

LET'S PUT IT OVER

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. XVII. No. 3

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TEN CENTS ELSEWHERE IN THE U.S.A.
TEN CENTS IN FOREIGN COUNTRIES

LET'S HAVE SHIPS AND STILL MORE SHIPS

Fellow Men of the Negro Race, Greeting:

The Universal Negro Improvement Association appeals to you everywhere for financial support in helping to make the Black Cross Navigation and Trading Company a success. We want money to completely pay for our first ship, which is to be put in commission in a short while. Seventy thousand dollars (\$70,000.00) more must be raised, and the appeal is to each and every man and woman to do his and her bit. The Black Cross Navigation and Trading Company is borrowing the necessary amount of money to start business with. It is asking each individual to loan \$25, \$50, \$100, \$200, \$300, \$400, \$500 or \$1,000, at an interest of five percent annually, for five or ten years. If everybody will loan as requested, the corporation will have the necessary amount of money to start business immediately. Let everybody help. Let everybody do his bit. Now is the time for us to press forward industrially and economically. We have to lay a strong and firm foundation upon which we can build an independent race. The changes that are coming will be of a grave nature if we do not make an effort on our own account to stabilize our industries. We have to lay out for ourselves and ultimately we will have to employ ourselves if we are to exist as a people. It is for this reason that the Universal Negro Improvement Association, through the Black Cross Navigation and Trading Company, is endeavoring to establish itself so that it may be able to employ many thousands of us who will, in a short while, be thrown out of employment. We must put the race to work. If we can feed ourselves, it is natural that we will become possessors of all that we desire. When we cannot feed ourselves, we remain the slaves of others. If we can put our ships on the high seas sailing between the different sections of our race, carrying our cargo and passengers, then we will be able in a short while to build up ourselves as a commercially and industrially independent force.

Africa's Resources

Africa with her unlimited raw materials is beckoning to us to send our ships and more

NEGRO RACE MUST SAVE ITSELF FOR THE FUTURE

EVERYBODY SHOULD HELP NEW STEAMSHIP LINE

World of Possibilities Before the Race—Negroes
Should Grasp Opportunity Now

HELP UNITE THE RACE THE WORLD OVER

ships. South and Central America and the West Indies, also with untold quantities of raw materials, are anxious to deal with us, the fifteen million in these United States of America, and with the raw materials taken from foreign countries and placed upon the markets in America and in our factories, we will be able to develop an independence that will ultimately free us from the hellish condition in which we now find ourselves. Now is not the time to argue, but for each and every one to put his shoulder to the wheel and help us put the program over. We want money and more money to finance the steamship proposition, and we appeal to you for it at this time. As you read this message this week you will send in your \$50, \$100, \$200, \$500 loan to the Black Cross Navigation and Trading Company, 56 West 135th Street, New York, to enable it to carry out its obligation in building up the steamship industry.

Much to Be Done

There is also much that each and every member of the Universal Negro Improvement Association can do, and that is to spread further the wide influence of this movement. We want millions more in the fold who will help to hold up the banner of the Red, the Black and the Green. We want within another twelve months a more complete and thorough organization capable, as we have done before, of holding the enemy in check, in advancing the cause that we love so much—that of African redemption. Africa industrially, commercially, educationally, religiously and politically must be redeemed, and the work of doing that rests upon the shoulders of those who follow the principles of the Universal Negro Improvement Association. Africa is the last hope of the black man. To lose it is to lose his life. Now, more than

ever, the white races of Europe are endeavoring to fasten their grip upon the great continent, the continent of wealth, the continent of our fathers, but, thanks to goodness, the Universal Negro Improvement Association has already established herself in every nook and corner, and from East, West, North, South and Central Africa we now hear the cry for freedom and independence. Let us give unto the Africans the education they need. Let us further strengthen the Universal Negro Improvement Association, and as we struggle on there will be reason to believe that in a short while the objects so desired will be achieved. Let us put ships and more ships on the seas. Let us link up our resources everywhere. Let us create a closer bond of fellowship between the race in every section of the world. Let American and West Indians fight together. Let the Western Negroes fight with the Eastern Negroes and let the four hundred millions of us stand solidly facing the enemies of progress and freedom, and then we are bound to win.

