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The Indispensable Weekly
The Voice of the Awakened Negro

THE Negro World

Reaching the Mass of Negroes
The Best Advertising Medium

A Newspaper Devoted Solely to the Interests of the Negro Race

VOL. XII. No. 18

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CHRISTIAN BOERS OF SOUTH AFRICA USE AEROPLANES TO BOMB HOTTENTOTS

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

So the Hottentots have risen in rebellion in South West Africa, and the English are about to use their aeroplanes in bombing them into submission! Not very long ago the natives of Kenya, South East Africa, rebelled, and they also were put down by organized military force. This reveals to us an unhealthy state of affairs. The natives of Kenya were able to fight only with sticks and stones; the Hottentots in this their new rebellion are fighting with wooden spears and leather shields. Surely they cannot put up much resistance against aeroplanes bombing them from the sky and mounted forces charging them with bayonets and shooting them down with the latest model rifles. The spirit of the people, according to these two rebellions, has arisen to the sense of liberty, but they do not know how to get it. They believe that they can successfully use their sticks, stones, and wooden spears to repel and expel the "vicious alien enemy." It is not practicable. Those of us who have mixed with modern civilization know that the natives of Africa will never be able to redeem their country in this way. If they must expel the invader, and that is expected, then they will have to do so on modern, scientific lines. We cannot fight for our liberty nowadays with sticks and stones; we must have the latest model machine guns, the most deadly gas, and those weapons that have stood the test of modern combat.

A Bit of Advice

Instead of so many of us wasting our time in pool rooms, cabarets and places of evil repute around these modern American cities and the progressive countries of the West Indies, why not put in our time developing ourselves scientifically, learning how to manufacture chemicals that can be applied for useful purposes in such conflicts as do take place in Kenya and in South West Africa? Surely the introduction of chemical gas among the Hottentots and the natives of Kenya would place them in a better position to handle "the alien disturbers of African peace." Surely Smuts and other Boers would not have such an easy time subduing black men if our brothers knew how to apply a little chemical fire to some of these "cold and frigid disturbers of human liberty." Surely the chemical heat would warm them up a bit, and they would get to realize that the whole world is not an iceberg, and that certain parts in Africa can be made as warm even as the borders of Hades!

Opportunity at Our Door!

It strikes me, with all the civilization that America and this Western World affords, Negroes ought to take better advantage of the course of higher education. In any city we can find institutions of learning where we can develop ourselves technically and otherwise. We could make of ourselves better mechanics, better scientists, better artisans, and if we have no use for the knowledge today, surely we could apply it in the days to come, and in cases where we can help our brothers in Africa by making use of the knowledge we possess, it would be but our duty.

If Africa is to be redeemed the Western Negro will have to make a valuable contribution, and there can be no better contribution to African liberty made by us than that which is technical and scientific.

Aeroplanes in Africa

The Hottentots have no aeroplanes, and because of that the Boers and the British can bomb them out of their holes and huts and ultimately subdue them. But around these American cities and this Western World we have many Negroes who can fly in aeroplanes. Why not build some, and when the Hottentots need aeroplanes to combat aeroplanes, why not give them of our technical ability and help them to put over the big job that all of us want done? It is true that we cannot get our aeroplanes from America to Africa; but, after all, we can build aeroplanes anywhere for that matter, even in South West Africa, and it does not take such a long time to build them after all. But first of all we must get the knowledge; we must have the skill by which we can do these things when the time comes.

The Duel of Brains

This may sound very harsh and cold-blooded, but it is for me to let the world know, it is for me to let all the members of the Negro race know, that nobody is going to listen to you if you pray, if you sing, or if you shout. Nowadays the only Being that listens to prayers is our Heavenly

NATIVES ONLY HAVE STICKS AND LEATHER SHIELDS WITH WHICH TO FIGHT

IF AFRICA IS TO BE REDEEMED THE WESTERN NEGRO MUST HELP WITH SCIENTIFIC AND MECHANICAL SKILL

MAN DOESN'T LISTEN TO PRAYERS OR HARKEN TO PETITIONS, BUT HE FEELS

THIRD ANNUAL INTERNATIONAL CONVENTION OF NEGRO PEOPLE OF THE WORLD PROMISES SOLUTION TO PROBLEM

Father, and He is quite away in Heaven. We hope to meet Him one day, because, as Christians and believers in the one true and living God, all of us hope to see our judgment; but today we are on earth, and I repeat that man does not listen to prayers; he does not hearken to petitions, and you may hold as many mass meetings as there are days in the year, he is not going to listen to you. Man only feels. If you can drop a bomb further than he can, and even more deadly, then he is going to listen to your complaint. If you can make some chemical and produce some explosive by which you can put him out of commission easier than he can you, he is going to listen to you; so we must not expect our brothers in Africa to save Africa by prayers, petitions and mass meetings; Africa can only be redeemed by the scientific skill of the Negro himself. He will have to match fire with hell-fire; he will have to match science with higher science; he will have to match brains with greater brains. It is well we understand this now.

The great white man has held sovereignty over the world through his power in science, in art, and in industry. Negroes, my advice to you is to get that kind of power that will place you on a par with the great white man. If you think that you can stand on Mother Earth with a bow and arrow in your hand and shoot the man from the plane five miles above you, you make a tremendous mistake, because in two seconds he will put you out of commission by dropping a bomb on your head, and the next thing you know you are on a long trip across Jordan. If you want to meet the other fellow and he has his aeroplane, get one. If you want to hold that which is your own, you have to get the kind of protection that is necessary. If the other fellow has a long-range gun, you cannot use a bow and arrow, because he will blow you to pieces—you have simply to go and get a long range gun, and one that can fire at least ten yards further than his. These are cold facts, and it is well the Negro realized that now. We are living in a material age, the age when power rules—not sentiment, not emotion, but power, and the best thing you can do is to get it.

