

The Indispensable Weekly  
The Voice of the Awakened Negro

# THE Negro World



A Newspaper Devoted Solely to the Interests of the Negro Race

Reaching the Mass of Negroes  
The Best Advertising Medium

VOL. XII. No. 11

NEW YORK, SATURDAY, APRIL 29, 1922

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## MAN—AS WE KNOW HIM

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

I have chosen to write to you today on the subject "Man," because I believe it necessary to bring home to the four hundred million members of our race the truer consciousness of self which cannot be truly appreciated except by a thorough knowledge of the individual whom God has created in his own image. When I say *Man* I do not mean the animal who moves along dressed up in the latest style or fashion, but I mean the individual whose character, whose consciousness of self is of such as to make him truly a Lord of Creation.

In the 1,500,000,000 human souls in the world I hardly believe that we can find 5,000 *real men*; that is to say, the individuals who know themselves, feel the truer consciousness of self, knowing their possibilities and their limitations.

It is not everybody who moves around that is a *real man*. *Man* is the individual who is able to shape his own character, master his own life, and shape his own destiny. When God breathed into the nostrils of man the breath of life, made him a living soul and bestowed upon him the authority of Lord of Creation, He never intended that that individual should descend to the level of a peon, a serf, or a slave; but that he would be always *man* in the fullest possession of his senses and with the truest knowledge of himself. But how changed has *man* been since the creation! We find him today divided into different classes, the helpless, imbecile class, the dependent, sycophantic class, the slave class, the servant class and the master class. These different classes God never created. He created *Man*, but

and him? It is so difficult to find a *real man*. As far as our race goes I hardly believe that we can find one hundred *real men* who are able to measure up to the higher purpose of the creation. It is because of this lack of real manhood in us as a race why we have stagnated for several centuries, and now find ourselves at the foot of the great human ladder.

### The Supremacy of Man

The cry of the Universal Negro Improvement Association is for *real men, men of character, men of courage, men of confidence, men of faith, men who believe that all creation is but the domain of man*, and that above men there is no authority but God. When the Creator created His masterpiece *Man* and placed him in the world as lord of His creation it was meant that *man* should establish sovereignty over the world, that he should subdue all things and use them to his own satisfaction and shape them to his own will. God never intended that *man* should expect Him to do for him that which he should do for himself. After the creation, and after *man* was given possession of the world, the Creator relinquished all authority to His lord that which was spiritual. All that authority that meant the regulation of human affairs, human society, and human happiness was arrogated to man by the Creator, and *man* therefore became master of his own destiny, architect of his own fate. In process of time we find that only a certain type of man has been able to make good in God's creation. We find them building nations, governments and empires, as also great monuments of commerce, industry and education. These men, realizing the power given to them, exerted every bit of it to their own good and to their posterity's. While on the other hand, four hundred millions of us who claim the common Fatherhood of God and the Brotherhood of Man have fallen back so completely as to make us today the serfs and slaves of those who fully know themselves, and have taken control of the world as given to us all by the Creator.

What the Universal Negro Improvement Association desires to do is to impress upon the four hundred million members of our race that our failings in the past, as well as the present and the future, will be through our failure to know ourselves and to realize the true functions of *man* on this mundane sphere.

### Fleeting Opportunities

For *man* to know him is for him to feel that for him there is no human master for him. Nature is his servant, and that whatsoever he wills in nature that shall be his

HAVE WE TEN REAL MEN IN THE NEGRO RACE?

IT IS NOT EVERYBODY WHO MOVES AROUND THAT IS A REAL MAN

MEN OF CHARACTER, MEN OF COURAGE, MEN OF CONFIDENCE, MEN WHO KNOW THEMSELVES

reward. If he wills to be a pigmy, or a slave, that shall be his. If he wills to be a *real man*, possession of the things common to *man*, then he shall be his own sovereign. When *man* fails to grasp his authority, he sinks to the level of the lower animals, and whatsoever the *real man* bids him do, even as if it were of the lower animals, that much shall he do. That is to say, there are some of us men (I mean as far as the human form is concerned) who are, in our relationship to others, not better than the lower animals, because to us if the *real man* says go, if he says come, we come. By his command we perform the functions of life, even as by a similar command the horse, the cow, the dog perform the will of their masters.

The Negro has for the past three hundred years been in the hands of the white man, and because of that we have developed but few men who are able to understand the strenuousness of the age in which we live. I am sorry to admit it, but nevertheless it is true. I hardly believe that we can find ten *real men* in this race of ours. I repeat, *men of character, men of purpose, men of confidence, men of faith, men who really know themselves*. I have come across so many weaklings who profess to be leaders and in the test I have found them but slaves of a higher class who perform the will of their masters without question. To me a man has no master but God. Man in his authority is sovereign to God. As for the individual man, so of the individual race; the individual race has no master but God; all men are to them equal; there is no superior. This feeling makes *man* so courageous, so bold as to make it impossible for his brother to intrude upon his rights. How few of us can understand what it takes to make a *man*; the *man* who will never say die; the *man* who will never give up; the *man* who will never depend upon others to do for him what he ought to do for himself; the *man* who will not blame God, who will not blame Nature, who will not blame fate for his condition, but the *man* who will go out and make conditions to suit him. Oh, how disgusting life becomes when on every hand you hear people who bear your image, who bear your resemblance, telling you that they cannot make it, that fate is against them, and that they cannot get a chance! Ah! it is painful to contemplate, when the *real man* knows that God gave him all the chances necessary when He gave Creation, when He gave life. What more can we expect? Everything we see in nature has been given to us by God for our own pleasure, for our own use, for our own happiness, and yet man says he cannot make it. How cowardly, how incompetent, how thoughtless, how weak!