Last Days of Convention Work

As we enter upon the last days of the Fourth Annual International Convention, let us as delegates, deputies and members redouble our energy in promulgating the sacred doctrines of the Universal Negro Improvement Association. We should have more enthusiasm now than ever, because the principles of our organization are better understood. Try to inspire every one you come in contact with with the high and lofty ideals of our movement. Make a convert wherever you go. Let us work together day and night for the final triumph of our cause.

With very best wishes, I have the honor to be

Your obedient servant,

MARCUS GARVEY,

President-General Universal Negro Improvement Association.

New York, August 26, 1924.

P. S.—The Parent Body of the Universal Negro Improvement Association appeals to all its members, branches, chapters and divisions to send in whatsoever funds they have in hand for the organization. All members should send in all moneys in hand for the Convention Fund. Secretaries and Presidents will please send in all monthly reports that are due. The Association needs all funds available to carry on its work. M. G.

Let's Put It Over, If We Are Men SHIPS! SHIPS! SHIPS!

For the Development of Africa and the Negro Race

THE BLACK CROSS NAVIGATION AND TRADING COMPANY, Inc.

(Incorporated Under the Laws of the State of New Jersey)

For the purpose of building for its own use, equipping, furnishing, fitting, purchasing, chartering, navigating, or owning steam, sail or other boats, ships, vessels or other property, to be used in any lawful business, trade, commerce or navigation upon the ocean, or any seas, sounds, lakes, rivers, canal or other waterways, and for the carriage, transportation or storing of lading, freights, mails, property or passengers thereon.

To navigate the waters of the Atlantic Ocean along the entire eastern seaboard of the United States, and the Dominion of Canada, Newfoundland, and about Cuba, Porto Rico and West Indian Islands, Central and South America, including the gulfs, bays, sounds, harbors and roadsteads along said coasts, and adjacent thereto, and such navigable rivers as flow therein; the Pacific Ocean along the entire western seaboard of the United States, British Columbia and Alaska, Lower California, Mexico, Central America and South America, including the gulfs, bays, sounds, harbors and roadsteads along said coasts and adjacent thereto, and such navigable rivers as flow therein; the Gulf of Mexico and Panama Canal, the Gulf of California, Puget Sound, the Great Lakes, and all navigable waters and canals that flow therein, or may hereafter be constructed connecting any of the aforesaid waters, and all navigable inland waters of the United States, and of the Dominion of Africa, including the gulfs, bays, sounds, harbors and roadsteads along said coast and adjacent thereto, and such navigable rivers as flow therein; and those of such other continents as may hereafter be determined, it being the purpose of this provision to permit the corporation to conduct its business in any part of the world, as far as may be permitted by law.

OFFICE:

56 West 135th Street, New York, U. S. A.

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FIVE OR TEN YEAR \$500,000 LOAN TO BLACK CROSS NAVIGATION AND TRADING CO., Inc.

Incorporated Under the Laws of the State of New Jersey, U. S. A.

TO ENABLE THE CORPORATION TO PURCHASE, CHARTER AND RUN SHIPS, AND TO CARRY ON ITS GENERAL BUSINESS
Loans are accepted only from members of the Universal Negro Improvement Association, and Negroes who are interested in and endorse its program. Loans are not requested or desired from any other Negro. Loans are not desired or accepted from any other person.

A note is issued by the Black Cross Navigation and Trading Company, Inc., to cover each loan for five or ten years

DENOMINATION OF NOTES

You may loan in amounts of \$20, \$25, \$50, \$100, \$200, \$300, \$400, \$500, \$600, \$800, \$900 and \$1,000, bearing interest at the rate of 5% per annum, payable annually.

As soon as a sufficient amount of money is loaned to the Corporation by those interested, its first ship will be purchased and the operation of the business of the corporation will be commenced.

