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The real utility of the tailored suit assures its acceptance for this and many seasons to come. We're featuring splendid modes, beautifully tailored.

ment of Colored People. Mr. Garvey realizes that what it is doing is good, but he says there is nothing lasting about it. For instance: the Dyer anti-lynching bill. He says suppose it does pass, it will not stop lynchings. The law is to punish, not to prevent. "There is a law against stealing, has it stopped stealing?" He says that in the part of the country where the law will be called into play, the judges and the jurors, if not actually related to the mob, are so related in sentiment, custom and thought and traditions that the law will not be enforced. He states it: "A white man is a white man and if he tells you he thinks more of your welfare than he does his own, he is a liar." But on the other hand, Garvey says if the Race has a National home, with a trained army and battle-ships to back it, we will not need Dyer anti-lynch nor any other anti-laws for the Race in America. It is Garvey's contention that the Dyer bill is simply an incident in the universal program of the white man's propaganda to keep down the Colored Race. . . . He believes in short, it is just one of many acts to keep the Negro in this country hopeful, fooled into the belief that the white man is his friend. Garvey says: "They fooled Marcus Garvey No. 1, but the white man who fools Marcus Garvey the second isn't born yet."

To those who say Mr. Garvey is a fool, The Advocate begs to differ. We believe that Garvey has a bigger, deeper and keener knowledge of the Race's problems and their solution than perhaps any other race leader. But what Garvey needs is the counsel and advice of sane thinkers of the race from every part of the world, men who put the welfare of posterity above position, name or jobs. And the thing our leaders should do, Mr. Garvey included, is to quit finding so much fault with each others' programs, work together as far as their programs harmonize; get together on the points on which they agree and who knows but what after meeting on this common ground, they will ultimately agree on all points.

Mr. Garvey does not uphold the white man in his unjust treatment of the Race; he knows it is wrong, but in view of past history, and reading the "hand writing on the wall", he is not of the opinion that the white man is going to change his program to please the Race by pleas to his spiritual side. He says the problem can be solved spiritually, but he is not willing to sit down and wait for every white man to suddenly turn Christ-like, he believes in traveling the same route other races have traveled to freedom.

High Points in Garvey's Speech "They sent me to jail because I talked about changing the political boundaries of the world, because I talked about changing the map."

"If this is the white man's country, there ought to be another country, too."

"Other folks get what they want by fighting, but somehow we feel that after our praying the skies will just open and give us what we want—If you want liberty, if you want freedom and respect as other nations, you have to travel the same road in the same direction as others have traveled."

"We are surprising the world because we are appearing in a new way—not the common way. A New Negro is here, not the hat in hand Negro—we are making our voices heard all over the world."

"The Universal Negro Improvement Association represents an ideal new to the world coming from Negroes; it represents a program that is being analyzed, in short, the world will place a new estimate on us and it is likely in the new regard it will deliver some of the things we are asking for which are the common rights of men."

"All people own the free air." "We are not building churches, Y. M. C. A.'s, social clubs, we're going after big things—establishing a government—anything it takes to deliver that, we are going after it."

"We don't talk in Sabbath school language, we may have to pull off our gloves. We are not demanding sympathy and patronage, but are asking for human rights, if we don't get them, we're going to take them. George Washington and that bunch got them, and we are going to do the same thing."

"I don't believe that anybody is going to give half to some one else when others of his kind are depending on him, especially when the others do not look like him. That is the kind of confidence I have in nobody."

"To those who think 95 per cent of the white people are going suddenly to be Christ-like, has a big thought coming. Any one who believes that is crazy."

"Those who believe we are to get all our liberty here by asking or talking about it, are just silly. The white man has used us for 250 years for his convenience. He brought us here and never entered into any contract with us, put us to work; we never asked how much we would get, never bothered about our living and we got nothing. It is to our advantage to use what of civilization, education and Christianity we have in carrying out this program."

"The world today understands no law except the law of force—there is no justice to be expected from white courts."

"Those who leave everything to

NEW WONDERFUL PREPARATION FOR NAPPY, WIRY HAIR!

MAKES ANY HAIR SMOOTH AND WAVY IN THREE MINUTES

Here is the most important beauty discovery of the age. Already tens of thousands of men, women and children of the Race are using this wonderful preparation for making any hair soft, smooth and wavy.

