

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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THE WONDERS OF THE WHITE MAN IN BUILDING AMERICA

Fellow Men of the Negro Race, Greeting:

Away out on the Pacific Coast of America I view with alarm, yet with hope, the future of our race.

I have reached this section of America through a trip of several weeks from New York on the East, and in my travels everywhere I saw before me the wonders wrought by the white man's skill, daring and perseverance. On every hand I came in contact with his rising civilization—that for which he will die, holding it as sacred to his generation and to posterity.

The Ku Klux Klan

I have traveled through and am now in the stronghold of the Ku Klux Klan, that mighty white organization that faces America with a program that is supported by every second man in the nation, whether he wants to confess it or not.

The Klan has captured the South, the West, the Northwest and the Middle West, and it is only a question of time when that organization will in truth be the most powerful weapon of the white race in prosecuting their ideal of white supremacy in America.

The Universal Negro Improvement Association has never fought the Klan as an organization, and does not intend to do so in America, for it will be useless and non-availing, except to the point when all will unite against us for supremacy—namely, Jew, Catholic and Klan.

The Universal Negro Improvement Association knows America will always be a white man's country, including all elements of that race. Then why waste time in attempting the impossible and in allowing others to make fools of us?

Responsibility of Saving the Negro

The responsibility of saving the race rests upon our leaders of today, and it is for us to realize that any wholesale antagonism of a group of people who are in a position to enforce their likes and dislikes will but redound to the disadvantage of the unfortunate minority, such as we are, and surrounded as we are by a 90 per cent. Klan spirit, unspoken though it be. Ninety per cent. of white America is sympathetically Klan and would be untrue to itself if it were not. Our relationship, therefore, is like that of the sheep to the lion; the former, then, must be very careful not to be devoured by the latter; and thus we warn the race to be careful in the handling of propaganda against the Knights of the Ku Klux Klan, for the majority of those who seemingly are opposed to the Klan, and who have been inviting Negroes to fight with them against the Klan, are greater and more heartless Klansmen than the Knights themselves. It is purely a question of "NEGROES, WATCH YOUR STEPS AND YOUR (?) FRIENDS."

The Solution of the Problem

There is but one solution of this great problem, and that is for the Negro to look toward building for himself, for neither the Klan nor any other group of white men intend to hand over to Negroes the civilization and materialism of America, which they have spent their strength and blood to create. If the Klan and the white race want to make America a white man's country, as they ultimately will, then why not 400,000,000 Negroes unite and make Africa a black man's country, and thus save a

NEGROES SHOULD BE INSPIRED TO BUILD UP AFRICA

DYER AND HIS COLLEAGUES TRYING TO FOOL NEGROES WITH ANTI-LYNCHING BILL

THE POWER OF THE KU KLUX KLAN

NEGROES NOT ALLOWED TO EAT OR DRINK IN WHITE CAFES OR RESTAURANTS IN DYER'S OWN CONGRESSional DISTRICT IN ST. LOUIS, YET HE TALKS ABOUT ANTI-LYNCHING BILL

TRYING TO FOOL ALL THE PEOPLE ALL OF THE TIME

conflict of ideals and aspirations that is bound to end disastrously to the weaker race?

America, the country with the program of the greatest good for the greatest number, will always be that of the white man, for he is in the majority. 'Tis hard, 'tis woefully hard, for a Du Bois or a Weldon Johnson to admit this, but how can one wisely "kick against the pricks"?

Get Busy and Build Nation

Negroes, get busy building a nation of your own, for neither Europe nor America will tolerate us as competitors in another half century. Let's get busy now, and, like the Ku Klux Klan and Knights of Columbus, fight for those ideals that are possible—not to ever see a black President, Governor, Cabinet Officer or Mayor in the country or State where the white man forms the majority population, but of ourselves to build up Africa, where our race will have the opportunity to rise to the highest positions in society, industry and government.

