

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. XV. No. 13

NEW YORK, SATURDAY, NOVEMBER 10, 1923

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

WORK OF BOOKER T. WASHINGTON, THE GREAT

Fellow Men of the Negro Race:

It became part of my duty as leader of the Universal Negro Improvement Association, while on a trip through the South of the United States, to visit Tuskegee Institute, the great institution founded by the greatest of Western Negroes—Booker T. Washington—for the industrial education and improvement of the race.

Wonders of Tuskegee

Tuskegee is a wonder, and reflects the highest credit on a man who has labored, suffered and died without being thoroughly understood and gratefully rewarded.

Washington, the Great

With all that has been said for and against Booker T. Washington, to me he stands out as the ablest Negro born on American soil and the greatest in the Western Hemisphere, probably, with the exception of Touissant L'Ouverture, the liberator of Haiti.

The Strength of One and the Weakness of the Other

To compare Booker T. Washington with Du Bois is like the comparison of the weed to the giant oak. The one man was an originator and builder who, out of nothing, constructed the greatest educational and industrial institution of the race in modern times. The other, a bombast and iconoclast, has found nothing else to do but parade his own little intelligence and, with the vanity of the dude, try to attract the attention of the thoughtless and vulgar.

The Builder and Originator

The memory and name of Washington, the builder and originator, shall live forever in the thoughts of our race, for no one can look at the monument of Tuskegee Institute without learning of the struggles and difficulties of the great sage and industrial wizard.

The Man of Conceit, Who Claims All Knowledge

Washington, in creating his life work, did not criticize; he constructed. Unlike the man

TUSKEGEE A MONUMENT TO THE GENIUS AND ABILITY OF AMERICA'S GREATEST NEGRO

WASHINGTON LIKE THE OAK, DU BOIS LIKE THE WEED

GREATNESS OF MEN IN THE IDEAS ACCOMPLISHED AND NOT IN CRITICISM

AFRICA NEEDS MORE WASHINGTONS AND LESS DU BOISES

ALL NEGROES SHOULD HONOR THE SAGE OF TUSKEGEE

who claims all knowledge and the perfection of wisdom, he assiduously applied himself to the consideration of human needs, and by a practical application of his human love, drew to him the rich and the poor, who helped him to bestow upon his race a blessing that they sadly needed.

Booker's Blessing to the Race

Ask what Booker T. Washington has done for the race and I point you to the broad acres of Tuskegee Institute at Tuskegee, Alabama, with a wonderful system of education for our young men and women, where a trained and efficient staff of teachers are preparing ambitious members of our race for the higher life in the development of scattered Ethiopia. Yes, I can point you to thousands of happy Negro homes and farms all over the North and South of America and in other parts of the world, made possible by the work of Washington at Tuskegee and his teaching of less than half a century. If you ask me of Du Bois I can only point you to his vicious and malicious criticisms of abler men who had the ability and daring to do, while he prided himself in being able to drink tea with some white friend or dance at the Astoria or have dinner at the Astor with whites, whose social companionship he hankers after. The one

man has been a blessing to the race; the other a curse and an affliction.

Builders for Africa

If we had a hundred Washingtons, when we have had but one, then this race of ours would have long ceased to suffer. We need now men of the character of Washington to build for Africa and make their contribution to the world.

Room for Workers

There is room and opportunity still for more Washingtons. We may not need many more Tuskegees in America, but we need a thousand of them in Africa. Booker T. Washington was worth more to the race and the world than two million Du Boises. We can get along without a Du Bois, but we cannot without a Washington. We must pray, therefore, to the Creator to give us more of the latter and less of the former.

We need builders for Africa, not conceited and vain critics. We need Negroes who are proud of their blood and race, and not that element that bemoans its black ancestry and glories in the accidental and improper blood blending with Dutch, French or Anglo-Saxon despoilers.

The God and the Pigmy

To see Tuskegee is to elevate Washington to the height of the gods; to think of Du Bois in comparison is to descend to a world of pigmies for companionship.

As President-General of the Universal Negro Improvement Association, I call upon fellow members of the organization and of the race everywhere to honor the name of Booker T. Washington, the Educator, the Leader, Genius, the Builder, the MAN.

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

Your humble and obedient servant,
MARCUS GARVEY,
President-General,

Universal Negro Improvement Association.
Washington, D. C., November 6, 1923.