And what is the difference between *man*—the one that towers as a giant above the other who, like a pigmy, wallows in the gutter? Because the *giant man*, after discovering himself, utilizes every ounce of his vitality and every particle of his entire being to reach out to the higher things that are within the reach of *man*. That is to say, he hangs his hopes, he pins his confidence as high as human limitations, that limitation that has been set only by God Himself; in the exercise of his will, that inner set character goes out to achieve, to conquer, to subdue all those things that are possible to man. The other fellow, characterless, because of himself; inconfident, because of himself; hopeless, because of himself; determines that it cannot be done, therefore will not try. No will, no mental force, no spiritual power, even though he was created with all these things, will he exert. If four hundred million Negroes can only get to know themselves, to know that in them is a sovereign power, is an authority that is absolute, then in the next twenty-four hours we would have a new race, we would have a new nation, we would

have a great empire resurrected not from the will of others to see us rise, but from our own determination to rise, irrespective of what the world thinks. Men and women of the Negro race, can you not get such a determination within you? Can you not realize that God Almighty created you to be *real men*, and not pigmies, not serfs, not underlings? Can you not realize God never created a superior man but you? Can you not realize you are the reflection of your own creator and that you were created in His image, and that when you accept of a superior being you admit that there is no superior God? If you bear the image of your Creator, then God is made manifest in you, and if you accept a superior being, you accept an insult to the God that is within you. God is only pleased with *man* when he measures up to the higher spirituality that is in him, which is no other than God Himself. When *man* reduces himself to become the slave and lackey of his fellow, he drags down the Spiritual Omnipotence of God in him.

### Fundamental Social Laws!

If we could but understand ourselves the more as others seem to do, we would in a short time find ourselves living in a new world, surrounded with new conditions and enjoying new pleasures.

Let those of us who have the ambition for leadership first study to know how much confidence we have in ourselves, because there can be no leadership where there is no confidence.

Around me I see many petty men who think they know, who think that they are great, when in truth they have not yet discovered themselves. I have seen them smart under the stare of the white man, I have seen them tremble under the verbal attack of a white man.

Charge of the white man, to ourselves leaders. Whether leaders, to our perdition, to another age of darkness, of slavery, of racial destruction. We, I say, want men of courage, men of character, men of conviction, who are not afraid to stand up at any time, even in the face of death, even confronting the lion in his den, there willing to suffer anything for the rights that are dear to this race of ours.

### A Cabinet of Brains!

I hope the forthcoming convention will give us such *men, men* whom we can safely send out to the four corners of the world, and have them defend this race of ours; *men* whom we can count upon as being able to withstand the test of the leaders of the other races of the world.

Among the *men* in the world that I admire are such noble characters as David Lloyd George and Arthur J. Balfour of England, Clemenceau, Briand and Poincare of France; Ishi and Kato of Japan; Lenine and Trotsky of Russia; Gandhi of India; Griffith, Collins and De Valera of Ireland; Hughes, Harding and Wilson of America. In vain do I look for such characters in the Negro race, and I have not been able to place them!

Let us now look forward to our Third International Convention with the hope of finding *real men* who are able to measure up to the expectations of the day.

### How You Can Help!

You will help the Universal Negro Improvement Association to lift this race of ours by your moral and financial support to the cause. Now more than ever you should stick by this great organization and give us the necessary financial help to put over this big program. Now is the time to subscribe to the African Redemption Fund or to the Convention Fund, so as to supply the organization with the necessary credit to in every detail carry out the great work that has been planned. The convention this year will call for the expenditure of large sums of money, in that many important delegations are to be sent abroad to interview the different Governments of Europe and the League of Nations in the interest of the race, as well as many statutory legislations are to be put into effect which will entail much expense.

Send in your donation now to the Registrar, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y., U. S. A.

With very best wishes for your success, I have the honor to be

Your obedient servant,  
MARCUS GARVEY, President-General,  
Universal Negro Improvement Association,  
New York, April 25, 1922.



A paper published every Saturday in the interest of the Negro race and the general Negro improvement Association by the African Communities League

Subscription rates: Domestic, One Year, \$1.00; Three Months, .35

Entered as second class matter April 19, 1919 at the Postoffice at New York, N. Y. under the Act of March 3, 1879

PRICES: Five cents in Greater New York; seven cents elsewhere in the U. S. A.; ten cents in Foreign Countries.