The Negro Tradition

We are not disappointed, however, because the Hottentots have lost in their effort for freedom, or because the natives of Kenya have lost their chance of liberty. The reverses they have suffered only tend to open our eyes, to make us realize that the age of sticks and stones is past, and the age of scientific combat is here.

I trust Negroes nowhere will try to start anything unless they are well prepared, because this is an age of preparedness on the part of all peoples. We want a better system of world organization. We want that common sympathy among us as a race that will cause us to feel over the reverses of the Hottentots as they do themselves. Surely the Hottentots are not related to the Boers or to the Afri-cander Bond, or even the Englishman; but the Hottentot is flesh of our flesh and blood of our blood. You can hardly distinguish the Hottentot from an American Negro, or the Kenya native from a West Indian Negro. We bear the same semblance because we are of the same race.

White men are so loyal to themselves that if Russians are suffering from a famine, American white men will sub-

scribe one hundred million dollars to relieve their needs. Yes, even though Germany and England were at logger-heads, Englishmen will not see Germans starve because they had a fight the other day. Why, therefore, should West Indian and American Negroes be disinterested in what happens to the Negro in Africa? Again I say, we want a closer union in race, we want a deeper and greater love for and among ourselves. Not until we get to realize that the destiny of each and every Negro is linked up with the entire race will we as a people put over that racial program that will cause us to merit the respect of all the other races and nations of the world.

I feel so much over the Kenya native reverses, as also the reverses of the Hottentots, that I only wish that I was in a position to give them all the assistance they need to free their country of the "alien pest."

Behind the murder of the hundreds of thousands and millions of Negroes annually in Africa is the well-organized system of exploitation by the alien intruder who desires to rob Africa of every bit of its wealth for the satisfaction of their race and the further development of European countries. We can expect no sympathetic approach to Africa from the alien races who are now clamoring for African possession. We have had a fair example of alien Christian control of Africa through the outrages of Leopold of Belgium, when he not very long ago butchered so many millions of our brothers and sisters in the Congo Free State. What Leopold did in the Belgian Congo is what Smuts and other Boers are about to do in German East Africa, South East and South West Africa. If we take no interest in the higher development of the African native, it will mean that in another ten years the world will have a new tale to tell about Africa. Yes, I say in another fifty years historians and writers will tell us that the black man once inhabited Africa, just as the North American Indian once inhabited America; but those of us who have our eyes open are determined that the black man will not be a creature of the past, but he shall be a being of the present, as well as of the future, and he shall live on this planet earth until God is ready to call all men to their judgment. Those of us who are thoughtful can well realize and understand the great plan that is laid out for the extermination of the weaker peoples and races of the world. The killing of a few natives here and there every other day, every other week, and every other month, will mean that in another few years there will be very few natives left, and so long as Negroes or African natives can only protect their lives with sticks and stones and leather shields, so long will they be killed from long distances, from long ranges, and those of us who are well versed in western civilization, would be nothing but criminals to fold our hands on this side of God's green earth with all the knowledge that we have of things modern and allow these our brothers to suffer because of lack of proper help.

Lafayette

Lafayette came to this country and helped in the freeing, in the development, of this great nation. He was only a white man, not an American. As Lafayette did that from the largeness of his heart for the purpose of helping his race to become free and independent, so can many a black Lafayette go to South East or South West Africa or anywhere to help the natives to get that freedom, that liberty, that God gave to every man when He said, "Let there be light." We must organize the world to suit ourselves. We cannot afford to allow every Tom, Dick and Harry to take advantage of us, and that is why we are asking Negroes everywhere to send to the third annual International Convention of the Negro peoples of the world, to be assembled in New York from the 1st to the 31st of August of the present year, as many delegates as they possibly can. We want men of intelligence; we want men of courage, men of character who will devise the ways and means by which we can protect our race now and in the future. The Negro is unsafe anywhere he happens to be. He is suffering all over the world; therefore, if we are suffering in common, we should organize in common for our own protection. Whether we be American, West Indian, South and Central American, or African Negroes, our cause is one; hence, we should unite our forces to bring about the change that we desire universally.

It is the duty of every Negro to help the Universal Negro Improvement Association to put over its big program of racial emancipation and the liberation of Africa. Africa must be redeemed if the Negro is to be free. The Negro must be free if he is to continue to live a man. The bringing about of such results means hard work, and the Universal Negro Improvement Association has undertaken the job. It is for you to help us put it over. You can do so by subscribing to the African Redemption Fund. You can send \$1, \$2, \$4, \$5, \$10, \$20, \$50, \$100, addressed to the Secretary-General, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y., or you can subscribe to the 1922 Convention. Money is needed to finance the great convention in August of the present year. You can help by sending in your \$1, \$2, \$5, \$10, \$20, \$50 to the Registrar, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y.

With very best wishes for your success, I have the honor to be,
MARCUS GARVEY, President-General
UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION
PHOENIX, ARIZONA, June 13, 1922.

It is the desire of the Parent Body to have all Divisions organized for the coming International Convention. To this end, it is requested that each Division be organized and ready to send delegates to the Convention. It is requested that you be good enough to see that your Division is organized and ready to send delegates to the Convention. See the list of Divisions on the Parent Body's website.

Miscegenation Only Local Alternative to Social and Economic Serfdom--Maloney

It is a Challenge to Heroic Souls--Towards Sidelet It-- Fires the Emotions Like a Religion; It Nerves the Will; It Enlightens the Conscience; It-- What? Garveyism!

