

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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## DECEIVING THE PEOPLE ABOUT LARGE HUMANITY

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

The atmosphere is so charged with racial discord and conflict, that it seems my duty as leader of the Universal Negro Improvement Association to so guide and direct the followers of our cause and the race as a whole, as to prevent our making the terrible mistake of marching into that abyss of destruction that is seemingly ahead of us.

### *Universal Effort to Deceive*

Now more than ever, there seems to be a universal effort to deceive, exploit and then destroy the leaderless mass of the weak and unfortunate peoples of the world. While in the one breath the world's leading statesmen and leaders speak of the larger humanity, and the desire for peace, we find them in the other, selfishly working for the enthronement of their own peoples to the disadvantage of others. When one listens to the talk of David Lloyd George, or that of Clemenceau in the one breath, we would be led to believe that in them is a deep sense of that human love that would make them advocates of that larger life that the Man Christ came to teach, yet following them a little further and studying them well, we find that the spoken word of these men is but a camouflage indulged in to sidetrack the real action of the doubtful majority who otherwise would clamour for an equitable place in the affairs of life. The analyzed doctrine, or rather action of these men, is nothing else but racial and national selfishness; the glorification of themselves and their respective peoples, without any real consideration for the needs of suffering humanity. In our contact with such an attitude on the part of the world's great leaders, we also fall preys, to the great extent, through our professed leadership, to the camouflage, and for that we find some of the so-called leaders of our race indulging in a false security which, if followed by the mass of our people, will mean nothing else but our doom and destruction. It is for that that I take the stand to warn the four hundred million Negroes of the world of the peculiar situation, and if possible to inspire them to a hope of their own self reliance in evolving from among themselves a new kind of leadership that will not trust to the fine words and promises of others, but that will, with energy and effort on its own part, declare the rights of the people without any compromise or without any apology.

### *Dissatisfied With Leadership*

This suggests that we are dissatisfied with the present kind of leadership that we have. And why shouldn't we, when a proper study of it reveals to us that at the best our leaders are but selfish individuals who seek more the betterment of their own personal individual condition, rather than the condition of the mass of the people with whom they are supposed to be identified. The mistake we make as a race is to believe in the profession of anyone who says that "I am going to do this or going to do that," without putting the individual to the kind of a test that will really reveal the character of the man. It is so easy to assume leadership, but it is very hard to prosecute it in the interest of the people, acting always by the people as their rights demand. For leaders to help their

### MASSES SHOULD LOOK OUT FOR THEMSELVES BY DEVELOPING THEIR OWN LEADERS

### BUILDING A NATION ONLY THING TO SAVE NEGROES

### UNITING THE SCATTERED MINORITIES INTO A GREAT MAJORITY WHOLE

respective peoples and even advance them to the higher life in a materialism as that of the 20th century, means a ripping up of the barriers that surround, and a destroying of the fetters that seem to bind, and in the execution of this naturally there must be a conflict with that conservatism that has lived off and fed upon the suffering of the people who seek relief. For a leader therefore to take such a stand, he must naturally suffer by paying the price as all bold leaders have had to do in ages past, even now, and in the future. When we contemplate the histories of other peoples, the rise and fall of other races, we will naturally conclude that there is no other course for the Negro leader at this time, whilst the mass of the people are suffering, than that of sacrifice before the people can be lifted out of darkness into light. But how many of our leaders are prepared for such a sacrifice? That is the problem that confronts us within the race. To measure them by their words and their acts, we would conclude in no other language than that we are being deceived, that if we continue to place our reliance in those who profess to be our leaders, that we are doomed, doomed beyond redemption.

### *Create New Environments*

The effort of the Universal Negro Improvement Association is to create new environments, new opportunities for the race as it stands and the highest and best purpose we can serve, is that of creating a nation which will render to the race all the security that it needs. Against this the many leaders of the race do fight. They invariably tell us that to fight for our constitutional rights just where we are and nothing else will be the solution of the problem, but who tells them that we should not fight for our constitutional rights wheresoever we are? The Universal Negro Improvement Association does not say that? But we go beyond that; we say fight also to create a constitution of your own. For this we are regarded as dreamers, and in doing this we are regarded as being unfriendly to any other rights that the Negro should have. How unreasonable and how unwise? But what do we conclude from our observation, and from our study of those men who oppose the working of the Universal Negro Improvement Association? It is simply this, that they are all willing to follow the line of least resistance, that they are willing to utilize and monopolize the advantages created by the other race, without making the effort to create for themselves, not knowing and not realizing that such people will never yield up such advantages to those who were not fellow workers in the creation; and that is where the great Negro problem comes in, in countries where the Negro form a minority and other races form the majority, even though

the assistance of the minority has been used in creating new civilizations and new opportunities, the majority shall always use the opportunities and take advantage of the situations of such civilizations to the disadvantage of the minority because in the reign of popular suffrage the majority will always vote to the interest of themselves, as against the interest of the minority. Therefore how hopeless it is for us to argue that by merely agitating for our constitutional rights, we will solve the problem of race.