Advertising Rates at Office: VOL. XVII, NEW YORK, APRIL 29, 1922, No. 11

The Negro World does not knowingly accept questionable or fraudulent advertising. Readers of the Negro World are earnestly requested to invite our attention to any failure on the part of an advertiser to adhere to any representation contained in a Negro World advertisement.

HARLEM'S RENT BOOSTERS

THE shortage of apartments in Harlem within recent years has given rise to certain rather uncertain persons asserting themselves to be Real Estate Brokers who have been carrying on a system of rent boosting, aided and abetted by the very people who suffer most from the system.

THE PULSE OF THE NEGRO

FROM the flood of communications pouring into the office of The Negro World it is evident that the Negro is awake and conscious of his condition. Not only is he interested in his spiritual welfare, but the Negro today is an upstanding person with a maximum of interest in politics and finance, science and literature.

THE U. N. I. A. IN NEGRO HISTORY

DURING the past quarter of a century a great Negro uplift movement has flourished, beginning with the Colored National League of Boston, the State Summer League of Connecticut and the Afro-American Council, and culminating in the U. N. I. A., comes forth with a new constructive program.

BOOK NOTES

By ERIC D. WALDRON MISSING PAGES IN AMERICAN HISTORY. By Laura E. Wilson. 85 Prentiss street, Cambridge, Mass.

GAGGING HAYTI

IT is difficult to write about the tyranny of the United States in Hayti and keep our feet on the ground. The desire to dip our pen in vitriol is irresistible. It sends tremors down our spine to read of the atrocities taking place in the Caribbean Basin.

THE NEGRO WORLD, SATURDAY, APRIL 29, 1922



LATEST TRIUMPH OF CHRISTIAN SPAIN'S 'CIVILIZING MISSION' IN RIF. MOROCCO Muslim victims of Spanish Forces—One of the numerous Spanish military prisons in RIF—the only fate of the Arab prisoners at the hands of their 'civilized' enemies

EDITORIAL NOTES

Recently certain white people of East St. Louis, made notorious by the bloody race riot which occurred there some time ago and in which a good many more whites than Negroes lost their lives, are not known on having any more to say about the matter.

FOREIGN AFFAIRS

I said last week that the Allies were unable to determine whether Russia or Germany would dominate affairs at the Genoa Gas Works. It now appears from the reports to hand that both Germany and Russia are not only holding the centre of the stage, but have been responsible for an explosion.

BRUCE GRIT'S COLUMN

[The following was submitted to the Tribune, World and Herald and was returned to the writer with the information that it was not available.]

CONTEMPORARY COMMENTS

CURBING CONTEMPT FOR COLOR

There is a resolution before the Massachusetts Legislature to memorialize Congress in favor of the passage of the so-called Dyer and Curtis bills.

NOTICE

To All Divisions and Members of the Universal African Black Cross Nurses.

Correspondence

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DOWNING'S SHORT HISTORY OF LIBERIA

With DESCRIPTIVE APPENDIX, also SUPPLEMENT containing ADVICE TO PROSPECTIVE EMIGRANTS, a MAP and many ILLUSTRATIONS, with 250 PAGES of text. SALES price is \$2.00 to those who order at once.

ACHES AND PAINS—SLOAN'S GETS 'EM!

AVOID the misery of reaching pain. Have a bottle of Sloan's Liniment. It is quick as a flash and sends the pain and aches and pains flying away.

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THE NEWS AND VIEWS OF U. N. I. A. DIVISIONS

TREMENDOUS PROGRESS MADE BY BELIZE, BRITISH HONDURAS, DIVISION

Acquires Liberty Hall at Cost of \$2,339.70. Also Organized Black Cross Nurses, Boy's Brass Band and Held Industrial Exhibition at Which British Governor of Colony Attended

GUARO DIVISION 172 CELEBRATES ANNIVERSARY

Confidence Strengthened in Leadership of Hon. Marcus Garvey

By J. Augustus Brown

The first anniversary of the unveiling of the Guaros Charter, Division No. 172, was celebrated on Sunday, April 23, 1922.

During the year a brass band for the boys was organized. One would be surprised to learn that the band was organized by the boys themselves.

A beautiful choir in connection with the local division was organized by Mr. J. N. Anglin, general secretary.

A successful exhibition of industrial arts was staged on the 22nd and 24th of December.

During the year, in some time in his capacity as president of the General with the Hon. Miss Vincent Davis visited the division and was pleased to see the progress.

Under the auspices of the Universal Negro Improvement Association, the Dayton, Ohio, Division No. 214 held an interesting meeting at the Odd Fellows Hall on Monday, April 24.

A very beautiful program was rendered by the Brooklyn Division on Easter Sunday.

On Easter Sunday a service of songs was rendered by the Brooklyn Division after performing the usual devotional exercises.

There was also a program rendered at a meeting of the Universal Negro Improvement Association.