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ON A TRIP FROM COAST TO COAST

MRS. AMY JACQUES-GARVEY WRITES OF HER INTERESTING EXPERIENCES

Seeing Portland, Oregon, Through the Spectacles of Africa—The Beauties of the Great Northwest and Middle West—The Ku Klux Klan and Their Creed

(Fourth Article)
To the Editor of The Negro World:
It is always a pleasure to write you and let you know what I am seeing of this great country, so here is the progress.

On the 8th of October we left Kansas City, Mo., for Portland, Ore., by the Union Pacific. We were met at the Union Pacific Station in Kansas, Colorado, Wyoming, Idaho and Oregon, for three days in each of these States, and then on to Portland, Ore., where we were met by a party of friends. We were then taken to the University of Oregon, where we were met by a party of friends. We were then taken to the University of Oregon, where we were met by a party of friends.

DEBS SPEAKS IN STRANGE YET FAMILIAR LANGUAGE

Tells Negroes His Views on Negro Problems—'Unite and Command Respect'

By N. G. G. T.
Some of the most virulent attacks on the Universal Negro Improvement Association have come from a couple of irresponsible Negroes in New York. One of these is Eugene V. Debs, Socialist leader in the United States, but who, unlike him, turned capitalist now and then when it is not national.

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DISCONTENTED PORTORICANS CLAMOR FOR JUSTICE

Conditions in the Island Said to Be Very Unsatisfactory Under the Jones Law

(From New York Puerto Rico)
The next session of the Federal Congress is approaching, and Puerto Rico is all anxiety as to the welcome political and economic relief which will be sent her from the clutches of the Jones law, which cannot be blamed for the best interests of the island and the continental people and government.

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DECLINE OF THE BRITISH EMPIRE

SOME OUTSTANDING SIGNS

By A. J. McNAUGHT
All close observers of international affairs will agree with me when I say that the death knell of the British Empire has been sounded. The signs are everywhere.

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De Omnibus Rebus

BY LEE VAN

England and America have become very anxious lately about their mutual friendship—England more especially. Several European statesmen have made good-will tours and throughout this country, such saying a lot about preserving civilization, saving the world, rescuing Europe, etc., by Anglo-American understanding and co-operation.

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LIBERTY HALL THE EDUCATIONAL NEW YORK

FROM THIS FORUM THE MESSAGE GOES FORTH THAT IS AWAKENING THE NEGROES OF THE WORLD—THE PROGRAM OF THE U. N. I. A. HAS GIVEN THE NEGRO NEW HOPE AND ASPIRATIONS—NEGROES HAVE REALIZED THAT THEY HAVE A DESTINY TO WORK OUT AND IT WILL BE DONE UNDER THE LEADERSHIP OF THE U. N. I. A.

Liberty Hall, New York, Sunday night, November 4.—There can be no doubt that the Universal Negro Improvement Association has brought to the Negroes of the world an awakened spirit which has created within them a desire to know more about their race which have for centuries been concealed from them with the design to keep them in ignorance and lacking in the aspirations to better themselves and their conditions that would bring them to the level of the other races who are controlling the world.

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POSTON MAKES CONTENTION THAT THERE IS NO SUPERIORITY IN CIVILIZATION—IT IS A QUESTION ONLY OF NECESSITY CREATED BY ENVIRONMENT—MAKES COMPARISON OF WHITE MAN CIVILIZATION IN AMERICA WITH BLACK CIVILIZATION IN AFRICA—SAYS WHITE MAN IN NEW YORK COMMITTEE MORE MURDERS IN SIX MONTHS THAN AFRICANS COMMIT IN SIX YEARS

Garvey to Speak in Liberty Hall on Thursday Night of This Week—John W. Smith, Candidate for Alderman, Speaks in Liberty Hall in Praise of Garvey and His Organization—Expresses His Sympathy for the Movement and Promises His Whole-Hearted Support

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DEBS SPEAKS IN HARLEM

(Continued from page 2)

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AFRICA'S WEALTH GOING ASTRAY

ANTWERP, Belgium, Nov. 1 (A. N. P.)—The Philonian Express, Zintzen, Belgium, has visited to Albert, King of Belgium. This constabulary expedition of the act of the Queen of Belgium, King Solomon, Emperor of Ethiopia, and a collection of precious stones found in the Abyssinian hills and valued at several hundred thousand francs.

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MISSISSIPPI SAVAGES TRY TO HIDE LYNCHING CRIMES

JACKSON, Miss., Nov. 2.—Reports have been received here that as many as twenty Negroes have been murdered and lynched by white mobs during the past year. New of these lynchings has been reported by the British consular officials. It is in this direction the Negro's every move will be made.

