscientious leaders of the race and too much heed to the multitude of ignorant and selfish "devil-destroyers" in their midst. They regard a few cents spent on good books as a waste of money, but do not hesitate to pour dollars into the lap of some maniacal mind-reader. Rather than listen to the gospel of Calvary in all its sweet simplicity they hearken to the "pastors" whose principal vocabulary is "money, money, money." Hasten the day when some brave, true spirit like the humble Galilean will again upset the money-changers in the temple.

I often wonder if these fakers, who pride themselves on their biblical knowledge, ever read the twenty-third Chapter of Jeremiah. The first and eleventh verses I like particularly. It seems to me that a Divine Providence had the fakers in mind when he inspired these lines. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord," and, again, "For both prophet and priest are profane; yea, in My house have I found their wickedness." The rest of this chapter is equally as illuminating.

It has been alleged against the colored man by whites that he has contributed nothing to scientific knowledge, the arts or to literature. Reluctantly speaking, that may be partly true. But that is an indictment against his white teachers. Considering the short time the race has enjoyed emancipation it would be unjust to expect them to comprehend the arts, much less contribute to them. Nevertheless, the colored man has contributed greatly to the economic wealth of the country. He had to.

The white man gave the colored man legal equality. But moral equality can only be achieved by the colored people's own efforts. Their moral and material emancipation can only come from within. Even were the white

man willing to give moral equality to the colored man, it is something beyond his power. Even were the white people anxious to withhold it from the colored man they could not do it now. Only by the progress of the individual can the race progress. It is every colored man's duty, not only to himself, but to his race, to strive for self-development. In the language of the venerable "It's up to him." His educational advancement will bring about his participation in the destinies of his race. Every colored man of character and integrity who proves by his mental and moral equality that he is capable of the same achievements as the white man strikes a mortal blow to the enemies of the race. Every colored man who fails to strive for self-development is the greatest enemy of his own race.

Considering his splendid physical heritage, coupled with his inherent spiritual attributes, the Negro will eventually play an important part in the history of civilization. But the march of colored progress is being greatly retarded because of the enemies within the camp. Nor will the enemies be destroyed by legislation. Legislation has never succeeded in making a race good or sober. It never will. Education is the solution. Education that is free from denominational control. Education that imparts truth.

"The problem of the race will disappear like snow in June when the colored man, by self-development and education, achieves mental and moral independence from the white man. Those who profess to see the influence of the white man, in every moral lapse of the colored man, are bigots. Those who explain away every colored failing as the "result of white domination" only aggravate the difficulties and contribute nothing to the progress of the race.

It is the earnest wish of the writer that the colored people will face the problems of the race in the true spirit of fearlessness. Actuated with a genuine desire for truth and for self-

## "FOUNTAIN OF YOUTH" IS FOUND BY SCIENCE

European Discovery, Easily Used at Home, Restores Vigor Quicker Than Gland Operations

Those who suffer from nerve weakness and lack of vigor will be interested in a European discovery which restores full physical power quicker than gland operations. It is a simple home treatment in tablet form, absolutely harmless and yet the most powerful invigorator known. Acting directly on important nerve centers, glands and blood vessels, it often produces amazing benefits in 24 to 36 hours and gratifying results within a week. Physicians say it gives speedy satisfaction in cases that defy all other treatment. Elderly people declare it is a real "fountain of youth."

Distributed under the trade name of "Korex compound," the discovery has been tested thousands of times by the manufacturers who have received a veritable flood of letters of praise and gratitude from reviled, men and women in every state. Patients past 60 testify that the compound quickly restored to them the vigor of the prime of life.

Knowing that this news may seem "too good to be true," the distributors invite any person needing the compound to take a double-strength treatment, sufficient for ordinary cases, with the understanding that it costs nothing if it fails. If you wish to try this guaranteed invigorator, write in strict confidence to the Melton Laboratories, 730 Massachusetts Bldg., Kansas City, Mo. You may enclose \$2; or simply send your name, without money, and pay the postman \$2 and postage on delivery. In either case, if you report "no effect" after one week, the laboratories will immediately refund your money. This offer is guaranteed by ample bank deposits, so nobody need hesitate to accept it.

velopment, they will hasten the day when the fakers will fall to rise no more. That will be the dawn of a new era for the colored man.

Faithfully yours,  
B. GRANT,  
264 West 131st St., New York City.