Information wanted

NEED OF RACIAL EDUCATION AMONG NEGRO CHILDREN RAISED

By ALBERTA WILLIAMS

JUVENILES OF WILMINGTON DIVISION NO. 83 GIVE EASTER SERVICE

By WILFORD H. SMITH

During the week ending April 23-24, 1922, the most powerful nation of the world to send a leader for the complete emancipation of Negroes.

There is nothing more pitiable than the object of the present effort of the Negro people to give their children a racial education.

Garvey a saviour

Not a voice can call him coward; Not a whisper can be heard of him; Not a word can be said of him.

He is a mighty avenger; He is a mighty avenger; He is a mighty avenger.

Commissioner Sherrill Tells Dayton U. N. I. A. of "Other Man"

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BEGINNINGS OF NEGRO'S AWAKENING TRACED BY WEST INDIAN LEADER

By WILFORD H. SMITH

WISDOM SAYINGS OF GREAT MEN BY JOHN E. BRUCE

The first Lord Shaftesbury, in a conversation with Locke, advanced a theory of character and conduct which was a light upon his own.

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By RICHARD A. CHARLES

LADIES' DAY OBSERVED BY HOMESTEAD, PA., DIVISION

By J. JACKSON TILFORD

CHICAGO DIVISION HOLDS BIG EASTER PROGRAM AND MEMORIAL SERVICE

By RUFUS M. ROMAIN

BOSTON DIVISION CELEBRATES EASTER

Splendid Easter Program by Hartford Div.

California Voice Features U. N. I. A.

Wanted

Money in Grain

The Greatest Book Ever Written

From Superman to Man

Notice for Africa

U. N. I. A. Repository

WAVE OF INSPIRATION SWEEPING ISLE OF CUBA AS TO ULTIMATE RESPONSIBILITIES OF U. N. I. A.

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COMMISSIONER CREESE ORGANIZES THREE DIVISIONS IN CANADA IN ONE WEEK

Halifax, Capital of Nova Scotia, Preston, N. S. and Africville, N. S., Lined Up with the U. N. I. A.

HALIFAX, Nova Scotia, Can., April 28, 1922.—Halifax, the mighty, one of the largest centers of Negro population in the Dominion of Canada, the seat of the famous Dalhousie University, the Washington (D. C.) of Canada, has at last thrown her lot with the rest of advanced thinkers of the race and has organized a branch of the U. N. I. A.

GARVEY ISSUES WARNING

(Continued from page 1) the thing came for him, big and bold and big vision; men who look out from the horizon, men who see the future as it is, men who see the future as it is, men who see the future as it is...

"AFRICAN REDEMPTION FUND"

Started by the Universal Negro Improvement Association for the Liberation of Africa—All Negroes Asked to Subscribe Five Dollars or More

The Universal Negro Improvement Association, charged with the responsibility of freeing the four hundred million oppressed Negroes of the world, has organized a fund to capitalize its work for the freedom of Africa. The Second Annual International Convention of the Negro people of the world legislated that a capitalization fund for the propagation of the world be raised from among all Negroes under the caption of "The African Redemption Fund"; that each member of the Negro race be asked to donate five dollars (\$5.00) or more to the fund for the cause of world-wide race adjustment, and the freedom of Africa.

All persons donating \$25 or more to this fund, in addition to being granted a certificate, will have their photographs published in the Negro World and in the Universal Volume to be published for distribution all over the world.

Table listing names and donation amounts for the African Redemption Fund. Includes names like C. H. Madison, Denver, Colo., and various other contributors.

CONVENTION FUND OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION FOR 1922

Every Negro Asked to Contribute to Help Make Convention a Success

SEND IN YOUR DONATION NOW

For the purpose of meeting the expenses of the Third International Convention of the Negro peoples of the world, the Universal Negro Improvement Association today opens its "Convention Collection List," asking every Negro in the world to contribute a dollar or more to meet the expense of this gigantic movement.

Our leaders heretofore have been afflicted with the conditions of poverty. As far as their naked eyes could reach, they were in the dark. They were in the dark, they were in the dark, they were in the dark...

SECCION EN ESPAÑOL

La Redención de Africa es Una Cuestión de Algunos Años Mas—Todos Los Negros Debemos Trabajar Unidos en Beneficio de la Raza—Las Posesiones Africanas Deben Ser Devueltas a Sus Propios Dueños

El Senador King Defiende la Republica de Haití

Hemos notado en años recientes muchos casos de jóvenes intelectuales de nuestra raza que han escapado por el momento de la explotación por el viejo mundo se apropiada para su desenvolvimiento que de la nuevo continente.

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FOREIGN AFFAIRS

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There is a resolution before the Massachusetts Legislature to memorialize congress in favor of the passage of the so-called Dyer anti-lynching bill. The resolution reads: "Resolved, That certain parts of the country over which the danger of lynching is imminent, and the honor and justice of granting protection to our Negro citizens and to their property, should be maintained."