Loans may be forwarded to Black Cross Navigation and Trading Co., Inc., 56 West 135th Street, New York City, U. S. A.

THE SORT OF IMITATION THAT MAKES US POOR

"Keeping Up with the Joneses," Following the Fashion When Too Poor to Do So Is a Racial and National Weakness

SAVE LITTLE PENNIES

From The Houston Reformer
In the hustle and bustle of this fast and restless age we are witnessing entirely too much of the sickening and saddening spectacle of so many of our people trying to "keep up with the Joneses."

Despite the fact that the "Joneses" have a healthy income and are fully able to make the showing that they do, numerous others, barely earning a livelihood, are straining every fiber and employing every means to ape after and keep up with the "Joneses."

We not only see this in domestic circles, but we even see it in our churches—churches with a bare handful of members and only a few of them supporting the church financially trying to run in the same class and keep company with the larger and older churches, whose members are situated better for doing their duty and by their church.

Many homes have been wrecked and their sacredness defiled by the families trying to keep up with other people and living far above and beyond their means.

Many women have violated their marital vow and resorted to infidelity in a mad and insane effort to keep up with some other woman, not once stopping to consider the fact that in the ultimate outcome the former had more to lose than the latter.

Much of the misery, woe, domestic differences, divorces and estrangements of our day and generation are due to this eternally aching after the "Joneses"; people with beer purses burning and trying to satisfy a champagne appetite.

There are any number of people venting and moving from place to place today, in Houston and elsewhere, who would be owning their own home today, unincumbered and free from all debt, had they paid less attention to imitating the "Joneses" and more in trying to get a toehold, acquiring some physical properties and laying aside something for and against their old age.

It is indeed pathetic to see some person slowly, but surely, sliding down the toboggan of life, and hear some one mention the fact that he or she once lived high and dressed well, but today is an object of pity and figure of pathos; and investigation will generally disclose the fact that his or her undoing was due to the fact that he or she tried to "keep up with the Joneses."

At a race, one of our outstanding faults is that we always want to walk before spending our days of apprenticeship in crawling; we too often seek to enter the big end of the horn and then emerge from the small end, sadder but wiser.

Another thing: Too many of our people want to occupy high positions and chief places, but are unwilling to make the sacrifice or pay the price for the position they covet or seek to occupy.

Many of our people contend for great ferment, emoluments and financial compensation not on the basis of their ability and their capacity to do the job, but on the basis that others of their colleagues, contemporaries and acquaintances are receiving such things.

Not only have homes been torn asunder by the aching after the "Joneses," but church congregations have been split into factions, pastors have been asked to resign or voluntarily handed in their resignations, chiefly because they tried to keep up with and outdo the religious "Joneses."

The informer knows any number of colored churches that can not meet their obligations, but how they can spend money (if it becomes necessary to make a loan at some bank) to try to be what they are not and to keep up with other churches in more favorable circumstances.

We have heard of churches that required one whole year trying to pay back money they borrowed to make a showing with the "Joneses" and some of the colored churches stay head-over-heels in debt in that way, where this disposition to try to "keep up with the Joneses" is so apparent and prevalent, and where such a policy and program is delaying us in our journey to our right: are retarding our racial progress and our destination. Sabat!

We need to get back to the earth; regain our mental equilibrium; employ a few common sense, both in our homes and churches, where this disposition to try to "keep up with the Joneses" is so apparent and prevalent, and where such a policy and program is delaying us in our journey to our right: are retarding our racial progress and our destination. Sabat!

Success Comes to Those That Reach After It
Keen, firm and brave;
He rides o'er every plateau.
As a ship rides o'er the waves,
You can see his course is charted.
That his heart is strong and gay,
For he's planned his destination,
And his ship is on the way.

He's charted out the channel
That he means to take through life.
For he's planned a steadfast purpose,
"Style of practice, line and strike."
For with courage, perseverance,
And good cheer he'll fill his day.
He'll surely reach his harbor,
For his ship is on the way.
Brooklyn, N. Y.

