

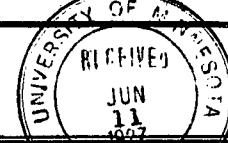
The Indispensable Weekly
The Voice of the Awakened Negro

THE Negro World

A Newspaper Devoted Solely to the Interests of the Negro Race

Reaching the Mass of Negroes

The Best Advertising Medium



VOL. XXII. No. 18

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What Marcus Garvey Would Have Us Do In His Behalf

Make Insistent Demands For Justice, Yes, But Not Maudlin Pleas For Mercy

Marcus Garvey, the greatest leader of Negroes this age has produced, is today in prison; millions of Negroes would go into transports of delight if this heroic son of Africa were tomorrow to walk forth from Atlanta Penitentiary a free man; the world of Negroes would rejoice at having the spectre of a very real tragedy—the complete breakdown of Marcus Garvey's health—removed from before their eyes by the longed for ukase of President Coolidge, but our burning desire to have our leader back among us must not be allowed to warp our judgment, to distort our vision, or sidetrack our minds from the fundamentals. In our overpowering urge to secure Marcus Garvey's release from prison let us be sure we do nothing which we may subsequently be sorry for, or which would impede our hero and his work in after years.

Of late the appeals being made to the authorities to release our leader have more and more been taking on the aspect of abject cries for mercy. Apart from the fact that this hardened world in which we live ignores and spurns the suppliant on bended knees—except in the face of some dire catastrophe which threatens to engulf all—we are missing the point, we are compromising ourselves, Marcus Garvey and our cause, we are doing exactly the thing Marcus Garvey himself would not have us do, when, thinking we are pleading for Marcus Garvey; we ask MERCY. No such thing as mercy should be invoked in behalf of our leader, but JUSTICE. A pardon, yes, prompted by considerations of justice, but not springing from a measly font of mercy.

When Marcus Aurelius Garvey faced his tormentors in the Federal court room in New York City four years ago, at the close of his case, his lips framed no abasing, convenient prayer for mercy. "I do not ask for mercy," he told his white judges, looking them straight in the eye, "but justice, justice, justice." And two years and four months of foul prison air have not caused the author of that manly declaration to retreat one step. The misguided appeals of well-intentioned friends and followers, the shrill shrieks for mercy for him, cause him greater agony and torment than all the venom and malice of the persecution.

Marcus Garvey has done no wrong, is guilty of no crime against humanity. In his deathless attempt to right grievous wrongs being done to his race, in his noble effort to point men of his race and blood the way to respect and power, he could not but tread upon the corns of the mighty. Thus he was marked out for punishment, and Atlanta was his Calvary. Soon, as time is reckoned, he will have to be released, and it were better that he serve fifteen months more in jail than that the Negro peoples should give a semblance of conceding any wrong-doing on his part.

It is not mercy, we repeat, that should be invoked in behalf of Marcus Garvey, but justice. His precious life is being seriously imperiled by continued confinement, and no true Negro can stand by complacently and let the crisis come. But let us be dignified and sensible in the methods we use to secure his immediate release. The world must be made to understand that WE know and realize and understand that Marcus Garvey is no criminal, but rather a great teacher and benefactor of the Negro race, and, knowing this, we would have Justice, not Mercy, dispensed.—The Editors.

142 West 138 Street, New York
Telephone Morningside 5317

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.

MARCUS GARVEY RELEASE WEEK,
JUNE 12-19

NEXT Sunday, June 12, will usher in the "Marcus Garvey Release Week," in response to the call of Acting President-General Fred A. Toote, when the members of the Universal Negro Improvement Association and their friends and sympathizers are asked to devote the week to a program in which the release of Mr. Garvey shall be urged upon the President of the United States. The indications are that it will be a week of united effort and splendid enthusiasm, and the hope is general that the outcome of it all may be the securing of the object of the effort and enthusiasm. The members of the association are thoroughly aroused and in earnest, and so are their friends and sympathizers. Their united effort should have its reward, which President Coolidge only can give them. Will he give it to them? The hope is that he will.