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SECCION EN ESPAÑOL

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EL MAS GRANDE DE LOS ACONTECIMIENTOS EN LA HISTORIA DE LA RAZA NEGRA

La tercera Convención Internacional de los Pueblos Negros del Mundo, bajo la dirección de la Asociación Universal para el Adelanto de la Raza Negra, se celebrará el 31 de Agosto de 1922 en el Liberty Hall de la ciudad de Nueva York. Envíen sus diputado y delegados.

Entre el sinnúmero de temas que han de presentarse a la Convención se prestará especial atención a la discusión de los siguientes: 1. Mejoramiento de relación entre la Raza Negra...

El Idolo de la India. Gandhi, el jefe indio que languidece en la cárcel acusado de sedición, ha experimentado varios cambios de carácter y métodos de vida...

Información General

REQUISITOS NECESARIOS PARA SER MIEMBRO DE LA "ASOCIACION UNIVERSAL PARA EL ADELANTO DE LA RAZA NEGRA". Con la cantidad de sesenta centavos (\$0.60) todo elemento de nuestra raza puede ser miembro de la Asociación Universal para el Adelanto de la Raza Negra.

Millones Para Explorar Ingentes de Azúcar en Cuba y Santo Domingo. Los gerentes de Cuba Dominicana Sugar Company, que están formulando planes para la organización de una nueva firma, con un capital de treinta millones de dólares...

El Camarero de Siberia en "El Libertador Provisional". El General Gregorio Semenov, ex-jefe cosaco conocido con el nombre de "el camarero de Siberia" ha sido puesto en libertad provisional...

ANUNCIOS

EMBLEMAS DE LA U. N. I. A. Compre los discos para fotografías de la U. N. I. A. por artistas de la raza, a precios reducidos. Envíenos a todas partes un cheque o un giro postal.

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Foreign, Commercial and Industrial Notes

By ARTHUR E. KING

Belgian Congo's Debt to Great Britain

At the time of the armistice Belgian Congo owed Great Britain £2,251,000. At present this has increased to £3,550,000 or \$17,288,500 at the normal rate of exchange.

Copper Mines in the Belgian Congo

The copper mines controlled by the Belgian Government are situated in the Katanga district, which holds a pre-eminent position in the world's copper industry and where more than a hundred deposits of copper are worked by the Union Miniere du Haut Katanga, an English company. At Elisabethville, where the works extend over the Kambove and Star veins, there are seven smelting furnaces producing 40,000 tons of copper per annum. The Kambove vein extends from Elisabethville to Ruwe and was prospected by the agents of the Tanganyika Concessions, Ltd., from 1900 to 1906, the date of the establishment of the Union Miniere. The concession is for all the veins and deposits of copper and tin of the upper Katanga and is for a term expiring in 1900.

All the ore extracted from the mines is treated by the foundry at Lubumbashi, near Elisabethville, and is an oxidized ore, malachite being one of the most frequently met with forms in the Katanga. The ore smelted in brass furnaces (cooled externally by a circulation of water) gives raw copper with 96 to 97 per cent. of pure copper. To treat 100 tons of this ore 80 tons of limestone or iron ore and 36 tons of coke must be added in the blast furnace. The Lubumbashi foundry employs 200 European workmen and 2,500 natives.

Another important center is in the course of development at Likasi, 150 kilometers northeast of Elisabethville, and connected by the principal lines of Kamantanda, near Kambove. Concentration works using the electro-chemical system, with a capacity of 4,000 tons per day, have been operating since 1920.

Market for Motor Cars in French West Africa

The use of motor vehicles has increased rapidly in the principal commercial centers of French West Africa, as is illustrated by the fact that taxis may be found in the larger cities, such as Dakar. The imports into French West Africa increased from 143,027 francs in 1913 to 5,895,136 francs in 1920. While France supplied over 94 per cent. of the imports in the pre-war years, the United States furnished 85 per cent. of the cars imported in the years following the war, including 1920. Of the 551 cars imported in 1920, Senegal and Sudan took 376; Dahomey, 91; the Ivory Coast, 69, and French Guinea, 15.

The year 1920 showed an advance in French importations, which increased to 18 per cent. of the total from about 8 per cent. in the three preceding years, while the shipments from America fell from about 90 per cent. to 71 per cent. of the total in the corresponding period. The returns for the first nine months of 1921, excluding the Ivory Coast, if compared with the preceding year, showed a marked decrease, 152 cars, valued at 2,250,983 francs, having been imported.

Textile Trade of Nigeria

Nearly 100,000,000 yards of cotton piece goods, valued at \$30,000,000, were imported into Nigeria, British West Africa, in the year 1920. This trade represented an increase of 25 per cent. in quantity and nearly 50 per cent. in value over the previous year. The principal lines of cotton goods imported are gray bafts, croydons, shirtings, domestics, mulls, dhooties, twills, brocades, satens, drills, blankets, musquito netting, tussors, shantung, muslins, damasks, flannel, flannel, handkerchief cloth for African wear, shirts, hosiery and clothing of all descriptions. Suiting and silk handkerchief for head-wear (36 by 36 inches) and for pocket use are usually stocked. There is also some demand for plush, cotton velvet (in 6 to 10-yard pieces), silk velvet, black and white thread on reels and in packets, and crocheted cotton in skeins and balls. There is a great demand for fish cord, net cord and twine for bagging purposes. The importation and sale of folded woven goods are regulated.