Which is the Largest Circulated Negro Weekly
With Over One Million Readers All Over the Country
SO, IF YOU ARE INTERESTED
CALL OR WRITE FOR SPECIAL RATES
AND SAME WILL BE GLADLY SUBMITTED
YOURS FOR SUCCESS

NEGRO WORLD
OFFICE

56 West 135th Street
Phone Harlem 2877
H. C. SALTUS, Advertising Dept.

THE CHOCOLATE DANDIES

Sissle and Blake Present
New Musical Comedy

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The Colonial Theatre, on Broadway at 42nd street, has been leased for a term of years by A. L. Erlanger, who controls the New Amsterdam Theatre, Gaiety, Liberty, Henry Miller, Knickerbocker and other New York theatres. Redeveloped and renovated throughout, the New Colonial will throw open its doors Monday night (Labor Day), September 1. The opening attraction will be those favorite society entertainers, Sissle and Blake and their big organization of one hundred and twenty-five famous funsters in their newest musical comedy classic, "The Chocolate Dandies." In two acts and twelve scenes, with book and lyrics by Noble Davis, Amanda Randolph, J. Mardo Brown, William Grundy, Fred Jennings, Frank H. Brown, Ford Robinson, Russell Smith, Lee J. Randall, George Jones, Jr., Curtis Carpenter, Addison Carey, Percy Colton, Joe Smith, Four Harmony Kings, the Bamville Opera House Band, and a body of bewitching brunettes, matinee will be given on Wednesday and Saturday, the engagement at the Colonial being a limited season on account of Sissle and Blake's European visit early next year.

Bewitching Brunettes with Sissle and Blake, "The Chocolate Dandies," New Musical Comedy, at Colonial Theatre

THE CHOCOLATE DANDIES

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Be: France and Portugal for a square of the colonies. Negro great war. Negro Peoples of the World to them of certain mandatorships over the natives.

TO BE PRESENT

discussed at our forthcoming minds of our race will be sent as. All branches and chapters of and all other organizations, and to take part in its germing from Africa, Europe, Asia, Canada and the thirty-third States of the Negro race. During the will be night and day for the the prominent white leaders of America and the chapters of the African life and education.

AL UNION

ed, as outlined by the above pro United. This union will consoli as and in all communities where shall represent the political hopes of the United States of America. and shall represent the interests of their different and respective is also in the scattered community relationship politically, with Negro community will have its own domestic at country or community. But community or country to politically for instance, if the Negroes of America and the chapters of the union would be placed at the of the Trinidad desired to carry out unity, the union would use its strength the passage of any special measures individual politicians represent the it will be represented by the N for the successful consummation the American Association, so that we commercially, socially, religiously

OPENING OF THE CON

VE AMERICA !!

He remains in the child at life. It is often seriously hand unless trained to yield, but it difficult for him to do so.

The apollo child's cry in what I want when I want it. They don't get well trained tionships with other people. The animal to be adequate, must with a complete absorption of their kind."—Julia McCarthy

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AN OPEN LETTER TO NEGRO EDITORS

A Pittsburgh Correspondent Shows How Some Negro Editors Are Engaged in the Most Despicable Campaign Human Beings Can Engage In—Fighting Against Liberty and Independence and Power for Their Race

Unscrupulous Methods by an Unthinking, Though Powerful Group

By WILLIAM BANISTER

To Negro Editors.

Sirs:—Through the medium of The Negro World, I am writing you this open letter upon a subject which I deem to be of tremendous importance. It is important because it involves the issues of stagnation or growth, subjection or independence, national impotence or national power of the Negro race. I refer to the attitude of Negro editors toward Marcus Garvey and the Universal Negro Improvement Association.

I would fain remain silent upon this subject, but the seriousness of the issues involved bids me speak—speak boldly and fearlessly in behalf of truth and fair play. The hour has struck for wielding the ax of truth. Let the chips fly and hit whom they may.

What, then, is the attitude of Negro editors toward Marcus Garvey and the Universal Negro Improvement Association?