HOLD UP THE HANDS OF THE PARENT BODY

IT is necessary that the work of the Universal Negro Improvement Association shall go on with greater strength and enthusiasm with the coming and the going of the days. It is a matter of life and death with the millions of Negro people in Africa, and in other lands where they have been dispersed for the time being at least by "the divinity that shapes our ends," and which we are unable to fathom.

Race unity and the conservation of Negro social, civil and economic rights for the benefit of the Negro people, rather than for those of his white brethren who imagine that they are privileged to do anything which belongs to others which they have need of and are strong enough, or subtle enough, to acquire. "Say the master hath need of it," is the white man's law of acquisition of the possessions of others. It is never a question of right with him; it is always a question of might and subtlety, and if he is not met with greater might and subtlety he will take and hold on to what he desires.

The crowning glory of the vision of Marcus Garvey is that he was able to see that the Negro people must have their own organization and leadership and principles of self-development and defense, financed by themselves and not by others, and that he was able to make the Negro in Africa and outside of it see the problem as he sees it, and to entice them to unite to make his vision a reality. The work of the Universal Negro Improvement Association is to spread and make effective in the life of the Negro people the principle of race unification and self-helpfulness. In order that the work of propaganda may go on to successful accomplishment, in which time and plenty of it is necessary, the members of the association feel now, and have always felt, that it is a peculiar duty and pleasure for them to hold up the hands of those in authority in the parent body. There is no division of opinion about this fact. They feel that the work must go on and that it is their duty to provide the necessary money to properly finance it. They have done so in the past; they are doing so now, and we believe that they will continue to do so, and feel a pride of possession in doing so.

If you owe the parent body any money send it along without further delay. It requires much money to finance an association such as ours, and it is the business of the members to finance it.

PRESERVATION OF RACE, LANGUAGE AND TRADITIONS

ONE of the greatest stumbling blocks in the way of Nationalism is of any people or group of people with a common origin, as far as they know, is the diversity of tongues they speak; the dialects into which their language is divided, which makes a common understanding a difficult and often insurmountable barrier.

Without a common language and spiritual beliefs, whatever the character of them, there can be no unification of a race and therefore no common effort to protect and advance their mutual interests, and they become easy but protesting victims of more unified and warlike tribes, often their immediate neighbors. It was that way with the Red tribesmen of the Americans, who were on that account unable to meet the European invaders who came separately as race groups and conquered them by the slow process of extermination by superiority of numbers and strategy, the tribesmen defending themselves as such a land not as one people defending their lands and privileges. If they had been a unified people, speaking one language and having common traditions, or history, the Europeans, confronting them as national units, could not have conquered, and if so not easily as they did. Now the Red Man is a negligible group in the Western hemisphere, and will soon disappear entirely as a race, as the polynesians and Malays of the Pacific and the Australians are doing.

The black man of Africa stands a chance of being wiped out in the same way and for the same reasons that the Red Man was. His tribal relations and multiplicity of dialects and differing traditions make it impossible to secure united understanding and organization and leadership to hold in check those who would conquer and subdue him. Our thinkers in Africa understand all this very well and are insisting that there must be more race unification of mutual interests and effects.

John E. Menken, an American thinker of light and lasting, Indian Rights Aid in Solving Crime.

Criminals who often documents with any ink that contains iron can be detected by ultraviolet rays, according to Prof. Edmund Beale, scientist in Popular Science.

Wheels in Use 3000 B. C.

The Sumarians, who lived near the Tigris and Euphrates Rivers, made wheels in use 3000 B. C. Their carts were as early as 2500 B. C.

FROM THE DARK TOWER
COUNTRY CULLEN IN FIRE

WE SHALL NOT always plant while others reap
The golden increment of bursting fruit,
Nor always countenance, abject and mute,
That lesser men should hold their brothers cheap;
Not everlasting while others sleep
Shall beguile their limbs with mellow flute,
Not always bend to some more subtle brute;
We were not made eternally to weep.

The night, whose sable breast relieves the stark,
White stars, is no less lovely being dark,
And there are buds that cannot bloom at all
In light, but crumple, piteous, and fall.
So in the dark we hide the heart that bleeds,
And wait, and tend our agonizing seeds.

