

LET'S PUT IT OVER

The Indispensable Weekly
The Voice of the Awakened Negro

Negro World



A Newspaper Devoted Solely to the Interests of the Negro Race

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The Best Advertising Medium

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BANISH VAIN DESIRES OF BECOMING PRESIDENTS OF FRANCE AND AMERICA; AIM AT THE POSSIBLE IN AFRICA

Fellow Men of the Negro Race, Greeting:

This week I propose to continue my talk to you on the necessity of getting a sane and settled outlook if we are to establish ourselves in the world and make an independent contribution to civilization.

The Negro is not happy; but, to the contrary, is extremely miserable. He is miserable because the world is closing fast around him, and if he does not strike out now for his own preservation it is only a question of a few more decades when he will be completely outdone in a world of strenuous competition for a place among the fittest of God's creation.

The Negro is dying out, and he is going to die faster and more rapidly in the next fifty years than he has in the past three hundred years. There is only one thing to save the Negro, and that is an immediate realization of his own responsibilities. Unfortunately, we are the most careless and indifferent people in the world! We are shiftless and irresponsible, and that is why we find ourselves the wards of an inherited materialism that has lost its soul and its conscience.

Building on Sand

You talk about the progress we have made in America and elsewhere among the people of our acquaintance. But what progress is it? A progress that can be snatched away from you in forty-eight hours, because it has been built upon sand.

Can you blame the white man for thinking when red and yellow men are knocking at his door? Can you blame the tiger for being on the defensive when the lion approaches? And thus we find that generations ago, where the Negro was not given a thought as a world competitor, he is now regarded as an encumbrance in a civilization to which he has materially contributed little. Men do not build for others; they build for themselves. The age and our religion demand it. What are you going to expect—that white men are going to build up in America and elsewhere and hand it over to us? If we are expecting that, we are crazy, we have lost our reason.

Misguided by the Unscrupulous

The laws of self-preservation force every human group to look after itself and protect its own interest, hence so long as the American white man or any other white man, for that matter, realizes his responsibility, he is bound to struggle to protect that which is his and his own, and I feel that the Negro today who has been led by the unscrupulous of our race has

IT IS FOOLISH TO BELIEVE A DESPISED NEGRO MINORITY WILL BE ALLOWED TO RULE A PROUD WHITE MAJORITY

WOULD-BE NEGRO LEADERS WHO BELIEVE OTHERWISE ARE DECEIVERS

ALL MEN BUILD FOR THEMSELVES, AND THE NEGRO MUST MAKE UP HIS MIND TO BUILD FOR HIMSELF IN AFRICA

U. N. I. A. WILL SPEAK THE TRUTH, COST WHAT IT MAY

been grossly misguided in the direction of expecting too much from the civilization of others. No camouflage and no promise of goodwill will solve the problem. What guarantee have we, what lease have we on the future that the man who treats us kindly today will perpetuate it through his son or his grandson tomorrow?

Ability to Protect Self

Races and peoples are only safeguarded when they are strong enough to protect themselves, and that is why we appeal to the four hundred million Negroes of the world to come together for self-protection and self-preservation. We do not want what belongs to the great white race or the yellow race. We want only those things that belong to the black race. Africa is ours. To win Africa we will give up America; we will give up our claim in all other parts of the world; but we must have Africa. We will give up the vain desire of having a seat in the White House of America, of having a seat in the House of Lords in England, of being President of France for the chance and opportunity of filling these positions in a country of our own.

That is how the Universal Negro Improvement Association differs from other organizations. Other organizations, especially in America, are fighting for a political equality which they will never get, and never win, in the face of a majority opposition. We win so much today and lose so much tomorrow. We will lose our political strength in the North in another few years, as we lost it in the South during reconstruction. We fill one position today, but lose two tomorrow, and so we drift on and on until we have been completely obliterated from Western civilization.

Changes Among Negroes

You may ask me what good has the Universal Negro Improvement Association done, what it has accomplished within the last six years? We will point to you the great changes that have taken place in Africa, the West Indies and America. In the West Indies black men have been elevated to high positions by the British Government so as to offset and counteract the sweeping influence of the Universal Negro Improvement Association. Several of the colonies have been given larger constitutional rights. In Africa the entire West Coast has been benefited. Self-government has been given to several of the African colonies, and native Africans have been elevated to higher positions, so as to offset the sweeping spirit of the Universal

Negro Improvement Association throughout the Continent of Africa. In America several of our men have been given prominent positions; Negro commissions have been appointed to attend to affairs of state; Negro Consuls have also been appointed. Things that happened in America within the last six years to advance the political status, the social and industrial status of the Negro were never experienced before. All that is traceable to the Universal Negro Improvement Association within the last six years.

Negro Thought Better Of Today

In the great game of politics you do not see the immediate results at your door, but those who are observant will be able to trace the good that is being done from the many directions whence it comes. If you were to take a survey of the whole world today of Negroes you will find that we are more highly thought of in 1925 than we were in 1914. England, France and the European and Colonial powers regard the Universal Negro Improvement Association with a certain amount of suspicion because they believe that we are antagonistic. But we are not. We are not antagonistic to France, to England or Italy, nor any of the white powers in Europe. We are only demanding a square deal for our race.