Don't Be Deceived

I appeal to the black race of America not to allow itself to be deceived by the professions of a Dyer with his anti-lynching bill, or a Morefield Storey, Spingarn or Mary White Ovington with their oily tongues of hypocrisy and deception. There is no white man in the world who could afford, at this time of the fight for the survival of the fittest, to be more interested in another race than his own. He would either be a traitor or a fool. If the ideals of black and white clash in America, how is it possible for these persons to better serve the black race through the National Association for the Advancement of Colored People than their own? These people tell us to fight the Ku Klux Klan, because they know well that if any one is to suffer for so doing it will not be the advisers, but the doers. They tell us that we must fight against the methods of the President, or the programs of the Republican or Democratic parties; but if any one is to suffer for so doing it is Negroes, and not the "PHILANTHROPISTS."

Dyer and His Anti-Lynching Bill

Dyer is so sincere in opposing the Klan for Negroes and in carrying an anti-lynching bill in Congress to protect Negroes that in his own State and in his own Congressional district in St. Louis a Negro cannot drink a soda in a white drug store or eat a sandwich in a white restaurant for the want of a civil rights bill! Yet he flies around the nation telling us about the anti-lynching bill, which, if passed, would mean nothing more than other laws already on the statutes, but ineffective in their application to the Negro.

Dyer's bill is not to stop the mob; it is to punish the mob. But the deed is already done. Who will be the judge and jury to punish the mob but

the brother and cousins of the violators of the law? And yet Dyer and his gang think they can fool all of the people for all of the time.

Catching the Negro

Once upon a time the Negro was caught by the brandishing of the red kerchief; then, later, by the beating of the drum, and now in the twentieth century our good friends try to catch us with high-sounding words and promises; but some of us have come from Missouri, Mr. Dyer's own State, and you have to "show us." Dyer gloried in the conviction of Garvey in his speeches for the National Association for the Advancement of Colored People, because he knew that Garvey was one of the Negroes he could not fool for all of the time. If Dyer does not know, let me tell him that I was in his Congressional District in St. Louis two weeks ago and could not get a soda served even by a dirty Greek, who kept his so-called white soda fountain in a Negro section, the section represented by the "famous" anti-lynching advocate. Oh! the hypocrisy of this world! How do I leave my untidy home, crusading for the cause of having others clean up that which I failed to do in my own house!

Congregation of Animals

I was traveling down the street and came upon a great congregation of animals of all kinds. There I saw lions, tigers, elephants, bears, foxes, sheep, goats, dogs, cats, rats and fowls. I observed that every species kept to itself; the tigers were afraid of the company of the lions; the elephants were not uniting with the tigers; the foxes tried to escape the bears; the rats were running away from the cats, and even the fowls were just nervous about the appearance of the foxes, and therefore I learned a great lesson. The hobnobbing with the fowl can have but one object, and that is in some way to steal a chicken. And then do I see that the presence of any opposite animal, human or otherwise, in the midst of others means that some stealing is to be done, either in ideals, character, pride, vision or life.

Telling the Negro the Truth

Those who tell the Negro what they mean are the Negro's greatest friends. Those who hide their intention under the guise of fellowship, philanthropy and Christianity are our greatest enemy. If I were to decide between the Ku Klux Klan and Dyer as friends of the Negro I would choose the Ku Klux Klan, because they are honest enough to tell me what they mean—"white supremacy"—and thereby give me a chance to save myself, rather than the other fellow, who tries to tell me it is daylight when, indeed, he knows that night is approaching. Does Dyer stand for white supremacy or black ascendancy? He dares not answer in favor of the latter, and be a man and a Christian, even as his colleagues are unable to answer. Then they are to us as much members of the Invisible Empire as any outspoken Klansman, who is not afraid nor ashamed to tell America and the world what he means.

How the Negro Is to Rise

If the Negro is to rise he must look to himself and to those of the white race who are honest enough to tell him his faults and help him to be the best of himself and not expect to be the nearest imitation of a white man.

Room for Everybody

There is room in the world for white and black, both having their eyes set upon ideals of their own without deception or hypocrisy. There is room enough in America for the white man and there is room enough in Africa for the black man. Then let us strive after those things that are possible and not be deceived.

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

Your obedient servant,

MARCUS GARVEY,
President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION
Oakland Cal., October 23, 1923.

