

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. XX. No. 23

NEW YORK, SATURDAY, JULY 17, 1926

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

When the Negro Came to Know Himself, The Inferiority Illusion Vanished

Fellow-Men of the Negro Race, Greeting:

This week I desire to speak to you on the subject of Liberty—liberty of the individual, liberty of the race.

The cry and desire for liberty is justifiable, and is made holy everywhere. It is sacred and holy to the Anglo-Saxon, Teuton and Latin; to the Anglo-American it precedes all religions; and now come the Irish, the Jew, the Egyptian, the Hindu, and last, but not least, the Negro, clamoring for their share as well as their right to be free.

All men should be free—free to work out their own salvation. Free to create their own destinies. Free to nationally build of themselves for the upbringing and rearing of a culture and civilization of their own. Jewish culture is different from Irish culture. Anglo-Saxon culture is unlike Teutonic culture. Asiatic culture differs greatly from European culture; and, in the same way, the world should be liberal enough to allow the Negro latitude to develop a culture of his own. Why should the Negro be lost among the other races and nations of the world and to himself? Did Nature not make of him a son of the soil? Did not the Creator fashion him out of the dust of the earth, out of that rich soil to which he bears such a wonderful resemblance—a resemblance that changes not, even though the ages have flown? No, the Ethiopian cannot change his skin; and so we appeal to the conscience of the white world to yield to us a place of national freedom among the creatures of present-day temporal materialism.

From our distinct racial group idealism we feel that no black man is good enough to govern the white man, and no white man good enough to rule the black man, and so of all races and peoples. No one feels that the other, alien in race, is good enough to govern or rule to the exclusion of native racial rights. We may as well, therefore, face the question of superior and inferior races.

Inferiority and Superiority

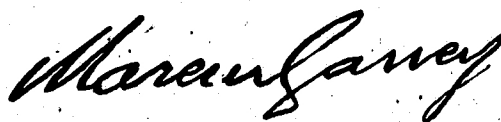
In twentieth century civilization there are no inferior and superior races. There are backward peoples, but that does not make them inferior. As far as humanity goes, all men are equal, and especially where peoples are intelligent enough to know what they want. At this time all peoples know what they want—it is liberty. When a people have sense enough to know that they ought to be free, then they naturally become the equal of all in the higher calling of man to know and direct himself. It is true that economically and scientifically certain races are more progressive than others; but that does not imply superiority. For the Anglo-Saxon to say that he is superior because he exploits gunpowder to destroy life, or the Teuton because he compounded liquid gas to outdo in the art of killing, and that the Negro is inferior because he is backward in that direction is to leave one's self open to the retort of "Thou shalt not kill" as being the divine law that sets the moral standard of the real man.

There is no superiority in the one race economically monopolizing and holding all that would tend to the sustenance of life, and thus causing unhappiness and distress to others; for our highest purpose should be to love and care for each other and share with each other the things that our Heavenly Father has placed at our common disposal; and even in this the African is unsurpassed, in that he feeds his brother and shares with him the product of the land.

The idea of race superiority is questionable; nevertheless, we must admit that, from the white man's standard, he is far superior to the rest of us; but that kind of superiority is too inhumane and dangerous to be permanently helpful. Such a superiority was shared and indulged in by other races before, and even by our own, when we boasted of a wonderful civilization on the banks of the Nile, when others were still groping in darkness; but because of our unrighteousness it failed, as such will. Civilization can only last when we have reached the point where we will be our brother's keeper. That is to say, when we feel it righteous to live and let live.

Let no black man feel that he has the exclusive right to the world and other men none, and let no white man feel that way either. The world is the property of all mankind, and each and every group is entitled to a portion. The black man now wants his, and in terms uncompromising he is asking for it. I have the honor to be,

Your obedient servant,



Founder and President-General, Universal Negro Improvement Association.

100

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