A large business is done in black, white and colored cotton yarns and also in wool yarns. Some native cotton weaving is done, and the products are durable and sell at prices which compete with imports from Manchester. Tarpaulins, umbrellas, hats and caps (smoking, fez and golf), canvas for slipper making, and fishing nets are also received from abroad in considerable quantities.

Over 5,250,000 gunny bags were imported into Senegal in 1920. Grass bags measuring 42 by 28 inches and 28 by 15 inches are manufactured in the Munshi province by natives at a cost of approximately 12 and 6 cents each, respectively. These bags are sold to native middlemen for use in the local produce trade.

Improved Communications in Abyssinia

A new trade route into Abyssinia is being opened which is expected to reduce transportation costs and effect a saving in the difference between the customs dues in France and British Somaliland.

This route starts at Berbera, which as a port is equal to Djibouti and has as good communications with Aden. Thence it leads southwest to the pass at Dubin and then to Hamas, reaching the highlands by a steep ascent of 2,600 feet through the Murga pass to the plateau on which is situated Au Bakhadle. From this town the route will follow the Merodiji River valley to Hargesia, which can probably be reached in five days from Berbera, and from Hargesia the camels will proceed to the frontier, which will probably be crossed at Elinta Kaddo, where a customs station will be located. In Abyssinia the route passes through Dallo and Gabribaya to Jigjiga, which should be reached in four days from Hargesia. One day's journey farther will bring the caravan to Harrar and on the second day it will arrive at Dire Dawa, where it will connect with the French railway.

The camel rates from Dire Dawa to Pigjiga have not yet been established, but between Jigjiga and Berbera the charge will be 6 rupees for the upward trip and 2 rupees for the return trip if loaded. A camel usually carries 250 pounds.

The principal commodities originating in Abyssinia which will be carried over the new route are coffee, feathers, gums, hides, skins and ivory. In the opposite direction cotton piece goods, tobacco, grain, provisions and sugar move in considerable volume.

Petroleum and Bitumens in Madagascar

The following is a translation of an excerpt from a report by the Mine Service of Madagascar, published in the Bulletin Economique, Tanarive:

"The exploration work for petroleum that was undertaken by two English companies at Moroboa and Morafenobe was not continued during 1920.

"A number of mining claims (bornages) for hydrocarbons have been made by foreign prospectors. The colony in order to reserve for French capital a part of the land reputed to contain petroleum has taken in its name nearly 1,800,000 hectares (4,446,000 acres) in the region of Morafenobe and Nossibe and the claims will be put in court for adjudication within a short time. A number of signs seem to indicate that the hydrocarbons exist in the west of Madagascar; the bitumen seepages are very numerous; ozocerite is found in the region of Morafenobe; salt water is met with there also; all these conditions are favorable to the existence of hydrocarbons."

Books Published in Japan During 1920

Japan published during the year 1920 no fewer than 36,179 new books, thus outstripping even Germany by a small margin and the United States by approximately 30,000. There is also food for reflection in the fields represented by this huge output. Of the books published, 9,225 were on art and literature, 9,184 on social sciences, 6,561 on industries, 4,492 on educational subjects, 2,742 on religion, 1,162 on natural sciences, 1,243 on medicine, 603 on military science and 467 on philosophy, while there were only 148 translations.

Increased Co-operation in British West Indies

Closer co-operation in interinsular affairs, the desire for which has become increasingly evident in recent declarations throughout the British West Indies, received an additional impetus in the conference of the West India Chambers of Commerce held in Trinidad last January. The measures particularly advocated in support of this idea included a unified monetary system, establishment of a standing conference and secretariat and improved telegraphic and wireless communications.

Proposals were also recommended looking toward improved and cheaper transportation facilities with the United Kingdom. The central points of this policy as recommended by the conference and submitted to the Hon. Edward Wood, Under Secretary of State for the Colonies, who attended it, are contained in the following clauses:

Principal Measures Advocated

1. Establishment of a unified monetary system for the British West Indies, to which the money of account will correspond, and which will be minted for the West Indies at the cost of issue, the profits on the coinage being devoted to the needs of these colonies.
2. Establishment of a standing conference and secretariat for the British West Indies, together with British Guiana and British Honduras, having subsections to deal with law, customs, medical matters, education, police, commerce and agriculture, and to assist in collecting statistics of trade and other matters and publication of the same; the expenses to be met from the minting of the proposed West Indian currency; the central conference also having power to nominate representatives to the imperial conference at London.
3. Establishment of satisfactory British passenger service between the United Kingdom and the West Indies.
4. Invitation to shipping companies to give consideration to reduction of freight rates between the United Kingdom and the West Indies.
5. Advocacy of improved telegraphic and wireless communications for the West Indies.

