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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. XXV.—No. 30

NEW YORK, SATURDAY, JULY 6, 1929

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

## U.N.I.A. Calls in Unmistakable Tones to All Negroes to Gird Themselves And Be Ready For the Fray

FELLOW MEN OF THE NEGRO RACE. *Greeting.*

The world is on fire. The whole human race is gone mad. Man has lost his reason, and now we are in for an age of ruin and destruction that will upset the efforts of the human race for the past five hundred years. All this has been brought about by the drunken greed for power on the part of certain races and nations. We are in such a terrible mix-up that one would not wonder if man gets his hell right now and not hereafter. Everywhere you look, and on every side you turn, you come in contact with the undermining influence of the one race against the other, the one nation against the other. It is apparent that truth, justice, love, mercy have taken their departure, and all that we have is the reign of selfishness and greed which will ultimately be the wreck and ruin of civilization. In this all terrible muddle four hundred million Negroes are called upon to play their part. It is natural that we must take on the spirit of the age, harmful though we know it to be, but we are so situated that we can do no better than meet the other fellow on his own grounds.

### World Upset

One part of the world is determined to upset the other part. One race is determined to destroy the other for its own selfish existence, and so in this rigid competition for a place and for life we can do no better than strike out in our own direction to save ourselves from this wreck and ruin that threatens.

### Speaking in Unmistakable Voice

The Universal Negro Improvement Association steps out speaking in unmistakable terms on behalf of our own group, and in language forcible and uncompromising we call upon each and every member of our race to gird his armor on and be ready for the fray.

It is no use talking about settling this human question with prayers and words. It cannot be done; it can only be settled by force. This is the only argument that the races and nations of the world understand in the twentieth century. England is speaking with force, France is speaking with force, all the other European powers are speaking with force as their only language, and the races or the people who cannot present to the world organized force will be naturally dragged under in the tidal wave of race oppression. England and France are more determined than ever to exploit and subjugate their darker citizens and subjects, their professions notwithstanding. It is no use looking to them in the sense of the larger humanity because they have lost their Christian souls. Englishmen and Frenchmen no longer think of humanity in the terms of Christian brotherhood, but in the terms of pounds and francs.

### The Greed for Money

England wants money, France wants money, Italy wants money, Belgium wants money, Portugal and Spain want money, and the only place that they can grind it from today is Africa; hence, they are making one mad determination to exploit and ravish that country, the land of our fathers, without any consideration for humanity or Christian fellowship. If they profess other than their lust for gold, then we know it is a lie; it is all a farce, pretense, hypocrisy.

### Valueless Talk

Let Robert Cecil talk, and Mussolini; their voices will be lost in the wilderness of African hope, because surely we will not hear them. We heard Chatham before, we heard Chamberlain, and out of their profession of human love and brotherly consideration we find that Africa has paid the price in blood and in wealth for the expansion of the British Empire to the tired of millions of native Africans and Negroes everywhere. We are tired of this kind of political hypocrisy; therefore, we are calling upon the four hundred million Negroes of the world to listen to no other voice than that which beckons us on to action. The voice that commands us to go forward in the name

**Negroes Must Look to Themselves—Must No Longer Be Scapegoats of Other Races—Days of Slavery Not Gone Forever—Let Us Rally to the Standard of African Redemption—Forward to Glory**

**There Must Be No Looking Back—Africa Shall Be Redeemed—The Only Solution to Our Problems—Africa Beckons to Negroes Everywhere**

**President-General Urges Negroes to Come Together 400,000,000 Strong—March Forward to the Sacred Duty—In a Noble Cause**

of an emancipated race and African redemption, the voice that says, "March on with the hope of a brighter future, with the throwing off of the influences of the past."

### The Parting of the Ways

Indeed we have come to the turning and the parting of the ways. The black race needs look no longer to any other race for succor, for advice or for political help. We must naturally look to ourselves. More and more we become disappointed in all our hopes; disappointed in all our ambitions, depending as we have been upon others. In America we are gradually being thrown off politically and disappointed socially and economically. Within the British Empire we are only the scapegoats of a sober and seasoned diplomacy. In France we are only made the dupes of a crafty statesmanship that hopes to profit by the ignorance of those whom they deceive. How, therefore, can we depend upon others? Doing so will mean nothing else but our present and future ruin, such as has been in the past.