## NEGRO BANKER FOUND NOT GUILTY OF EMBEZZLING \$95,000 BANK FUNDS

Charles H. Anderson, former cashier of Anderson & Co., bankers, of Jacksonville, Fla., was discharged in the County Court of being not guilty of the charge of embezzling \$95,000 of the bank's funds. The State comptroller of Florida testified in the case that the bank had been conducted in a regular order and that there was no irregularity as set forth in the warrant. Anderson has been tied up in the United States Court ever since the bank closed. By this colored lawyer and seven petitioners, present indications show that all matters will be adjusted within the next few weeks, and every depositor will be paid in full.

## A MESSAGE FROM CUBA

To the Editor of The Negro World:

Permit me a space in your paper. In the issue of The Negro World of January 27 I see where some serious troubles are taking place in the Republic of Cuba, feel indeed regretful when such things have to take place. It is no wonder many Negroes refuse to join the U. N. I. A. when we put our trust and confidence in men that are placed at the head of affairs, and to the last they deceive this organization. As far as I remember, this is now the second officer who has proved unsatisfactory to us in the line of finances.

We who are out in the Western world are trying our best to foster this great cause, but so many troubles are taking place that our minds are almost turned against this organization. It is only five months since the convention closed, and many who swore that they would discharge all duties incumbent upon them are as far away from doing so as the east is from the west. When will we get the right ones in the right places? Must we always be thinking of gaining a free and redeemed Africa when our pennies and

dimes that we give to help this cause are stolen?

When Mr. Garvey made his last tour of the West Indies some time ago, someone handed him a broom. That broom was to sweep out the bad weeds from New York Local. I see that there are still more bad weeds remaining, and I sincerely hope that at the next sitting of the coming convention another broom may be given to him to sweep from the rostrum of New York Local to the door.

This is now leading us to believe that truly there is no one to put our trust in—those who are gone, and those remaining. Let us who are determined to put this program over be not dismayed, but fight victoriously until the colors of the Red, Black and Green are planted on the hilltops of Africa.

I am, etc.,  
A LOYAL MEMBER,  
Republic of Cuba.

I will sell to a quick buyer my 3-family flat in West 128th Street.  
Annual Rental of.....\$ 4,500  
Price.....21,500  
Subject to Mgrs.....18,000  
Less than five times rental.  
Hot water, Heat, Electricity.  
Cash.....3,500  
Take title  
DESK A, NEGRO WORLD.

## James Terry Gives Spare Time Only He Made \$66 Last Month

Cash in your spare hours as our demonstrating agent. Mr. Terry finds it easy to take orders for Alberta Hunter's popular Paramount Records and add up to \$70 a month to his income.

## No Experience Necessary

Sign and send the coupon below if you can use \$5, \$10, or \$15 a week extra. --- MAIL TODAY ---

The New York Recording Lab., Inc., 401 Lake Street, Fort Washington, Wis. Gentlemen: Please tell me, without obligation, about your spare time salary raising plan.

Name.....  
Street.....  
City..... State.....

## COME ONE COME YE ALL

# Tonight, Mar. 27

## TO THE SECOND

# GREAT ASSEMBLAGE OF WHITE AND COLORED PEOPLE

# AT CARNEIGE HALL

154 West 57th Street, Corner 7th Avenue and 57th Street  
NEW YORK CITY

## Tuesday Night

AT 8 O'CLOCK SHARP

TO HEAR

# Hon. MARCUS GARVEY

PRESIDENT-GENERAL OF THE UNIVERSAL NEGRO IMPROVEMENT ASSN.

## A WONDERFUL CONCERT PROGRAM

Will Intersperse the Brilliant Speeches to Be Delivered in Defense of the Greatest Negro Movement in the World

MR. GARVEY

Who Is the Greatest Orator of the Race Will Deliver Probably His Greatest Speech in His Career. His Subject Will Be:  
"THE FUTURE OF THE BLACK AND WHITE RACES—THE BUILDING UP OF AFRICA"

Leading White Men and Women Who Have Been Misinformed About MARCUS GARVEY and the Universal Negro Improvement Association Will Be Present

## Come and Hear This Champion of Liberty Defend the Rights of the Negro Race

Come and Hear Him Expose the Opposition Against Him. MR. GARVEY is Best Heard to Advantage When He Is Attacking the Enemies of the UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION and Defending His PRINCIPLES. People Will Be Coming From All Parts of New Jersey, Pennsylvania and New York to Attend This GREAT ASSEMBLY

## Several Bands of Music and Celebrated Singers Will Entertain

SIR WILLIAM FERRIS, M. A., K. C. O. N.

Will Be in the Chair

Sir William Sherrill, Titular Leader of American Negroes, Will Speak. Hear This Brilliant Orator Who Has Just Returned From the League of Nations Assembly at Geneva, Switzerland.

