

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

VOL. XXIII. No. 12

NEW YORK, SATURDAY, OCTOBER 29, 1927

PRICE: FIVE CENTS IN GREATER NEW YORK  
TEN CENTS ELSEWHERE IN THE U. S. A.  
TEN CENTS IN FOREIGN COUNTRIES

## A Race Paradox

The Negro or "Colored" race is developing a class of millionaires or money-hoarders, much more dangerous to the race's life and existence than any similar group of men among any other race.

The rich Negro is not philanthropic to his race. He does not proportionately give to or help his racial institutions as the white people of wealth do. A Rhodes, Rockefeller or Carnegie or any other rich white person will create foundations, schools of research and science, clinics, hospitals or scholarships, but the Negro would prefer subscribing or donating to these white institutions to show off rather than to do for his own race.

When the exceptional in the race happens, then you may positively rest assured that it was done merely for show, and to gain some special personal internal racial advantage.

Not half of one per cent. of the rich or wealthy of the Negro or "colored" race gives away for charity or uplift work among their own people, or help to find employment for them. Most of the charity bestowed upon Negro schools, churches, hospitals and institutions and employment comes from the considerate and philanthropic of the white race. The middle class and poor element of the race, however, are doing everything for the good of the race, and were it not for them, truly the race would have been in a moribund state.

The rich are selfish and foolish, and their primary purpose is to get rich, and as quickly as possible seek their company with the hope of jumping over the race line.

Any ordinarily rich Negro or "Colored" person would prefer to give a tenth and one-half per cent. of his wealth to become white, rather than to use such wealth in the promotion of racial ideals or industry that would benefit the race.

Any well prepared white person may easily influence the rich Negro to part with his wealth and social patronage and company, while the poor Negro seeking help in any racially helpful effort or enterprise would be met with suspicion and contempt if he were to approach the same individual for result to mutual benefit.

The new "intellectuals" of the race are adepts in agitating the things promoted and contributed to by members of other races. They argue the argument to in any way support the claim, such as Negroes moving into districts previously settled wholly by whites. The Negro "intellectuals" argue that such a school, college, hospital, library or institution, or the political representation of a district should be run, manned or represented by a Negro, and generally they do not care who the person at that, because so many Negroes live in the district or community. They give no consideration that ninety-five per cent. of the Negroes are squatters or tenants, and can be moved at any time according to the economic stress (to which these Negroes give no attention, and the leaders skillfully ignore), and that the real substantial owners of the district are the owners of the properties in which the Negroes live and the but the Negroes support are belonging to white people. Sometimes, in sheer disgust, the white people live in the community give up their rights to quiet the agitators. But how is the question the thoughtful and energetic Negroes of the Universal Negro Association are asking?—(From "Philosophy and Opinions of Marcus Garvey the Africans," Vol. II.)