Still Leaving Georgia

ATLANTA, Ga., Nov. 2.—(By A. N. P.)—Georgia has been continuing their exodus to the North. The Negroes are leaving the South and the taking of steps to stop them.

Tuskegee Nurses Restored

WASHINGTON, D. C., Nov. 1.—Evelyn D. Robinson, Della Wood and Zola H. Peck, nurses of the Veterans Hospital at Tuskegee, were restored to their positions. The Negroes are leaving the South and the taking of steps to stop them.

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So Declares Premier Smuts, the Wily South African Tyrant—Each Dominion Sovereign in Itself

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Philippine Give Wood the Cold Shoulder

MANILA, P. I., Nov. 2.—Gen. Leonard Wood has found the Philippines a disappointing country. He has been met by a party of friends. We were then taken to the University of Oregon, where we were met by a party of friends.

Mississippi Savages Try to Hide Lynching Crimes

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(Continued on page 2)

WHY I REFUSE TO BE "CIVILIZED"

THE DESTRUCTIVE POWER OF THE WHITE MAN IS GREATER THAN HIS CONSTRUCTIVE POWER

Is Western Civilization a Failure?—White Man in His Conceit and Utter Disregard of Outside Opinion Cannot Understand That Others Can Reject His Civilization From Choice—Has Penetrated African Soil, Must Now Seek the African Heart

By ROBERT L. POSTON
(Secretary-General, U. N. I. A.)

They say I am a descendant of the savage African. This must be so, for 300 years of Western civilization have left me "uncivilized." What is, perhaps, even more startling, it has left me not desirous of being "civilized." Civilization to me is not something to seek, but something to shun. Even now as I write I am in the midst of it—skyscrapers, subways, hurrying youth, halting old men, sweat, laughter, tears, pretense, emptiness—all!

I do not love it. I hate it. I have no wish to preserve it. My one consuming desire is to see it over. It may seem presumptuous that I, who do not boast of a civilization of skyscrapers, subways and large business, should criticize one so great as this; but this I do—perhaps another savage indication of my ancestry. But why shouldn't I? Are large buildings, which do not breed large hearts, and large promises which fall short of fulfillment, the end of life?

Keeping the Faith
I have faith to keep my conscience. I would rather run the risk of being dubbed a fool than to have the consciousness that I live a lie. I will not longer keep silent. The most cruel and heartless civilization in the world today is that of the Western world, whose highest exponent is the white man. I do not pick my standard to measure it by. Measured by any standard it is least desirable. Whether we compare it with that of the Orient or even with the vagaries of savage Africa, it presents the greatest void. It is man's most pungent enemy. Laughter here is at a premium. Only the simple hearty laugh. Others are occupied in things of greater moment—things steel, jingly, material. The sad old men with their millions tell the saddest story of Western failure. These sold themselves at the market, only to learn that the swallow's shrill or the rose's bloom cannot be purchased with anything on earth. But their revolting plight does not serve to stay the ninety and nine out of a hundred youth who are headed in the same direction as fast as their blind ambitions will carry them.

"Christianity"
Will it be said that the curse of this Western world is Christianity? This religion to perform, but it must be admitted that so far it has failed in practice. When war wants an ally, who is more ready to respond? When oppression needs exploitation, whose kind office is volunteered? Africa today is awaiting deliverance from Christianity, and India, too, has long been an object of grace. The world is a thing parading around as Christianity has any connection with the man who was supposed to have given it birth. The god of the heathen, whether he is represented in stone or a cricket, is consistent. But the God of the Westerner is his convenience—good and ennobling when all is well, but crooked and deformed when all is not, as when they wanted to get the Hun. There is something about Christianity which can make men cool and systematically cruel. Just recently at the League of Nations after that august body had opened its session with prayer, France prepared to ask this venerable body for the right to kill a group of citizens in Africa, whose civilization, according to French standards, is so low as to endanger that of France—France who has just emerged from the incomplete task of exterminating the Germans "in the interest of humanity."

We used to shudder at the reports of cruelty and barbarism in Africa, but a little investigation will prove that more people can be slain in a week with modern equipped war machinery in the hands of a single civilized nation, than the African would be able to kill in a year, they did nothing else but engage in the killing business. We no longer go into hysterics at their reported cruelty. We could understand the cruelty of the white man, even if we could not justify it, if it made him happy, but to be both cruel and sad is the curse of the race.