### *Agitating for Fifty Years*

We have been agitating in America for fifty years, and in the West Indies and other parts of the western world for eighty years. What have we gained but a perpetuation of the same problem that deprives us of our rights from the very beginning of this agitation. It is the realization of this hopelessness to ever get a square deal, where as a minority we are at the mercy of the will and caprice of the majority, why the Universal Negro Improvement Association seeks to unite the minority groups of Negroes all over the world such as in America, the West Indies, South and Central America, with the great majority of Africa, for the purpose of creating as a majority that kind of a security through nationhood that will give to us the privileges and the opportunities that we want.

### *Opposing a Movement*

Sober, intelligent men cannot reason otherwise, and how these so-called leaders of the race oppose a movement like that of the Universal Negro Improvement Association is impossible to tell, except it is based upon the selfishness of seeing themselves removed from their present individual advantages in this life that deprives the masses of their needs, whilst giving to the few the crumbs that fall from the table. So long as one politician can be elevated here, and another there, and one leader can raise enough to enrich himself here, and another there, these people will always argue that the problem can be solved by agitation where we are. But what of the masses who are not getting anything to warrant their being satisfied? These are the people for whom the Universal Negro Improvement Association fights, and the few who selfishly think of themselves because of their own prosperity, are the ones who oppose the program that would seek to elevate the people to the higher life, the life of freedom and larger opportunities.

### *Warning the Masses*

Therefore it is my duty to warn the masses of Negroes in America as well as the western world, that the time has come for them not to take their guidance from the selfish Negro who, in his own community is prospering, and can see no further than himself, but to evolve from among themselves as a common people, as a common mass, their own leadership, that will feel with them, that will think with them, and will not be afraid to suffer for the ideal of a higher and a nobler life for all the people.

Relying on the salwart support of the masses, the Universal Negro Improvement Association comes forward with great hope, feeling sure that the future will tell a new tale, and will bring to the people a new knowledge of themselves.

With very best wishes for your success,

I have the honor to be,

Your obedient servant,

MARCUS GARVEY,  
President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSN.  
New York, November 13, 1923.

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WOMEN'S TRIP FROM COAST TO COAST

MRS. AMY JACQUES-GARVEY WRITES OF HER INTERESTING EXPERIENCES

Seeing the Beauties of the Golden West—Catching Fish, Seeing Flowers and Observing Men—The Tales of Hollywood and the Palaces of Pasadena, the Homes of Millionaires Who Made Their Money From Gum to Pork—Dempey's Spanish Retreat Far From Wills

(Fifth Article) To the Editor of the Negro World: Although I have returned home so many of my friends have asked me to continue my articles on my trip that I have written.

Speaking in Los Angeles At 8:30 P. M. the local division of the Universal Negro Improvement Association held a big meeting at Rev. J. Brown's Baptist Church. The edifice was packed with colored people.

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THE RIGHT TO VOTE AND THE RIGHT TO DRINK

Typical N. A. A. C. P. Struggle

Mr. Villard Accused of Soft Peddling on Voting and Hard Peddling on Drinking—White Friends Blow Hot and Cold

(From the Washington Tribune) Like a cow that gives a gallon of milk and then kicks it over, so "The Nation" in its editorial, printed an excellent article by William Har-

The air was calm and still; and as our lone car followed the serpentine road through this hilly park, nature seemed prepared for the mastery of night to spread her pall-

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GARVEYISM HAS AROUSED SEGREGATION HORROR IN WASHINGTON

AFRICANS IN AFRICA

The Twentieth Century Negro Has Been Aroused—A New Negro Is Moving and Garveyism Must Be Reckoned With

Prof. James Thayer, B. A., contributed the following article on "Garvey and Garveyism" to the "African Voice," published at Cape Town, South Africa, September 22:

Among the combinations and permutations that go to make up the kaleidoscope of human history, Marcus Garvey, the potentate of the Universal Improvement Association, will stand as a shining constellation. His life is a movement, the success of which has started a revolution in the minds of the people.

Price finally came to the door. He too, was served with the "ultimatum." It was while the crowd was staging the demonstration in front of the Prince home that a riot call was sent to the night precinct. The arrival of the auto patrol filled with policemen was met with cheers and handclapping, especially by the women and girls in the crowd.

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THE PHILOSOPHY OF THE NEGRO ASSOCIATION OF THE PHILADELPHIA

IT TEACHES NEGROES OF THEIR RESPONSIBILITIES TO THEMSELVES IN MAKING THE MOST OF THEIR PHYSICAL LIFE—THEY MUST REACH OUT AND GAIN BETTER OPPORTUNITIES—THE OLD EDUCATION THAT THEY CANNOT REUSE BECAUSE OF THEIR COLOR HAS BEEN DESTROYED

SHERRILL MAKES REFLECTIONS OF ARMISTICE DAY IN HIS RELATION TO THE NEGRO RACE—SAYS THAT DISAPPOINTMENT WHICH THE NEGRO RECEIVED AFTER HIS RETURN FROM THE GREAT WAR WAS THE BEST THING THAT COULD HAPPEN FOR THE RACE—IT HAS CAUSED THE AWAKENING OF FOUR HUNDRED MILLION NEGROES, AND HAS GIVEN THEM NEW VISIONS OF TAKING THEM FROM CHINA AND INDIA—THEY HAVE AN OPPORTUNITY TO DEMONSTRATE TO THE WORLD WHAT THEY CAN DO

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Advertisement for Gasin's Stomach Remedy, highlighting its effectiveness for various stomach ailments.