### Slavery Not Gone

The days of slavery are not gone forever. Slavery is threatened for every race and nation that remains weak and refuses to organize its strength for its own protection. Slavery has no day and no time. It is present when the strong race desires to oppress the weaker race. Negroes, be careful of what you do today! No one can tell what our condition will be tomorrow, whether it be slavery or not, if we do not strive toward the goal of racial strength, of racial power, political and national independence. Let us rally around the banner of the Red, the Black and the Green, the universal emblem of African redemption. Let us stand by the colors as Englishmen stand by the Union Jack, as Frenchmen stand by the Tri-Colors, and as white Americans stand by the Stars and Stripes. For us, let the vision be fair, let the vision be one of hope and encouragement.

### Africa Shall Be Redeemed

We need not look back to the darkness, Africa shall be redeemed. Negroes shall be emancipated, but all depends upon our present deeds, our present acts. Shall we go backward? The Universal Negro Improvement Association answers "No!" We have come upon the stage in time to save the entire race from destruction. All that we want is that each and every one will enter the fold of this great and noble organization and let us unitedly march to our destiny. Turn your attention not away from Africa, because Africa shall be the only salvation and solution of this great problem of race in America and the Western World. Africa, the land of our fathers, beckons us home, if not in person, in sympathy, in sentiment and in moral and financial help, so why shouldn't we help Mother Africa to redeem herself? Why shouldn't we help her to throw off the shackles placed upon her by an alien civilization and alien races? Why shouldn't we help her put to flight the enemy within her doors who seeks her very vitals? Oh, Mother Africa! Oh, land of our Fathers! to thee we come; to thee we pledge our lives, our manhood, our strength, our all because through thee, and thee alone, we see the avenue to happiness, to peace, to everlasting glory.

### Ethiopia Shall Arise

Ethiopia shall once more arise from the ashes of materialism to the heights of temporal glory. We see a new Ethiopia, a new Africa, stretching her hands of influence throughout the world, reaching man the way to life and peace, the way to God. He, the great Creator Himself, inspired others to say of us that "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands." This hour we are stretching forth our hands with the desire to teach the world the true principles of mercy and justice.

### The Ascendancy of the Race

The Universal Negro Improvement Association desires the ascendancy of the Negro race, not for the purpose of brutalizing and destroying the hopes of the human race, but for the purpose of giving further encouragement to man to live, to live in the true sense, in the sense of the Brotherhood, in the sense of the common Fatherhood. That is the life that we want, the life that other races have failed to give, that is why the world is in such chaos, that is why the world faces wreck and ruin, that is why the entire world is upset, that is why it faces Africa to save the day.

### Come Together

Negroes, again we appeal to you to come together. Come together in America, the West Indies, South and Central America and let 400,000,000 of us march forward to the sacred duty that falls upon us, that of saving humanity, that of salvaging a sinful world.

### Help the U. N. I. A.

You can help the Universal Negro Improvement Association put over this great program by your moral and financial assistance. Whenever you are you can send in \$1, \$2, \$5, \$10, \$15 or whatever you can to help this cause. Write now and send your contribution to the Secretary-General of the Universal Negro Improvement Association.

With very best wishes I have the honor to be

Your obedient servant,

(Signed)

*Marcus Garvey*

President-General, Universal Negro Improvement Association  
"Edelweis Park," 67 Slippe Road,  
Kingston, Jamaica, B. W. I.

**GET READY FOR THE CONVENTION—ALL ROADS WILL LEAD TO KINGSTON, JAMAICA, B. W. I.**







# The Sweet-By-And-By Doctrine And Its Effects On The Negroes Career

By E. Z. ISLAND, MORON, Camaguey, Cuba

If one should take a keen inspection of the Negroes' career, he would soon discover that the primary cause of their pitiful condition is the theory and practice of the "Sweet-By-And-By-Doctrine" which we like so much.

Streets of Gold and Springs of Milk and Honey

During the past three hundred years the other fellows have succeeded in turning our minds from the riches and comforts of the world which God has placed here for our comfort and happiness, and have us focus our minds and attention on an imaginary paradise paved with gold where there are plenty of milk and honey, etc., but for us to reach there we must deny ourselves of freedom, liberty, a country of our own, a government, plenty of money, pleasures, happiness, comforts, decent houses to live in, good clothes to wear and education, etc.

And that the glorious place when will we get there to walk on those golden streets? After death if you please. It is a place from which no one has ever returned to tell us something about. Just think how foolish we are!

