

The Competitor.

Pittsburgh, Pa. [1920-

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UNCLE JAGGERS' THOUSAND SONS



EVERY "Uncle Jagers" we know has served his place well. He has almost invariably lived up to all the light he had, which is a tribute within itself. He has performed whatever functions he has found himself competent to perform, and he has attempted not a few things admittedly beyond his limited capacity. Rapidly the procession is passing him. The times seem out of tune with his accustomed movements. Everything about him spells change,—constant change. His helplessness is almost pitiable.

But these are different times. These are times far different from those "Uncle Jagers" knew and coped with without embarrassment. Not that "Uncle Jagers" has retrograded, but that all about him has advanced with a velocity that simply staggers and amazes. The old school, or to be correct, the non-school type of Negro can not longer fit into the present scheme of things. Nor should he be expected to meet the requirements of an age like the present. He is as antiquated for present needs as would be Fulton's first steamer as a convoy.

But other and stronger hands have taken up the work too arduous and difficult for "Uncle Jagers." His thousands of sons have supplanted him. Equipped with education, imbued with thoughts and ideals common to other Americans, these sons of "Uncle Jagers" have attacked the self-same problems that worried "Uncle Jagers," but they are employing entirely different methods.

Instead of entering skyscrapers to ask alms, the sons of "Uncle Jagers" are building skyscrapers for themselves and their own business enterprises. Instead of begging money with which to care for the poor among them, the sons of "Uncle Jagers" are teaching thrift, economy and industry as the greatest preventives of poverty. Instead of using one text every Sabbath, the theological sons of "Uncle Jagers" are selecting texts to suit the occasion and circumstances of the hour. They do this for the same reason that prompted Christ to change his texts.

Nor are the sons of "Uncle Jagers" overlooking the

problems of crime. But they are attacking the problem from the other end. Instead of preaching to convicts every Sabbath, the sons of "Uncle Jagers" teach their children the way that leads away from the chain gang. They believe in the application of prevention, and plenty of it, while the boy is young as a means of eliminating the necessity for asking pardon for him when he is a man.

This method eliminates forever the necessity for begging money for a horse, or of asking a college professor for an interpretation of the significance of "getting lost in a swamp," or of presenting governors with flowers as a reward for their official acts. The sons of "Uncle Jagers" have solved all these problems that bewildered their unlettered and superstitious sire.

The Negro of today appreciates the presence of the poor, and he is providing for his own poor. It is significant how few Negroes are seen begging upon the streets of our large cities. The Negro does not allow his poor, his blind, or his deformed to "stare the public" out of funds. Instead, he builds his homes for his aged and infirm; he provides insurance, through his own companies, properly capitalized and operated, as a means against poverty and want in

old age, or in sickness. And he does all these things without sacrificing his own home comforts. He knows the American standard of home life, and he lives up to it better than any other racial group in this country. His home is purchased in as good neighborhoods as his color will permit. It is not a question of cash, but color, that controls the Negro homes of this country today. This is the difference between "Uncle Jagers" who thought Christ "never studied much about himself," and the sons of "Uncle Jagers" who believe that the Lord helps those who help themselves.

Yes; "Uncle Jagers" is trusted and respected. Do his thousands of sons deserve less confidence and respect? Is it a badge of disrespect to become self-supporting, self-respecting, independent, progressive, and clean of mind and body? Shall we be called "smart" because we, in the light

THERE appears in a recent issue of the American Magazine an article entitled, "A Happy Negro Who is Doing a Good Job," and it is published under the general department devoted to "Interesting People." We reproduce the article here because the subject matter of the article is interesting, the manner in which the subject is treated is significant, and because of the very apparent impression the writer tries to make upon his readers by his inferential comparison of the "old Negro" with the Negro of today.

We bare our heads in due reverence to every "Uncle Jagers" we see; for each day brings us the inevitable intelligence that certainly and steadily, "Uncle Ned," "Uncle Jagers," and their type are passing, passing. Peace to their ashes, and may their souls find that condition of rest and happiness reserved for the faithful.