But, before attempting to answer this question, let us indicate its vital importance by considering briefly the power and importance of the press in general. Of all the agencies that mold and control public opinion, the press is the most powerful. More people are influenced by what is printed in the paper than by what is heard from the pulpit, platform or radio, or seen from the stage. Never before was the power of the press so clearly demonstrated, or so universally recognized, as during the World War. The press was the greatest agency for generating and maintaining military morale, which was indispensable to all of the nations participating in the conflict. Without this morale, neither the combatants nor the non-combatants would have or could have endured the pain and strain of the war. It was the anti-German propaganda, skillfully manipulated by the Allied press, that in the final analysis really determined the outcome of the war.

The press has the power to influence the making or breaking of laws, the building up or tearing down of governments, maintaining or destroying national or international peace. In short, the press is the fostering mother of public sentiment. This brief consideration of the power of the press emphasizes the importance of the subject under consideration.

"Get Garvey"

What is the attitude of Negro editors toward Marcus Garvey and the Universal Negro Improvement Association? This attitude can be expressed briefly by the slogan, "Get Garvey; kill the Universal Negro Improvement Association." For the last five years this slogan, apparently, has been your battle-cry in your treatment of Garvey and the organization of which he is the founder and the leading spirit. Your campaign of distortion, misrepresentation, abuse and ridicule is, perhaps, unparalleled in the history of any down-trodden race struggling for free-

dom, independence and national power. Your attitude has been a river of hostile and destructive criticism, rising in 1919, flowing in a crooked direction, and emptying into 1924. What is the motive actuating you in this wanton campaign of distortion? Are you under the influence of some sinister power external to our race? If so, what do you think is the immediate or remote aim of that power? Does it wish to see the Negro race extricate itself from the Serbonian bog of weakness, disunity and injustice in which it finds itself in different parts of the world? Does it wish to see the rising tide of Negro nationalism engulf the Negro peoples of the world, with the redemption of Africa as the objective?

Beware of the Greeks

Editors, beware of the Greeks bringing gifts! Other men may smile in your faces, pat you on the shoulder and call you "exceptional" and "brave" Negroes; on the wings of flattery they may lift you to the stars; they may dole out to you a few hundred, a few thousand, or even a few million dollars as payment for "getting" Garvey and "killing" the Universal Negro Improvement Association. But in their heart of hearts they do not mean well toward our race; nor do they really admire and respect you. How can they admire and respect men who, by belonging to their own race, they would denounce as arch-traitors? But even if they could admire and respect you, how could you rejoice over being the object of admiration and respect purchased at the price of liberty of a suffering race?

In your effort to "get" Garvey and "kill" the Universal Negro Improvement Association you have had recourse to many schemes and tricks, some of which are very subtle. You have published accounts of Garvey and the organization he leads calculated to generate in the minds of your readers distrust, ridicule, scorn and hatred for the man and the movement, while you have left unpublished the items that would have the opposite psychological effect. "The evil that men do lives after them; the good is oft interred with their bones." The mistakes, real or imaginary, that Garvey may make, you check up and magnify; the good that he does, you ignore and minimize. This attitude is strikingly analogous to the attitude of the white press towards the Negro race.

Well-Directed Propaganda

The white press for long has launched an anti-Negro propaganda which has had its diabolical effect upon the minds of its white readers. Serious alleged crimes of Negroes are featured in large, conspicuous headlines, while worthy achievements are, as a rule, either completely ignored or given only a few square inches of black and white. Then, too, the stories of the Negro and the chicken, the Negro and the dice, the Negro and the

razor, the Negro and the watermelon, and others too numerous to mention, have served as excellent material for anti-Negro propaganda. Now, this one-sided view is in a large measure responsible for the amazing ignorance on the part of white people in general of the real worth and virtues of the Negro. And there is apparently no inclination of the white press to rectify this gross misrepresentation and atone for this glaring injustice. Many of you editors have denounced, and justly so, the white press for this attitude. Yet in your attitude toward Garvey you are guilty of the same dirty tricks for which you denounce the white press. "Consistency, thou art a Jew!"