Let Us Be Fair

As we deliberate in our local conventions on the many problems confronting us during the month of August, let us not lose control of ourselves; let us not forget that we are the mouthpiece of four hundred millions; let us not forget that it is our duty to so act as to help humanity everywhere, whether it be black or white. So, let no prejudice cause us to say or do anything against the interest of the white man or the yellow man; let us realize that the white man has the right to live, the yellow man has the right to live, and all that we desire to do is to impress them with the fact that we also have the right to live.

The Cry from the Cane Fields

My firm purpose, my one purpose in life, is to work for the salvation of my race. Because of the cries from the grave—I hear the cry of 300 years, the cry of my great-grandparents in the cotton and cane fields; I see the hard taskmaster drawing his lash across their backs; I hear them cry out in mortal agony: "It pains; it pains; it pains!" I see them fall under the lash; I see them fall to the ground; I see them buried, and I hear the wailing souls from heaven and from the regions below. I hear the cry of my mother and father and of the millions of Negroes who have been brutalized: "Go on, Garvey! Go on! Go on!" And so, fellow men, because of that cry that comes from the grave I have given up all material desires; I have given up all temporal pleasures and have dedicated myself to the sacred principles of the U. N. I. A., the emancipation of the Negro race and a free and redeemed Africa.

Liberty or Death!

It may not come today; it may not come tomorrow; it may not come for five, ten, twenty or fifty years from now. But sooner or later it will come to those who desire liberty. With the rest of the members of the U. N. I. A., I repeat the historic words of Patrick Henry: "I care not what others may say, but as for me, give me liberty or give me death." And because we of the Universal Negro Improvement Association want the Negro to live that is why we are preparing him for nationhood in Africa so that he can stand firm in his creation that God Almighty has given us and enjoy its beauties and its benefits co-equal with the rest of God's people.

I have the honor to be,

Your obedient servant,
MARCUS GARVEY,
Founder and President-General,
Universal Negro Improvement Association.

THE CHINESE GIANT IS AWAKE AND WILL STRIKE

English Battalions Must Get Out or Be Swept Out, Says Noted General

GREAT CHINESE GENERAL SETTING FORTH COUNTRY'S WRONGS, VOWS VENGEANCE ON WHITE EXPLORER

England and Other Foreign Nations Who Hold Iron Grip on China Must Get Out or They Will Be Thrown Out—Recent Shooting in Shanghai Was Plain Massacre—China Will Canonize as Saints Those Whose Blood Was Shed

(From the New York American)

SHANGHAI, June, 1925.—It have been known throughout the world as the Christian general. I see that during the last few days I have received a new title—now I am "Red."

I expect from now on the British press will represent me as China's "Red" general. But whether I am known as the Christian general or the Red general, I am ready to fight the English army under any title.

I am tremendously anxious about my Christianity, and I put two questions to every recruit: "Do you smoke?" and "Are you a Christian?"

My men are forbidden to smoke, drink, gamble or loot, and they swear very little.

They, cigarettes as they are, my soldiers know how to fight. And my men, who are my sons, who look like their heroes.

"Thou shalt not steal" is an army order, the violation of which is punishable by death from the firing squad.

"If the gun goes off at long range until your ammunition is exhausted, then use your bayonet until it breaks; after that hammer him over the head with the butt of your rifle; when that splits, clinch with him."

In another five years there will spring up in southern China other Christian generals. And when they come, as mine, who will not smoke, swear, gamble or loot, but who will fight,

PROVED A MIRACLE TO ME!
Says a French Athlete



Triangle Laboratories, Inc.
150 Broadway Ave., New York
Gentlemen:

About the middle of February I was struck by a terrible cold, lowering my health, for 10 days. I could not afford to be sick long, but I did not feel well enough to go to work. I could not afford to be sick long, but I did not feel well enough to go to work.

I was advised to get a medical examination, and I went to see Dr. J. W. H. Weston, chairman of the Negro Improvement Association, and he told me to go to see Dr. Charles Lyles, a Negro physician.

Dr. Lyles gave me a prescription, and I took it, and I soon began to feel better.

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Negro World

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Telephone: Harrison 5877

A paper published every Saturday in the interest of the Negro Race and the Universal Negro Improvement Association by the African Communities League.

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The Negro World does not knowingly accept questionable or fraudulent advertising. Readers of the Negro World are earnestly requested to invite our attention to any failure on the part of an advertiser to adhere to any representation contained in a Negro World advertisement.