The End and the Means
We are at a loss to find the end of the white man's civilization, the purpose, if there is any. If the white man's aim is to better the world, we cannot harmonize the aim with the practice. If his object is to destroy the world, he is equally at fault on principle, for it takes a just man even to destroy. If it is right that the Japanese should live in California and that the Negro should vote in Mississippi, any effort on the part of anybody to block it would but hasten the realization of the thing. It would appear that his history would teach him that. But here again we have a strange fact to deal with, when we consider the white man. His history and his philosophy have little to do with directing his conduct. While it is true that he will ravenously devour Emerson, it must be remembered that Brann's "Iconoclast" is to him just as dear. If he takes into his system a good and humanizing thought, he is almost sure to expell it presently.

White Man's Conscience
What I here write of the white man will not affect him in the least. His greatest curse is his utter disregard of outside opinion. To him the Jap, the Nigger, and the Chink are but neces-

sary evils to be tolerated until he can get along without their labor, and then if a kind providence has not removed them, he will proceed to do it himself, just as he relieved the Indian of the burden of living in America. He is incapable of realizing that other races are thinking too. He takes their failure to accept his civilization as evident stupidity on their part, justifying his position in walking rough shod over them. It never occurs to him that these people reject his civilization from choice. He reasons always that it is done because of their inability to approach it. If he knew that what these races want is not his charity, but to be let severely alone, it might deprive him of some of his conceit, or, at least, it might cause him to study his divorce and murder record.

Even in cases where he is charitable enough to give the other fellow credit for doing a little thinking on his own account, he mars this by the most flagrant violation of the principles of justice, when that thinking runs counter to some preconceived notion of his. To justify himself in doing this he will tear out every page from Emerson, if need be.

The Negro's Philosophy
I am American trained, and in so far as my African blood always revolting against certain customs has not been able to prevail, I can be said to be truly American. I love a symphony, can appreciate a football game, and feel a hurt. Recently, at an affair with a young lady friend, a big, burly white man with less than average intelligence, proceeded to monopolize my sunlight. My American training, mindful of my rights, revolted, my African instinct, equally aroused, protested. If I had in me a little Japanese I presume it too would have condemned it. My first impulse was to handle this man who brutally obstructed my view I had no misgivings about my ability to do this, for whatever other failings they assign to me, even my bitterest enemies acknowledge the strength of my right arm. But, on second thought, I concluded that it would not be wise to use force. There were several hundred other persons present of the same race of this gentleman, and though many of them were highly trained, some of these would not have stood idly by while I administered to this ruffian the beating he deserved. They would have argued that white supremacy was at stake. Yet, if the scene shifted and this ruffian obstructed the view of any of the dozens of white gentlemen of culture, any one of them would have administered him a beating with the assistance of the others, if it was needed. Color changes the complexion of white philosophy. In a case of this kind what was there left for me to do? I trained myself to make out with less sunlight in order that this ruffian would be contented by more than his share. This is the story of the average Negro in America. Having little, he trains himself to get the maximum out of that, while his over-indulged white brother is sad with excesses. Each Negro is necessarily a philosopher, but his philosophy is a reaction against a civilization rotten at heart and ready to be junked.

A Paradox
Whether it is best to oppress or to be oppressed seems yet a problem with man. While the role of the tormentor may be more attractive on the surface, those who patiently bear are not without their reward. I firmly believe that the Negro occupies the most enviable position. His opportunities for cultivating those refining characteristics which really distinguish man are double those of his tormentor. Who knows? The role of the white man, who seems more a machine than a human being, may be to erect palaces for those more capable of occupying them than himself. If the present state of upheaval in Europe has any lesson to be learned, it is to confirm this belief. The white man has proven himself utterly incapable of living together in peace. The success of the so-called "inferior" races will depend upon their ability to keep alive until this warlike white man has eliminated himself as a possible competitor through civil strife.

Lessons from Life
The person who argues that his civilization must be best, for no other civilization is quite so powerful, does not bewilder with his logic. The lion is admittedly the king of the forest, but he is fast giving way to the common hare, who has a better way of serving humanity. Nor is the overworked argument given him the right to call his civilization superior. It is not a question of how soon I get to where I am going, but what is my business after I get there. It is true the airplane has added speed to travel, but it must not be forgotten that it has also added terror to war. The world has moved very fast, but it has not and must not go far away from God's inscrutable law of justice, love and mercy. If these can be found in a palatial home, in a breast adorned with satin, then let us have them; but if they happen to be found in a savage's cave, in a breast untouched by clothes, we must not ignore them there.