Advertisement for Little Rock, Arkansas Governor's 1919 Outbreak, detailing the political and social issues of the time.

Advertisement for Tonsils Removed All in Vain, featuring Pe-Ru-Na as a solution for tonsil-related ailments.

Advertisement for BARGAINS, offering various goods and services at discounted prices.

Advertisement for SPECIAL PRICE \$4.50, featuring a variety of products and services.

Advertisement for ACIRIN, a health supplement or medicine, with detailed information on its benefits.

Advertisement for BAYER Aspirin, emphasizing its reliability and effectiveness for pain relief.

Advertisement for MRS. AMY JACQUES-GARVEY, detailing her travels and experiences across the United States.

Advertisement for THE RIGHT TO VOTE AND THE RIGHT TO DRINK, discussing the political and social challenges of the era.

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WHAT WE HAVE TO BE THANKFUL FOR

What have we to be thankful for, we Negroes of the United States and of the world? The question appeals to the individual member and to the race as a whole.

THE SOUTH AS THE STINK HOLE OF AMERICA

It is not often that we find in any newspaper or periodical of the times a square-toed characterization of the Southern States and the white people who have made a hell of the choicest section of the country.

Children's Book Week

At the 135th St. Library Children's Book Week is being observed from November 17 to 19, 1923.

NEWS NOTES OF INTEREST

Stenmetz, Internationally famous electrical wizard, who died recently, left his total estate a \$160,000 insurance policy and an automobile.

OUR PLACE IN THE SUN

The Daily Chronicle of Georgetown, Demerara, of October 11, carries a leading article "Marcus Garvey, in which it says he gets much space in the newspapers of the world than 'prime ministers and statesmen, and even servants of many a European nation,' which, in itself, 'is no mean achievement, and indicates a capacity to command attention which may be taken as a measure, or proof, of some degree of greatness.

GENERAL SMUTS SAYS ALL BRITISH SUBJECTS ARE NOT EQUAL

Lord Mansfield once laid down the dictum that "No man can create the free air of England and remain a slave." But that was long ago, and much water has gone over the British dam since.

Notes of Opinion by Race Editors

The measure of every colored man's value in the elevation of his people is the consistency he displays in appreciating the concrete efforts of his people to become independent in business.

Waiting, Micawber-Like, Immoral Preachers Who For Something to Turn Up

From the Los Angeles Eagle. Our race will be accused as long as we must depend on the other races to the limit of their generosity.

Minister of Legions Returns to New York

Minister of Legions Galvez, who has been in Baltimore for the last two weeks, and sick most of the time, has returned to New York.

Liberians Meet Prejudice

Paris, France, Nov. 8.—Managers of a local hotel were warned by the government that they were not to employ any Liberians.

THE SILENT MAN IN THE WHITE HOUSE

Confidence Growing in the Broadness and Fairness of President Coolidge. Some thirty-odd years ago I wrote and mailed to F. G. Barbado, formerly of California, and at that time in Washington, the following notification of the election of delegates to the American Citizens' Equal Rights League at Cincinnati, Ohio, May 4, 1891.

THE PASSING SHOW

MR. GARVEY BACK FROM TRIP THROUGH THE WEST AND SOUTH SOUNDS THE NEW CALL TO ETHIOPIA'S SONS AND DAUGHTERS. Warns the race against sham leadership—masses must produce their own leaders.

ROUSING OVATION GIVEN GREAT LEADER ON RETURN FROM TOUR

Washington, Society Turns Out. Among some of the places that surprised me on this my return to the capital city of Washington, all the while I have made to Washington—

Elroy Manufacturing Company Makes Great Strides

Chicago, November 5, 1923.—One of the most important and successful manufacturing companies in the United States is the Elroy Manufacturing Company of Illinois.

Doctors at Tukeyee

Tukeyee, Okla., Nov. 8.—Three colored doctors and two dentists have been practicing in Tukeyee, Okla.

The Biter Bit

STREETSVILLE, Ohio, Nov. 8.—Members of the Elroy Manufacturing Company were injured in an anti-Klan riot held in this town under the anti-lynching bill.

THE NEGRO WORLD, SATURDAY, NOVEMBER 17, 1923

human problem that confronts us now is one of racial human selfishness, when we are in any other part of the world, we are not called to do or to stagnate the intelligence of the Negro of the twentieth century in this way.

THE ASSOCIATION'S STRENGTH

Expel Nothing from Overseas. "I have had occasion to study the classes of people of our race who make the good fortune to live in the United States, and I have been struck by two classes, the people of the masses whom I have described a while ago and the people who seem to belong to the group now enjoying some kind of a privilege and some kind of an opportunity, who are privileged and privileged.