Another one of your tricks to "get" Garvey and "kill" the Universal Negro Improvement Association is the extensive use of the word "Garvey" as a possessive adjective to modify persons or institutions connected with the United Negro Improvement Association. This follows as a logical sequence to the anti-Garvey trick which I have just discussed, although some of you may not have been conscious of the connection. For having already held Garvey up before the eyes of the world in general, and of Negroes in particular, as an "unscrupulous demagogue," a "thief," a "criminal," a "fake," an "agent" of the Ku Klux Klan, etc., you can easily discredit and belittle persons and institutions connected with the United Negro Improvement Association by labeling them with the word "Garvey." Thus, if you write of a ship connected with the United Negro Improvement Association, it is "Garvey's ship"; if you write of the Black Cross Nurses, it is "Garvey's Black Cross Nurses"; if you refer to the African Legions, it is "Garvey's Legions." (I may state parenthetically that I have taken an Argus-eyed view of Negro newspapers in quest of the term "Garvey's flag." My failure to come upon it is probably due either to an oversight on my part or a lapsus mentis on your part.) I suppose, forsooth, that a park owned or controlled by the United Negro Improvement Association would be referred to as "Garvey's park"; the lake in it, as "Garvey's lake"; the fish, frogs and tadpoles, as "Garvey's fish," "Garvey's frogs" and "Garvey's tadpoles"; the grass would be called "Garvey's grass"; the trees, "Garvey's trees"; and the worms and bugs on the trees, "Garvey's worms" and "Garvey's bugs."

To what heights of absurdity over-zealous men are sometimes led!

Garvey This and That

In referring to persons or institutions connected with other organizations, you would not ordinarily use the name of the founder or president of such organizations as a possessive adjective to modify such persons or institutions. A white man, Jim Jackson, for instance, might be the founder or president of an organization owning or operating a coal mine. Would you call the mine "Jackson's coal mine," or the miners, "Jackson's miners"? Certainly not! If you used any adjective at all, you would use the name of the organization or institution to modify the word "mine" or "miner." He might be the founder or president of a steamship company. Would you refer to a ship of the company as "Jackson's ship," or to the captain of the ship as "Jackson's captain"? You would not. You would use the name of the company to modify the ship, and the name of the ship to designate the captain. The late Arthur Griffith was the founder of the Sinn Fein (we ourselves), an organization seeking to free Ireland from English rule. Would you refer to the Sinn Fein army as Griffith's army? P. H. Pearse proclaimed the Irish Republic, and was President of the Provisional Irish Republic. Would you call this "Pearse's Irish Republic"? Eamonn de Valera was President of the Provisional Irish Republic. Would you refer to this as "De Valera's Irish Republic"? Theodore Herzl was the founder and

first President of the Zionist movement, a world organization of Jews seeking the restoration of Palestine to the Jewish peoples of the world, and the establishment there of an autonomous Jewish state to which they might migrate, and to which they might point with pride as their own nation. Would you use the word "Herzl" as a possessive adjective to modify persons or institutions connected with the Zionist movement? David Wolffsohn was a president of this organization, and under his administration several important institutions were established, such as the Hebrew Higher Grade School, founded in 1907; or the Palestine Land Development Company, founded in 1908. Now would you refer to these institutions as "Wolffsohn's Higher Grade School," or "Wolffsohn's Land Development Company," unless these institutions were named in his honor? Why, then, do you use so extensively the term "Garvey" as an adjective to modify persons or institutions connected with the Universal Negro Improvement Association?

A Subtle Trick

The answer to this question has already been given. But let us further explain it. It is a subtle psychological trick, a brief analysis of which will expose your unworthy aim. The mind grows by what it feeds on. And the minds of your readers have been fed for the last five years on unscrupulous, biased, distorted news about Marcus Garvey. Having thus poisoned the minds of your readers against the man, you use his name as an adjective to modify persons or institutions connected with the organization in order that, by the law of association of ideas, the minds of your readers might consciously or subconsciously look with disfavor, suspicion, ridicule or contempt upon anything bearing the stamp of "Garvey." What a shameless act on the part of you learned and cultured gentlemen who hold yourselves up as public mentors!