Africa the Hope
The world which has looked to the white man for guidance must now look to some other source. For not only is

the white man unable to help the world, but it would appear that he stands most in need of the world's help. Japan would have made a wonderful substitute had she not, while learning the white man's knowledge of machinery, learned his ways of oppression. The Chinese today distrust the Nippon and 400,000,000 people, disapproving of the leadership of a group of people, practically eliminated it as a world leader. Nazareth must again be called upon. The hope of the world is in Africa. Science has now about gone her limit. Soul must take up and carry on. The kindly sons of Ham must teach the world how they have been able to bear so patiently without striking back. The world needs a baptism of this more than any disarmament conference or League of Nations. Civilization has not kept pace with non-civilization in a few of the essential things of life. The savage can laugh and love. Until we can do these we have no superior claim to civilization. But civilization is not without its benefits. It has at least taught me to hate it, and that is in the direction of complete recovery. There may yet come a day when the native innocence and savage simplicity of the African may be as eagerly sought by the white man as he now seeks the diamonds of Kimberly.

The Test of Courage
There is no question that the white man needs a glitter. God, how he needs it! But it needs to light up from within rather than from without. He has penetrated the African soil; now let him seek the African heart. Let him sit in the counsel of the Zulus and learn what real courage is, for it takes more courage to live in the company of a white man than it does to live in the fear of the lion. For, blinded by an unnatural ambition and shorn of all restraint, even that which comes from God, he has set out to cover the world. But will he succeed? Read the latest reports from Europe, and, with me, cry him.

Occupations of Negro Women
(Lincoln Service)
—There are seven Negro policemen in the United States.
—Twenty-four Negro women in the country are mail carriers and nineteen are "newsboys."
—Of the 116 Negro postmasters under Postmaster-General New, forty are Negro women.
—Preferring personal service as a means of livelihood, 12,660 Negro women have found employment as barbers, hairdressers and manicurists.
—While only eleven white females are engaged in shoe shining as an avocation, twenty-two colored women are thus employed.
—If Milady should not like the true feminine finish that her seamaker applied to her last boots, she may pick among twenty-eight Negro women engaged in the work in the country, to make her next pair.
—Of the 35,442 Negro persons who follow the profession of teaching public schools, 29,189 are women, and 94 of these women have reached the age of 65 years and over.
—Perhaps that last driver of the taxi you used was too reckless and careless. Call a woman taxi driver. You know there are 113 females among the 38,573 Negro people doing this kind of work in the country.
—Or if you are entertaining special preferences for women you can have Negro females build your new house, with the exception of the plumbing and gas-fitting. There are in the United States thirty-four Negro women who are designers; three brick and stone masons, twenty-six carpenters, three plasterers, eight painters, glaziers and varnishers and eleven paperhangers. After it is finished you might have it insured by any one of the 417 Negro female insurance agents. That stubborn and unsightly stone ledge which obstructs your view of the street—remove it. How? That's simple! Just engage one of the eight Negro women who work in powder and dynamite factories to blow it up for you.

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PEOPLE'S FORUM

American Blackguardism Resented in France

To the Editor of The Negro World: White Americans, after having been censured by the French government and given a gentle hint to leave their racial prejudice outside of the three-mile limit, received quite another shock when a Parisian audience failed to show any appreciation for O'Neill's "Emperor Jones," an American play which pokes fun at the Negro and pictures him as an inferior. The cable dispatch reads in part: "French newspaper critics who gathered for the final dress rehearsal were absolutely incapable of reconciling American and French views on the Negro problem. Throughout the performance there was only an occasional applause and then only when the audience appreciated the difficulties, Maurice Bourgeois had had in translating American 'cuss words.' Tonight American society turned out en masse to hear O'Neill in French, but the French portion of the audience 'remained as unimpressed as during the repetition generale.'"

Our American friends are doing their best to transplant their damnable race prejudice into Latin and Gaelic countries, especially into France, where colored men enjoy absolutely equal rights and privileged with the white Frenchman. The Anglo-Saxon cannot understand and does not appreciate the Latin's attitude toward the colored man. It would appear as if the Latin race is better able to understand the meaning of the words liberty, fraternity, and equality, and is neither so selfish nor so ignorantly proud as to endeavor to make these the exclusive rights of any one race.