## BIG PLATFORM DEMONSTRATION OF AFRICAN MILITARY AUXILIARIES

Something Lively and Bright for Everybody

YOU DARE NOT MISS THIS IF YOU ARE ALIVE

RESERVED SEATS, \$1.10

GENERAL ADMISSION, 55 CENTS

Tickets on Sale at Office of Universal Negro Improvement Association, 56 West 135th Street.

Procure Your Seats Early, Otherwise You Will Be Sold Out. Tickets On Sale at Box Office, Carnegie Hall

Hon. MARCUS GARVEY and Sir WILLIAM SHERRILL will also speak at the following places, and the above program will be repeated at all meetings:

At YONKERS, MONDAY, MARCH 26th, at 8 o'clock sharp

At JAMAICA, L. I., WEDNESDAY, MARCH 28th, at 8 o'clock sharp

At ORANGE, N. J., THURSDAY, MARCH 29th, at 8 o'clock sharp

At 62ND STREET, NEW YORK, FRIDAY, MARCH 30th, at 8 o'clock sharp

At BROOKLYN CHAPTER, SUNDAY AFTERNOON, April 1st, at 3 P. M.

## REMEMBER THE DATES AND THE PLACES

ADMISSION AT ALL MEETINGS WILL BE  
RESERVED SEATS \$1.10

GENERAL ADMISSION 55c

## ATTENTION!!! ATTENTION!!!

### TONIGHT! TONIGHT! AND EVERY NIGHT

#### A Call to the 150,000 Negroes of Harlem HON. MARCUS GARVEY

PRESIDENT GENERAL of the UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION, who has been most wickedly and viciously attacked through the Negro Press by a gang of unscrupulous colored men in New York, has decided to address a series of mass meetings in

**LIBERTY HALL, 120 West 138th Street**

TO DENOUNCE the villains who have for several years been opposed to the success of the greatest Negro movement in the world, that seeks to improve the conditions of the race.

HEAR THE GREATEST ORATOR OF THE RACE EXPOSE THE CONSPIRACY OF THE GANG THAT HATE THE NEGRO BLOOD IN THEIR VEINS.

Come and Be Instructed Correctly on Matters Affecting the Race

Every Negro in New York Will Respond to the Call to Be  
**AT LIBERTY HALL**

EVERY NIGHT THIS WEEK AND NEXT WEEK—SEVEN THOUSAND TO BE ACCOMMODATED EVERY NIGHT

From February 27th to March 7th Inclusive  
At 8.15 o'Clock

EVERY MEMBER AND FRIEND OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION WILL BE IN LINE AT LIBERTY HALL EVERY NIGHT IN THIS BIG TWO WEEKS' DRIVE TO EXPOSE THE ENEMIES OF OUR PROGRESS.

**Come and Hear!! Come and Hear!!  
HOT TIME FOR TWO WEEKS**

BE EARLY TO GET SEATS AND AVOID THE RUSH  
Usual Musical Program and Picnic After Meetings. Come and See the Strength of the Universal Negro Improvement Association in Harlem

Come and See DuBois, Pickens, Chandler, Owen and Their Gang Defeated by Logic and Intelligence

**COME AND HELP LAUGH THESE NEGROES OUT OF THE RACE  
GOD SAVE AMERICA! LONG LIVE AFRICA!**

## IF RUPTURED TRY THIS FREE

Apply It to Any Rupture, Old or Recent, Large or Small, and You Are on the Road That Has Convinced Thousands

### Sent Free to Prove This

Anyone ruptured, man, woman or child, should write at once to W. S. Rice, 407B Main St., Adams, N. Y., for a free trial of his wonderful stimulating application. Just put it on the rupture and the muscles begin to tighten; they begin to bind together so that the opening closes naturally and the need of a support or truss or appliance is then done away with. Don't neglect to send for this free trial. Even if your rupture doesn't bother you, what is the use of wearing supports all your life? Why suffer this nuisance? Why run the risk of gangrene and such dangers from a small and innocent little rupture, the kind that has thrown thousands on the operating table? A host of men and women are daily running such risk just because their ruptures do not hurt or prevent them from getting around. Write at once for this free trial, as it is certainly a wonderful thing and has aided in the cure of ruptures that were as big as a man's two fists. Try and write at once, using the coupon below.

Free for Rupture  
W. S. Rice, Inc.,  
407B Main St., Adams, N. Y.  
You may need me entirely free a sample treatment of your stimulating application for Rupture.  
Name.....  
Address.....  
City..... State.....