HODGE KIRNON ANALYSES WORK OF YOUNG WEST INDIAN AUTHOR

"Upon Matter Which Garvey Awakens Feelings" He Writes, "Rogers Supplies the Requisite Scientific Facts and Knowledge"

There is amongst us a young Negro writer, J. A. Rogers, who has written a book, "The Negro in America," which is a masterpiece of literary activity and new as a Negro work.

Another point: Close breeding weakens the stock. Instances are to be noted in the low stamina of European men, and in the vitality of about half the stock which is living merely on the coast.

FIRST NEW YORK U. A. L. MOTOR CORPS AND BLACK CROSS NURSES PARADE

After having organized the Newark U. A. L. parade on the morning of May 12 and having taken a splendid exhibition in that place, a large contingent of the First New York U. A. L. motor corps and Black Cross nurses, accompanied by their hosts of the motor corps, and combined with a number of other organizations, will parade in the city.

THE MORALITY OF WHITE FOLKS KNIGHTS OF THE KU KLUX KLAN INITIATE 3,000 IN CHICAGO

By J. JACKSON TILFORD CHICAGO, June 17.—We read in the Chicago Examiner, morning of the 16th, the following: The Ku Klux Klan, 3,000 through mystic rites, Chicagoans attend naturalization. Surrounded by a phalanx of white-robed and hooded figures, and with all approaches carefully barred, 3,000 candidates were naturalized into the invisible empire of the Ku Klux Klan near Plainfield, nine miles west of Joliet, last night, according to reports.

AMERICA AROUSED OVER LAWLESSNESS OF KU KLUX

By WM. HARWOOD WHEAT KETCHIKAN, Alaska, June 17, 1922.—KETCHIKAN is taking commendably quick and effective steps to clean up the town of Ketchikan, Alaska, a suburb of Sitka, Alaska. A night marshal, in the performance of his duty, shot and killed one of the mob and wounded several others. Federal agents have been sent to Ketchikan to investigate the matter.

MISSIONARIES IN WEST INDIES ALARMED AT GROWTH OF NEGROISM

Annual Report of Wesleyan Methodist Missionary Society Tinged with Tales of Spiritual and Social Revolt of Black Groups

By GUSTAVUS TIMOTHY MARIOTT NANTUCKET, R. I., June 17.—I met me every Sunday in the district of circuit every year. A general report is written on the subject of the Negro movement in the West Indies.

AGENTS, PLEASE READ

Please remember that the paper is placed in the mails on the Tuesday of each week. If your order for papers reaches this office later than Monday, do not expect papers for that week. Papers will be mailed the following week. Papers are second-class matter, and agents must remember that they do not receive the rapid handling that first-class matter receives.

ABYSSINIAN SAYS JAMAICANS LOOK TO NEGRO AMERICA FOR RACIAL SALVATION

Joe Vila on Dempsey's Pussfooting Writing in the "New York Daily Mirror," Joe Vila thinks that "Dempsey" who is dodging Vila, should be made to fight or show the white feather.

WILBERFORCE GRADUATES 200 AT JUNE EXERCISES

Great Grandson of Founder to Deliver Commencement Address June 15 will mark the close of a very successful year's work at Wilberforce University, and on that day more than 200 young men and women will graduate from the institution.

DIG MASS MEETING

A Big Mass Meeting will be held at Billy Sunday's Tabernacle, Grand Street, between 20th and 21st Streets, on Wednesday evening, June 28th, at 8 o'clock. The principal speaker will be

HON. MARCUS GARVEY

President-General of the Universal Negro Improvement Association

GARVEY TELLS TACOMA HEARERS AFRICA MUST BE FREE

"If," He Said, "Two Races Cannot Get Along in the Same Country Together, It Is Best That They Separate"

WORLD-WIDE MOVEMENT

The Universal Negro Improvement Association is a world-wide movement, and it is in the hands of the people to make it a success. It is a movement for the betterment of the race, and for the establishment of a government for the people.

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Housing of Delegates, 3d International Convention, Universal Negro Improvement Association. All delegates intending to attend must correspond at once with the Housing of Delegates, 3d International Convention, Universal Negro Improvement Association, 100 West 136th St., N. Y. C.

Negro World

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THE SWELTERING EAST

FRAZIER HUNT, following the pace set by Lothrop Stoddard, is warning the white world that it is dancing on the top of a volcano of revolt.

"There are many men, wise to the East, who today not only feel that this will happen, but that once freed from the heel of the white West, and with the adoption of the science and culture of modern warfare, these billion men will seek revenge and that again black, brown and yellow hordes may sweep over white Europe and its great outposts of white culture."

In India and Egypt, Arabia and Persia, China and Japan, Korea and Siam, Haiti and the Philippines, it was the same way—the darker races are rising against the tyranny of white rule.

In India Mr. Hunt had an interview with Mahatma Gandhi and the India martyr said something to him that ought to cause black folk to sit up and think. It is this: "One thing is certain—India is not going to stop. We are trying to win by non-violence; if this fails the consequence will be too terrible to contemplate. Our people then will have lost all faith in peaceful means."

"IF WE MUST DIE" SOME time ago we emphasized the fact that one of the most wholesome, most sobering remedial agencies in the cure of lynching is the repayment of the lynchers in their own coin.

When the mob knows that the group to whom their victims belong is sure to retaliate on the lynchers in the knowledge that if one must die one will not die alone.

The most salutary example of "eye for an eye" was demonstrated by the Negroes of Washington, D. C., during the July riot of 1919. It is well known that the toll of death among the whites was so large, and so appalling, and so overwhelming, that the death toll among Negroes to such an extent that the correct check-up was never given to the public.