Another pet trick to which you have resorted in your attempt to "get" Garvey and "kill" the Universal Negro Improvement Association is undue emphasis upon his nationality. You have even called the Universal Negro Improvement Association a "West Indian movement," while as a matter of fact it is a world organization, the membership of which belts the globe. But even if it were a "West Indian movement" it should not be denounced and ridiculed, so long as it endeavored to uplift Negroes. The fact that Garvey is a West Indian Negro has absolutely no connection with his worth as a man or a leader of his race. The times are too serious, the issues of race too vital, for us to be bickering about the birthplace of Garvey or any other Negro leader. If Marcus Garvey can teach Negroes of the world how to get together, can awaken them to a consciousness of their possibilities through sustained united action, it matters not whether he came from the West Indies or West Hades! He is bone of our bone, flesh of our flesh, blood of our blood.

Hold not a leader up to scorn because of the place in which he was born: Consider not the question of his birth.

But give him credit for what he's worth!

Thus far I have discussed the journalistic tricks you have practiced to overthrow Marcus Garvey and disrupt the Universal Negro Improvement Association. It now remains for me to point out to you the injury you have thus been inflicting upon the entire Negro race. This can be done by indicating the value of the aims of the Universal Negro Improvement Association to the race as a whole. What, then, is the racial value of these aims?

Power

The aims of the Universal Negro Improvement Association reduced to their final analysis, can be expressed

in one word—power, power of racial consciousness, of racial unity, of racial self-reliance, of racial self-progress, of racial self-defense, and of racial nationalism and government. Now, what is the value of power? A few examples will make this clear: I go along the road and come upon a lamb lying in my path. Unless I have compassion on the harmless creature and walk around him, I will tread lightly upon his foot, signalling him to move. If he does not move, I will kick him out of the road. I proceed a little further and observe a lion lying in my path. Instinctively I halt, and tremble with fear. Not only will I not proceed, but I will go in the opposite direction. Not only will I not tread upon the lion's foot, but will even avoid arresting the lion's attention.

What determines the difference in my attitude toward the two animals? It is simply a difference in degree of power. In the lamb I recognize humility and weakness; in the lion I recognize aggressiveness and superior power. I therefore let the lion lie in the path, and find another path of my own.

In a chicken coop I observe a number of chickens, some of which are giants, and the others dwarfs. The giant chickens stand side by side and pick up the grains without pecking each other's heads. When the dwarf chickens peck at the heads of the giant chickens, the giant chickens in the coop. The giant dog will wrest the bone from the dwarf dog's mouth. The little fish keeps out of the way of the large fish. The weeds and grass, if unchecked, will over-crowd or retard the growth of the farmer's crop.

Now what is true in the animal and plant kingdoms is also true in the human kingdom. Thus, the stranger groups of humanity have a tendency to, and actually do, oppress the weaker groups. Show me the most oppressed races and I will show you the weakest and most defenseless races. Show me the most secure, the most protected, the most respected races and I will show you the most powerful races.

Attacking the Security of the Race From these examples we derive a fundamental and universal principle, which may be stated as follows: The law of survival is the law of power. The incalculable value, the urgent need of power for the Negro is, therefore, evident.

Now the Universal Negro Improvement Association is the only organization in the world striving to supply the Negro race with indispensable power, this sine qua non of our lasting security and perpetual existence. Its doctrine is the only doctrine capable of generating in the consciousness of the Negro race that spirit, the promptings and manifestations of which will culminate ultimately in the power we need. Therefore, any agency that tends to check the growth or cool the ardor of that spirit inflicts great injury upon the entire Negro race. The conclusion, then, is irresistible that you editors have been wielding a powerful blow at the liberty and security of your own race.