NEW WORLD FORCE

Negroes Create a Composite Organization

Patriotism to Africa—Duty to Race—Service to Humanity

By HUBERT J. COX

Up from the depths of slavery, across the barriers of economic depression, over land and water, amidst hate, persecutions, the gulf of misunderstanding, Negroes in the New World have created a composite organization teaching patriotism to Africa our motherland, duty to race and service to humanity.

From the amusement of social dance clubs, the uncertain results of literary debating societies, the passing charity of sick relief, the sham display of interest in the good and welfare of individuals, the certainty of death and burial of the dead, have appeared the new life, with its absorbing program, enervating the world with its dynamic energy and unlimited possibilities.

Rising to the needs of the hour by their broad foundation, bold in principle, hopeful in vision, courageous in the work undertaken, uncompromising with the forces with which they have to contend, the Universal Negro Improvement Association and African Communities League have demonstrated their usefulness in the past, their effective and unique place for the present, and in the future, when men and women of the race, strong in service and duty, deserving the loyalty of a trusting people, have taken on the task which is theirs by heritage, the world will herald their noble deeds.

In doing big things, thereby opening up the way for Negro men and women to measure up to the new standards, these associations are playing the leading role in the new drama of human effort. To balance these efforts, silent forces long in east and content feel that an unwarranted and an unprovoked attack has been made on their "rights." Each day they gird themselves stronger to hold on to their gains by every stratagem possible. The course of events brings us in touch with noted individuals and the policies of nations. Capable and efficient representatives should always be sent to state clearly the attitude of our group on the issue. This will insure harmony and lead to the best possible results.

During the development of the African nationalist movement, from the rostrum, in papers, books, magazines and circulars, strong articles have been written and true speeches made; however, the right of an individual to his or her opinion is conceded. A great difference in some circles exists because first-hand information has never been given to people whose knowledge has been warped by propaganda in the first instance, then by irrational and unreasonable views glaring in their falsity and error. Whatever may be the reason behind the non-acceptance of the African program as outlined by these associations, the fact that Negroes belong to the continent of Africa is undisputable. While various changes have come into the immediate lives of colored people long removed from their home and direct ancestry, the attitude of those controlling subject people is clear, leaving no doubt as to where our true interests lie. Accepting, then, the unreadiness on their part to stand in line, they can do for Africa what they have gladly done for their temporary homes. Don't consciously stand in the way of those working along progressive lines: don't discourage or embarrass those with whom you may disagree on methods or plans, don't deny yourself through stupidity or bull-head obstinacy. The virtue of honest conduct lies in your standing for right without thinking about the individual or group concerned. Africa needs every one of us at home abroad to play the game squarely, acquitting ourselves like men and women worthy of the name; not to mention how much we need ourselves in correcting widespread errors as to our shiftness, unwillingness to take a creditable place in the world.

The great heights to which man has elevated himself in his overlordship of his brethren, setting boundaries, disputes, persecutions, ostracism and hate to insure his safety, are the factors behind war with the misery that accompanies each new outbreak. The highest idealism has failed in practice and the world is apparently not ready to accept universal brotherhood; in this state of affairs the Negro people of the world have entered the arena to undergo the same development in self-protection and self-preservation. Everywhere under the canopy of God's eternal glory, the Negro has been found working and laboring for the enrichment and progress of some stranger. If he had a share of the good things which he helped to produce from time to time, lessening the anxiety of his increasing years and leaving a proper place for his offspring, he may be charged with ingratitude; on the contrary, we find him, until recently, in the same position. Then, as he follows the course mapped out by the facts of life, as he develops his racial consciousness, respect for his own institutions, as he decides to hold his own as a duty to his race, he is not in a mood to be trifled with. Similarity of suffering, in need of the same opportunities wherever he goes, his decision to be solidly linked with his kinsmen the world over is well taken.

Each advanced group of people represented by their governments contribute to general progress in individual attainment, commercial strength, scientific invention, agriculture, industry, military and naval skill. Undoubtedly, as man receives a clearer insight in life, these implements will be always used in the pursuit of happiness.