The same spirit, but with a different result from the Caldwell case, seized a frenzied mob of Negroes in Richmond, Va., Sunday when they pursued and put to death a white motorman of the Virginia Railway & Power Co. who, it is reported, assaulted a Negro during an altercation on a street car.

This spirit of retaliation was exhibited by the martyred Sergeant Caldwell in Alabama several years ago, seeing that he must die, either at the hands of a street car conductor and motorman, or be executed by the law of the State for defending himself against their assault, preferred to exact the lives of his assailants.

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FOREIGN AFFAIRS

BY DUBE MOHAMED ALI

The Prince of Wales' visit to Cairo on his way back to England is creating considerable interest in London political circles.

The alarm of "The Outlook" for the Prince's safety is undoubtedly justified by the conditions at present prevailing in Egypt, but unfortunately "The Outlook" does not understand the mentality of the Egyptian people.

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YE COLUMBAN NUP.

The Saturday Evening Post, 19, 1932, has a part story by that indefatigable Negro writer of the irreducible M. L. Irv Cobb. The story is a fiction written by a gentleman who writes in the first person, whose name is not given, but who is full name is Jefferson D. P. Frazier.

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ABYSSINIA EXTENDS COLONIZATION OFFER TO AMERICAN NEGROES

Raz Tassary, Prince Regent of Ancient Negro Kingdom of Ethiopia, Offers Land and Invites Negroes of America to Come and Make Their Homes in His Domain

GREENLEAF B. JOHNSON In an interview given out at the Hamilton Republic Club, 14 West 107th Street, Mr. H. H. Topkayman, Persian consul, made known an invitation to the prince regent of Abyssinia to deliver to Negroes of America, inviting them to come, share, colonize, and develop the resources of that great East African country.

According to Mr. Topkayman, prince regent Raz Tassary is a man schooled in the domain and prospecting for diamonds in the East African country.

Asked concerning the area and resources of Abyssinia, Mr. Topkayman replied: "On my recent visit to Abyssinia, I was impressed with the fact that the country has a great future before it."

The high economic pressure that confronts Negroes as they seek to improve their lot in the machine and the nursing mother, is a factor that is being taken into consideration by the prince regent.

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NEGRO GIRL TAKES M. A. IN ECONOMICS AT COLUMBIA

Among the graduates of Columbia University this year is a young colored girl, Dorothy Marie Hendrickson, 21, of 144 W. 123rd Street, New York City. Miss Hendrickson is the first woman of her race to take the M. A. degree in economics at Columbia.

Her thesis, "The Economic Position of the Negro in America," is a study of the economic conditions of the Negro people in this country.

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JAPANESE SCORES AMERICAN MORALS

Says Men and Women Deprived, Church a Variety Hall

WASHINGTON, June 16.—Of all the countries in the world, the United States is the most destitute of morality, according to Mr. Yamagata, editor of the Hwaikoku Shinbun, only daily newspaper published in Japan.

Yamagata, in an address before the State Department here today, contained a scathing denunciation of Western civilization and American institutions.

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Weekly Sermon

Subject: "The Transformation of the World." St. Luke, 8:4. "Launch out into the deep, and let down your nets for a draught."

It was Christ's added part that made the difference. When our efforts in the world are made, how often do we see that what is needed is a change of agencies or methods, when the thing we are doing is a willingness to allow the Lord to take direction of our work.

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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.

MAN-MADE PROBLEMS FOR over a quarter of a century we have been hearing of "The Negro Problem," and now in Boston we are hearing of "The Jewish Problem."

What do we mean by a problem? In the first place, we must distinguish between a problem per se, a problem in the nature of things and a problem that is made a problem by the perversity of man, and by the artificial distinction of society.

Last Friday afternoon we looked out of our window and towards the west and saw looming up an immense hill, grass covered on the slope and covered with trees on the top. We were informed that from the top of that hill one could see the nearby towns and the country side for miles around.

Now, here we had a situation. As to whether it would take one fifteen, thirty, forty-five or sixty minutes to climb to the top of that hill would depend entirely as to whether one sauntered along or hurried, as to whether one could climb that long hill without pausing for breath or whether one had to stop and rest two or three times on the ascent.

But if one had on a pair of tight shoes, which made walking even on level ground difficult, or if he had no shoes at all and would be forced to walk barefooted, or would have to tread carefully to avoid rough places, pieces of glass, sharp rocks, brisks and thorns, or if he was over-fat and carried seventy-five pounds of excess weight, he would have a problem on his hands getting to the top of the hill.

So it is with the so-called Negro problem. If the Negro was regarded as a full-fledged man, permitted to grow and develop naturally and exercise his natural talents, whether in philosophical, scientific, literary, musical, artistic, agricultural, mechanical, inventive or commercial, if his civic, political, industrial, economic and social status was determined by his worth as a man and not by the color of his skin, there would be no Negro problem.

But in many sections of this country, when they speak of a Negro, they do not mean a man, but a man, that is, a being who represents a half way stage between man and the ape, even when they see him unusually intelligent and noble, they still do not regard him as a man but more like an educated horse or dog who can count.

The Negro finding himself repressed and fettered grows restive and restless and begins to complain. And then the country says that it has a Negro problem on its hands. But the only problem lies in the tight shoes and small clothes that have been imposed upon the Negro. Remove the tight shoes and small clothes, give him shoes that fit and can be comfortable in and clothes which permit him to stretch his arms and breathe and there will be no Negro problem.

With regard to the problem of the foreign immigrant the condition is partly a problem and partly a situation. A few weeks ago the problem of the foreign immigrant was discussed at a meeting of the Chamber of Commerce in a New England town. It was stated by one of the speakers that many foreigners came to America because of her opportunities for education and wealth and her free speech and free institutions, and when they get to this country instead of falling in with her traditions and ideals in a whole-hearted manner, still clinging to the traditions, ideals and socialistic and materialistic tendencies of Europe.