THE SOUTH EXPECTS

I want to say this, that the people of the South with whom I have come in contact are expecting much of you, their brothers and sisters in the North, to be as good as they are.

EXPLOITATION OF OTHERS

As I intend to do nothing and as I intend to do nothing, I am not responsible for what you do.

GREAT PLANS FOR THE FUTURE

The company has just reorganized to the limit of its resources, and its products will be offered for sale in the United States and in other parts of America.

THE ASSOCIATION'S STRENGTH

I say to you, men and women of Liberty Hall, you have done a wonderful amount of good, not only to yourselves, but to the Negro people of the world.

THE NEGRO WORLD, SATURDAY, NOVEMBER 17, 1923

of ours with a selfish motive (apart from the fact that it affords a risk to liberty which is a tragedy called to service to a race struggling and oppressed as ours. The highest duty that men are called to do is to do the duty of service to race, service to a people. And I trust that those who lead the Universal Negro Improvement Association of this time will search their hearts, search their souls and rededicate themselves to their people and to their God for service—service that would bring about an emancipated race, service that would redeem a lost country. (Loud and prolonged applause.)

BROOKLYN CHAPTER

On Sunday, November 4, the members and friends of the Brooklyn chapter had the pleasure of listening to a most inspiring and instructing lecture by Dr. B. Osborne on the "Immucation of the Negro." Bearing in mind how the prophet, the Christ and the apostles suffered in their day for imparting self-education to the masses, we must not be confused by the confusion of the times and the unpopularity of our own people on the vital question of life, I say that every lecture presented by this chapter is a masterpiece of the art of the Negro of the twentieth century.

BISHOP I. E. GUINN

323 East 125th Street, New York, N. Y. Bishop I. E. Guinn, Bishop of the African Methodist Episcopal Church, is a prominent leader in the Negro community.

CANYOU SLEEP ALL NIGHT?

Reason of Bladder Trouble. It is not often that we find in any newspaper or periodical of the times a square-toed characterization of the Southern States and the white people who have made a hell of the choicest section of the country.

COUPON

THE ASSOCIATION'S STRENGTH. I say to you, men and women of Liberty Hall, you have done a wonderful amount of good, not only to yourselves, but to the Negro people of the world.

GREAT BIG MANCHURIAN WOLF

Price Reduced to \$3.88. This is a great opportunity for you to get a great deal of good for your money.

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THE NEGRO WORLD, SATURDAY, NOVEMBER 17, 1923

NATIONAL CAPITAL AROUSED BY MASTERFUL ADDRESS OF MARCUS GARVEY

THOUSANDS OF PEOPLE, BLACK AND WHITE, LISTEN ENTHUSIASTICALLY TO PRESIDENT GENERAL OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

THE SPIRIT OF A MOVEMENT CANNOT BE CAGED

WASHINGTON, D. C., Nov. 16.—John Wesley Church, A. M. E. Zion, was filled to overflowing on Tuesday night, November 16, by an enthusiastic crowd, composed of all classes and including many of the white citizenry...

He has been in the city so frequently in the past that I am not going to take your time by attempting to introduce him to a Washington audience...

He said nothing new. But what he repeated, showed that the fire of independence that he has in his soul is as brightly as it ever did.

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other people's liberty. Some people believe that half of the world is still asleep...

It is indeed a pleasure to me to find myself in Washington again and to speak to you, its citizens...

What the White Man is Saying I am here to emphasize what the white man in America is saying...

Heaven, Hell and Jail Being in my sober senses and being conscious of myself and my responsibility...

Something—Nothing You have something when you can protect that something. You have nothing when you cannot protect it...

Want an Equitable Division of the spoils of the world. We are satisfied that the white man should have his, and we will uphold him...

What the Negroes are saying I am here to emphasize what the Negroes in America are saying...

Why do we look to the program of the Negro? We look to the program of the Negro because it is the program of the Negro...

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Kingston, Jamaica Farewell Function for Faithful Worker

Kingston, Jamaica, B. W. I., Oct. 28, 1923.—Among the events of the above division of the Universal Negro Improvement Association...

Such a Melancholy People You and I are marking time in the time of danger—the danger that is ahead of us...

Mr. G. P. Llewellyn, third vice-president, presided, and among those who spoke were Hon. H. S. Jones, secretary...

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Coast to Coast Trip (Continued from page 2) made from Chicago, Chicago runs will be in Africa, and some black men say...

I saw the big estate of Beach, the man who made his millions from the Coast to Coast Trip...

Garveyism in Africa (Continued from page 2) From Marcus Garvey in New York...

Victoria Las Tunas Division No. 628 is doing useful work in organizing the propaganda of the U. N. I. A. and in organizing...

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Bluefields, Nicaragua Membership on the Increase

On October 21 the Bluefields Division of the U. N. I. A. met in one of its monthly meetings to swell the membership of the division...

Philadelphia Workers' Division In the Philadelphia division, the auxiliary known as the "Willing Workers" is made up of a body of women...

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Winston-Salem, N. C. The success of any division is assured when the leader has an active interest in the affairs of the association...