HEALTH TOPICS

By DR. M. ALICE ASBESON
of the New York Tuberculosis and Health Association

Help Your Children Overcome Fear

Dr. John B. Watson, founder of the behaviorist school of psychology, has a valuable article on "What to Do When Your Child Is Afraid" in a recent issue of "Children." He suggests a number of ways which many parents may well take to heart.

Children are frequently afraid of the dark. Usually this fear is the result of some actual fright, but it may have been awakened by a thunder-storm at night. The thunder, they associate with the idea of something that time on. A good way to help a child overcome this feeling is to tell him you will leave a light on in the hall while you go to bed. But these schemes never take hold. A few enthusiasts are converted, and presently it is announced that a bright girl in Palermo or Cape Town, South Africa, has overcome her fear of darkness, is corresponding actively with a young man in Buenos Aires or Seville before the Intercolonial Commission in Atlanta for constructive health work. This girl is a good example of double the suffering, as well as an enormous loss of man power, inflicted on the field of service presented to them as the French of France.

What it costs the human race in hard cash to jabber in so many different languages is hard to estimate. It must run to billions of dollars a year.

There were other hands supporting a high state of civilization and enlightenment. On the foundation which they had already laid we have erected our own structure of society. Their ways may not always be our ways, and their thoughts may not always be our thoughts, but in our own country we have our own structure of society. We shall best fulfill our mission by extending to them all the hand of helpfulness, consideration and friendliness.

Our own greatness will be measured by the justice and forbearance which we manifest toward others."

It would be a fine thing for the President to demonstrate consistency and make his courage felt in the matter of executive clemency to Marcus Garvey.

United States, delivered at Arlington National Cemetery, Memorial Day, in honor of America's war dead:

"All men are created equal and entitled to the honorable consideration of other nations. While this land was still a wilderness there were other hands supporting a high state of civilization and enlightenment.

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It would be a fine thing for the President to demonstrate consistency and make his courage felt

THE WHITE MAN'S GAME; HIS VANITY FAIR

(With Apology to All Honest Friends)

By MARCUS GARVEY

"Black and white are proportionately bad as well as proportionately good, living under the same conditions and environments of our imperfect civilization."

"All beauty, virtue and goodness are the exclusive attributes of no one race. All humanity have their shortcomings; hence no statement of mine at any time must be interpreted as a wholesale praise of, or attack upon, any race, people or creed."

From "Philosophy and Opinions," Vol. II. Copyright 1925.

MARCUS GARVEY.

(1)
Lying and stealing is the whiteman's game;
For rights of God nor man has no shame;
Of his practice through the whole world.
At all, great thunderbolts have hurled;
He has lied to everywhence—land and sea;
A huckster and pirate he must be,
Killing all, as he roams from place to place,
Leaving disease, mongrels—moral disgrace.

(2)
The world's history of him is replete;
From the first to the last, he is fleet;
He has robbed and crushed below;
Of friend and neighbor he has made a foe;
From our men and women he made the slave,
Then boastingly he calls himself a brave;
Cowardly, he steals on his trusting prey,
Killing in the dark, then shouts he hurrah!

(3)
Not to go back to time pre-historic,
Only when men in Nature used to frolic,
And who did not big, long murder-list,
Showing the plunderings of his mailed fist;
Africa, Asia and America;
Tell the tale in a mournful replica
How tribesmen, Indians and Zulus fell
Fleeing the murdering bandit pei mali.

(4)
American Indian tribes were free,
Sporting, dancing, and happy as could be;
Asia's hordes lived then a life their own,
To civilization they would have grown;
Africa's millions laughed with the sun,
In the cycle of man's course to run;
I stepped the white man, bloody and grim,
The light of these people's freedom to dim.

(5)
Coolies of Asiatics they quickly made,
In Africa's blacks they built a world trade,
The Red Indians they killed with the gun,
Africa's millions were sold to the sun;
Blood of murderer Cain is on their head,
Of man and beast they meant to kill dead;
A world of their own is their greatest aim,
For which Yellow and Black are well to blame.