Now that seems to be the fear at Harvard and other American institutions of learning, they feel that if there were a large preponderance of Jewish students, the universities would be more Jewish than American and that their aristocratic traditions and system of exclusive clubs would be seriously disturbed and affected. Thus we see that the Negro's situation is entirely different from that of the foreign immigrant.

The black man only asks for the same privileges and the same opportunities that other human beings enjoy. The foreign immigrant often desires to change and metamorphose the institutions of the country to which he has fled for refuge. Not possessing the social aspirations of the Jew, he does not desire to change and metamorphose the institutions of the country to which he has fled for refuge.

A man has a problem on his hands if he finds himself paralyzed or afflicted with a heart ailment, hardening of the arteries, Bright's disease, or any other ailment that would prevent him from doing his work. If his shoes are too tight or clothes too small, or if he is afflicted with a man-made ailment, he has a problem on his hands.

THE HARVARD BAN—A LESSON THE NATION, in a long editorial, is vehement in its denunciation of recent manifestations of anti-Semitism at Harvard.

Harvard, it charges, is not the only American university that discriminates against the Hebrews. It goes so far as to name Columbia and New York University. As an example of the gravity of the situation, the New York World instituted an inquiry, the results of which seemed to indicate that after all the Nation's charges are not altogether groundless.

It would be interesting for someone to start an investigation into the number of universities that discriminate against the Negro. Of course, even if it were to be done, it would not disturb anybody's equilibrium, as 12,000,000 Negroes are not half as significant as a few hundred thousand Hebrews.

All of which only brings us to a very important point. The Jew came to this country and had just as hard a time as the Negro making a living. Prejudice of every kind was used against him. Even today it is just as difficult for a Hebrew to share in the spoils of this "great democracy" of ours as the Negro. But the Jew worked. It is a penchant of his. Far

THE NEW VIEWS OF U. I. A. DIVISIONS

Philadelphia Division Going Over the Top—Address Also Made by High Commissioner for New York State, Hon. C. M. Duvall

By DR. WALTER B. HANNA. Negro. Among other things he touched upon the Liberatorian attitude created by the advancing of the \$50,000 loan to the African Republic, whereby the Negro people are to be organized annually in rentals, but is a proposition which will pay for itself as it goes along. This is the chapter on a sound economic basis, a thing that has not been emphasized in the past history of the Negro people.

Philadelphia, Pa., June 4.—The new chapter of the U. I. A. in Philadelphia, is the symbol of a constructive policy. The speaker, Dr. Du Bois, in his address, said that the Negro people are to be organized annually in rentals, but is a proposition which will pay for itself as it goes along.

Dr. C. M. Duvall was then introduced by the commissioner of Pennsylvania, who made a speech in an oratorical style with which he is so gifted and the campaign for which he is now fighting. He paid tribute to abilities of black men and women and the lack of opportunity that is given to the Negro people in the United States.

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SEVEN QUESTIONS TO THE NEGRO WHO SAYS, "IT CAN'T BE DONE"

1. Are you satisfied with conditions as they are? 2. If you are not, have you done anything to help bring about a change? 3. Is it your own thought-out opinion that "it can't be done," or do you believe it is ready-made from someone else? 4. Do you honestly believe that the white race will ever do anything to help bring about a change? 5. If you honestly so believe, can you see an instance where you have been awarded "rights and privileges" without first having to fight for them? 6. Do you think your race capable of self-government? 7. Why do you think the white man is so much more likely to do—try hard and fail, or not try at all?

HAITI, THOU LAND OF TOUSSAINT! HAST THOU COME TO THIS?

By ROBERT L. POSTON. The going out of office of President Harding and the inauguration of Woodrow Wilson on May 10 of last year as President of the United States of America, has been heralded in this country as the most important event in the history of the Negro people since the death of Toussaint Louverture. It is just the opposite, Haiti has just given birth to a new era in its history. It is just the opposite, Haiti has just given birth to a new era in its history. It is just the opposite, Haiti has just given birth to a new era in its history.

MARCUS GARVEY THE FOREMOST NEGRO OF THE TIMES

A Leader Without a Peer, With a Program for the Masses of His Race. By MILTON VERNON. SEATTLE, Wash.—On Sunday, May 21, the Honorable Marcus Garvey arrived in the city of Seattle, via the Northern Pacific railway, and was given a rousing reception. The Liberatorian in a recent editorial remarks: "This constantly repeated term has become commonplace, but it carries with it a far deeper significance than the word of high-sounding terminology. When we come to consider the matter in its relation to the races and peoples of the globe, it is very apparent that Africa at the present time occupies the largest place in the thought of the civilized world, not because of the unique place of the 'Dark Continent' in the political, commercial, political and economic relation sustained to the civilized nations, nor so, perhaps, than that of any other of the present world epoch."

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AFRICA FOR AFRICANS MEANS A REVOLUTION IN NATIVE THOUGHT, SAYS LIBERIAN JOURNAL

position and responsibility? We are time as the kingdom for just such a time as this. An independent sovereign State founded within the African continent, among more than two million of aborigines, places the republic at once in a most strategic position for the complete domination of the continent of Africa for the Africans. This, therefore, becomes an experiment in eternal social and national power and separation, surrounded as we are by the great expanding powers pushed forward by European civilization. These powers have no thought of fulfilling their flag and advancing their territorial thrones; on the other hand their cords are being lengthened and they are being drawn to the north of the continent of Africa. The presence of a black republic, therefore, stands as a challenge to the governmental and political control of Europe in Africa. A stable independent Negro state, whose national origin and integrity are maintained and perpetuated by distinct racial and personal worth, capability and fitness, and whose people are imbued with the national self-consciousness and self-determination throughout this continent, thereby setting a permanent standard of governmental power.

