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CANADA

**Inconsistency Of
Negro Radicals**

Continued from page 1

the Negroes themselves should learn to think before it is too late.

History shows that it does not matter who is in power or what revolutionary forces take over the government, those who have not learned to do for themselves and have to depend solely on others never obtain any more rights or privileges in the end than the have in the beginning. Even if the expected social upheaval comes, the Negro will be better prepared to take care of himself in the subsequent reconstruction if he develops the power to take his position higher up after the radically democratic people will have recovered from their revelry in an impossible Utopia.

To say that the Negro cannot develop sufficiently in the business world to measure arms with present day capitalists is to deny actual facts, refute history, and discredit the Negro as a capable competitor in the economic battle of life. No man knows what he can do until he tries. The Negro race has never tried to do anything for itself. The race has great possibilities. The race properly awakened can do the so-called impossible in the business world and thus help to govern rather than merely be governed.

The failure to see this and the advocacy of the destruction of the whole economic order to right social wrong shows again the tendency of the Negro to look to some force from without to do for him what he must learn to do for himself. The elements now appealing to Negroes to assist in the desired revolution are merely trying to use the Negro as a means to an end. All disgruntled elements in this and other countries are being thus appealed to.

The Negro needs to become radical and the race will never amount to anything until it does become so, but this radicalism should come from within. The Negro will be very foolish to resort to extreme measures in behalf of foreign movements before he learns to suffer and die to right his own wrongs. There is no movement in the world working especially for the Negro, for the Negro is not doing so. He must learn to do this for himself or be exterminated just as the American Indian has faced his doom in the setting sun.

Why should the Negro wait for some one from without to urge him to self assertion when he sees himself robbed by his employer, defrauded by his merchant, and hushed up by government agents of injustice? Why wait for a spur to action when he finds his manhood insulted, his women outraged and his fellowmen lynched for amusement? The Negroes have always had sufficient reason for being radical, and it looks silly to see them taking up the cause of others who pretend that they are interested in the Negro when they merely mean to use the race as a means to an end. When the desired purposes of these so-called friendly groups will have been served, they will have no further use for the Negro and will drop him just as the Republican machine has done.

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The radicals bring forward, too, the argument that the Negro, being of a minority group, will always be overpowered by others. From the point of view of the selfish elements this may be true, and certainly it has worked thus for some time; but things do not always work out according to mathematical calculations. In fact the significant developments in history have never been thus determined. Only the temporary and the trivial can be thus forecast. The human factor is always difficult for the materialist to evaluate and the prophecies of the alarmist are often upset. Why should we expect less in the case of the Negro?

When we suggest that the Negro should rise in the business world, moreover, we do not desire that the Negro shall accumulate wealth to spend it lavishly in the destruction of civilization as the richest people of our day are doing. What we want the Negro to do is to learn by co-operation to keep within the race sufficient wealth to life a larger number above drudgery and provide sufficient leisure to develop the unusual talent of the race. The desired wealth is only a means to an end; and this accumulated in adequate quantity will afford the opportunity to do things which will be a greater contribution than the acquisition of material things and which in turn may be the means of producing more wealth to serve some other good purpose. Fortunately, the Negro is more talented than others in the fine arts, and he can do more along this line with limited means than they can with millions. A wide awake Negro race will have many reasons for hope and few for despair. C. G. WOODSON

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