(6)
Out of cold old Europe these white men came,
From the land of ice, without any fame,
Eating their dead's flesh and sucking their blood,
Relics of the Mediterranean flood;
Literature, science and art they stole,
After Africa had measured each pole,
Asia taught them what great learning was,
Now they frown upon what the Coolie does.

(7)
They have stolen, murdered, on their way here,
Leaving desolation and waste everywhere;
Now they boastingly tell what they have done,
Seeing not the bloody crown they have won;
Millions of Blacks died in America,
Coolies, peons, serfs, too, in Asia;
Upon these dead bones Empires they builted,
Parading out crowns and coronets gilded.

(8)
Trifling with God's Holy Name and Law,
Mixing Christ's religion that had no flaw,
They have dared to tell us what is right;
In language of death-bullets, gas and fight.
Only when we are dead will we lay down,
Men of color, Yellow, Red, Black and Brown;
Not a fair chance give they our men to rise,
Christian liars we see in their eyes.

(9)
With the Bible they go to foreign lands,
Waging Christ and religion with their hands;
Making of a mockery on earth.
When of the Holy One there is no death;
They say to us: "You sirs, are the heathen,
We your brethren—Christian fellowmen,
We come to tell the story of our God";
When we believe, they give to us the rod.

(10)
After our confidence we have thus won,
From our dear land and friends we must run;
Sick of the Bible no more they do to hell;
Our souls redeemed we could go to hell.
Oil, coal and rubber, silver and gold,
They have found in wealth of our lands told;
Thus, they claim the name of our country, all;
Of us they make then their real foot-ball.

(11)
In the land we happen to tarry,
Most of us then become sad and sorry,
For a white man's country they say it is,
And will shut, gas and shell, they prove it;
Whom we do who love the Gracious Lord;
But fight, pray, watch and wait His Holy Word;
His second coming we know to be true,
The Devil will get the white man with his lie.

(12)
This Christ they killed on Calvary's Cross,
After His Person around them did toss;
White men the God did criticize,
For eyes not blue, but blood of Negro tie;

Now they worship Him in their churches great,

And of the Holy Ghost they daily pray;

"One God," they say, enough for mankind,

When in slavery the Blacks they entwined.

(13)
Their churches lines of demarcation draw;
In the name of Christ there is no such law,
Yet Black and White they have separated,
A Jim Crow God the preachers operated,
Then to Heaven they think will all go,
When their consciences ought to tell them NO.
God is no respecter of persons great,
So each man must abide his earthly fate.

(14)
We'd like to see the white man converted,
And to right and justice be devoted;
Continuing in land-values to lie and steal,
Will bring destruction down on his heel.
All in the other we want, I see,
Is the right to liberty and be free;
This the selfish white man doesn't want to give;
He alone, he thinks, has the right to live.

(15)
We shall always be our brother's keeper,
Is the injunction of the Redeemer;
Love and tolerance we must ever show,
If in Grace we would truly grow;
The sole way to God's great kingdom—
Not by the subtlety of Argote or Sonne,
When the terrible white man learns this much,
He will save even the African Dutch.

(16)
There shall be a bloody mix-up everywhere;
Of the white man's plunder we are aware;
Men of color, Red, Black and Brown;
Unto them must to protect their own land.
No fool's stand on argument must we make;
Between Heaven and earth an oath we take:
"Our lands to deliver from foreign foes,
Caring not of trials and mauve woes."

(17)
The privilege of men to protect home
Was established before the days of Rome.
Many gallant races fought and died,
Alien heroes thus defied.
Carthage did not crush Ancient Greece.
For their believing in the Golden Fleece.
No other race shall kill the sturdy Blacks
If on their tribal gods we turn our backs.

(18)
From Marathon, Tours, Blenheim and the Marne
A braver courage in man has been born;
Africans died at Thermopylae's Pass,
Standing firm for Persia—men of Brass.
The Black Archers of Ethiopia stood
At Marathon, proving their stern manhood;
Senegalese held their own at Verdun,
Even though their praises are now sung.

(19)
The Christians' modern warfare
The Blacks have ever borne their share;
With Cortez, Washington, to name the rest,
We find the other most beautiful best;
At St. Domingo we struck a clear blow
To show which way the wind may one day go.
Toussaint L'Ouverture was our leader then,
At the time when we were only half-men.