From such a point of view will Liberia stand as a beacon of hope to the millions of native Africans who are being drawn to the north of the continent of Africa. The presence of a black republic, therefore, stands as a challenge to the governmental and political control of Europe in Africa. A stable independent Negro state, whose national origin and integrity are maintained and perpetuated by distinct racial and personal worth, capability and fitness, and whose people are imbued with the national self-consciousness and self-determination throughout this continent, thereby setting a permanent standard of governmental power.

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EDUARDO V. MORALES AN APPRECIATION

By ETHELBERG BLACKWOOD. PROGRESO, No. 30, CAMAGUEY, Cuba, June 4, 1922.—After studying carefully the life of Eduardo V. Morales, High Commissioner to Cuba, I am compelled to write this article. The U. N. I. A. should certainly boast of a man as the High Commissioner, because this grand movement needs money, and along with the money it needs men of brains. In fact, it needs men with backbone as its leaders to push its big program over the world. Eduardo V. Morales is one of them. I am not sure if I am the only one who has had the feeling that the Negro people have placed before me a special task for my race, and through it a special task for the world. I am not sure if I am the only one who has had the feeling that the Negro people have placed before me a special task for my race, and through it a special task for the world.

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THE GREATEST EVENT IN THE HISTORY OF THE NEGRO RACE

GET READY. Third International Convention of Negro Peoples of the World of the Universal Negro Improvement Association. LIBERTY HALL NEW YORK. Aug. 1 to 31, 1922. (INCLUSIVE). GET READY TO SEND YOUR DEPUTIES AND DELEGATES. Among the many things to be discussed at the Convention will be:

- 1. Better relationship within the Negro race. 2. The fostering of an international race confraternity. 3. The establishing of better commercial relationship between the Negro peoples of the world. 4. Discussing the plans for better government of the Negro people of Africa. 5. Discussing better international representation and protection for the Negro peoples of the world. 6. Discussing ways and means of fostering and protecting independent Negro States in Africa and elsewhere. 7. Discussing the future educational policy of the Negro. 8. Discussing the future religious faith and beliefs of the Negro. 9. Discussing ways and means of improving the industrial output of the Negro. 10. Discussing ways and means of better steamship communication between the Negro peoples of the world and the expansion of the Black Star Line. 11. Electing and appointing of competent leaders for the administrative control of the work of the Universal Negro Improvement Association and its auxiliary movements. 12. Drafting an international political program for the Negro peoples of the world. 13. Appointing delegation to represent the Negro race at the Supreme Council of the Nations to present claims. 14. Appointing international advocates on behalf of race rights, etc. 15. Discussing the future of the Negro in America. 16. Discussing the future of the Negro in the West Indies. 17. Discussing the future of the Negro in Central America. 18. Discussing the future of the Negro in South America. 19. Discussing the future of the Negro in Europe. 20. Discussing the future of the Negro in Asia. 21. Discussing the Negro press and its future policy. 22. Discussing the politics of the American Negro. 23. Discussing the politics of the West Indian Negro. 24. Discussing lynching and how to correct it. 25

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 and with the redemption of Africa, is now raising a universal 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 work 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.

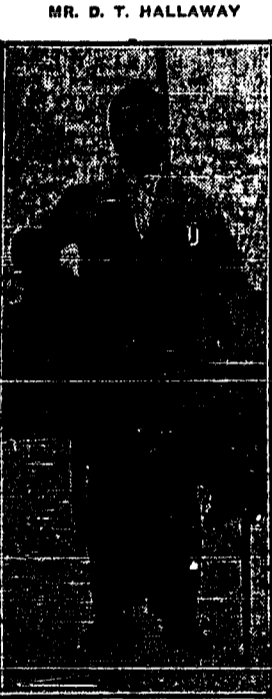
If you are a race patriot, if you are desirous of seeing your race liberated, if you are desirous of seeing Africa free from oppression, if you are desirous of building up a great Negro race, you will send in your five dollars or more immediately to the "African Redemption Fund."

All donations to this fund will be acknowledged in The Negro World, week by week, and a book of donors will be printed and circulated all over the world as a record for succeeding generations of Negroes to see and know those who contributed to the liberation of the race and the freedom of Africa.

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

THE FUND

- Brought forward \$17,842.05
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MR. D. T. HALLAWAY of Daytona, Fla., who has contributed \$25.00 to the African Redemption Fund.

CUBANS HEAR GREAT TALK ON INDEPENDENCE

Problems of Cuba and Africa Paralleled—Spanish and Negro Foreigners on Same Platform Discuss Tyranny and Oppression and Emancipation

By SYDNEY A. WILSON CAYO MAMBI, Cuba.—"Oh! It was a splendid meeting, wasn't it?"

"Splendid." That was the opinion of all who went to the mass meeting in the Cayo Mambi Liberty Hall, May 21, 1922. Mr. R. A. Bennett, president of the local division of the U. N. I. A., had previously announced a special meeting on the date above-mentioned when "Emancipation" would be the topic of the hour.

At 7:30 p. m. the meeting began with the opening ode of the association, which the increasingly large assembly sang lustily. Mr. T. N. Campbell, who fills the dual position of executive secretary and acting chaplain, carried through the preliminaries such as the invocation and the reading of the scripture lessons. Then the president spoke as follows:

The President Speaks "Officers, Members, Ladies and Gentlemen:—We are aware of the circumstances which have brought us here this evening. We gather for the purpose of studying the Negro problem; to listen to the ideas of the Universal Negro Improvement Association, and to thank God for His goodness to all mankind who in His infinite mercy

has been kind to us in the past, and will be according to the teaching of His word.

