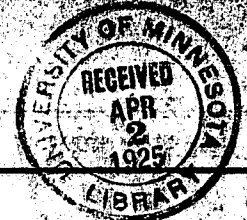


LET'S PUT IT OVER



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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## HON. MARCUS GARVEY IN ABLE ARTICLE EXPLAINS THE AIMS AND OBJECTS OF THE U. N. I. A.

The decision of the United States Supreme Court in refusing the application for a review of the case of the United States against Marcus Garvey finds the great leader in Atlanta prison still cheerful and indomitable, glad to suffer if only the cause he champions lives and moves forward.

Confident that vindication, however long delayed, will come, he is not in the least discouraged and bids Negroes stand together like one man, as never before in their history, for the attainment of their objective.

He commends the following article, continued from last week, to the earnest attention of the race everywhere:

### Not Seeking a Government Within a Government

The Universal Negro Improvement Association is not seeking to build up another government within the bounds or borders of the United States of America. The Universal Negro Improvement Association is not seeking to disrupt any organized system of government, but the Association is determined to bring Negroes together for the building up of a nation of their own. And why? Because we have been forced to it. We have been forced to it throughout the world, not only in America, not only in Europe, not only in the British Empire, but wheresoever the black man happens to find himself he has been forced to do for himself.

To talk about government is a little more than some of our people can appreciate just at this time. The average man does not think that way just because he finds himself a citizen or a subject of some country. He seems to say, "Why should there be need for any other government?" We are French, English or American. But we of the U. N. I. A. have studied seriously this question of nationality among Negroes—this American nationality, this British nationality, this French, Italian or Spanish nationality, and have discovered that it counts for nought when that nationality comes in conflict with the nationality of the group that rules. When our interests clash with those of the ruling faction, then we find that we have absolutely no rights.

### In Peace and in War

In the times of peace, in the time when everything is all right, Negroes have a hard time, wherever we go, wheresoever we find ourselves, getting those rights that belong to us, in common with others whom we claim as fellow citi-

### NEGROES NOT SEEKING TO DISORGANIZE EXISTING SYSTEMS OF GOVERNMENT, BUT TO BUILD FOR THEMSELVES

### IN COUNTRIES WHERE A MAJORITY OF WHITES RULE, BLACKS WHO LIVE SIDE BY SIDE WILL NEVER REACH THE HEIGHT OF THEIR AMBITION

### U. N. I. A. REFUSES TO RECOGNIZE ANY POLITICAL OR SOCIAL SYSTEM IN AFRICA EXCEPT THAT WHICH THE NEGRO IS ABOUT TO ESTABLISH

zens, getting that consideration that should be ours by right of the Constitution, by right of the law; but in the time of trouble they make us all partners in the cause, as happened in the last war, when we were partners, whether British, French or American Negroes, partners in government, partners in war. And we were told that we must forget everything in an effort to save the nation.

We have saved many nations like that and we have lost our lives doing that before. Hundreds of thousands—nay, millions—of men lie buried under the battlefields. We saved the British Empire; we saved the French Empire; we saved this glorious country more than once, and all that we have received for our sacrifice, all that we have received for what we have done, even in giving up our lives, is just what you are receiving now, just what I am receiving now.

You and I fare no better in America, in the British Empire, or in any other part of the world; we fare better than no black man wheresoever he shows his head. And why? Because we have been satisfied to allow ourselves to be led, educated, to be directed by the other fellow who has always sought to lead in the world in that direction that would satisfy him and strengthen his position. We have allowed ourselves for the last 500 years to be a race of followers, following every race that has led, in the direction that would make them more secure.

### Changing the Old Order

The U. N. I. A. is reversing the old-time order of things. We refuse to be followers any more. We are leading ourselves. That means, if any saving is to be done later on, whether it is saving this one nation or that one government, we are going to seek a method of saving Africa

first. And why? And why Africa? Because Africa has become the grand prize of the nations. Africa has become the big game of the national hunters. Today Africa looms as the greatest commercial, industrial and political prize of the world.

### The Difference Between the U. N. I. A. and Other Organizations

The difference between the Universal Negro Improvement Association and the other movements of this country, and probably the world, is that the Universal Negro Improvement Association seeks independence of government, while the other organizations seek to make the Negro a secondary part of existing governments. We differ from the organizations in America because they seek to subordinate the Negro as a secondary consideration in a great civilization, knowing that in America the Negro will never reach his highest ambition; it knows that the Negro in America will never get his constitutional rights. All these organizations which are fostering the improvement of Negroes in the British Empire know that the Negro in the British Empire will never reach the height of his constitutional rights.

### Constitutional Rights

What do I mean by constitutional rights in America? If the black man is to reach the height of his ambition in this country—if the black man is to get all of his constitutional rights in America—then the black man should have the same chance in the nation as any other man to become President of the nation, or a street cleaner in New York. If the black man in the British Empire would have all his constitutional rights, it means that the Negro in the British Empire should have at least the same right to become Premier of Great Britain as he has to become street cleaner in the city of London. Are they prepared to give us such political equality? You and I can live in the United States of America for 100 more years and our generations may live for 200 years or for 5,000 more years, and so long as there is a black and white population, when the majority is on the side of the white race, you and I will never get political justice or get political equality in this country. Then why should a black man with rising ambition allow himself to be kept down by racial prejudice within a country?

### Negro Will Not Curb His Ambition

If I am as educated as the next man, if I am as prepared as the next man, if I have passed through the best schools and colleges and universities as the other fellow, why should I not have a fair chance to compete with the other fellow for the biggest position in the nation? I have feelings, I have blood, I have sense like the other fellow; I have ambition, I have hope. Why should he because of some racial prejudice keep me down, and why should I concede to him the right to rise above and to establish himself as my permanent master? That is where the U. N. I. A. differs from other organizations. I refuse to stultify my ambition, and every true Negro refuses to stultify his ambition to suit any one, and therefore the U. N. I. A. decides if America is not big enough for two presidents, if England is not big enough for two kings, then we are not going to quarrel over the matter; we will leave one president in America, we will leave one king in England, we will leave one president in France and we will have one president in Africa. Hence, the Universal Negro Improvement Association does not seek to interfere with the social and political systems of France, but by the arrangements of things today the U. N. I. A. refuses to recognize any political or social system in Africa except that which we are about to establish for ourselves.

(To be concluded next week)



