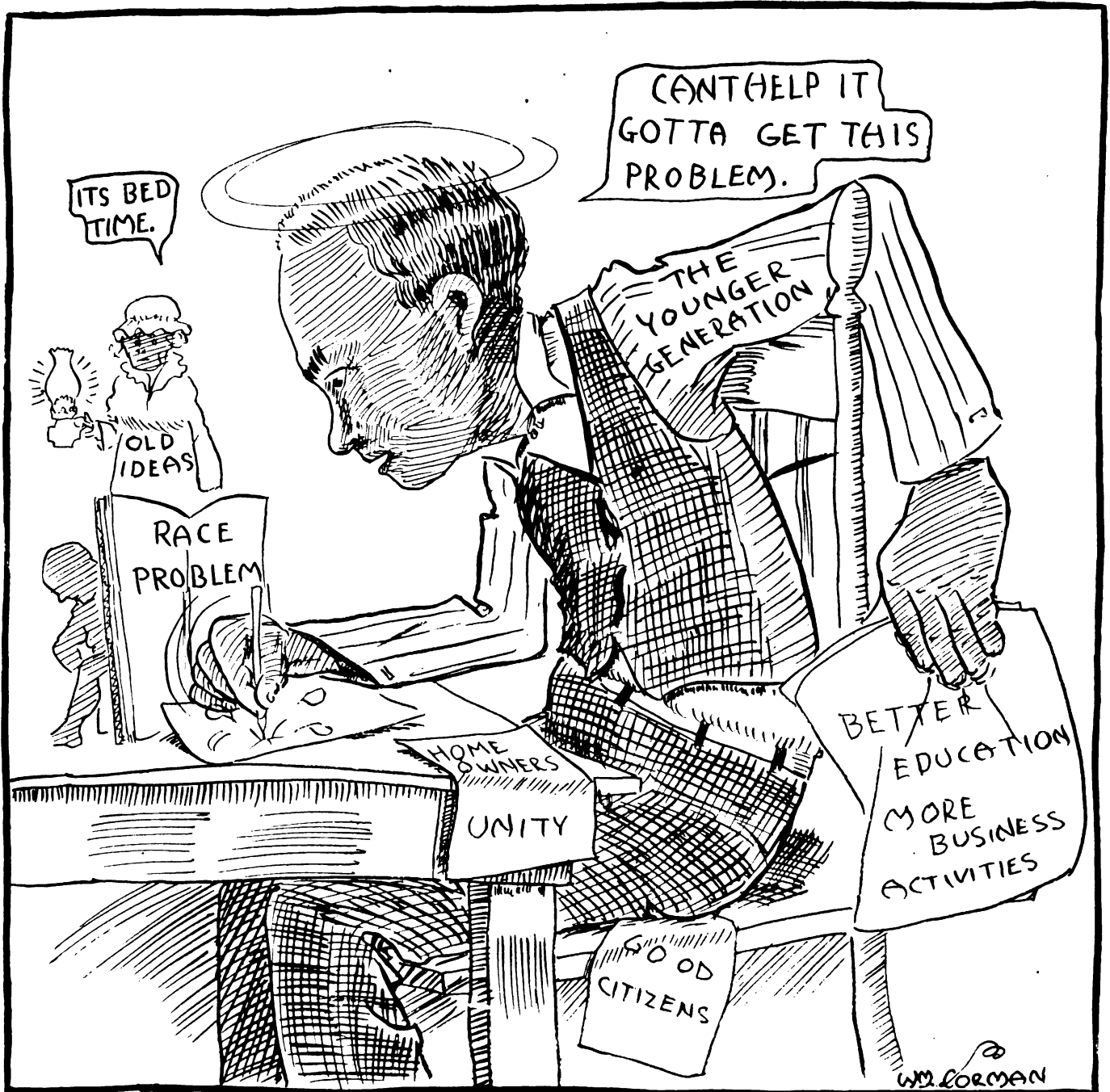
But what of the thousands of sons of "Uncle Jagers"? Who shall speak of their "humanitarian work"?—The Editor.

of all things about us, seek the same things that appear dear and near, and entirely appropriate to others? Would any other group be satisfied with our lot? If conditions were reversed, would the white man complain of discrimination, prejudices, disfranchisement, and oppression? Could any one rightfully blame him, if he complained?

If Negroes lorded it over the whites, would they be

quite as patient, quite as pleasant, quite as composed as we?

"Uncle Jagers" represents a type that had its place, and had its day, and functioned well. But what has been said of him, his trustworthiness and respectability, may, with quite as much propriety, be said of his thousands of SONS, who ask not alms, not charity, not special privilege, not partiality, but—opportunity.



ONE OF UNCLE JAGGERS' SONS AT WORK.