Cuba's Emancipation "We gather to speak about the emancipation of Cuba. We have but yesterday celebrated the anniversary of the Cuban national holiday in commemoration of the event of their emancipation. According to our knowledge of modern history we are aware of the sacrifices made by the progenitors of this country in laying the foundation of a democratic republic which eventually gave rise to a people so that today they breathe an atmosphere of freedom. Prior to the time of the restoration of the Cuban commonwealth the people here were subjected to despotic rule, but through the genius of Antonio Maceo, the Cuban Negro martyr, the Cuban people, with the aid of America and Great Britain, wrested from the hands of the oppression, the country for which they paid so costly a price.

"You well understand that those young men were students of medicine, and the eldest of them was but eighteen years old. Among them was the son of a wealthy merchant who promised to have given a great amount of money for the life of his son, but was bluntly turned down. It was claimed that those boys while walking by the tomb of a Spanish soldier, said something unpleasant about the deceased, which was heard by a Spanish guard. They were arrested, accused, condemned, and shot to death early one morning in front of their parents, in spite of the protest of the people. Such was the autocracy of the former government. Should you go to the Colon cemetery in the city of Havana, the seventh best in the world, you will see a beautiful vault made of marble. Under that vault lay the bones of those innocent students. On top is a unique little structure. It is the statue of an angel with an open book in hand with

the inscription, "Innocent," thus indicating the innocence of the victims. Now we will speak of "Democracy." In democracy the people rule. In Havana there is not much of color or creed. That is repugnant to the Cubans. The Constitution is against class distinctions. In the military department all beds are together—the bed for the white, Cuban alongside that of the Negro. This republic is one of the most democratic in the Western Hemisphere.

We should endeavor to form an empire for ourselves. The Cubans ejected the Spaniards from Cuba; so it is all Negroes the world over should combine together for the purpose of forming for themselves a great empire on the continent of Africa. We have a great lesson—the Spanish occupation in Riffa Morocco. And now the Spaniards are being ejected from Morocco. There the Moors are fighting for their freedom. Though the captives, buried with their heads above the ground, they are there praying for the emancipation of their country until they breathe the last. And it is necessary for us as Negroes the world over to fight for ourselves. We are not teaching you to fight against our people. Get our people together. Let us build on our failures. We will be recognized. If anyone had told me that I would be permitted to visit President Menocal's home and shake hands with him, I would say, "No." But because that because that man is white and you are black you cannot achieve. We must build a foundation for ourselves. We go here and we are employed by that man, and we say we can't be recognized.

Let us build for ourselves that those boys will confront the offices of alien races and thank us in the years to come that we had so trained them for such service. (Refers to the presence of a high Cuban official.) We are glad to have the Penitent in our midst. The gentleman cares for us. We must care for ourselves. As long as we show ourselves men and women we shall be considered and protected. I want you to think seriously. Think like other men. The sons of other men were pioneers, and we, the sons of other men, can lay such a foundation which will be seen in the annals of time. I won't take up your time. There will be other speakers who will speak on the same subject. We have given you enough proof that will help you to consider the Universal Negro Improvement Association. In New York they are preaching unity and

democracy, and here we are doing the same thing. When Christ was here on earth His disciples preached His doctrine, and here we are preaching Garveyism. I appeal to you—to improve the race you have to improve yourselves. We must respect our man and respect our women. Unless we comply with such things we will not succeed. I thank you for your presence and the manner in which you conduct yourselves. I feel you will go away satisfied. I again thank you. (Loud applause.)

Ex-President of Maceo Division Mr. E. Webby, ex-president of the Maceo Division of the U. N. I. A. and Mr. A. C. L., was the next speaker. He drew a comparison between the Spanish occupation in Jamaica and in Cuba, and showed the sameness in tyranny and oppression. Negroes should rise as one and throw off oppression. They retard their own progress so long as they identify themselves with other nations. They should have a government of their own, and to that end the Universal Negro Improvement Association is striving.

Mr. E. Osbourne, chairman of the Advisory Board, made it clear that every Negro was expected to play well his part in this age of reconstruction. We must open wider our eyes, concentrate our thoughts and put our efforts to make of Africa a great empire. "This is a debt which is owed to posterity."

Mr. Charles Osbourne, General Secretary, gave a very concise speech. He read from his notes many recorded facts about the gaining of Cuba's independence. The Executive Secretary then spoke. He made a strong appeal for an increase of membership—to the division particularly, and to the Association generally. He invited those who were active members of other Divisions, and who were now living in Cayo Mambi, but did not join the Division of the place they were living. He also

called on those who had never been anything but ordinary members of the Association. The speaker commented on the good behavior, and encouraged a continuance. Mr. Blanco Henlon was interpreter to the Cubans. He is a fluent speaker of the Spanish language, and the Cayo Mambi U. N. I. A. is happy in having his services. The singing was good throughout. Solos and anthems interspersed the addresses of the different speakers. The duet sung by Mrs. L. Phillips and Mr. Cumberbush was very effective. Mr. E. Hunt made a bit in his baritone solo, "Stand Up for Jesus," and Miss M. Sinclair showed up a good contrast.

The Cayo Mambi Division is going forward. On it goes; no lagging with it, for it has taken too great a momentum.

PLAN EXHIBITION BY NEGRO ARTISTS

The second annual exhibition of arts and crafts by Negroes will open at the New York Public Library, 125th street, near Lenox avenue, on August 1, continuing for two months.

The exhibition will be sponsored by a committee of men and women interested in Negro artists, especially those whose work has not received any public recognition. Those who have works for exhibition are invited to send them to the New York Public Library, 102 West 125th street. The committee guarantees their care and return in the same condition received.