How long, editors, how long will you persist in your effort to "get" Garvey and "kill" the Universal Negro Improvement Association? How long will you retard the coming of Negro independence and Negro power? Having been shown the evil of your ways, will you persist in your effort to blight the ambition, the hope, the aspiration of your race? Will you continue to turn deaf ears to the cry of "Africa for the Africans," and mock the cries and scorn the tears of her bleeding children? Forbid it, Almighty God!

Such, then, are my sentiments relative to your attitude toward Marcus Garvey and the Universal Negro Improvement Association. This letter is not conceived in malice toward you, but in loyalty to our oppressed race, and a desire to see justice done to the man and the movement striving to ameliorate conditions in which you and all of us find ourselves. But in thus pleading for justice for others, I must myself be just to you. Therefore, I wish it to be clearly understood that this letter does not apply to all of you. For some of you have been unbiased and just in your appraisal of the man and the movement. You may have criticized, but your criticism has been constructive rather than destructive. For this you deserve unbounded praise and gratitude. But there is a group—a powerful, dominating group—that has been launching a vigorous, violent, vicious campaign against a great leader, and the most gigantic, the most far-reaching Negro movement the world has ever seen. To this group, and this group alone, this letter is written.

At the beginning of this letter I said that your slogan apparently has been: "Get Garvey, kill the Universal Negro Improvement Association." At the end of this letter I submit that your slogan should be: "Hands off Garvey, let the Universal Negro Improvement Association live!" Hoping that you may be inspired anew with love for your race and zeal for the cause of Negro freedom, I am,

Yours truly,

WILLIAM BANISTER.

Pittsburgh, Pa., Aug. 23, 1924.

Lines for a Scrap Album

By C. MCKENZIE MUIR

As down a river's winding way,
A branch in summer's green array,
Winds with the winding of the stream,
In calm or tempest, gloom or gleam,
'Till scattered on the margin night,
The leaves record its passage by;
So may these lines that now I trace
Record that once in life's long race,
I held, among thy friends, a place,
Full soon the sun that searing burns,
Youth's green to age's yellow turns;
Yet hope I that these lines may still,
Though I obey Fate's iron will,
Beneath thy sunny presence glow
A kinder and a brighter glow.
Boston, Mass.

'WHITE COLLAR' GENTS MENACE TO THE RACE

Crowding of the Professions and Other Soft Snaps and Side-Stepping Hard Work

WILLIAM BRITTON

In the Norfolk Journal and Guide

In another column on this page there is a release under the caption, "The Negro and Applied Industries," by Mr. Daniel W. Chase for the Associated Negro Press. What is said under that caption speaks for itself and it speaks in thunderous tones of truth. It presents a question that should seriously engage the attention of parents, preachers, teachers, and leaders.

Mr. Chase deals with the "white collar" problem that has been crowding itself into our racial complex alarmingly for the past two or three generations. As a race we are fostering a tendency to get away from manual labor, even that part of it which is classed as skill and has a very high remunerative value. Unconsciously and consciously our children at a very early age are being inculcated with the idea that success is wrapped up in a "white collar" job, a profession, such as a lawyer, doctor, teacher or preacher. Ask any little boy of our race in the presence of his loving parents what he wants to be when he is grown-up, and before he has an opportunity to speak, mother will invariably answer, lawyer, doctor or preacher. Even if the little boy should answer that he wanted to be a carpenter or electrician, mother would be likely to say, no, no.

It is the trend of things among us, and it is not a healthy trend for our racial welfare. Our professional group will find it impossible to make a living unless we have well trained and well paid workers among the masses. Moreover, we must have builders, builders of material things; farmers and trained artisans filling every endeavor known to man. It is extremely doubtful whether our race has anything to gain through the great migration of our farmers and land owners from the South. Land owners are the very backbone of the economic structure of any race group, and when ownership on a farm is bartered for rentship in an industrial center our economic fabric is weakened. True, we may gain politically by the migration, but in the final analysis all material progress is based first and overlastingly upon material holdings.

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