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WOMAN SECRETS YOU MUST KNOW... LYLE CHEMICAL CO. 305 V-7 Kaitan, N. Y.

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SEND NO MONEY... BEWARE!!... SPECIAL NOTICE TO DIVISIONS IN VIRGINIA

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IF YOU DON'T C... DR. KAPLAN... The Eyesight Specialist

IF YOU DON'T C... DR. KAPLAN... The Eyesight Specialist

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MARCUS GARVEY AT WASHINGTON

(Continued from page 6)

My satisfied to give up England and France, because we know that higher ambition will never be satisfied there. We know that America will never settle down constitutionally to allow a Negro to be President, or to be a member of the cabinet; we know America will never settle down to let Negroes be senators and congressmen and Governors of States. We know that England will never settle down to let a black man be premier, minister of war or secretary of state of Great Britain; we know that France will never settle down to make a black man premier of the nation or President of that great republic. But black men have ambition, and that ambition must be satisfied. If we must satisfy it without conflict and without trouble, then it simply means that we must create for ourselves; hence, we say we are satisfied to let the white man have Europe, to let him have America; we are satisfied to let the yellow man have Asia, but four hundred million black men shall fight to establish a place, to build a place for the redemption of the race and the creation of an independent home for ourselves in Africa. And why in Africa? And why in Africa? Because Africa is as good as any other land in the world. Africa is the home of our fathers, although some of us do not admit it, or refuse to associate ourselves with it because of the skillful propaganda of the other fellow.

Come Clean

Oh, the white man, he is a great propagandist. He is a smart and slick fellow, and you have to take off your hat to him. Believe me, he is worthy of himself; he is worthy of his color. Blame him not for it, but blame yourselves for your ignorance in allowing the other fellow, created in the same mould as yourself, to put it over you. He was smart enough to put it over my father and grandfather, but, brother, you will have to come clean now to put it over me. (Applause.)

Men, let us come back to our sober senses. There is, I say, but one solution to this problem. To contemplate J. D. Rockefeller giving up the oil fields of Oklahoma or of Texas to the Negro race; to contemplate the Carnegie trust giving up the coal fields and iron of Pennsylvania to the black race; to contemplate the white people of this country giving up this country with all its mineral resources to minority groups is to expect the impossible. But God did not forget us and did not leave us unprotected for. While He created the oil fields of Oklahoma and Texas, the coal and iron fields of Pennsylvania in the United States, he did not forget to create the oil fields of Timbuctoo, Africa; he did not forget to create the iron fields of Nigeria, the Cameroons and Togo Land; he did not forget to create the diamond fields of Kimberly and the gold fields of the Gold Coast of West Africa. Therefore, we are glad that we have an equitable division of the spoils of the world. The white man says America with its wonderful resources is for the white man; we declare that Africa with its mineral and agricultural resources is for the black man. And we have a fair and honest proposition—half for you and half for me. That is all we ask for, and somebody is crazy if he thinks he is going to keep Europe and Africa too.

The Old, Old Game

Believe me, the Frenchman is trying to play the old camouflage game of the British. The British played that game of colonization for hundreds of years and got away with hundreds of millions of acres and millions of square miles in Africa—South Africa, Central Africa and North Africa. They got away with it, and the French are endeavoring to play the same game. They have got away with French colonial possessions in Africa twenty times as large as France in Europe. Imagine it, gentlemen, you black men of America, fifteen millions, and you black men of the West Indies, over ten millions, you black men of South and Central America, over twenty millions, remaining here for over eighty years since emancipation, and over three hundred years since our contact with Western civilization, and allowing a handful of men to rob and ravish our country, the land of your fathers.

Imagine forty-five million Frenchmen remaining in Europe and holding colonial possessions twenty times as large as their country. Or imagine Belgium with seven million men, insignificant as she is, holding possessions in Africa one thousand times as large as Belgium in Europe, and controlling nearly forty million men.

Imagine that you will see the condition of the Negro, the sleeping, backward condition of the Negro. It is from that sleep that the U. N. I. A. is endeavoring to awaken four hundred millions of the world, and like Rip Van Winkle, when we are awakened from that sleep, what a tale would be told if somebody had not returned to his sober senses. If Poincare takes the advice of a foolish Negro, he will give up his scheme and plan of colonial expansion in Africa, because he is going to make Frenchmen sorry one of these days, if they continue to pursue the object he has in view. If Mussolini would take the advice of a tone and foolish black man, and stop his program in Africa, he would be wise. I say that somebody is crazy if he thinks he can overtake and keep that Negro down. It cannot be done, it cannot be done.

Facing the Problem

It is well that we face the question: How will we face the problem. The question must be answered, the problem must be solved; because the Negro is ready to go home to his God, or ready to die. Because we have been around the world; we have been from pillar to post, and we are ready to be the football of the world.

We are tired, and we are weary, and because we are tired and weary, the jail has no terrors, the grave has no terrors now, for the New Negro, who is determined to take his place in the world, and to hold it until thy kingdom come. (Applause.)