A committee, under the leadership of Mrs. A. D. Smith, announces a card party and dance for Monday evening, June 19, at the Alpha Physical Culture Club, 126 West 131st street, for the purpose of raising funds for the exhibition.

CONVENTION BANNERS AND FLAGS FOR 1922

Strict uniformity must be observed in the manufacture of banners and flags of the Association. All orders for banners for the Convention must be made at once through the High Commissioner-General's Department.

Banners for Divisions, \$25, up; Black Cross Banners, from \$15.00 up, in a beautiful design. Flags representing the colors in cotton, silk and bunting made to order. Price according to size and quality. Fringed U. N. I. A. flags also can be supplied mounted on poles, complete.

Rosettes also for the Convention and for general demonstration can be supplied from the Repository.

WOMEN'S INDUSTRIAL EXHIBITION

In Art Needle Work; Specimens in Literature; Music; Crochet; Embroidery; Dressmaking; Millinery; Hand-Paintings; Engravings, and all kinds of fancy work will again be exhibited, this time in Liberty Hall, for the convenience of all.

In each Division we are making an appeal to the ladies of the Association to send in a parcel for exhibition for the coming Convention. Please communicate with the HIGH COMMISSIONER-GENERAL, Universal Negro Improvement Association, 56 West 135th St., N. Y. City.

WOMEN'S DAY and WOMEN'S NIGHT will again be a special feature of the next Convention.

PRINTING AND PUBLISHING DEPARTMENT

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For the Public and for Divisions of THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

WHENEVER YOU HAVE PRINTING TO BE DONE FROM A CIRCULAR TO A BOOK, SEND YOUR ORDERS TO

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Supervision Department Labor and Industry UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

NOTICE TO MEMBERS OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

No member of the Universal Negro Improvement Association will be considered financial who has not paid the Annual Assessment Tax. Death grants will only be paid on account of members who have paid the Assessment Tax.

BY ORDER UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION MARCUS GARVEY, President-General

MASS MEETING Extraordinary! The New Orleans Division No. 149 Presents HON. MARCUS GARVEY, President-General U. N. I. A. In Two Grand Lectures JUNE 22 and 23 At Longshoreman's Hall, 2059 Jackson Avenue at 7.30 P. M. Hear the World's Greatest Orator and Statesman ADMISSION—50 CENTS Tickets on Sale at 2059 Jackson Ave., U. N. I. A. Office

SAVE TIME SAVE LABOR SAVE ENERGY HOW? Let us do your washing. Clothes carefully handled. No destructive acids used. We do Wet Wash, Rough Dry and Finished Work AT THE UNIVERSAL STEAM LAUNDRY Owned by the Negro Factorias Corp. 62 West 142nd Street NEW YORK CITY PHONE: HARLEM 257

NOTICE

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

All Black Cross Nurse units must secure competent instructors to teach in first aid, community health work and home hygiene and care of the sick. Instructors shall begin with instruction in first aid, procuring anatomical charts for demonstration work, also bandages, splints and compresses. On conclusion of course of instruction in first aid arrangements shall be made for examination, subject to the approval of the Central Committee. Successful students to obtain certificates of proficiency. The instructor shall grade the unit into three classes—A, B and C—after a literary test. Any member of a unit with the necessary qualification who has not passed the age limit must be advised and encouraged to take a regular three-year course in nursing in a recognized training school for nurses.

Uniforms The uniforms of the Universal African Black Cross Nurse shall consist of: Dress—One-piece white linen dress not more than eight inches from the ground; width of skirt at bottom, two yards for parade and demonstration only. Dress—One-piece green chambray dress not more than eight inches from the ground; width of skirt at bottom, two yards for visiting service, dispensary and clinic work only. Belt—Separate, two inches wide. Aprons—White wash goods to be worn only for work in dispensary, clinic and home of the sick. Collars and Cuffs—White linen to be worn with green dress. Hat—Black straw sailor with the official emblem of the Black Cross worn on hat band (summer). Black felt sailor with the official emblem of the Black Cross worn on hat band (winter). Coat—Black, red lining. Cap—One-piece white muslin, with official emblem of the Black Cross worn on band, for dispensary and clinic work only. Graduate nurses shall wear the regulation graduate nurse's cap on all occasions, with official emblem of Black Cross worn on cap band. Veil—One-piece white muslin square, with official emblem of the Black Cross worn on band for parade and demonstrations of whatever kind. Tie—Black satin Windsor tie. Pin—Black Cross Nurses' pin to be worn on left breast. Shoes—White, to be worn with white uniform. Black to be worn with green uniform. Stockings—White to be worn with white uniform; black to be worn with green uniform. By the Central Committee, MARGIEA LAWRENCE, Acting Director.

PUBLIC INVITATION TO THE THIRD ANNUAL INTERNATIONAL CONVENTION OF THE NEGRO PEOPLES OF THE WORLD

All Negro lodges, clubs, fraternal societies, churches and organizations that are truly interested in the higher development of the Negro race are requested to send each a delegate to the Third Annual International Convention of the Negro Peoples of the World, to assemble in New York City, United States of America, from August 1 to 31, night and day in

All societies, organizations, clubs and churches shall send in the names of their delegates to the Registrar. All delegates should be in New York by the evening of the 31st of July, so as to be able to attend the grand opening on the 1st of August, which 150,000 deputies, delegates and members will take

All members of churches should see that their pastors attend this convention, so as to render them able to properly supervise the movement in their community.

Let the convention's Negro leader will be able to say "I know anything about the Universal Negro Improvement Association movement."

Let us see no signs of world change.

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

56 West 135th Street, New York City