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The coming together, all over this country, of fully six million people of Negro blood, to work for the creation of a nation of their own in their motherland, Africa, is no joke.

There is now a world revival of thought and action, which is causing peoples everywhere to bestir themselves towards their own security, through which we hear the cry of Ireland for the Irish, Palestine for the Jew, Egypt for the Egyptian, Asia for the Asiatic, and thus we Negroes raise the cry of Africa for the Africans, those at home and those abroad.

Some people are not disposed to give us credit for having feelings, passions, ambitions and desires like other races; they are satisfied to relegate us to the back-heap of human aspirations; but this is a mistake. The Al-mighty Creator made us men, not unlike others, but in His own image; hence, as a race, we feel that we, too, are entitled to the rights that are common to humanity.

The cry and desire for liberty is justifiable, and is made holy every-where. It is sacred and holy to the Anglo-Saxon, Teuton and Latin; to the Anglo-American it precedes that of all religions, and now come the Irish, the Jew, the Egyptian, the Hindoo, 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 up 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 the Creator not 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 us a place of national freedom among the creatures of present-day temporal materialism.

We Negroes are not asking the white man to turn Europe and America over to us. We are not asking the Asiatic to turn Asia over for the accommodation of the blacks. But we are asking a just and righteous world to restore Africa to her scattered and abused children.

We believe in justice and human love. If our rights are to be respected, then, we, too, must respect the rights of all mankind; hence, we are ever ready and willing to yield to the white man the things that are his, and we feel that he, too, when his conscience is touched, will yield to us the things that are ours.

We should like to see a peaceful, prosperous and progressive white race in America and Europe; a peaceful, prosperous and progressive yellow race in Asia, and, in like manner, we want, and we demand, a peaceful, prosperous and progressive black race in Africa. Is that asking too much? Surely not. Humanity, without any immediate human hope of racial oneness, has drifted apart, and is now divided into separate and distinct groups, each with its own ideals and aspirations. Thus, we cannot expect any one race to hold a monopoly of creation and be able to keep the rest satisfied.

DISTINCT RACIAL GROUP IDEALISM

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. 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 introduced submarines 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 "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 end to the sustenance of life, and thus cause 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 inhuman 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 all 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.

NO EXCLUSIVE RIGHT TO THE WORLD

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.

The Universal Negro Improvement Association represents the hopes and aspirations of the awakened Negro. Our desire is for a place in the world; not to disturb the tranquillity

of other men, but to lay down our burden and rest our weary backs and feet by the banks of the Niger, and sing our songs and chant our hymns to the God of Ethiopia. Yes, we want rest from the toil of centuries, rest of political freedom, rest of economic and industrial liberty, rest to be socially free and unmolested, rest from lynching and burning, rest from discrimination of all kinds.

Out of slavery we have come with our tears and sorrows, and we now lay them at the feet of American white civilization. We cry to the considerate white people for help, because in their midst we can scarce help ourselves. We are strangers in a strange land. We cannot sing, we cannot play on our harps, for our hearts are sad. We are sad because of the tears of our mothers and the cry of our fathers. Have you not heard the plaintive wail? It is your father and my father burning at stake; but, thank God, there is a larger humanity growing among the good and considerate white people of this country, and they are going to help. They will help us to recover our souls.

As children of captivity we look forward to a new day and a new, yet ever old, land of our fathers, the land of refuge, the land of the Prophets, the land of the Saints, and the land of God's crowning glory. We shall gather together our children, our treasures and our loved ones, and, as the children of Israel, by the command of God, faced the promised land, so in time we shall also stretch forth our hands and bless our country.

Good and dear America that has succored us for three hundred years knows our story. We have watered her vegetation with our tears for two hundred and fifty years. We have built her cities and laid the foundation of her imperialism with the mortar of our blood and bones for three centuries, and now we cry to her for help. Help us, America, as we helped you. We helped you in the Revolutionary War. We helped you in the Civil War, and, although Lincoln helped us, the price is not half paid. We helped you in the Spanish-American war. We died nobly and courageously in Mexico, and did we not leave behind us on the stained battle-fields of France and Flanders our rich blood to mark the poppies' bloom, and to bring back to you the glory of the flag that never touched the dust? We have no regrets in service to America for three hundred years, but we pray that America will help us for another fifty years until we have solved the troublesome

problem that now confronts us. We know and realize that two ambitious and competitive races cannot live permanently side by side, without friction and trouble, and that is why the white race wants a white America and the black race wants and demands a black Africa.

Let white America help us for fifty years honestly, as we have helped her for three hundred years, and before the expiration of many decades there shall be no more race problem. Help us to gradually go home, America. Help us as you have helped the Jews. Help us as you have helped the Irish. Help us as you have helped the Poles, Russians, Germans and Armenians.

The Universal Negro Improvement Association proposes a friendly co-operation with all honest movements seeking intelligently to solve the race problem. We are not seeking social equality; we do not seek inter-marriage, nor do we hanker after the impossible. We want the right to have a country of our own, and there foster and re-establish a culture and civilization exclusively ours. Don't say it can't be done. The Pilgrims and

colonists did it for America, and the new Negro, with sympathetic help, can do it for Africa.