Tell me that I must turn back, and I laugh you to scorn and derision. Turn back from the sacred doors of liberty; turn back from the sacred cause of freedom, turn back from the cause of human democracy, and I will laugh at you, my friends, for the terrible mistake that you make believing that men will turn back in the twentieth century. Monkeys and dogs, and cows and mules, but not men, men.

Are We Men?

This question also I want you to answer tonight, whether you are men or not. Oh, my fellow Negroes, how many of us believe that we are men, that we are not something else. It is not every fellow who wears a suit of clothes and who walks around in a red, man. Any monkey can do that. Man is a fellow with character, a fellow who has faith and confidence in himself and in his God. That is a man. Man is a creature who refuses to bow before another human being. (Applause.) Man is a creature who refuses to create false gods, because the most human being, you have accepted the power of a new god. And there is but one God, God the Father, the God of Heaven, who is no respecter of persons. That God who loves all mankind, and who loves white humanity, red humanity and black humanity alike. That God who has placed man here without color or creed, as the lord of his creation, not a porter in his creation, not a farmhand in his creation, but Lord of His Creation. And I want you to realize, therefore, that the blame we put on God, is unreasonable. We say that the white man is responsible for our difficulties. It is a lie, a damnable lie!

We say that God has forgotten us and is responsible for our condition. It is a lie, and it is a sin against God, and the Holy Ghost. God is not responsible for our physical condition, nor is the white man responsible; you are responsible for your condition. (Applause.) God never made bankers; God never made shoe blacks, he never made beggars; he made man, and man selected his own job. If you want to be a beggar, that's your job; if you want to be a shoe black, that's your job; if you want to be a banker, that's your job; if you want to be president of P. R. R., that's your job; if you want to be President of the United States, that's your job.

So if you haven't got a job, don't blame the white man, and don't blame God, but blame yourselves. I want you to realize this, the philosophy may sound strange, and some of you may not agree with me, but we of the U. N. I. A. believe in the dual lives of man: the spiritual and the physical. The spiritual life is God, the physical life is yours. God takes care of the spiritual life, and when you are weak and in need of strength, you pray to Him, and He gives you grace and strength, but when the physical life is weak, Negro, if you have sense, you will go out and supply it with what it needs. Negro, if you want three square meals a day, you better not sit down here and talk about praying to God, but go out and work for it. Negroes, if you want comfortable homes to live in, money, property, material strength and progress, do not worry God about it, but go about and get it for yourselves. (Applause.)

God of Love

Some of us handle this problem of life as if God was some politician or some economist or some large employment agent, whom, if we want a job, we take up our telephone and ask Him to give us that job. We would look upon that as God of Inequalities. It is a God of Justice, if you would expect Him to make a man just to be a beggar or a worker on the farm, or a shoe black, while He makes another man to be a banker, or President. He would be an unfair God, a cousin of John D. Rockefeller and a stranger to Marcus Garvey. There is no such God, a God of inequality; there is but one God—a God of Love, who, as I said, is no respecter of persons. That God loves John D. Rockefeller as he loves Marcus Garvey. He gave them both the same number of senses, the same physical body, the same faculties and intelligence to make themselves men. He gave to black men the same faculties and the same senses as He gave to white men to make themselves masters and progressive peoples of the world.

Think and Then Act And that is why I am calling upon you men and women in Washington, in America, the Negro peoples of the world, to think, think, and then act. Ah, that word think, I have to say it! Among Negroes, I hardly believe one per cent. do anything. I do not believe even that one per cent. think anything except about getting up at 8 o'clock every morning, getting a hearty breakfast, and talking about lunch time, dinner time or supper time, or having a good time at midnight and going to bed. This is most of the thinking the majority of us Negroes do. We will, therefore, get no further than our bellies if we think that way. The white man, the great white man, has divided up his day into certain periods, and he has a time for everything.

A time for eating, a time for dancing and a time for thinking. And he is not satisfied to leave part of that time for the majority of the people, but he has selected a certain part of it, during the time, from sixteen to twenty hours a day. The Wilsons, the Brysons, the Balfours among the Anglo-Saxons; Poincare, Clemenceau and Briand of the French; the Katou and Ishii among the Japanese—they all think from sixteen to twenty hours a day. Negroes how many hours do we think? You will find us on our feet dancing up to

the five hours of the morning and you will find us carrying up to the five hours of the morning. Such a race can never rise above its own level. If we must rise, we must stop to think, and our thoughts must be independent thoughts. (Applause.)

So long as you and I continue to think in terms of any other race we shall be slaves to that other race. So long as we accept the philosophy of another race we shall be the slaves of that other race. Negroes, the hour has struck for you to advance and present your own philosophy to the world; the hour has struck for you to develop your own thoughts and give them to the world. And that is the function of the U. N. I. A., the organization that I have the honor to represent.