Care Not for Riches, Neither Silver nor Gold

While we are telling the Lord that we care not for riches, neither silver nor gold, but we just want to make sure of heaven, etc.; the other fellows with their subtlety have made serfs and peons of us. We have to work for them for a starvation wage, while they having their big bank accounts, big lovely dwellings, and all the comforts that one can imagine.

Equal Number of All Races in Hell and Heaven

I should think that it is time that we Negroes should cut out our silly ideas relative to the "Sweet-By-And-By" and do the things which the other races are doing so that hell and heaven will have some of every body. I fail to see how it is that they want to see to it that only the Negroes should do the things which will take them to heaven while they alone should do the things which will take them to hell.

Special Subtlety of the English Man

I notice that the Englishman is more subtle than all. For instance, Blackmen shall in groups resemble. Rich and poor and the great and humble. Justice shall be their rallying cry. When millions of soldiers pass us by.

Women are we ready, are we prepared to meet that great day? Let us front the conflict and prepare. Meet the world as soldiers, bravely, triumphantly, Africa shouts to you.

Be as proud of your race today as our fathers were in the days of yore. We have a beautiful history, and we shall create another in the future that will astonish the world. How dare any one tell us that Africa cannot be redeemed, when we have 400,000,000 men and women with warm blood coursing through their veins?

# The Black Continent's White Problem

THE "Poor White" of European descent, who can not do skilled work and will not do unskilled, is one of the most troublesome of South Africa's problems, it seems. And what makes it worse, we are told, is that the "poor white" is a product of the contact of two races of widely different culture.

When first the white man came to South Africa and pegged out his claim, it is recalled, he regarded the African aborigines as less than human, shot them at sight, enslaved them, made them hewers of wood and drawers of water, and to provide additional labor he imported slaves from Malaya and Equatorial Africa.

The presence of the white man regarded manual toil as degrading because it was slave work, and we learn further: "After the Bushmen had been wiped out, and the Hottentots reduced to economic subservience, the colonists attempted to pursue the same policy with the Bantu or Kaffirs, who were then moving south in a mighty migration."

For three-quarters of a century South Africa has been trying to reduce the Bantu to complete economic dependence. The heavy and dirty work of the community has been insisted on as "Kaffir work". It is the native African who builds the roads and delves in the mines, who hauls the coal and does the boots, who clears the sewers and delivers the meat.

The white man has reserved for himself the skilled work, the direction of other men's toil. The plumber is a white man, while the mowers he directs are natives. This strict segregation is now fortified by law, for the Color Bar Act makes it an offense for any native to undertake skilled work.

It was fear that led the white man to put this Color Bar Act upon the statute book, according to this contributor to The New Statesman, who tells us that the white man was afraid that if the door of skilled employment were opened to the natives, the white man would sooner or later be pushed out of the industrial market. So by the Color Bar Act he has tried to dig himself in, but this fear prevented him from seeing the trouble he was laying up for his own weaker brethren, and it is pointed out:

"In every considerable community there are those who are not fitted for doing skilled work. In Europe such men become dockers, or porters, or navvies—humble but honorable toilers. But in South Africa these laborious jobs are regarded as 'Kaffir work', no white man would dream of undertaking them. The result is that, if the European is incapable of skilled work, he cannot enter the ranks of unskilled labor, but falls below that level and becomes a 'poor white', a social parasite, a loafer hanging on to the skirts of white society, a decadent slowly sinking lower into the morass of degradation, a feeble, hopeless figure."

On white man in every twelve in South Africa is in this category today! It is the greatest social problem with which the country has to deal.

This is the price they are paying for the introduction of slavery two centuries ago, and for the maintenance ever since of the slave-owners' attitude toward manual toil. So long as manual labor is regarded as degrading and as 'Kaffir work', with which no white man must soil his hands, just so long will industrial prosperity delay its coming. Dr. John Philips, that great South African, who is just coming into his own, fought a long and lonely battle against the white colonists on this very question a century ago. He told them the unpalatable truth that there could be no progress for the colony so long as the African was regarded as something inferior, as merely a worker, a servant and a producer, and he affirmed that prosperity would come when the African was recognized as the consumer, with money to spend, and free to sell his labor where he would; in a word, as a man with a man's rights."