In the interval we must all grope in the darkness, using every means at our disposal to meet conditions that baffle us on account of our ignorance. In spite of the seeming contradictions and the inherent inequalities, the Negro has brought to the front an innate philosophy and a spiritual understanding that will find a place as we go on in this direction. The Universal Negro Improvement Association and African Communities League are pioneers in their chosen field, and in addition to their immediate task have looked up within the resourceful membership men and women who will play great parts on the stage of human experience.

The conflicts as they rage North, South, East and West will now find the sons of Ham and daughters of Ethiopia one in the Supreme Being who controls the universe, one in aim, one in destiny. The new chapter in the record of human endeavor, as it carries the doing of this new world achievement, a composite organization created by Negroes, with a program of patriotism, duty and service, also carries wealth, honor, love, influence, force and power.

MILWAUKEE CELEBRATES RELEASE OF PRES-GEN'L

On Sunday, September 23, the Milwaukee Division No. 207, assisted by the Gary, Chicago No. 313 and Chicago Heights Divisions, held a very enthusiastic and inspiring meeting in honor of Mr. Garvey's release. The members assembled at Fifth and Olive streets at 1:30 for the parade. The procession passed through the thickly settled Negro district, then to the main street of the city and back to Liberty Hall. The procession was followed by large numbers of whites and Negroes. Even our critics had to acknowledge that it was a grand parade.

On reaching the hall the Motor Corps Legion, Black Cross Nurses and Juveniles gave a fine exhibition of military drill under the command of Captain Terry. The Gary, Ind., band assisted the auxiliaries in their exhibition. President Hale called the meeting to order at 3:30 and, after the singing of the opening ode and prayer by the chaplain, the president of the Chicago Division No. 313, Mr. McHurst, gave a wonderful address, which was listened to with rapt attention by the audience. The quartet from Gary rendered the song "Our President" in a way which evoked tremendous and continued applause from the members. Mr. J. Simmons, quartermaster of the Milwaukee Legion, set the hearts of the audience on fire with his enthusiasm and his clear and concise utterances. The aims and objects of the association were read by the president, after which he called for new members. Twenty-six new members were enrolled and the meeting closed with the singing of the Ethiopian National Anthem.

BLUEFIELDS, NICARAGUA

The Bluefields division of the U. N. I. A. has started a membership drive and, judging from the results already obtained, it bids fair to be successful and to encourage those who are responsible for it to continue to work to make Bluefields the premier division in Nicaragua. Mr. B. A. Tomare, a forceful and earnest speaker, charmed the audience with the skillful manner in which he handled the subject of "Garveyism."

Mr. P. B. Codner, in an address full of logic and inspiration, held his audience spellbound as he spoke of the irresistible force and power of the U. N. I. A. He said in part: "Garveyism is a force that is both destructive and constructive. This might appear paradoxical, because it is a statement which in form is out of harmony with common conceptions, yet not so in substance. Garveyism is constructive, because it brings together the members of the race, abolishing that hate and prejudice which existed among the different groups of Negroes scattered throughout the world, and is encouraging its members to go into business and politics. It is destructive in that it destroys the false doctrines of racial inferiority which has been inculcated in the Negro from his earliest years and also the religious teachings which tell him that he should give up the things of this world and put his thoughts upon the next."

Mr. John Hudson made an appeal on behalf of the Liberty Hall fund, and collected \$15. The president, Mr. Horatio Hudson, then called for volunteers to continue the work of canvassing for members, which was readily responded to. The meeting closed with the singing of "God of the Right."

THE NEGRO CARUSO

Roland Hayes' Rise to Fame—His Life and Career

Roland Hayes, the phenomenal tenor, who has had such wonderful success in the many concerts which he has given in Europe during the last two seasons, during his coming short tour of two months in America will include recitals in New York, Boston, Chicago, Baltimore, Washington, Richmond, Raleigh, Nashville, Louisville, Providence, New Haven, Toronto, Philadelphia, Pittsburgh, Buffalo and other cities.

Life and Career
An account of Roland Hayes' life and career shows him indeed a "self-made" artist. He spent his childhood on the small Georgia farm of his mother, who was born in slavery. He went to school and worked "turn-about" with his brother, for the family means were very limited. He was perpetually singing at work and at play, and the remarks of his friends on his voice stirred in him an ambition which he scarce dared express. He went off to Nashville and worked his way through the Fisk University, gleaming all the vocal training that institution afforded.

