

What part in this great drama of the future are the Negroes of the Western world to play? The answer is on the knees of the gods, who often make hash of the predictions of men. But it is safe to say that, before the Negroes of the Western World can play any effective part they must first acquaint themselves with what is taking place in the larger world whose millions are in motion. They must keep well informed of the trend of that motion and of its range and possibilities. If our problem here is really a part of a great world-wide problem, we must make our attempts to solve our part [and] link up with the attempts being made elsewhere to solve the other parts. So will we profit by a wider experience and perhaps be able to lend some assistance to that ancient Mother Land of ours to whom we may fittingly apply the words of Milton:

"Methinks I see in my mind a mighty and puissant nation, rousing herself like a strong man after sleep and shaking her invincible locks; methinks I see her like an eagle mewing her mighty youth and kindling her undazzled eyes at the full noon-day beam; methinks I see her scaling and improving her sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds—with them also that love the twilight—hover around, amazed at what she means, and in their useless gabble would prognosticate a year of sects and schisms."



26. "The Need for It [and The Nature of It]," *New Negro* 4, no. 1
(September 1919): 1.

The September 1919 issue of the *New Negro* provided a fuller editorial statement of the magazine's purpose and scope. This lead editorial by Harrison discussed why "Negro-Americans" needed to develop "racial consciousness," understand world events, and have a publication which served their interests.

The meeting and mingling of the darker peoples on the plains of France under stress of war has served to bring more clearly before the minds of Negro-Americans these three things:

(1) The need and value of extending racial consciousness beyond the bounds of the white countries in which we find ourselves.

(2) That the basis of such extension must be found in a common current knowledge of the facts and happenings of the international world, especially in so far as they affect the status and welfare of the darker races and of subject peoples everywhere.

(3) That, as a people, we Negro Americans need to know and understand events and their trend; we need a publication which will not only chronicle events of world-importance, but will also interpret them for us in the light of our own race's intents and aims, and keeps us at the same time in touch with the interpretation put on these world events by the controlling culture of the white world.

The Nature of It

As things stand now, such a service can not be rendered by a weekly newspaper. What we need is a monthly which will be in touch with colored writers in Asia, South Africa, West Africa, Egypt, Europe, America and the West Indies. Only so can it render effective aid in molding international consciousness of the darker races.

Such a journal will contain, first and foremost NEWS — not a mere reprint of newspaper articles and items, but well-digested summaries of the world's news of the month in so far as it has special significance for the darker races. These summaries will be at the same time presentation and interpretation — after the manner of *The Nation*. In short, *The New Negro* must be for Negro-America what *The Nation* is for white America.

It will carry every month special articles written mainly by colored men — articles giving information, and articles furnishing interpretation, simple, clear and enlightening. By this means its readers will receive all the different currents of ideas that flow into the sea of racial consciousness.



27. "Two Negro Radicalisms," *New Negro* n.s. 4 (October 1919): 4–5, reprinted with revisions and minus second and third last paragraphs as "The Negro's Own Radicalism" in *When Africa Awakes*, 76–79.

One of Harrison's most important *New Negro* editorials was his "Two Negro Radicalisms" in the October 1919 issue. It identified the cause of the New Negro radicalism not in socialism or Bolshevism, but in the theory and practice of the color line. In response, it put forth a plea for developing race-conscious radicalism. In addition, for the first time, Harrison publicly discussed Marcus Garvey and stated that the key to Garvey's success was that he effectively publicized that which had been advocated by *The Voice* and the Liberty League. This editorial, along with one on "Negro Culture and the Negro College" (selection 35), set the stage for the joint work that would take place between Garvey and Harrison beginning in January 1920.

Harrison's three most important paragraphs were the last three — the first two of which did not appear in later reprints of the editorial. In these last paragraphs he explained the dual nature of race consciousness, that Garvey's mass appeal was due to his Liberty League-like call to "racialism, race-consciousness, racial solidarity," and that the new awakening was due to race consciousness, not to the less appealing, more purely class radicalism of the Black socialists (such as A. Philip Randolph and Chandler Owen).

Twenty years ago all Negroes known to the white publicists of America could be classed as conservatives on all the great questions on which thinkers differ. In matters of industry, commerce, politics, religion, they could be trusted to take the backward view. Only on the question of the Negro's "rights" could a small handful be found bold enough to be tagged as "radicals" — and they were howled down by both the white and colored ad-