White Australia

F. A. W. Gisborne, writing in The National Review, London, on "Australia's Vital Problem," concludes his article as follows:

"The 'White Australia' doctrine, construed in a reasonable sense as an assertion of white sovereignty over the Australian continent, is both justifiable and commendable. But, as usually interpreted, implying the absolute exclusion of colored aliens from Australia, is a mere fanaticism. Just as extreme views are always false views, so extreme policies are always false policies. In its physical aspects 'White Australia,' as popularly accepted, is a defiance of nature. In its political aspects it is a defiance of hundreds of millions of colored men lacking neither in intelligence nor self-respect. For Australia to shake a fist but indifferently mailed in the face of Asia, especially in days like these when Europe has been reduced to temporary impotence, seems scarcely prudent. Ideals may be magnificent, but they are doubtful guides in matters of national policy. The not unimportant question as to whether in itself the ideal of an Australia solely occupied by whites is morally unassailable need not now be discussed. What matters is that it is impossible of attainment.

"Paradoxical though the statement may seem, the best way to keep colored men out of Australia would be to let them in. By the introduction of Asiatics of inoffensive habits in limited numbers to limited areas a barrier could be raised against the more warlike and aggressive colored races. The establishment of a chain of Indian agricultural colonies along the northern coasts of Australia would enormously increase the wealth of the country and afford well-paid employment to thousands of white men who would be able to live in the state of artificial comfort necessary to the enjoyment of health in a tropical climate. By the association in productive activity of white heads and colored arms extensive areas of rich land would be brought under cultivation, and new and entirely self-supporting industries established. From these industries, among other advantages, the government would derive sufficient revenues to build strategic and other railways, and maintain the sea and air forces necessary to the protection of the northern coasts of Australia. Apart from the great and direct benefits the commonwealth would derive from the adoption of some such plan of restricted Indian immigration, effect that it would produce on opinion in India would be most salutary. The colored subjects of the King would welcome the removal of disabilities not only injurious to their interests, but offensive to their racial pride. Their conceptions of the privileges attached to citizenship of the British Empire would be enlarged, and their attachment to the Crown strengthened. By the partial lifting of the racial embargo in favor of Indian immigrants, for whose use special areas in tropical Australia unsuited for settlement by white men would be set apart, the Federal Parliament would remove the reproach now resting on it of selfishly keeping empty and unproductive lands capable of supporting in comfort millions of human beings, strengthen the cohesion of the empire, and perpetuate white supremacy over the Australian continent."

SAN FRANCISCO BRANCH NO. 148 OF U. N. I. A. AND A. C. L.

Sunday, March 26, was a banner day for the members of the San Francisco branch of the Universal Negro Improvement Association. The Literary and Dramatic Club of the division rendered a very interesting program at the Hamilton Hall. The attendance was very good and each and every one expressed the enjoyable time they had spent. Every item on the program was well rendered and received the most stirring applause. There is no doubt the Literary and Dramatic Club scored its first goal, and there is every reason to believe they will score many more.

- The master of ceremonies was Mr. W. R. Williams and the main speaker was Prof. J. J. Adams, who made a short, forcible appeal for Negro men and women to rally to the call of the Universal Negro Improvement Association. We also had as our honored guest Mrs. C. Jones, who made brief remarks.
- The following is the program:
- PART I
1. Opening ode "From Greenland's Icy Mountains."
  2. Prayer by Chaplain M. Gopaul.
  3. Introduction of the Master of Ceremonies.
  4. Aims and Objects, by the Master of Ceremonies.
  5. Musical selection by Miss A. G. Tavares.
  6. Paper by Mr. B. J. Brown.
  7. Soprano solo by "The Roarers," by Miss Susie Hurst.
  8. Reading of the President General's Message, by the Secretary.
  9. Membership Drive by Miss Louisa Brown.
  10. Announcements.

PART II

1. Musical selection by Miss M. Dawson.
2. Comments by the Journalist, Miss Gladys Hurst.
3. Recitation, "David's Lament for Abalom," by Mr. B. A. Small.
4. Baritone solo by Mr. W. McKenzie.
5. Paper by Miss A. C. Dunn.
6. Tenor solo by Mr. A. Cummings.
7. Address by Prof. J. J. Adams.
8. National Anthem of Ethiopia.
9. Prayer by Chaplain.

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THE TRUTH ABOUT BRAZIL

By FRANK ST. CLAIRE

Articles on Brazil have become rather frequent here of late in white magazines and newspapers, the latest in the March or April issue of the Current History. Very few of the statements in the latter issue on the Brazilian question were correct. Most of the North American travelers who go to South America write entirely from personal feeling than from fact; even the late ex-President Roosevelt wrote the same as the average white American, and English, as well, but there are a few whites who travel and whose writings on the subject are fair and impartial. Most of these, from their names, are either German or French. In regard to American Negroes going to Brazil, I know for a fact that they are welcome. Those who are traders, professionals or agriculturists are especially welcome. Many British West Indians go there for all kinds of work, most of them locating at Para. It is not advisable for an American Negro to go there as a common laborer. Far from it; when the average British West Indian Negro goes there and succeeds as an ordinary laborer, the American Negro would fall. Sometime last year an article appeared in the Chicago Defender addressed to Frank St. Claire, written by I. S. Moore, of Bahia, Brazil. In the letter published he made a number of untruthful statements, not only about Brazil, but also about the Brazilian-American Colonization Syndicate. This same person was afterward rebuked by The Negro World, and was told not to write them any more letters. The statements he made about Brazil were not true.