He was sent to Boston with the Fisk Jubilee Singers, and it was here that Arthur Hubbard heard him sing. This musician was so struck by his remarkably natural voice that he took entire charge of his development. Roland Hayes' debut was in Symphony Hall, Boston, in the winter of 1917. This and a few appearances in other cities brought him universal hearty enthusiasm and commendation. Much encouraged, Hayes assiduously pursued his studies, and in 1920 sailed for Europe.

At Buckingham Palace
He landed in London unknown and with scarcely enough money to give an introductory recital. This recital attracted immediate attention. It was shortly followed by a royal summons to appear before King George in Buckingham Palace, and this put the seal on his fame. Thereafter the public crowded to see many recitals as he could give, and each would be followed by columns of praise.

In an open letter published in the English newspapers Roland Hayes wrote: "One of the things that struck me most forcibly and one which I enjoyed to the full was their Majesties' extreme simplicity, homeliness and human regard. From the moment I was brought into their presence I realized that I was with friends, and during the time I was before them I felt absolutely at home. I shall never forget the joy which that hour afforded me and the encouragement they gave, which thoroughly equips me for the goal I have set out to reach."

It was also greatly honored that their Majesties expressed an interest in the purpose for which I have come to this country—that of giving the inhabitants of Great Britain a further opportunity of knowing the Negro's capabilities in the field of vocal art and that of my intention to visit the land of my forefathers for the purpose of studying the origin of Negro music and, as far as I am able, to assist in its development."

Conquers Paris
Musical Paris soon heard of this new figure of the English concert halls, and there followed an invitation from the French conductor, Gabriel Pierné, who wanted him for soloist at the Colonne Concerts. Such was his introduction to Paris, and a public which proved as enthusiastic as London.

Vienna was his next objective. And again the reception of the English and French capitals was repeated. As the French were delighted with his utter command of their own language and melodic style, so were the critics of Vienna with his singing of the German "Lieder." Surely a severe test and an eloquent proof of his mastery of the lyric idiom of the two languages.

Hit with "Spirituals"
When Hayes sang before the King and Queen both were profoundly stirred by the Negro "spirituals"; they questioned him about them, and pressed him to sing all of them he knew. And so it happened that England, France and Germany are taking a warm and curious interest in these strangely, these disturbingly beautiful folk songs of the American Negro (as though Dvorak had not used them in his "New World" Symphony a quarter of a century ago!). Roland Hayes knows their origin and significance. From him the words have vividly meaning; the characteristic melodies are deeply moving when his richly mellow voice sings them. Among the best that he sings are "Rock Me, Julie," "Standards My Name," "Convict Song," "Swing Low, Sweet Chariot," "O, Give Me Your Hand," "Shout All Over God's Heaven," "Sometimes I feel like a Motherless Child," "Dar's No Hidin' Place Down Dar," "Steal Away," "Go Down, Moses," "Sit Down," and "I've Got a Robe."

THE PEOPLE'S FORUM

An Appeal to the Race

To the Editor of the Negro World:
Recently I have been reading with a great deal of interest the views of both white and colored writers in regard to the racial question and the solving of the problem. I have lived all my life in the "sunny South" and have spent a great part of it studying the relation which exists between the two races. I personally should like to say that the only solution to this race problem is the one advocated by the Hon. Marcus Garvey. We have heard men attacking the form and method of the Garvey movement and condemning Garveyism on this account, but the form and method can be changed to suit the occasion or the interests of the race. When it comes, however, to the basic principles upon which this great and good movement is founded, there is not a man who dares to attack or criticize them.

The white man will never recognize his colored brother as an equal, and until the Negro shows some outstanding accomplishment will he prove to the white man that he is capable of taking his place in the vanguard of civilization. It is high time that we colored people, especially those of us in this Southland, wake up and catch the new and wide spirit of this day. Let us stop and ask ourselves these questions: Is not a man a man, irrespective of creed or color? And what man has done can not man do? So I will say, and I know that the masses are with me when I say it, if other races can establish and maintain governments, the Negro can do likewise.