LET'S PUT IT OVER

THE INTELLIGENCE AND ENTERPRISE THAT CONQUER

In his front page article in the Negro World of last week President-General Marcus Garvey, after enlarging upon the intelligence and enterprise of the white races in conquering the forces of Nature to their uses, penetrating the uttermost parts of the earth and braving dangers of the most destructive kinds in order to get and to have that which they covet, among other things, said:

"This spirit has taken the white man from place to place and made him the master of all situations. In his contact with other peoples, in his contact with other races he has adopted measures and methods by which he rules, governs and controls them so as to perpetuate his mastery."

We must come everywhere in contact with this great ideal. It is that ideal that we have to fight; it is that ideal of the part of the white race that we have to overcome. It therefore calls for not ignorance, not primitiveness, but it calls for a similar intelligence. It is that intelligence that we as a mass lack at this time. The great body of Negroes, four hundred million of us, are reputed to represent the most backward and ignorant group of people in the world. Because of our gross mass ignorance and backwardness not only the white race but all the other races have stolen a march, and this march has placed them in the forefront in the organism of the great world in which we live. It is for the purpose of emancipating the race out of this backwardness that the Universal Negro Improvement Association came into existence."

That is to say, the white races, by their intelligence and enterprise, have conquered and rule the lands of the Red Man of North, Central and South America, the Brown Man of Asia and the Black Man of Africa. They have done more, they have conquered and rule the mixed multitudes of the Islands of the Seas. Just now they are figuring upon the dismemberment of China and the division of its lands and people among them as those of the other countries have been conquered and divided. It has required a singleness of purpose and the highest intelligence and courage to do all of this, and most of it has been done in the past three hundred years. The conquered people have begun to wake up and protest and to fight against the awful wrong of it all, but history teaches that it is easier to hold and defend the liberty you have to recover it when you have lost it.

The white man has conquered the world by his intelligence and enterprise. He has had two rules by which he has worked his way to domination, viz.:

1. Know how to do things for yourself and not depend upon others to do them for you.
2. Always have something to sell that somebody wants to buy and hold on to the customer when once he has been made one. The customer may be only an individual, or he may be a whole community or a nation of communities. The balance of trade is the gauge of national credit. If a nation buys more than it sells it is considered to be in a bad way. So it is with an individual; if he buys more than he sells he will always be poor and often despised because he has nothing anybody wants. The white races know this and conquer the most of it.

If the Negro is going to win the battle of life he must bring to the task the sort of intelligence and enterprise the white races bring to it, and he must learn to do things for himself and not depend upon others to do them for him, and he must have always something to sell, besides his raw labor, which others want to buy. For instance, every community of 200 Negroes should buy and sell among themselves most things that they need; but instead of this being true, it will be found that in most every such community a white trader has a monopoly of the selling of the necessary things of life. He makes the profits; he builds a fine home and rides in an automobile, while his customers live in hovels and foot it in going and coming. It is that way in Memphis, Kingston and Cape Town—from the Mississippi river to the River Nile. The Negro will always be poor and despised until he learns to make the most and not the least of his social, civil and economic values.

Take this for illustration. The editor of The African World, published at Cape Town, South Africa, after saying the Africans must have their own churches and interpret the Scriptures through their own bishops and clergy, says: "The second phase of this non-co-operation must be an economic boycott, i. e., we must wherever and whenever possible, buy only from the Indian shops, or other non-European shops." That is to say, the native people of Cape Town have few or no shops of their own. If that be the case they had better begin to develop shops of their own if they hope to starve out the European shopmen. They cannot do so by building up the Indian shopmen, who like the Jew shopman, never becomes an African shopman.

Day, forget! The profit is in what you sell and not in what you buy and the one who buys more than he sells will always be poor, and not for an individual or race of nation.

OFFENSIVE SIGNS IN PUBLIC PLACES IN THE SOUTH

WE have received a communication from Mr. James E. Mackay of Providence, R. I., who does not give his name but in which he directs our attention to some of the abuses to which Negroes are subjected in the Southern States of the United States. He writes as if he were a white man. That leads us to say that one half the world is said not to know how the other half lives, and not to care, having troubles of their own. There is much truth in that saying. It is a fair statement of the case that half of the American people do not know just exactly in how far the Negro citizens of the Southern States are ruled by class legislation of the most offensive character and by mobocratic public opinion with such class legislation to justify them, and that they do not much care, as they have troubles of their own. Their feelings and interests are not affected, it is not their personal or community or State affair, and they do not concern themselves about it.

That aspect of the matter is reasonable enough, on the theory that the American people are very largely a provincial people. We call it sectionalism. It amounts to the same thing. The people are concerned about conditions in their immediate community and State, and do not concern themselves about conditions in other sections unless they become of such a character as to affect the interests of the people of all the sections of the country. And, too, a great many white people have adopted the Nordic principle that the Negro has his job and it is up to him to work out his own salvation, and America, France and Austria all had their lines.

In the first place, the Negro has established such a domination over the world's life that it is difficult to go to the races without seeing signs that are repulsive. The railroads, steamship lines, post offices, telegraph and telephone companies, banks, insurance companies, and so on, are all Negro dominated. The Negro has his job and it is up to him to work out his own salvation, and America, France and Austria all had their lines.

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