The wonderful new discovery is called KINKOUT and is now being prepared for the grateful public by ZURA, Inc., 508 S. Dearborn St., Chicago. It comes only in green and yellow tubes and absolutely is guaranteed.

This is the age of scientific miracles. Old women are being made young. Men fly in aeroplanes and talk by radio. Not the least of modern discoveries is this new, simple preparation for taking the kinks out of unruly hair. It's fine for straight hair, too, making it lay down nice with a fine polish.



KINKOUT is simple to apply. Just rub a little on according to simple directions printed on each package, comb the hair a few minutes and the job is done. No fuss, no bother. So easy and simple and your hair will look so fine you won't know yourself. Don't have to use hot irons or sleeping caps.

"KINKOUT is a wonder. I would not be without it now." W. H. J. Tarboro, N. C. "This is the third tube I have used and it does my hair more good than anything I have ever used." P. J. Calera, Ala. "I was overjoyed with KINKOUT." R. J. Washington, D. C.

"I received my KINKOUT a few days ago and it is a wonder. I am telling my friends of your wonderful hair preparation." J. E. H. Athens, Ga.

KINKOUT will not turn the hair red under any circumstances and in fact some of its ingredients were especially incorporated to act as a scalp invigorator and hair grower.

"KINKOUT makes a wonderful difference in my appearance." C. B. Philadelphia, Pa. "KINKOUT made me very happy." E. Y. St. Louis, Mo.

Send cash, money-orders or stamps for one dollar and you will receive by return mail the extra large tube of wonderful KINKOUT together with one bar of peroxide whitener soap free. Send all money and letters to Dr. Iben Barab, ZURA, Inc., 508 S. Dearborn St., Chicago.

Just see what grateful people all over the land are saying about this new miracle discovery: "Forward more KINKOUT by return mail. It has proven its true value." C. P. T. Buffalo, N. Y.

"Your wonderful hair preparation, I am proud to say, is worthy of its name. You speak just what is true about KINKOUT." L. E. D. Oriente, Cuba.

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KINKOUT is for sale at all good druggists. Your druggist can get it if he wants to. Insist on the genuine KINKOUT in green and yellow tubes. Substitutes may be dangerous.

MARCUS GARVEY PLEADS

(Continued from page one) we are willing to exchange honors. If it is a fault or a crime for a man to believe the best leadership for a race must come from within that race, then Garvey is guilty of a grave fault and a serious crime.

The average Negro cannot appreciate the U. N. I. A. and its leadership because the average Negro is not interested in posterity; his interest lies in the present generation only and very seldom goes farther than the next generation to come; he cannot understand and is prejudiced towards the movement because a West Indian conceived the organization; he cannot understand because he is concerned only about his own welfare and so long as he is "getting along alright", he isn't bothered about generations, race nor anything else; he cannot comprehend because he does not wish to disturb his lazy, self-satisfied condition to worry about the future and a government of his own. What does he care about a government as long as he has a job and a place to eat and sleep; he cannot understand because he cannot think in terms of generations and centuries. He realizes there will be nothing doing in his time and why in the name of common sense should he worry about somebody else having it better than he; he does not savvy because he does not want to fight for his own freedom, but is right on the job when it comes to saving the hides of others; he does not understand because he does not understand. There are others who say the program is O. K. but they want to know how it is all to be done. The idea of a Negro having a country all his own is staggering to say the least, to the average Negro mind. He first has to consult his white friends to see if they think it the best thing

for him. Many cannot see how it is all to be done. They criticize Garvey because he does not unfold all the future plans of the movement to them at once. The biggest part of the program, and Garvey realizes it more than any one, is to get the Negro to want something, how to get it and the details of the effort can be left to competent diplomats. The job of getting the race everywhere together and to know what it wants is a much bigger job than taking Africa. Garvey is laying the foundation with his propaganda and he has to rub it in heavy and strong in order to combat the average Negro mind which has seen and been taught through the white man's mind for more than three centuries. How

can it be expected that Garvey and all his disciples will undo and do over again in five years what the white man has taken three hundred years teaching?

Garvey has been charged with wanting all American Negroes to go to Africa. When confronted with this accusation, he said: "There is no one country in which all the people of any one race will want to live; we do not want all the Negroes of this or any other country to go to Africa unless they desire to go. At first we will need only those fit and competent to do pioneer work," and added, "there are Negroes in America that we wouldn't have in Africa." Speaking of the work of the National Association for the Advance-

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