UNIVERSAL ROYAL GUARDS HONOR COMRADE

On Thursday, the 11th inst., while the members of the Royal Guards were sitting in regimental meeting at their headquarters they received a most severe shock when a carrier presented himself and informed the Colonel that Corporal A. Strong of Co. A was dead. After the messenger was dismissed, the regiment bowed in solemn prayer for five minutes for their departed comrade, who was a loyal, faithful and obedient worker. No order was too much or too strenuous for him to carry out. He being a veteran of the Spanish American War knew what discipline meant and so set a good example for the other men to follow, although through some oversight on his part he allowed himself to get in arrears in the New York local. Learning of this we were somewhat surprised as we knew him to be a liberal contributor whenever an appeal was made by the president of the local.

This being so and there being a set principle in the regiment of fellow feeling toward each and every member regardless of the condition surrounding him, a call meeting was ordered by the colonel so that he could determine just what there could be done toward conferring upon him the honor and respect due a member of their group at the time of death. So they agreed as one man to the calling in of the entire regiment to partake in a full dress military funeral. The regiment assembled at one o'clock Sunday last at headquarters and journeyed to the undertaking parlors in West 121st Street. Music was furnished for the occasion by Prof. Isles' Military band. After the services the remains were escorted through the streets of Harlem. As a last rite he was carried past Liberty Hall, where he had served the cause of Africa for the Africans so nobly. We say God be with you till we meet again faithful son of Africa's land. Though you are not with us to carry on, we'll continue the fight for the cause which to you was grand.

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The white man will never recognize his colored brother as an equal, and until the Negro shows some outstanding accomplishment will he prove to the white man that he is capable of taking his place in the vanguard of civilization. It is high time that we colored people, especially those of us in this Southland, wake up and catch the new and wide spirit of this day. Let us stop and ask ourselves these questions: Is not a man a man, irrespective of creed or color? And what man has done can not man do? So I will say, and I know that the masses are with me when I say it, if other races can establish and maintain governments, the Negro can do likewise.

UNIVERSAL ROYAL GUARDS HONOR COMRADE

On Thursday, the 11th inst., while the members of the Royal Guards were sitting in regimental meeting at their headquarters they received a most severe shock when a carrier presented himself and informed the Colonel that Corporal A. Strong of Co. A was dead. After the messenger was dismissed, the regiment bowed in solemn prayer for five minutes for their departed comrade, who was a loyal, faithful and obedient worker. No order was too much or too strenuous for him to carry out. He being a veteran of the Spanish American War knew what discipline meant and so set a good example for the other men to follow, although through some oversight on his part he allowed himself to get in arrears in the New York local. Learning of this we were somewhat surprised as we knew him to be a liberal contributor whenever an appeal was made by the president of the local.

This being so and there being a set principle in the regiment of fellow feeling toward each and every member regardless of the condition surrounding him, a call meeting was ordered by the colonel so that he could determine just what there could be done toward conferring upon him the honor and respect due a member of their group at the time of death. So they agreed as one man to the calling in of the entire regiment to partake in a full dress military funeral. The regiment assembled at one o'clock Sunday last at headquarters and journeyed to the undertaking parlors in West 121st Street. Music was furnished for the occasion by Prof. Isles' Military band. After the services the remains were escorted through the streets of Harlem. As a last rite he was carried past Liberty Hall, where he had served the cause of Africa for the Africans so nobly. We say God be with you till we meet again faithful son of Africa's land. Though you are not with us to carry on, we'll continue the fight for the cause which to you was grand.

CAPT. SALBUS, Adjutant, Royal Guards.

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ANNOUNCEMENT

I wish to announce the opening of the "Royal" School of Original Designing and Dressmaking, Thursday morning, Nov. 1st, 1923. Registration begins Monday, Oct. 8th, 9 a. m. to 1 p. m., at 174 W. 137th St. The course consists of 8 months, with reasonable entrance fee and terms to suit. Students registering now will graduate in June of 1924, and will be able to enter their gowns on living manikins in the first Annual Fashion Prom which will be given by the "Royal School."

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