(20)
Italians, Menelik put to chase,
Beating a retreat in uneven haste;
So down the line of history we come,
Black, courtly, courageous and handsome.
No fear have we today of any great men
From Napoleon back to Genghis Khan;
All we ask of men is "Give a square deal,"
Returning to others same right we feel.

(21)
With a past brilliant, noble and grand,
Black men march to the future hand in hand;
We have suffered long from the white man's greed,
Perforce he must change his unholly creed.
Stealing, lying to all,
For men are wise—yes, longer are fools,
To have grafters make of them still cheap tools.

(22)
Each race should be proud and stick to its own,
And the best of what they are should be shown;
This is no shallow song of hate to sing,
The white man's God the white king.
Every man on his own foot-hold should stand,
Claiming a nation and a Fatherland!
White, Yellow and Black should make their own laws,
And force no one-sided justice with flaws.

(23)
Man will bear so much of imposition,
Till he stands righteous in his action;
Him who teaches this as a true fact,
Upon this premise all men do act.
Sodom or later each people take their stand
To fight against the strong, oppressive power;
This is God's plan, raising man to power,
As over all and greed He makes him tower.

(24)
This trite lesson the white man has learnt,
Waiting until he gets his fingers burnt.
For eyes not blue, but blood of Negro tie;
Now they worship Him in their churches great,
And of the Holy Ghost they daily pray;

Afrika at various periods shone

Above them all as the bright moonday sun;

Coming from the darkened cave and hut,

The white man opened the gate that was shut.

(25)
Gradually light bore down upon him,
This ancient savage who was once dim;
When he commenced to see and move around,
He found the book of knowledge on the ground;
Centuries of wonder and achievements
Were cast before him in God's compliments;
But, like the rest, he has now fallen flat;
And must in the Lord's cycle yield for that.

(26)
These make wars should first go to the front,
And of gas, shot and shell bear there the brunt;
In first lines of action they are all due,
If to their country and people they are true:
When this is demanded in right of all,
There will be no more deadly cannon ball;
The downtrodden poor whites and blacks shout join
And prevent rich whites our rights to perjurn.

(27)
Weeping mothers, tricked in patriotism,
Send their sons to fight for liberalism;
To advertise and hold the leading place
For to influence public opinion.
And o'er Chief-editors show dominion.

(28)
This is a forecast of God's wrath!

(29)
White man, will you turn from the evil path?

(30)
This is still the same—our final pall!

(31)
A sad remnant now is to be sure!

(32)
Not by Angels, but in their human tongue!

(33)
The cruel masters of yesterday are done!

(34)
From the fields of battle they have run!

(35)
A brand new world of justice is to be!

(36)
"You shall be a true brother unto me!"

(37)
See the deadly clash of arms! Watch! They fall!

(38)
They are still here—our final pall!

(39)
A sad remnant now is to be sure!

(40)
Not by Angels, but in their human tongue!

(41)
The cruel masters of yesterday are done!

(42)
From the fields of battle they have run!

(43)
A brand new world of justice is to be!

(44)
"You shall be a true brother unto me!"

(45)
The common thief now steals a crust of bread,

(46)
Cease over the weak your burdens to lord;

(47)
You're not mortal man, like the rest of us;

(48)
Of this happy truth we make no justly ours;

(49)
All Nature's kindly gifts are justly ours—

(50)
Suns, oceans, trees, to pretty flowers—

(51)
So we need not doubt the marvelous fact;

(52)
That God has given to each man his tract.

(53)
The white man controls cable and wireless,

(54)
Connections by ships with force and dues:

(55)
He keeps black races of the world apart;

(56)
So to his schemes may not be smart;

(57)
There shall be no Black Star Line Ships," he says,

(58)
"For that will interfere with our crooked ways:

(59)
"I'll disrupt their business and all their plans,

(60)
"So they might not connect with foreign lands."

(61)
The white man is replete with pride and power;

(62)
He is the master of the world;

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He is the master of the world;

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He is the master of the world;

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He is the master of the world;

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He is the master of the world;