In the old slave days, the Anglo-Saxon had no compunction about using a black woman to satisfy his desires, but his hard heart and pride would not allow him to acknowledge his half-breed children, who had to follow the condition of their mothers. On the other hand, while the Latin did not exercise any more restraint upon his passions than the Saxon, he generally acknowledged the children, took them under his care and protection and, in many instances, sent them to Paris, Lisbon or Madrid to be educated, and he certainly did everything possible to make life easier for the black mother of his children.

I am glad to see that the French are not allowing the few dollars which the American Bourgeoisie spend with them to influence their liberal and just attitude toward the black man. I am firmly of the opinion that eventually the close contact of the white

American with such a highly civilized people as the French will in time soften the crude and objectionable manners which they display when in foreign countries and will give to them that real culture and polish which are the hall-marks of civilization. ALEJANDRO, New York City.

Americanism and the Negro
To the Editor of The Negro World: I read with much interest in the "Boston Traveler" of October 24, an article said to be part of an address delivered by Dr. H. W. Evans, Imperial Wizard of the Ku Klux Klan, explaining the attitude of the Klan toward Negroes, Jews and Catholics. After stating that the cause of the Klan is "True Americanism" he goes on to say: "Our destiny is the common welfare upon a plane high above any mankind has ever known."

If by "True Americanism" is meant loyalty to the Government, obeying its laws, loving its institutions, supporting its principles and endeavoring to live in peace and harmony with the different race groups, of which it is composed, then I have this to say: The Negro, brought to this country against his will and forced into chattel slavery, gave his manhood in the development of these United States. After his emancipation, and in spite of the brutal and inhuman treatment which he had undergone at the hands of his oppressors, his love for his adopted country remained unchanged. He tilted the land in spite of whippings by organized bands of the former Ku Klux Klan. He felled the trees of the forests and built the roads of the cities in spite of sneers and curses. He sweat and labored from morn until night, sometimes without food, sometimes without shelter, and his love of country did not abate, his capacity for forgiveness of his enemies was not lessened. In spite of lynchings, in spite of being Jim-crowed, in spite of segregation, in spite of all the hellish ingenuity of his oppressors he has stood by Old Glory; guarding her president without betraying his trust, rushing to her aid in days of strife, giving his life, his all, without hope of reward. If that is "True Americanism" surely the Negro stands qualified as 100 per cent. American and will indeed raise the "common welfare to a plane higher than any mankind has ever known."

But this "Imperial Medicine-man" goes on to say: "There is the Negro—ten and one-half million, they have not, they cannot attain the Anglo-Saxon level. Biology and anthropology prove it. The low mentality of savage ancestors is inherent in the blood stream of the colored race in America." Really such ignorance is refreshing. Dr. Evans seems to have read history with his prejudices. History tells us

that the early Britons (whose blood predominates in the Anglo-Saxon race) were declared by their Roman conquerors and masters to be so stupid that it was doubtful whether they would ever make good slaves. History also shows that with all the institutions of learning, of culture, art, architecture, and the great governmental system of Rome as examples which he may follow or improve upon, it took the "high mentality" of the Anglo-Saxon race over four hundred years to evolve the "Magna Charta" of English liberty; it took five hundred years before its poetry was of such quality as to gain recognition, and seven hundred and fifty years before its literature merited a place among the world's greatest. Its rulers were, for the most part, a miserable lot, noted more for their eccentricities or vulgarities than for any effort at worthy achievement or high mentality.

The Negro, taken from the land of his forefathers and brutally held under degrading conditions, through the depravity of some who may have had the treatment accorded their Anglo-Saxon ancestors by the Normans, for 350 years, has, during the fifty-nine years since his emancipation, proved that color is not an index of one's mentality. During these fifty-nine years he has made many contributions to American civilization. I will just mention a few in passing. In literature he has produced Phyllis Wheatley, the first poetess of either race in America, Paul Laurence Dunbar, William Stanley Braithwaite; in art, Henry O. Tanner; scientific inventions, Benjamin Banneker, John Tur-

ner, William Purvis, B. F. Jackson, Charles Forten. It was said that the Negro race could never produce a single individual who could conjugate a Greek verb, but Professor William S. Scarborough wrote a Greek textbook, and "The Thematic Vowel in the Greek Verb." The Negro therefore has nothing to be ashamed of. Give him equal opportunities for development and he will surpass the great government what it is today. It is because of its heterogeneous peoples that this has become the greatest democracy on earth.

I feel sure that if more of the "thirty-five million 100 per cent. Americans" (number computed by Dr. Evans), would try and emulate the spirit of the Negro, the laws of the country would be more respected, and all of its citizens would be profited thereby.

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