No Hate in Program

If we can succeed in emancipating the mind of men, we have made them free. If the mind of man is shackled, he is still a slave. I prayed God to give you the sight and the vision, to give you the intelligence to interpret the program of the U. N. I. A., realizing that the program is not one to offend others. It is not one of hate. We of the U. N. I. A., I repeat and emphasize, do not preach hate, but we preach the love of humanity. We desire peace, and because of that we are advising our erring brothers to return to their sober sense and to realize that we are all children of one common father; that we all belong to one great, big, human family, and that each and every one of us has the right to life, liberty and the pursuit of happiness. Happiness and life and liberty were not intended for the white man and the yellow man but also for the black man, and anyone who tries to deny them to the black man is flying in the face of God, for God has His time for everything, and He will not fail to work out in His time His plan for the human race, for His creation and for His creative purpose. God inspired the psalmist or someone else, who said and declared that "Princes shall come out of Egypt, and Ethiopia shall stretch out her hands." Neither Marcus Garvey nor the white man can keep that time back. It is bound to happen, bound to come, and it is coming now.

A Clearer Vision

Therefore we cannot send it jail, nor can we send it to an untimely grave, because the power is God's. So, I say to you friends, those who were glad at the incarceration of Marcus Garvey, that you have not offended Marcus Garvey one bit. He feels as happy in jail as out of it. (Applause.) Marcus Garvey is working for the cause of human liberty, and he does not care where he goes—up or down. He is willing to go and answer the call at any moment, even at midnight. Marcus Garvey has no regrets for what he has done. He sees now with a clearer vision than ever he saw before.

Marcus Garvey has before him the picture of a new world. Yea, I see before me a new spectacle. I see before me a new people, a new race and a new world. What is that? I see before me rising cities with their beautiful cathedrals, with their beautiful public buildings, with their executive buildings; I see before me a vast throng of people going to and fro. Yet, what is the matter? There is great commotion. What is that? There is a mad rush toward that beautiful modern structure. What structure is that? It is the new parliament building. What is the noise about? It is a black man in the midst of a great organized and well disciplined throng of men, making his way towards a platform, an elevated stand. What is he there for? He is the President of the New African Republic, the United States of Africa, and he is about to issue a proclamation.

"Free, Once and Forever"

What is it? It is a proclamation of liberty, declaring free, once and forever, four hundred million black men and women. Yes, it is that proclamation that I hear read. I hear the language of peace and justice and mercy to all mankind. What is that? It is the noise I hear of bells ringing, joyously the people are playing. What is the noise? Oh, I hear the cannon roar. What are they doing? They are firing a salute for the departure of the first black ambassador of the United States of Africa to the United States of America. (Applause.) Oh, the vision clears before me, and I see a people returning to their beautiful work and labor; I see the furnaces burning day and night; I see men engaged in their daily avocations, not a race of peons nor a race of serfs, but one of free men capable of rising from the lowest to the highest position in the new state created by a new people. Do not tell me that I must turn back. You must first destroy the vision. It has been said, somewhere, that where there is no vision the people perish, and surely we shall not perish today for the want of a new vision.

The Greatest Democracy We shall look forward, forward to a better day, and before I close let me pay my compliments and my respect for this great country, America, the greatest democracy in the world, America, the greatest nation in the world for white men. (Applause.) I love and honor things American because of the

foundation upon which they were laid—a foundation of liberty and of justice. I am not sore at America, neither am I sore at the South. Now, I have some peculiar notions. I am a bit different from other folks, and you will pardon me! If my argument does not agree with the last argument of the other fellows here. But I have a respect for America because of its honesty toward the Negro, because of America's ready desire to help a people struggling toward the achievement of higher things. When these people become conscious of this and when these people know what they want, things will change. Our mistake, in America, is that up to now we do not know what we want. Up to now we are struggling for the impossible and for what is wrong. We are asking for the other fellow's job and he is not so foolish to give it to us. Ask for the chance and the opportunity to create a job for ourselves and I believe white men will be the first to lend a helping hand. By so long as you are asking him for his job you are crazy if you think he will accommodate you. I feel that the hour is at hand when the liberal minded men of America will be the first to help the black man if he shows himself willing to work for his liberty. And that is what the U. N. I. A. is endeavoring to do, to ask the white peoples to give to Negroes what is belonging to Negroes and nothing more, but nothing less.

The Ku Klux Klan

And before I close again, let me pay a compliment to the Southern white man. I revere and respect the Southern white man because among all the white men at the present time he is the most honest. Some of you will say, "Well, they say you are a member of the Ku Klux Klan." Can you imagine a black man being a member of the Ku Klux Klan? They associated me with the Klan because I went and asked them about their attitude toward Negroes. They were honest enough to answer me and say that their aim was for a white supremacy so long as white and black people lived together.

I respected them for their honesty in telling me what they meant by that, so that I would go out and look out for myself.

Which of the men would you prefer? The fellow who would come and tell you, "You can come and see me at any time, come at the front door, or come at the back door." If I make the mistake of believing him, and if I go to his door one night, he comes out with somebody else and puts a rope around me. Or the other fellow, who says: "If you want to speak to me, speak in the street; but if you come near my house at any time be ready for what you get." Which do you prefer? That is why I prefer the Southern white

man. He tells you you cannot ride in the same car with him from New Orleans to Washington or in the same Pullman; you cannot visit his home; you cannot dine with his family; you cannot drink a soda in his drug store, nor can you eat in his restaurant. I have more respect for him than for one who flatters me, telling me that I can do these things, and when I attempt to do it, he acts differently. If I am to lose my life, then give me time to prepare for my God. You know why. If the Negro is to be anything in the twentieth century, he will thank the Ku Klux Klan for driving him to the spirit of independence, racial pride and self-consciousness that will ultimately make us men and a nation.