The population of Brazil is about 30,000,000. About 8,000,000 of these are pure Negroes, 12,000,000 a mixture of Negro-White or Negro, Indian and White, so this alone shows a preponderance of Negro blood. There is no color line. Only recently a colored Brazilian was elected President. In regard to the question of passports, no doubt, as mentioned some time ago in The Negro World, there is certain influence behind the move to discourage the American Negro from going there. Those who desire to go can get there if they so desire by simply getting a passport for some point in Mexico and then proceed on to Brazil. For real, reliable information on Brazil the Rev. J. A. Zahm is the most fair and impartial authority. In his work on "Through South America's Southland" he sees the colored Brazilian in every walk of life, political, commercial and social. Also there are Frank G. Carpenter's works on South America, Elliot's work on "Brazil Today and Tomorrow" and also "Brazil and the Brazilians," by Kidder and Fletcher. The writers just mentioned are the few that see a Negro at his best and write according to right and not prejudice. These books ought to be in every Negro home, as they are very inspiring. Also in conclusion I'll mention the works of Charles Fausville Fife on the "United States of Brazil." While the latter did not mention much as far as race is concerned, the illustrations plainly show Negro blood overwhelmingly predominates in Brazil in all walks of life. According to Albert Hale, in his work on "The South Americans," it will be impossible for Brazil to ever draw the color line, this at least a blessing to sunny South America.

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MONTREAL NOTES

Local Branch Celebrates Easter Day—Largest Recorded Attendance—Danced Unusual Interest—Varied Program Offered

By CHARLES H. ESTE

Easter day was celebrated with due enthusiasm by members and friends of the local branch. At three o'clock the hall was filled and jamming space was scarcely available for later ingress. The orchestra was in full form, and furnished good music. All the members of the Black Cross Nurses turned out and displayed an unprecedented spirit of goodwill.

The Literary Club choir, directed by Mr. W. Padua, rendered several numbers which were enjoyed by the entire gathering. Another striking feature was a cornet solo rendered by a representative of the famous Prevo orchestra. Miss Alice Hall, the newly elected

president of the Ladies' Division, has been untiring in her devotion to the cause, and through her energetic endeavors the branch has gained much moral and financial support.

Seated on the platform were President Alfred Potter, Lady President Miss Alice Hall, ex-President Mrs. T. O'Brien, Chaplain Wm. Trott, Messrs. James Gibson and Charles Este.

The Chaplain read a Biblical selection, and Mr. C. Este preached the Easter sermon. Mr. M. Chambers delivered an interesting address in which he delineated the historic background of Negro achievements. Beginning at the time of Nimrod and ending at the twentieth century, Mr. Chambers shed a new ray of pride and hope in the mastery of his presentation.

Mr. I. Nanton, director of the Literary Club's evening school, was unparalled in an address entitled "The Negro Yesterday, Today and Tomorrow." Prolonged cheers were accorded him.

Mrs. E. Miller rendered an Easter solo with real vocal skill.

Mrs. J. McKinley sang "The Golden City" with natural charm.

Two selections by the Hawaiian Trio elicited prolonged cheers. Mrs. O'Brien also sang well.

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Everywhere, the small business is being rapidly driven to the wall. We see restaurant, grocery and other combines reaping the benefit of their superior organization in selling and buying powers.

The men who organized these concerns had ENTHUSIASM, VISION and IMAGINATION.

You need enthusiasm, vision, imagination. You need all these things in order to visualize the possibilities of yourself and your race and just in that proportion you have enthusiasm, vision and imagination you will contribute to the success of your race.

THE NEGRO FACTORIES CORPORATION

As you perhaps already know, is organized to build, own and operate factories all over these United States, the West Indies, Central and South America in the interest of Negroes, for Negroes, and to be run wholly by Negroes. Now, such a program must appeal to every Negro. Why shouldn't it?

When these factories are put up and are in full operation, employment will be given any number of Negroes, and remember, they will not be confined to menial jobs. Of course, you understand that there is no disgrace in any kind of work—but there will be positions for clerks, stenographers, managers, superintendents and so on.

Show the Negro Factories Corporation how much enthusiasm, how much vision and imagination you possess.

SUBSCRIPTION BLANK

NEGRO FACTORIES CORPORATION

Date.....

66 West 135th Street, New York City,

Gentlemen:

I hereby subscribe for.....shares of Stock at \$5.00 per share and forward herewith as part or full payment \$.....on same, balance to be paid within 60 days.

Name.....

City.....

State.....