But South Africa has been slow to learn the lesson. The New Statesman's correspondent declares sadly, and has stuck to the idea that the white man must do the skilled work and the black man the unskilled. This means that no man, white or black, can begin at the bottom and work his way up. For the white man, the industrial ladder has no lower rungs, and he cannot start to climb, it is explained, while for the native, the ladder has no upper rungs, and he cannot climb beyond a certain point. As the writer puts it:

"For the one the ladder has no bottom, for the other no top. The one must begin at the point marked 'skilled toil', the other must start at that point. For the one the first half of the road to advancement is closed, for the other is closed, for the second half."

"But what of the 'poor white', the man who lacks the capacity to start half-way up the ladder? It may or may not be his own fault that he is unskilled mentally or physically to undertake skilled work. Social usage will not permit him to begin at the

bottom of the ladder, and physical or intellectual inability makes it impossible for him to get on the ladder at the point marked 'skilled'. The result is that he does not start at all; he never even gets his foot on the industrial ladder. The 'poor white' becomes a degenerated loafer and an unemployable. The attempt to 'keep the native in his place' industrially, in other words, to restrict him to unskilled work, can not go on indefinitely. A vigorous and able people cannot be permanently restricted. The day will come when the Bantu will enter into their own. But in the meantime there is the growingly serious problem of the 'poor whites', whose number steadily increases."

Another view of South Africa's native question is presented in the Empire Review (London) by W. L. Speight, who tells us that incompatibility between the white and black is the cause of the problem. Class consciousness and fear inspire the white man's attitude toward the blacks, he asserts, but this "fortunately is liable to alter." Mr. Speight adds that the white man "realizes now that the greatest difference between them is that, while he has an itch or instinct for continuous work, the native has the capacity but no itch."

Weekly News Summary of Negro Economic Conditions

(Compiled by The National Negro Business League)

The week of June 17th was epochal and significant in the development of Negro business. With the formal opening of offices in Chicago, the newly organized Supreme Liberty Life Insurance Company makes a most promising beginning. This company represents a colossal merger of three Negro insurance companies. The Supreme Life of Columbus, Ohio; The Liberty Life of Chicago; and the Northeastern Life of Newark. According to President Harry H. Pace, the new company starts off with 20,000 policy holders and 4,000 stockholders. It will have a paid in capital of \$400,000, assets \$1,500,000 and insurance in force \$25,000,000. Wilson Lovett, Louisville banker, has been selected treasurer of the consolidated company.

The Chicago Whip and other Negro papers continue their fight to gain labor recognition for the Negro from the Metropolitan Life Insurance Company which "carries more insurance on Negro lives than all the Negro insurance companies combined." Editor and Publisher announces the Illinois National Advertising Agency with Ettinger Smith, formerly of the Chicago Bee, in charge. The Chicago Defender has broken into Printer's Ink as a full page advertiser.

The National Urban League reports a net gain in labor conditions for the month of May. The Culinary Waiters Company of St. Louis, which trains waiters and waitresses, reports that it has placed 89 Negro waiters in five hotels and country clubs. Negotiations are in process to place Negro waiters in the new Mark Twain Hotel which opens in St. Louis, on August 1st.

Negro newspapers continue to demand a chance for the Negro graduates. The Indianapolis Recorder believes the employment problem of Negro youth is "a problem for the Negro people." We "howl over the fact that Negroes are not turned wholesale into general industrial and commercial institutions" of the nation, while the race exerts little or no effort to "create or build institutions in which Negro youths may learn the practical operations of industry, commerce and trade."

The Colored Merchants Association of Winston-Salem, operating their growing stores as C. M. A. Stores, reports "business good" and nine new members. "Negroes happily are beginning to see the wisdom of cooperative merchandising," comments the St. Luke's Herald. Continuing, the editorial says, "They have been driven to it by the merciless competition of numerous chains. The first big cooperative experiment among Negro merchants was tried in Montgomery, Alabama. It is proving eminently successful and profitable to the merchants."

Information Wanted

Mrs. Elizabeth Fraser, 38 Albert street, Smith Village, Kingston, Jamaica, B. W. I., is desirous of securing any information that will lead to her locating her daughter, Madeline Louise Thompson, who was last heard from at 300 Jefferson avenue, Buffalo, New York, U. S. A. All information must be addressed to Mrs. Fraser, care "The Negro World."

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Ex-Bishop I. E. GUINN

775 Indiana Avenue INDIANAPOLIS, IND.

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