Immaterial

So anything you want to call me is immaterial. If you want to call me a knight of the Ku Klux Klan, a knight of Columbus, or a Zionist, it is immaterial. I know what I want. I want freedom, a larger liberty; I want a real democracy, and any road that it takes to travel on that way I am prepared to take.

I have to thank you very much, white and black alike, for the patience with which you have listened to me, and I trust you have at least to some extent come to an understanding of the work and aim of the U. N. I. A. God bless you. I thank you.

CONGRATULATIONS

At the close of the meeting the whole audience advanced to the rostrum, and there was a continuous round of handshakings and congratulations and wishes for success.

Meeting terminated with the singing of an anthem, "Good Night," by the East Washington Male Chorus, and the singing of the national anthems of the association and of America. Benediction by the chaplain then followed. The committee responsible for the meeting consisted of Mr. Lionel L. O'Leary, executive secretary; J. D. F. Smith, general secretary; Miss Louise V. Munroe, lady president; Miss Mary Thomas, recording secretary; Messrs. Geo. M. Taggart, treasurer; Theodore Randolph, F. Howell, W. Carmichael, A. P. Prioleau, U. H. Frowthorpe, and Mrs. Venona Edwards.

The President-General left Washington the same night for New York.

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MILWAUKEE, WISCONSIN

The following is a report of our Sunday afternoon meeting at Liberty Hall, which was well attended by members and friends of the division. The meeting was called to order by our worthy president after which the opening ode was sung, followed by prayer by the chaplain. A selection by the choir followed a few remarks of the president, who turned the thing over to Mrs. Josephine Terrel, lady president. The first speaker was the Rev. Williams, who took as his subject "Where There is Unity There is Strength." He spoke convincingly on the subject and his discourse was both interesting and instructive.

A varied program consisting of songs, recitations and readings was rendered and highly appreciated by the audience. The president, Mr. B. Hale, then introduced Mr. T. Nmaai Bill of Liberia, West Africa. The speaker charmed the audience with his subject, "Out of Egypt." His address was inspiring and full of information. After the lifting of the offering the meeting was brought to a close.

At the meeting held at 8 p. m. another large number of friends and members turned out. After the meeting was opened in the usual way the president called upon Mr. Perry Love, second vice-president, for a few remarks.

We were favored with a visit from Mr. Harry Mayponyane, of South Africa, who delivered a very eloquent address. Mr. Mayponyane is an able speaker and told us many wonderful and interesting

things about Africa, our motherland. He also exhibited some of the things made by the native women of Africa. A poem composed by Mr. Nmaai Bill, entitled "A Call from Africa," was then read.

Then new members were made. We are indeed glad to be able to report that we are enrolling new members at every meeting and the spirit of the U. N. I. A. is rapidly spreading. The meeting was brought to a close by the singing of the hymn, "Blest Be the Tie that Binds."

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Save 1/2. A new discovery is said to have been made by a scientific study of Serbian mountain people, who scientists say live longer than any other people. It is said this discovery should add many years to lives of people in all parts of the world and quickly restore many strength, youthful vigor, grace and beauty lost by neglect of abuse. Scientists agree that the secret of health and vigor lies in the internal glands and if these glands are stimulated and kept in normal activity, man might live forever and all ailments such as tired worn-out feeling, weakness, nervous debility, shallow complexion, loss of weight, poor memory, premature senility, scrawny neck, restlessness at night, dizziness, headache, melancholy, despondency, etc., should disappear. The difficulty encountered by the medical world has been to find the right ingredients for the glands. This new discovery is simple, perfectly harmless, inexpensive, and can be taken in the privacy of the home. It was offered as it is fully guaranteed.—Adv.

Every Man Who Has Lost the Vital Force of Youth May Be Restored

Scientist Makes Wonderful Discovery—Says No Man Under 100 Years Should Feel Old

A new discovery is said to have been made by a scientific study of Serbian mountain people, who scientists say live longer than any other people. It is said this discovery should add many years to lives of people in all parts of the world and quickly restore many strength, youthful vigor, grace and beauty lost by neglect of abuse. Scientists agree that the secret of health and vigor lies in the internal glands and if these glands are stimulated and kept in normal activity, man might live forever and all ailments such as tired worn-out feeling, weakness, nervous debility, shallow complexion, loss of weight, poor memory, premature senility, scrawny neck, restlessness at night, dizziness, headache, melancholy, despondency, etc., should disappear. The difficulty encountered by the medical world has been to find the right ingredients for the glands. This new discovery is simple, perfectly harmless, inexpensive, and can be taken in the privacy of the home. It was offered as it is fully guaranteed.—Adv.

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